

# Al-As'adiyah Integrated Islamic Boarding School in Shaping Youth Character

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*Abstract: The role of pesantren has actually made a very strong contribution in instilling character education in students. Islamic boarding schools have been able to play a role in shaping the character of students who are supported by the presence of a central figure, namely a kiai. The role of a kiai in producing students with noble character. The role of pesantren in character education is pesantren as guardians and custodians of religious values; Pesantren as an innovator of religious understanding; and as an inspiration, motivator, and dynamist for the implementation of development at the local and regional levels*

**Keywords;** *Integrated Pesantren, Character*

## INTRODUCTION

Character is interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for any consequences of their decisions.<sup>1</sup>

Character development is an important issue for the safety of the nation at this time, in the midst of the chaos of various violations in almost all levels of society. Corruption, legal games, murder, rape, suicide, and fights between teenagers and children color our daily lives.<sup>2</sup>

Thus, efforts to build character should be initiated as early as possible, even since they were not yet born. The formation of this character is started by parents in the family environment, continued and synergized with the efforts of teachers in educational institutions.<sup>3</sup>

Education today must be dynamic and of high quality, containing essential elements in the form of character building, potential development, and competence. This is in accordance with the purpose of education according to UU No. 20 Tahun 2003 concerning the national education system that "education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential so that they have religious spiritual strength, self-control, personality, intelligence, noble character and the skills they need. , society, nation, and state<sup>4</sup>

As the opinion of Djuwairiyah quoted from "Ahmad D. Marimba that education is guidance and leadership for the physical and spiritual development of students towards the

formation of the main personality".<sup>5</sup> In general, education is humanizing humans. Through education, it is hoped that it can grow the ability to face today's objective demands, both demands from within and demands from outside the community, which is called the influence of globalization, which brings its own impact in social life, the impact is in the form of positive and negative impacts.

Because in the current global era, its influence is felt, both in the fields of people's lives, especially in the fields of education, social and culture, including the education of Islamic boarding schools. This rapid progress has resulted in many changes and the development of various demands of society. People who do not want backwardness as a result of these developments, need to take and answer the demands of progress seriously. In order to face the demands of society as above, community education institutions including Islamic boarding schools must be functional.<sup>6</sup>

Because modern education today has been faced with a very substantial educational dilemma, namely education only focuses on the transmission of science and ignores character education. Therefore, many parents of students choose pesantren as an alternative to realize their dreams, namely to have children who are competent in science, have good morals, and have good character.<sup>7</sup>

Substantially pesantren is a religious institution that cannot be separated from society, especially rural communities. This institution grows and develops from and for the community by positioning itself as part of the community in a transformative sense. In this context, Islamic boarding school education is basically an education that is full of nuances of social transformation, which is then developed into more systematic and integrated development pioneers.<sup>8</sup>

<sup>1</sup> Muchlas Samani, dkk, *Pendidikan Karakter* (Bandung: PT. Remaja Rosdakarya, 2011), 41.

<sup>2</sup> Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi* (Bandung: Alfabeta, 2017), 21.

<sup>3</sup> Suwarno Wiji, *Dasar-dasar Ilmu Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2008), 21.

<sup>4</sup> *UU Sistem Pendidikan Nasional (UU RI No. 20 tahun 2003)* (Bandung: Citra Umbara, 2016), 2-3.

<sup>5</sup> Djuwairiyah, *Ilmu Pendidikan Islam* (Situbondo: Percetakan Jayarose), 3.

<sup>6</sup> M. Sulthon, Moh. Khusnuridlo, *Manajemen Pondok Pesantren Dalam Prespektif Global* (Yogyakarta: Laksbang Pressindo, 2006), 1.

<sup>7</sup> Doni Koesoemi A, *Pendidikan karakter* (Jakarta: PT. Grasindo, 2007), 100.

<sup>8</sup> Abd. A'la, *Pembaruan Pesantren* (Yogyakarta: Pustaka Pesantren, 2006), 2.

This means that it is harmonious between the education sector and other development sectors, between regions and between various levels and types.”<sup>9</sup>

According to Muzayyin Arifin, Islamic boarding schools are Islamic educational institutions that are growing and recognized by the surrounding community, with a dormitory system where students receive religious education through a teaching system or madrasa who are fully under the sovereignty of the leadership of one or several kyai with distinctive characteristics. who is charismatic and independent in all respects.<sup>10</sup>

To realize the demands experienced in this global era, teenagers are the nation's greatest hope that is able to continue the struggle for the future. Therefore, the youth generation really needs to be equipped with character education, because character education has a bidirectional nature, namely the development of intellectual abilities and moral abilities. These two directions of development are expected to become a kind of idealism for teenagers so that they are increasingly able to develop intellectual acuity and self-integrity as individuals who have strong characters..<sup>11</sup>

The importance of character education was put forward by Doni Koesoema A, understanding that character is the same as personality. Personality is considered as a characteristic, characteristic, style, or characteristic of a person who comes from formations received from the environment, for example from family, or innate from birth..<sup>12</sup>

Of course, with the existence of Islamic boarding schools in Indonesia, which in total is estimated to reach 10 million students, this is a large enough potential for the nation. This potential can provide a fairly large positive contribution if managed properly. By looking at the potential that exists, then this matter needs to be addressed wisely.<sup>13</sup>

The existence of teenagers who are formed in an organization looks religious and enthusiastic when there are recitations or other religious events, this is because all teenagers in the village are embraced to collaborate with the existing Islamic boarding schools. Thus, there is a mutually beneficial interaction between the parties concerned.

## EPISTEMOLOGY PONDOK PESANTREN

The term Islamic boarding school comes from the meaning of dormitories for students or residences made of

bamboo, or comes from the Arabic "Funduq" which means hotel or dormitory. The word pesantren comes from the word santri which gets the prefix "pe" and the suffix "an", which means the residence of the santri.<sup>14</sup>

Indeed, in reality, the lodge is nothing more like an inn. Especially for Islamic boarding schools on the island of Java, the structure of the building is similar to hermitage or "kombongan" a house consisting of several rooms.<sup>15</sup>

According to Prof. Dr. H. A. Mukti Ali, Islamic boarding schools are a place to select prospective ulama and kyai. The word "selection" is used with the understanding that the ulama or kyai cannot be educated by Islamic boarding schools. But people become ulama and kyai because they have the "talent" of the ulama or kyai, and the boarding school is a place to select people who already have the talent of the cleric or kyai..<sup>16</sup>

Muzayyin Arifin said that Islamic boarding schools are Islamic educational institutions that are growing and recognized by the surrounding community, with a dormitory system where students receive religious education through a teaching system or madrasa who are fully under the sovereignty of the leadership of one or several kyai with distinctive characteristics. who is charismatic and independent in all respects.<sup>17</sup>

Meanwhile, according to Zamakhsari Dhofier, that to distinguish between pesantren education and those that are not, it is necessary to know the elements that must be fulfilled and cannot be separated, namely: Pondok, mosque, santri, learning classical Islamic books and the presence of kyai..<sup>18</sup> So that nowadays many think that Islamic boarding schools are only educational institutions that are lacking in teaching competency issues in the world of work, only studying classical books. And its output only gives birth to people who fill or fill mosques, few of which are in the spotlight as examples in the community.

## Elements of Pondok Pesantren

Islamic boarding schools are not only limited to religious education activities but develop themselves into a community development institution. Therefore, from the beginning the Islamic boarding school was a place to prepare future cadres with the following tools:

1. Mosque: in essence is the center of Muslim activities both in the hereafter and worldly dimensions in Islamic teachings, because the broad and meaningful meaning of

<sup>9</sup> Muzayyin Arifin, *Kapita Selektta Pendidikan Islam* (Jakarta: Bumi Aksara, 2003), 75.

<sup>10</sup> *Ibid.*, 229.

<sup>11</sup> Doni Koesoemi A, *Pendidikan karakter* (Jakarta: PT. Grasindo, 2007), 112.

<sup>12</sup> Fatchul Mu'in, *Pendidikan Karakter konstruksi Teoritik Dan Praktik* (Yogyakarta: Ar-Ruzz Media, 2011), 160.

<sup>13</sup> M. Sulthon, Moh. Khusnuridlo, *Manajemen Pondok Pesantren Dalam Prespektif Global* (Yogyakarta: Laksbang Pressindo, 2006), 2.

<sup>14</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011), 41.

<sup>15</sup> Amin Haedari, dkk, *Panorama Pesantren Dalam Cakrawala Modern* (Jakarta: Diva Pustaka, 2004), 7.

<sup>16</sup> Ridwan Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren Di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar Offset, 2005), 83.

<sup>17</sup> HM. Arifin, *Kapita Selektta Pendidikan Islam* (Jakarta: Bumi Aksara, 2003), 229.

<sup>18</sup> Amin Haedari, dkk, *Panorama Pesantren Dalam Cakrawala Modern* (Jakarta: Diva Pustaka, 2004), 6.

the mosque gives an indication as the ability of a servant to serve Allah which is symbolized as the existence of a mosque (place of prostration).<sup>19</sup> In the world of Islamic boarding schools, mosques are used as an arena or center for Islamic education activities in both modern and traditional terms. In a more distant context, the mosque became the first Islamic boarding school, the place where the teaching and learning process took place was the mosque. It can also be said that the mosque is identical to the pesantren. A kyai who wants to develop a pesantren will usually first build a mosque near his house.<sup>20</sup>

2. Pondok: Every pesantren generally has a boarding house. The position of the boarding school for the santri is very essential because in it the santri live to study and forge their personal self with the control of a dormitory leader or kyai who leads the pesantren. With the santri living in the dormitory, it means that the kyai can easily educate and teach all forms of knowledge that have been determined as the curriculum. Because in Islamic boarding schools students get to know each other and build their unity to complement and equip themselves with knowledge. This is the phase of coaching and improving human quality so that they can appear as future cadres.<sup>21</sup>
3. Kyai: The most essential characteristic of a pesantren is the presence of a kyai. Kyai is essentially a title given to someone who has knowledge in the field of religion, in this case Islam. The existence of the kyai in the pesantren is very central. An Islamic educational institution is called a pesantren if it has a central figure called a kyai. In the hands of the kyai, the pesantren is located. Therefore, kyai and pesantren are two sides that always go together.
4. Santri: The term santri only exists in Islamic boarding schools as an embodiment of the existence of students who are thirsty for knowledge possessed by a kyai who leads a pesantren. In the teaching and learning process, there are two typologies of students studying in Islamic boarding schools based on Zamakhsyari Dhofier's research.<sup>22</sup>

## OVERVIEW OF THE CHARACTER OF YOUTH

Character comes from the Latin "karakter", "kharassein", "kharax", in English: karakter and Indonesian

"character", which means to make a path.<sup>23</sup> According to the Big Indonesian Dictionary, character is psychological, moral or character traits that distinguish one person from another.

Terminologically, Lickona defines character as an inner character that can be relied upon to respond to situations in a morally good manner. Character consists of operative value, value in action. Thus, the character has three interrelated parts: knowledge of goodness (moral knowing), commitment to goodness (moral feeling), and doing good (moral behavior).<sup>24</sup>

Character is a characteristic possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual, and are the engine that drives how a person acts, behaves, says, and responds to something.<sup>25</sup>

Based on some of the definitions above, it can be interpreted that character is a characteristic of a person in behaving that distinguishes himself from others. The meaning of character, character, personality, and individual are often confused in their use. This is because these terms do have something in common, namely something that is original in a person's individual who tends to stay permanently.

I. R. Pedjawijatna stated that "character or character is all of me who turns out to be in his actions (human, so by choice) involved in the situation, so indeed involved in the situation, so indeed under the influence of talent, temperament, body condition, and so on. Character is the structure of the human mind that is visible in his behavior and actions, which are certain and fixed."<sup>26</sup>

The terms character and personality in their meaning are almost indistinguishable, because they both have the same meaning, namely the distinctive or special characteristics that a person has

### Character Building Goals

Character education aims to shape and build a person's mindset, attitude, and behavior so that he becomes a positive person, has good character, has a noble spirit, and is responsible. According to the Ministry of National Education followed by Agus Zaenul Fitri, the goals of character education include:<sup>27</sup>

- a. Develop the potential of the heart, conscience, affective of students as human beings and citizens who have the culture and character of the nation.

<sup>19</sup> M. Bahri Ghazali, *Pesantren Berwawasan Lingkungan* (Jakarta: Prasasti, 2002), 16.

<sup>20</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011), 41.

<sup>21</sup> M. Bahri Ghazali, *Pesantren Berwawasan Lingkungan* (Jakarta: Prasasti, 2002), 19-20.

<sup>22</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011), 51-52.

<sup>23</sup> Abdul Majid, Dian Andayani, *Pendidikan Karakter Prespektif Islam* (Bandung: PT. Remaja Rosdakarya, 2012), 11.

<sup>24</sup> Thomas Lickona, *Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menjadi Pintar Dan Baik* (Bandung: Nusa Media, 2010), 81.

<sup>25</sup> Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: Diva Press, 2013), 23.

<sup>26</sup> M. Ngalm Purwanto, *Psikologi Pendidikan* (Bandung: PT. Remaja Rosdakarya, 2014), 145.

<sup>27</sup> Syamsu Yusuf, Juntika Nurihsan, *Teori Kepribadian* (Bandung: Remaja Rosdakarya, 2011), 128.

- b. Develop commendable habits and behaviors that are in line with universal values and religious cultural traditions of the nation.
- c. Instilling the spirit of leadership and responsibility of students as the next generation of the nation.
- d. Developing the ability of students to become independent, creative, and national-minded human beings.

Meanwhile, according to Lickona, there are seven goals for character building, namely:

- a. It is the best way to ensure that children have a good personality in their lives.
- b. Is a way to improve academic achievement
- c. Some students can't form a strong character in other places.
- d. Preparing the person to respect the party or other people and can live in a diverse society.
- e. Departing from the root causes related to social moral problems, such as impoliteness, dishonesty, violence, violations of sexual activity, and a low work ethic.
- f. It is the best preparation for behavior in the workplace.
- g. Teaching cultural values is part of the work of civilization.<sup>28</sup>

From some of the information above, it can be concluded that the purpose of character formation is to form a person's individual to become a person with good character. Means in achieving the goal of character building in order to create human beings with noble character and discipline.

### Character Building Strategy

Humans, according to potential talents, always want to imitate those they admire, maybe even he has taqlid or accepts as is the behavior of his educators. This taqlid garizi (instinctive imitation) reaches its peak, when the appearance of the person who wants to be a role model creates a sense of admiration, both in speech, gestures and actions.<sup>29</sup>

The strategy for implementing character in the institutional unit is an integral part of the school-based quality improvement management program which is implemented in the development, implementation, and evaluation of the curriculum by the education unit. The strategy is actively realized through assessment accompanied by programs and enrichment.<sup>30</sup>

The strategy or method of character building in its implementation can be done in the following ways::

- a. Exemplary

- 1) Religious, obedient behavior in carrying out the teachings of the religion adhered to.
  - 2) Honest, behavior based on efforts to make himself a person who can always be trusted in words, actions, and work.
  - 3) Diligent, persistent attitude, firm in stance, diligent, enterprising, earnestly continue to work despite experiencing difficulties, obstacles, and obstacles.
  - 4) Discipline, actions that show orderly behavior and comply with various provisions and regulations.
  - 5) Care about the responsibilities, attitudes and behavior of someone who always wants to carry out his duties and obligations, which are carried out, towards himself, society, the environment, the state, and God Almighty.<sup>31</sup>
- b. Spontaneous Activities: Spontaneous activities are activities that are carried out spontaneously at a moment's notice. This activity is usually carried out when the teacher finds out the attitude or behavior of students who are not good, such as asking for something by shouting, scribbling on the wall.
- c. Reprimand: Educators need to reprimand students who do bad behavior and increase them to practice good values so that teachers can help change their behavior.
- d. Routine Activities: Routine activities are activities that a person does continuously and consistently all the time. Examples of routine activities that are often carried out such as cleaning the classroom, and studying.<sup>32</sup>

### Character Building Stage

In the process of character building in a person requires a systematic and continuous stage in order to produce maximum results, because the nature of a person is to judge and imitate what is around him, it is driven by curiosity and trying something new. Therefore, parents as educators of children from an early age must set a good example through good words and actions so that they are recorded by children, so that they become good habits until they grow up.

Megawangi quoted Lickona as explaining that pre-school age children can already be given character education by activating the child's sense of empathy. Character education given to pre-school children can form positive behavior through good interactions with their parents, the ability to manage emotions, self-confidence, the ability to interact socially with friends, including knowledge skills.<sup>33</sup>

<sup>28</sup> Daryanto, Surayatri, *Implementasi Pendidikan Karakter Di Sekolah* (Yogyakarta: Gava Media, 2013), 64-65.

<sup>29</sup> Muhammad Ilyas Ismail, *Pendidikan Karakter Suatu Pendekatan Nilai* (Makasar: Alauddin University, 2012), 102.

<sup>30</sup> Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi* (Bandung: CV. Alfabeta, 2012), 192.

<sup>31</sup> Abdullah, Safarina, *Etika Pendidikan Keluarga, Sekolah, Dan Masyarakat* (Jakarta: PT. Raja Grafindo Persada, 2019), 119.

<sup>32</sup> Mansur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2012), 176.

<sup>33</sup> Zubaedi, *Pendidikan Karakter Solusi Yang Tepat Untuk Membangun Bangsa* (Jakarta: Indonesia Heritage Foundation, 2004), 30.

Zaenul explained that the good or bad of something that is done by children begins with the process of seeing, observing, imitating, remembering, storing, then re-expressing into behaviors that have been stored in their memories.<sup>34</sup>

Character is formed through the stages of knowledge, implementation, and habituation.<sup>35</sup> These three stages must be implemented properly and sustainably, especially through the habituation stage to train students in implementing these character values into their daily lives.

## CONCLUSION

The role of the Al-As'adiyah Integrated Islamic Boarding School in the formation of the character of Sered Village Youth held by the Islamic Boarding School with the village community, especially teenagers, has been going well, these activities include: mujahadah, recitation of the yellow book, routine yasinan, tambourine training, tadarus, warnings Islamic holidays, bandongan and wisdom guidance, IRMAS, social services, Youth Care for the Environment, zakat fitrah, Eid al-Adha, reading the book of Al-Barzanji.

The implementation of youth character building activities based on exemplary in the Al-As'adiyah Integrated Islamic Boarding School includes: Daily activities carried out continuously and consistently, such as activities: recitation of the Qur'an, books and others. Weekly activities, activities that are carried out once or twice a week. Such as: Mujahadah, yasinan, tambourine training, recitation of commentaries. Monthly activities, such as the monthly routine mujahadah every Legi Friday which is attended by the public.

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<sup>34</sup> Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai Dan Etika di Sekolah* (Yogyakarta: Ar-Ruzz Media, 2012), 59.

<sup>35</sup> Zainal Aqib, Sujak, *Panduan Dan Aplikasi Pendidikan Karakter* (Bandung: Yrama Widya, 2011), 9.

Mansur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, Jakarta: Bumi Aksara, 2012

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