

The Concept of Spiritual-Based Character Education at Nusantara Beriman Islamic Boarding School Poleang Kendari, Southeast Sulawesi

Defi Firmansah

Universitas Darussalam Gontor
defifirmansah@unida.gontor.ac.id

Muh. Karumiadri

Universitas Muhammadiyah Surakarta
karumiadri08@gmail.com

Muh. Nur Rochim Maksu

Universitas Muhammadiyah Surakarta
mnr127@ums.ac.id

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Abstract

Responding to the moral problems that are rife in Indonesia, the concept of character education is a solution in dealing with these problems. This is related to the increase in juvenile delinquency among Muslims who are increasingly living their lives away from the application of Islamic values. Related to it, Nusantara Beriman Islamic Boarding School is one of the Islamic boarding school educational institutions that focuses on educate the morals of his students by trying to optimize spiritual-based character education that is instilled through activities at Islamic boarding schools. In this research, the author will examine the concept of character education which focuses on spiritual activities at Nusantara Islamic Boarding School Poleang. The method used by researchers is a descriptive qualitative method by making the Nusantara Beriman Islamic Boarding School as the object of research. The results of this research are, the life student dynamics at Nusantara Beriman Islamic Boarding School which emphasizes to educate student character through spiritual activities like reciting the Qur'an on the sidelines of formal education, qiyamu al-layl activities every night and traveling preaching or safari da'wah, aiming to educate the students character who have noble morals by making worship (ubudiyah) as the basic for building character. With this concept, students will also get used to pay attention to ubudiyah aspects in the process of studying and not putting it aside, so that a human character is formed that is not only intelligent in science but will continue to prioritize morals in socializing).

Keywords: *Moral, character, spiritual, education, Islamic boarding school*

Introduction

Education is very important to build person character¹. How not, for 24 hours human life is always tied to the educational environment, like education in the family, community and school environment². By involving human life in the educational

¹ Rina Palungan dan Marzuki, "Peran Guru Dalam Pengembangan Karakter Peserta Didik Di Sekolah Menengah Pertama Negeri 2 Depok Sleman," *Jurnal Pendidikan Karakter* Vol. 08, no. 1 (2017), p. 22.

² Dwi Wijayanti, "Character Education Designed By Ki Hadjar Dewantara," *Edu Humaniora / Jurnal Pendidikan Dasar Kampus Cibiru* Vol. 10, no. 2 (2018), p. 78.

environment, consciously or unconsciously human character will be formed due to the influence they receive from the three educational institutions.

Relate to it, the law on the national education system of Indonesia (*UU SPN*) no. 20 of 2003 which reads "national education aims to develop the potential of students so that in the future they become human beings who have faith and devotion to God, have noble character, are physically and mentally healthy, broad-minded, have skills in becoming democratic citizens and have a spirit of responsibility"³. This goal is of course very relevant to efforts to build students character so that it can be used as a reference in carrying out the educational process.

Islam which is *rahmatan lil alamin*, also has a concept in educating children's character and is more identical to morality. As for the concept of character education in an Islamic perspective, of course it is instilled through spiritual activities or we can say it *syariah islamiyyah*, both obligatory or sunnah. By doing Islamic law in totality, results will appear from the application of the law, it's noble character⁴.

However, the concept of character education above is often the opposite of what is happening in our life. This is indicated by the existence of moral problems that often occur among youth who are predominantly Muslim, like the case of bullying perpetrated by a group of teenagers against a grandmother in South Tapanuli last November, a student in Kupang city who beat his teacher because he did not accept the teacher's reprimand to him and many more immoral incidents that occurred in Indonesia. Both cases that occur within educational institutions or outside educational institutions.

Responding to these problems, spiritual-based character education can be used as a solution in dealing with these problems. Because with the concept of character education in Islamic boarding schools or other Islamic educational institutions that is instilled through religious activities, students in the future will always balance the knowledge they get with their attitudes in the social environment. So that superior individuals are formed in terms of knowledge and character.

Nusantara Beriman Islamic Boarding School is one of the Islamic boarding school educational institutions that focuses on educate the morals of its students by trying to optimize spiritual-based character education that is instilled through activities at Islamic boarding schools. This boarding school, which is located in Lemo-lemo village, Poleang sub-district, Bombana regency, Southeast Sulawesi province has a character education concept that is unique among Islamic boarding schools located in Bombana regency.

Among the uniqueness of this boarding school lies in the concept of character education which is instilled through spiritual activities like *qiyamu al-layl* or the midnight prayer every night for all students, dhikr tasybihat which is carried out routinely every five times after fardhu prayer and traveling preaching or *safari da'wah* that must be done by every student during the holidays in the month of Ramadan. What's more, the concept adopted and implemented by boarding school is the educational concept of a reforming scholar in Turkey, namely Bediuzzaman Said Nursi.

The implementation of all these activities is of course carried out with objectives that are closely related to build of the student character in the Islamic boarding school. So that in the future, individual Indonesian people will be formed who are superior not only in terms of knowledge but also by balancing their attitude towards environmental norms,

³ Djunaidi Sajidman, *Dasar-Dasar Ilmu Pendidikan, Sekolah Tinggi Ilmu Tarbiyah, Nurul Hikmah* (Cianjur, 2012), p. 10.

⁴ Dahrun Sajadi, "Pendidikan Karakter Dalam Perspektif Islam," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* Vol. 02, no. 2 (2019), p. 50.

especially towards the Creator of the universe. That is the reason for the author to raise the title of the research by making the Nusantara Beriman Islamic Boarding School the object of research. The title that the author will adopt is **"The Concept of Spiritual-Based Character Education At Nusantara Beriman Islamic Boarding School Poleang Kendari, Southeast Sulawesi"**.

Method

This research uses qualitative research methods with descriptive research types. Descriptive qualitative research is done by making people and events as research objects. The nature of this research is more descriptive and the aim is to develop a scientific theory that is more in-depth and relates to the object to be studied⁵.

The object of this research is an Islamic educational institution it's Nusantara Beriman Boarding School, located in Poleang District, Southeast Sulawesi Province. The subjects of this research were the leaders of Islamic boarding schools, supervisors of student dormitories, class teachers, graduate of boarding school and student's parents. Research data were collected by interview, documentation and observation techniques.

Then to check the correctness of the data, the authors use the triangulation credibility test by checking data from three elements are data sources, techniques and time. As for ensuring the correctness of the data in qualitative research, of course similarities are needed between the objects studied and what is reported by the researcher. In short, if the data submitted by the researcher is in accordance with what he reported, then the data is considered valid or correct. In analyzing the data, the writer uses the analysis technique from Miles and Huberman. The process of the analysis is collecting data, presenting data and concluding data⁶.

Result and Discussion

Nusantara Beriman Islamic Boarding School

Nusantara Beriman Islamic Boarding School is an Islamic educational institution located in Poleang District, Bombana Regency, Southeast Sulawesi Province. The boarding school founded by KH. Hasanuddin was founded in 2012 by implementing a combination of a national curriculum system consisting of elementary, middle and high school levels for formal learning, then the Islamic boarding school curriculum for non-formal learning. Even though the formal education system implemented is a national education system under the auspices of the Ministry of Education and Culture (*KEMENDIKBUD*), combination of the two curriculum systems of course still under management of the Nusantara Beriman foundation.

Nusantara Beriman Islamic Boarding School has 234 students consisting of boys and girls. The distribution of students at the Nusantara Beriman Islamic Boarding School consists of permanent students and non-permanent students. Permanent students are students who stay 24 hours a day and take part in the activities organized by the boarding school, from waking up to going back to sleep. The non-permanent students are students who are in elementary school. Students who are in elementary school are picked up every day using boarding school transportation. They are only at the boarding school when formal learning hours are in progress, after that they will be escorted back to their respective homes.

⁵ M. Ghoni Djunaidi, *Metode Penelitian Kualitatif* (Yogyakarta: Ar-ruz Media, 2012), p. 6.

⁶ Juliana Batubara, "Paradigma Penelitian Kualitatif Dan Filsafat Ilmu Pengetahuan Dalam Konseling," *JURNAL FOKUS KONSELING* 3, no. 2 (August 26, 2017),p. 30.

This 10-year-old boarding school is famous for its Islamic boarding school education system which is more oriented towards emphasizing spiritual essence. So it is not surprising that there is one activity that is meant to be done by most Muslims, but it has become a habit for the student of boarding school, it's *qiyamu al-layl* or tahajjud prayer every day. Of course, this activity has a specific purpose that leads to build of the student's spiritual character.

Although the Islamic boarding school education system places more emphasis on aspects of spiritual nature, it does not mean that Islamic boarding schools do not pay attention to the development of the student's character from the aspect of worldly abilities. With the aim of Islamic boarding school education, which is to produce a multi-talented generation of leader (*mundzirul kaum*) in responding a life, Nusantara Beriman Islamic Boarding School has facilities that can support the character education process like a libraries, sports facilities, laboratories, canteens, fish farm and others. With that educational services and the reach's graduate of Islamic boarding school who have reached Egypt and Sudan, making this Islamic boarding school as the best Islamic boarding school recommendation among other Islamic boarding schools in Bombana Regency.

The Concept of Spiritual-Based Character Education at Nusantara Beriman Islamic Boarding School

Spiritual-based character education is a concept in education that focuses on building students' spiritual character which is instilled through spiritual activities. Spiritual-based character education aims to develop students' spiritual abilities with Islamic spiritual standards to achieve the essence of life according to Islam⁷. With the application the concept of spiritual-based character education, students will not only develop from a knowledge, but will find it easy to balance knowledge with their attitude towards the environment in accordance with applicable norms.

With the mission of creating a multi talented generation of leader in dealing with life, and being able to balance the affairs of the world and the akherat with the provision of spiritual and physical management abilities. Nusantara Beriman Islamic Boarding School has existed implementing the concept of spiritual-based character education since its establishment in 2012. The activities held with the aim of forming the spiritual character of students are *qiyamu al-layl* or tahajjud prayer every night, dzikir tasybihat every five times after fardhu prayers, studying the book of interpretation the *Risalah Nur* by Bediuzzaman Said Nursi and traveling preaching or *safari da'wah* that must be done by every student during the holidays in the month of Ramadhan.

The implementation of the spiritual activities certainly has an aims and objectives in building the students character at Nusantara Beriman Islamic Boarding School. In general, spiritual activities in Islamic boarding schools are done with the aim of educating students' character but with different concepts and activities. Therefore, in this research the author will make the Nusantara Beriman Islamic Boarding School as one of the Islamic boarding schools which has its own uniqueness in educating students' character through spiritual activities. The impact of the activities certainly changed the habit of student life who were initially forced to become accustomed to it. The concept of spiritual

⁷ Ahmad Rivauzi, "Relevansi Pendidikan Berbasis Spiritual Ddalam Penguatan Pendidikan Karakter Di Ssekolah Dan Madrasah Pada Era Revolusi Industri 4.0," *Murabby: Jurnal Pendidikan Islam* Vol. 03, no. 1 (2020), p. 17.

based character education that is applied in Nusantara Belian Islamic Boarding Schools are:

Educate the character of tauhid spirituality through Tahajud prayer activities

Tauhid is the principle from emergence of the spiritual-based concept character education that instills the values of Islamic Aqeedah in students. The values of Islamic Aqeedah are nothing to worship except Allah SWT, Allah SWT is only place to ask and live in the world just to search the pleasure of Allah SWT and other. Those are the values of tauhid are instilled through the concept of spiritual-based character education⁸.

Needs often make humans oblige to do something that does not have to be done, for reasons of particular necessity. Like fasting outside the month of Ramadan which is a sunnah for every Muslim. However, but for a health reasons for example, sometimes we need to fast as a therapy to cure certain illness like maag, bronchitis, inflammation, treating eye diseases and others⁹. This is also applied at the Nusantara Beriman Islamic Boarding School which requires his students to get up every night for tahajud prayers, with educational reasons for educating the tauhid spiritual students character.

The tahajjud prayer activity at the Nusantara Beriman Islamic Boarding School it's done every night at 02.30 before subuh prayer. The tahajjud prayer activities at the Nusantara Beriman Islamic Boarding School are coupled with other spiritual activities like dhikr, adding to the memorization of the Al-Qur'an or repeating the memorization of the Al-Qur'an. *Qiyamu al-layl* activities at the Nusantara Beriman Islamic Boarding School were directly fostered by the leader of the boarding school he is KH. Hasanuddin. Starting from waking the students from their sleep, disciplining the students so they come to the mosque on time, to becoming a leader for tahajjud prayer and leading the dhikr after prayer. Sometimes if KH. Hasanuddin was unable to attend, so a student must be prepared to be appointed by the tutor of the school to lead the tahajjud prayer.

From the pattern of these activities it can be judged how much attention and enthusiasm have been done by KH. Hasanuddin in educating the basic faith of students. He does not only made the rules and fully handed them over to the teacher, but he participated in doing activities that were considered to have a very positive impact for the students to educate the character of tauhid spirituality. That is the pattern of life that is applied to educate a spiritual tauhid character of students' at the Nusantara Beriman Islamic Boarding School.

Getting used to tahajud prayer or *qiyamu al-layl* is certainly not easy for someone who does not used to doing it. But it started with full compulsion so the students got used for doing it, making tahajud prayer or *qiyamu al-layl* had become a necessity of life that the students must to fulfill every night. Besides that, some values of spiritual-based character education are instilled in students through the tahajjud prayer at the Nusantara Beriman Islamic Boarding School. Like the disciplinary value for getting up on time and doing the tahajud prayer led directly by KH. Hasanuddin, the value of leadership when a condition arrives must be ready to replace the KH. Hasanuddin's position when he is not at the boarding school and of course the value of persistence or *istiqomah*.

⁸ Fakhruddin Fakhruddin, "The Values of Tauhid Education in Rejang's Culture of Serambeak," *AL-ISHLAH: Jurnal Pendidikan* Vol. 13, no. 2 (2021), p. 32.

⁹ Mark P. Mattson, Valter D. Longo, and Michelle Harvie, "Impact of Intermittent Fasting on Health and Disease Processes," *Ageing Research Reviews* Vol. 39 (2017), p. 21.

Educate a spirit of reading through study the book of interpretation activities (*kitab Risalah Nur*)

Reading activities cannot be separated from the educational process, because to expand the knowledge of course we need additional information from book as a window of knowledge¹⁰. Reading is also the first command when Jibril AS was about to convey his first revelation to the Prophet Muhammad SAW, as Allah SWT said in surah Al-Alaq verses 1-5¹¹. The broad meaning of reading is not just reading writing or symbols from books or from other reading sources. But reading include activities like analytic or the ability to describe an event, events he found through reading sources in books or events that were witnessed directly in the surrounding environment¹².

The more reading activities we will get the more knowledge. Even though obstacles will still exist at every step of the process that we live, all problems will be easy to solve if we know the knowledge¹³. In other words, we can say reading has become a necessity in the learning process. Because any knowledge gained from reading activities can be used as material for consideration to control ourselves when addressing a problem.

It is the principle instilled by KH. Hasanuddin to his students in instilling a love of reading through book study activities which are routinely carried out before morning prayers. The book under study is the interpretation of the *Risalah Nur* by a Turkish reformer, Badiuzzaman Said Nursi. Ma'ani's interpretation book which discusses about problems of human life, discusses about longing to Allah SWT and the Prophet Muhammad, so discusses about essence of akherat and discusses about everything contained in this Qur'an, reviewed by KH. Hasanuddin to all students and teachers at the Nusantara Beriman Islamic Boarding School. With the aim is so as educational process at the Nusantara Beriman Islamic Boarding School does not work by prioritizing lust (*hawa nafsu*), for teachers in educating and students when learning. The study for teachers is held every Monday at the library after carrying out the ceremony with the students.

From the book study activities implemented at the Nusantara Beriman Islamic Boarding School, it shows that how big attention of the Islamic boarding school is towards the role of science which is the basic or provision in dealing with life's problems. Besides functioning as a provision, knowledge also functions as an additional control system that can help the heart balance and control it self in acting or responding to a problem. Because a life problem will certainly be easily overcome by maintaining a balance between heart, mind and knowledge.

Educate the character of leader (*mundzirul kaum*) through traveling preaching or *safari da'wah* activities

Mundzirul kaum comes from the Arabic language which means the leader of a people. This term is often used in Islamic boarding schools with the hope that future students will have leadership qualities and be able to lead the people and the nation in the

¹⁰ Paul Metzner et al., "The Importance of Reading Naturally: Evidence From Combined Recordings of Eye Movements and Electric Brain Potentials," *Cognitive Science* Vol. 41 (2017), p. 16.

¹¹ S Nofiati, "The Inspiration of Qs Al Alaq Verse 1-5 in the Strategy of Know Want Learn Method on Online Learning Pandemic Covid 19," *Jurnal Pendidikan Dompot Dhuafa* Vol. 10, no. 2 (2020), p. 11.

¹² Anthony N. Penna Henry A. Giroux, "Social Education in the Classroom: The Dynamics of the Hidden Curriculum," *Jurnal Theory and Research in Social Education* Vol. 07, no. 1 (2012), p. 18.

¹³ Metzner et al., "The Importance of Reading Naturally: Evidence From Combined Recordings of Eye Movements and Electric Brain Potentials", p. 7.

future. Leaders who are able to manage social life with full wisdom, because the essence of a leader is a facilitator or servant of the people¹⁴.

The principle of the leader as a servant of people is applied not to demean the leader, but rather this principle is applied to remind leaders not to be arrogant so that they forget their responsibilities towards the people they lead, because it is the essence of the responsibility of a leader. Leaders have an obligation to always set an example (*uswah hasanah*) for the subordinates they lead, be able to solve problems wisely, be precise in making decisions and have good communication skills with the people they lead¹⁵. In a short sense, a leader is someone who has the ability to invite, direct, manage and influence others to achieve a goal to be achieved.

Safari da'wah is a journey's person or group of people with the aim of changing oneself and others for becoming good human beings, both in front of humans, especially in front of the world creator. *Safari da'wah* can be done whenever and wherever, while the purpose of the trip is to convey Islamic teachings, it is called a *Safari da'wah*¹⁶. It's the efforts made by the Nusantara Beriman Islamic Boarding School in building the student's leadership character through *Safari da'wah* activities which are held every month of Ramadan.

Safari da'wah activities at Nusantara Beriman Islamic Boarding School routinely done every month of Ramadhan. This activity routinely done every last ten days in month of Ramadan, when the students want to go on vacation to their respective areas. The system implemented is every student will receive a letter containing a notification to the administrators of the local area masjid for giving a lecture time to the student. When the students return from vacation, the students are responsible for bringing the letter back to the boarding school and giving it to the manager as a report of the *safari da'wah* what they have done.

Through the *safari da'wah* activities implemented at the Nusantara Beriman Islamic Boarding School, the students will feel the values of struggle like how the students must be ready to accept the mandate from Kyai, the students are educated to be able to communicate with local masjid administrators, more than the students must be brave to speak about Islamic wisdom in front of people when lecturing, students must keep the letter they receive from the boarding school so that it can be brought back to the boarding school as an accountability report. It is activities that must be done every students during the holidays, the students are educated for using their Ramadan vacation time by doing something positive like *safari da'wah* activities. But what did the students do, it's not just a formality that they do without any educational benefits. But from this activity, unconsciously the students has acquired the values of character education like value of responsibility, the value of courage, the value of trust and most importantly the value of leadership.

Output Spiritual Based Character Education at Nusantara Beriman Islamic Boarding School

¹⁴ Sean T. Hannah and Bruce J. Avolio, "Leader Character, Ethos, and Virtue: Individual and Collective Considerations," *Jurnal Elseiver* Vol. 22, no. 5 (2011), p. 26.

¹⁵ Muhammad Harfin Zuhdi, "Kepemimpinan Dalam Perspektif Islam," *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* Vol. 14, no. 1 (2020), p. 7.

¹⁶ Sahri Sahri and Moh. Miftahul Choiri, "Safari Dakwah Sebagai Media Pembentukan Karakter Bagi Osis Mts Al Yakin Pungpungan," *Nazhruna: Jurnal Pendidikan Islam* Vol. 1, no. 2 (2018), p. 13.

From the concept of character education that is instilled through spiritual activities at the Nusantara Beriman Islamic Boarding School, of course has goals or outputs to be achieved in implementing education there. The outputs are:

First, educate the character of *tauhid spirituality* through *qiyamu al-layl* activities.

second, educate a spirit of reading through study the book of interpretation activities (*kitab Risalah Nur*)

Third, educate the leadership character (*mundzirul kaum*) through *safari da'wah* activities.

Of course, these achievements are determined by the attitude of the students in following every activity at boarding school. Something we need it for accepting the benefits of these activities, are the students want to open their hearts to be sincere (*ikhlas*) for doing activities so they are able to take every character education value from the activities what they do at the Islamic boarding school? If the students are sincere in doing every activity at the Pondok, it will be easy for students to take benefit from these activities.

Like the leader of boarding school principle in managing education process "*al-mudarris futuhat litalamidzihi, wa thalamidz futuhat limudarrisih*". The meaning of this sentence is "if the teacher is sincere, it will be easy for educating students, if the students are sincere, it will be easy for accepting every benefit from activities at the Islamic boarding school". The point of the sentence is sincerity and *ridho* for the concept of education that has been implemented in the Islamic boarding school, because sincerity is the key in obtaining wisdom from an education.

Conclusion

From the results of research about concept of spiritual-based character education conducted at the Nusantara Beriman Islamic Boarding School, it can be concluded the results of the research are: First, concept of character education at the Nusantara Beriman Islamic Boarding School, currently is more oriented to educate of student spiritual (*ruhaniyah*) character. *Second*, process to educate character that emphasize the spiritual aspects of the students can be seen from the activities of the Islamic boarding school, which do not much emphasize on extracurricular activities. *Third*, outcome from the concept of spiritual-based character education applied at Pondok Pesantren Nusantara Beriman are, educate character of *tauhid spirituality* through *qiyamu al-layl* activities, educate a reading spirit through study the book of interpretation activities (*kitab Risalah Nur*) and educate the leadership character or *mundzirul kaum* through *safari da'wah* activities.

With this concept, students will get used to pay attention to *ubudiyah* aspects in the process of studying and not putting it aside, so that a human character is formed that is not only intelligent in science but will continue to prioritize morals in socializing.

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