



## MANAGEMENT OF CHARACTER EDUCATION IN MADRASAH (A CONCEPT AND APPLICATION)

Ririn Inayatul Mahfudloh<sup>1</sup>, Nor Mardiyah<sup>2</sup>, Cici Rumi Mulyani<sup>3</sup>, Mowafg Abraham Masuwd<sup>4</sup>

<sup>1,2,3</sup> Universitas Qomaruddin Gresik, Indonesia

<sup>4</sup> University of Zawia, Libya

Email: [mahfudloh@uqgresik.com](mailto:mahfudloh@uqgresik.com)

### ABSTRACT

*There is inequality in educational outcomes in terms of graduate behavior such as brawls, corruption, free sex, drugs, theft and other deviant behavior. In fact, several immoral acts were allegedly carried out by the madrasah. Ideally, madrasah students have good behavior because these schools are given more responsibility for educational material than other institutions. Seeing this problem, the government decided that character education should be implemented in schools. This research is feasible for managing character education in madrasas effectively starting from planning, organizing, implementing, monitoring and evaluating. The series of management functions are carried out sequentially with each other, so that the expected character values can be internalized in students' lives with indicators; students know the character, feel the character and are able to do it. Supervision activities focus more on ensuring that activities are carried out in accordance with the plans made at the beginning, while evaluation activities look more at the success of what has been implemented compared to the plans made in advance. Students do not have to be given quantitative grades but what is more important is how far from the integrated values have been internalized in madrasa life*

**Keywords:** Management, Character, Behaviour

### \*Corresponding Author:

Received: ; Revised: ; Accepted:

**Reference to this paper should be made as follows:** Mahfudloh, R.I., Mardiyah, N., Mulyani, C.R. Management of Character Education In Madrasah (A Concept and Application). *INJIES: International Journal of Islamic Education Studies*, 1 (1), 35-47.

E-ISSN: XXXX-XXXX

Published by: INJIES: International Journal of Islamic Education Studies

## INTRODUCTION

Character education is increasingly gaining recognition in the wider Indonesian community, because it is felt that there is inequality in educational outcomes in terms of the behavior of education graduates such as brawls, corruption, promiscuity, drugs, theft and other deviant behavior (Dharma Kusuma, 2011). However, on the other hand, schools, especially madrasas, actually provide various subjects related to character education, behavior or values, however, there are quite a few students who win at school but fail to achieve success in life because they do not have enough qualities of honesty, trust, persistence, responsibility, and toughness. and able to face

challenges as well as several other qualities needed in life *real* in the family, society and the world of work.

The condition of madrasas after the issuance of the SKB of three ministers in 1975 (Ministers of Religion, Education and Culture, and Home Affairs) had the impact of reducing religious material to be replaced with general material, thus affecting the existence of madrasas which were already quite strong alongside public schools. The efforts mentioned above have resulted in the existence of madrasas receiving the same recognition as schools in various aspects, including the diplomas obtained by madrasa students.

It turns out that the alignment of madrasas with public schools then creates its own problems for madrasas. According to Raharjo, some of the problems with madrasas include: the reduced content of religious education material, resulting in a shallow understanding of religion for madrasa students. It was felt that the content of the religious curriculum before the SKB had not been able to produce true Muslims, especially since it was reduced. Madrasah graduates are also felt to have all-round competence, their religious knowledge is not in-depth while their general knowledge is also low (Raharjo, 2009).

Apart from the impact of the reduction in religious subjects, madrasas also face problems due to several reasons. Namely the duality of government policy between schools and madrasas (especially before reform), the weakness of the madrasa management system, the low quality of human resources, and the low quantity and quality of human resources. The various problems above have caused a domino effect in madrasas. One of them is the difficulty of survival of the madrasa in terms of creating a madrasa environment that always adheres to character education.

Currently, traits such as discipline, honesty, responsibility and never giving up are still traits that are difficult to find in madrasahs, even brawls, speeding and various other forms of student delinquency often occur among madrasah students. In fact, this educational institution should be a treasury of noble qualities. The results of Subiyantoro's research showed that 70% of students at madrasah aliyah in Yogyakarta had not performed the five daily prayers in full (Subiyantoro, 2012). even though this educational institution should be a repository for noble qualities.

Therefore, when practiced in the field, this should become a starting point for character education management itself. Thus, education can be a means of developing people with character, and of course if education itself has character, then anything can be achieved.

## METHODS

This research uses a qualitative descriptive method with a literature review approach, especially focusing on various literature such as books, journals and scientific articles. Researchers chose this method because it allows the validity of qualitative research to be established and its reliability and validity can be trusted.

Therefore, the truth and validity of the data is tested against other data sources. Data collection was carried out by searching for articles, e-books and journals via digital media such as the Internet. Search for keywords: "character education, digital literacy, education, personality" and check the Google Scholar search. Apart from that, the journal I use is a journal related to keywords. The author selected 20 journals from the research conducted and analyzed, summarized and categorized them. Therefore, new ideas and ideas related to the problem topic emerge

## RESULT AND DISCUSSION

Several education experts directly define character education, such as David Elkind in Zubaedi, who states that character education is the deliberate effort to help people understand, care about, act upon core ethical value. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, even in the face of pressure from without and temptation from within (Zubaedi, 2011).

Raharjo, interprets character education as a comprehensive educational process that connects the moral and social domains of students' lives, as the basis for forming a quality generation. A quality generation is characterized by the ability to live independently and is justified by the values of the principles of truth. Zubaidi further emphasized that character education is all efforts made by educators to influence students. Endang Ekowarni believes that at the micro level, character is defined; (a) the quality and quantity of reactions to oneself, other people, and certain situations; or (b) character, morals, psychological characteristics. The formation of a nation's character processes dynamically as a socio-ecological phenomenon (Endang Ekowarni, 2009). Some of the definitions of character mentioned above are based on the generalization that character can be defined as written virtues, morals and habits which are unique human values that underlie human thoughts, attitudes and actions.

Values or character are the embodiment of thoughts, words and actions based on moral principles, all of which form a person's habitual patterns, so that a person can be recognized from these value patterns and can assess a person's characteristics. Education can be interpreted as an adult human effort to prepare the younger generation with knowledge that can be used in their lives in the future. Education comes from the word *didik* then this word gets the prefix *me-* so it becomes *educate*, meaning to maintain or provide training. Maintaining or providing training requires teaching, guidance and moral behavior and intelligence of the mind. The definition of education according to the Indonesian dictionary is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Muhibih Syah, 2004). Meanwhile (Malcolm Knowles, 1986) differentiates between the meanings of education and learning. According to him, education places more emphasis on educators as agents of change who provide stimulation and reinforcement for learning and design learning activities to achieve change in their students. Meanwhile, learning places more emphasis on someone who is expected to accept change. Learning is a process where there is a change in behavior, knowledge and skills.

In Law No. 20 of 2003 Article 1 point 1, it is found that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state. National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times (National Education and Education Law No. 20 of 2003 concerning the National Education System).

According to the Ministry of National Education, the Directorate General of Primary and Secondary Education Management provided conclusions regarding character education after drawing from many education experts. Character education is defined as efforts designed and implemented systematically to instill student behavior related to Almighty God, oneself, the environment, fellow human beings, nationality which is manifested in thoughts, attitudes, feelings and actions based on norms, religion, cultural law and customs.

Character education in Indonesia is based on nine basic pillars of character, including: 1) love of God and the universe and its contents; 2) responsibility; discipline and independence; 3) honest; 4) friendly and polite; 5) affection, attention and cooperation; 6) confident, creative, hardworking and never gives up; 7) justice and leadership; 8) kind and humble; 9) tolerance, love of peace and unity. 15 According to Zubaedi, character formation consists of nine interrelated pillars: responsibility, respect, justice, courage, honesty, citizenship rights, discipline, care and perseverance.

The fundamental differences/principles between their respective opinions, but rather complement each other, so that the author believes that education is a way for educators to understand the integrity of students' selves, concluding that this is a conscious effort to develop ourselves. Physical and mental personality are studied so that the student develops one main personality and that entire personality is available to the student in future life.

The understanding of character and education above leads to an integrated or unified concept of character education. Character education can be interpreted as a conscious and planned effort to realize fully human traits in students based on noble or valuable (moral) principles. This makes students consciously have strong character and principles to face life's challenges now and in the future.

### **Scope of character education**

The scope of character education is the scope of discussion of character education which is based on noble universal human values. According to the Director General of Secondary Development, Ministry of National Education, the value of character education can be grouped into several groups according to existing fields of knowledge, namely; a combination of the development of the heart (*spiritual and emotional development*), thought process (*intellectual development*), sport (*physical and*

*kinesthetic development*), as well as processing taste and intention (*affective and creativity development*.)

According to (Lickona, 1999) there are 10 virtues (*virtues*) which can be used as a basis for forming a person's character, namely: (1) wisdom (*wisdom*); (2) justice (*justice*); (3) constancy (*fortitude*); (4) self-control (*self-control*); (5) love and affection (*love*); (6) positive behavior (*positive attitude*); (7) hard work (*hard work*) and the ability to develop potential (*resourcefulness*); (8) Integrity (*integrity*); (9) gratitude (*gratitude*); (10) humility (*humility*). The Ministry of National Education, Central Curriculum Research and Development Agency summarizes several character values, which number more than 20, into 18 values that must be mastered by students, namely:

**Table 1. Description of Values and Character.**

No	Mark	Description
1	Religious	Obedient attitudes and behavior in implementing the teachings of the religion he adheres to. Such as through routine activities that can be carried out at school, namely getting used to the Dhuha prayer and Dhuhur prayer in congregation.
2	Honest	Behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work. Such as through the honesty canteen program at school.
3	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. Be tolerant of the practice of worship of other religions, and live in harmony with followers of other religions. Simply put, in classroom learning, if the teacher asks a question, students are allowed to answer the question by raising their hands first.
4	Discipline	Actions that demonstrate orderly behavior and compliance with various rules and regulations. This can be done through familiarization activities such as checking school attributes (hat, tie, belt, socks) by the teacher before entering the school area.
5	Hard work	Behavior that shows serious effort in overcoming various obstacles to learning and assignments, as well as completing assignments as well as possible. One way is by requiring each student to take part in at least one extracurricular branch at school. The goal is for each student to be able to work hard to advance the extracurricular activities they participate in through competitions.

6	Creative	Thinking and doing something to produce a new way or result from something you already have. This can be realized through creative project-based learning so that students can express their ideas in a learning context.
7	Independent	Attitudes and behavior that do not easily depend on others to complete tasks. This can be done by giving students the freedom to choose extracurriculars that suit their interests and talents.
8	Democratic	A way of thinking, behaving, and acting that evaluates the same rights and obligations of oneself and others. Such as inviting all students in one class to determine and elect the class president, and each child has the right to express whatever opinion he has.
9	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something that he learns, sees, and hears.
10	National Spirit	A way of thinking, acting and insight that places the interests of the nation and state above the interests of oneself and one's group. Can be created through scouting activities, where many teach about national values.
11	Love of the Motherland	A way of thinking, behaving and acting that shows loyalty, concern and high appreciation for the language, physical, social, cultural, economic and political environment of the nation. The simplest thing that is usually done in schools is to hold ceremonies on Mondays and other national holidays.
12	Rewarding Achievement	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
13	Friendly/ Communicative	Actions that show a sense of enjoyment in talking, socializing, and collaborating with other people.
14	Love peace	Attitudes, words, and actions that make others feel happy and secure in their presence.

---

15	Enjoys Reading	The habit of making time to read various literature that brings goodness to him. Can be done through literacy activities before starting learning. Students can read fiction, non-fiction books and the Koran.
16	Environmental care	Attitudes and actions that always strive to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred. Usually it starts with the smallest thing, namely throwing rubbish in its place. And you can differentiate between organic waste and inorganic waste.
17	Social care	Attitudes and actions that always want to provide assistance to other people and communities in need. Like raising funds for friends who have been affected by disaster.
18	Responsibility	A person's attitude and behavior to carry out the duties and obligations that he or she should carry out, towards oneself, society, the environment (natural, social and cultural), the country and God Almighty. This is done by distributing picket duties to each student.

---

### Character Education Management in Madrasah

Management is something that is very vital for achieving the goals of character education effectively. (Hoover, 2003) states that success in the process of forming the character of educational unit graduates, will be determined not by the strength of learning process, but will be determined by the strength of its management, which implies that quality graduates' character has a strong dependent on the quality of school. This is because the process of character formation should be integrated into various forms school activities.

Management movements must always be carried out systematically and consistently through steps called management functions. Many versions relate to management functions or steps according to management experts, such as according to Frederick Taylor, Henry Fayol, Mc. Ferland, Sergiovani, George Terry, Luther Gullick, Shrode, Voich Jr. and so on. Each management expert details the classification of management functions as different/unsimilar to each other based on their respective philosophies and experiences. For example, Sergiovani said that the management steps are planning, organizing, leading, and controlling. *Voich Jr grouped management functions into 3 groups, namely; planning functions, implementation functions and control functions* (William, 1974).

However, basically several management functions or steps can be grouped into planning, organizing, implementing, monitoring and evaluating. These management steps are not static steps and must be strictly sequenced, it could be that after planning, a monitoring process is carried out, after evaluation, planning is carried out again. Most of the planning carried out actually refers to evaluations carried out previously, good planning must actually be based on the results of evaluations that have been carried out.

Management in the context of character education in madrasahs is basically an effort to condition students and all existing stakeholders so that they can carry out noble character. The implementation of character that is practiced by students is obtained from the students' awareness of the importance of these values for their lives, although at first it is very possible for the students concerned to feel forced.

### **Planning.**

The first step in planning in character education management is to instill shared awareness and equalize the perception of the importance of integrating existing values in all activities in the madrasah, so that these values can become habits for all madrasah stakeholders. After taking a common perception regarding the importance of implementing values/character education, the madrasah must translate the madrasah's vision and mission into the character education framework. Next, the head of the madrasah together with teachers and education staff as well as the community or parents/guardians of students (committee) or even counselors must carry out planning steps:

- 1) Determine the character values that will be applied in the madrasah concerned.
- 2) Designing an integrated character curriculum with all subjects in the madrasah.
- 3) Designing madrasah conditions that are conducive to implementing character education.
- 4) Designing classrooms that are conducive to implementing character education.
- 5) Designing an environment outside the madrasah that is conducive to implementing character education.

### **Organizing**

Several things that need attention in organizing are that the division of tasks, authority and responsibilities should be adjusted to the competence, interests, talents and experience as well as the personality of each person needed to carry out these tasks. Draft *the right man on the right place* must always be a reference for madrasa stakeholders in implementing this step. It is hoped that the madrasa head can be the initiator and facilitator in carrying out this organizing step, because he is someone who has the authority in the organizational structure to delegate the tasks or authority he has to madrasa stakeholders.

Several steps that have been determined in planning, such as classroom design plans, madrasah environments and curricula that facilitate the development of values or character, must be delegated to teachers and education staff at the madrasah. Delegation of authority and tasks to teachers and education staff must also pay



attention to the workload of existing teachers and education staff. The workload does not have to be distributed equally among existing teachers and education staff. Proportionalism is based on principles *the right man on the right place* is a concept that must always be considered in carrying out organizing.

### **Actuating**

The implementation of character education in the madrasa setting is carried out in addition to learning in the sense of instilling and developing the character that has been chosen in the classroom, it is also carried out by providing or completing several things related to the existing facilities in the madrasa environment and classroom as planned at the stage previously. The next step is to create conditions so that the selected values as explained above can be internalized in the lives of all madrasa stakeholders including students.

(Dharma Kesuma, 2011), said that learning in the realm of character education is more directed at strengthening and developing children's behavior as a whole which is based on values. Children's learning experience in character education is an integrated process between processes in the classroom, school and at home.

There are no learning methods or strategies that are considered good or bad, the effectiveness of the learning strategy used will depend greatly on the competence of the teacher who uses the method, the condition of the students, as well as the situation and conditions surrounding the learning system in question. All methods, approaches and learning strategies that have been applied by madrasa teachers do not have to be discarded (not used), on the contrary, teachers must have adequate competence on how to develop several existing methods and approaches, so that they become attractive learning methods for students.

However, it is recommended that learning methods or active learning approaches can be used in delivering learning material that is full of strengthening values/character. Some learning methods and strategies that can be alternative choices for teachers are; contextual learning approach, cooperative learning, problem-based learning, inquiry-based learning, project-based learning, service-based learning, work-based learning, ICARE approach (Introduction, Connection, Application, Reflection, Extension).

The cultivation of character values in madrasas, especially those carried out outside the classroom, cannot be delegated to teachers alone as educators. The implementation of several activities mentioned above requires the involvement of all madrasa stakeholders. The madrasa head must be able to be a role model for all existing stakeholders regarding the values/character that he practices.

Routine activities in madrasas must be carried out continuously, sustainably and consistently according to a predetermined schedule. These activities can take the form of; routine flag ceremony activities on Mondays, major state ceremonies, madrasa pickets, congregational prayers (especially midday prayers), midday prayers, intensive training in reading and writing the Koran, praying together when starting and ending lessons, saying hello when meeting with teachers and education staff as

well as friends and shake hands with teachers or education staff and friends by paying attention to religious rules when shaking hands.

## **Controlling**

Supervision is the responsibility of the madrasa head as a leader at the school level. The head of the madrasah as the highest position in the madrasah institution has the legal authority to supervise all components of the madrasah. Although in practice, it can be said that it is impossible for a madrasa head to carry out the supervisory role independently without the assistance of madrasa stakeholders, especially teachers, the madrasa head still has an important role in the success of character building in the madrasa. The head of the madrasah is responsible for the effectiveness of the previously planned value/character development program, through developing each work program into several implementation strategies.

Important steps that must be taken in supervising the implementation of values/character development in madrasahs are:

- 1) Instrument development
- 2) Self-evaluation by madrasahs
- 3) Verification and clarification by supervisor
- 4) Conduct direct observations by the head of the madrasah/external party
- 5) Discuss findings and problems in the field
- 6) Provide a way out in overcoming the problems faced

## **Evaluating**

Evaluation of learning outcomes in character education settings does not have to be done with tests on certain subjects. Technically, in the context of character development and strengthening, evaluation is carried out by comparing activities (student behavior) with standards or indicators that have been created or determined by the teacher or school. The indicators that have been set for each existing subject as contained in the RPP are compared with the behavior played by students in madrasa/school life.

Strengthening Dharma Kesuma's statement above is a statement by character expert Lickona who states several things that must be done in evaluating character education learning outcomes, namely; The progress of students' character can be observed through the school environment, the effect of character on the environment outside the school, and the lives of students after they graduate from school. Several statements by these experts explain to us the need for careful attention from educators and all stakeholders in schools and madrasahs to pay close attention to all activities carried out by their students.

Assessment is carried out in an integrated manner with existing lessons with a greater focus on the behavior and performance played by students in real life at the madrasa. Assessment of character education achievement is based on indicators. For example, an indicator for honest grades in a semester is formulated by telling one's true feelings about what one saw, observed, learned, or felt, then the teacher observes (through various means) whether what a student says honestly represents his or her feelings. It

is possible for students to express their feelings verbally but it can also be done in writing or even with body language. The feelings expressed may have gradations from feelings that are no different from the general feelings of their classmates to even those that are contrary to the general feelings of their classmates.

Balitbang further suggests that in implementing character education evaluations, evaluations must be carried out continuously and continuously, every time the teacher is in the classroom or at school. Model *anecdotal record* (notes made by teachers when they see behavior related to the values being developed) can always be used by teachers. Apart from that, teachers can also give assignments that contain a problem or event that gives students the opportunity to show their values. For example, students are asked to state their attitude towards helping lazy people, providing assistance to stingy people, or other things that are non-controversial to things that can invite conflict for themselves.

## CONCLUSION

Management of character education in madrasahs as one of the efforts to minimize inequality in educational outcomes is seen in the behavioral aspects of students or education graduates such as brawls, speeding, free sex, drugs, theft and other deviant behavior. It can be carried out through several stages, namely, planning, organizing, , implementation, monitoring and evaluation. At the planning stage more emphasis is placed on; determining the character values that will be applied in the madrasah concerned, designing an integrated character curriculum with all subjects in the madrasah, designing conditions in the madrasah that are conducive to implementing character education, designing classrooms that are conducive to implementing character education, designing an environment outside the madrasah that is conducive to implementation of character education. In the organizing stage there is more emphasis on handing over responsibility for activities to teachers and education staff, the implementation stage is integrating character values into learning, routine madrasa activities, extracurricular activities and incidental activities. Supervision activities focus more on ensuring that activities are carried out in accordance with the plans made at the beginning, while evaluation activities look more at the success of what has been implemented compared to the plans made in advance.

Thank you to all parties who have supported this research so that this research can be completed well. Thank you also to the reviewers who have checked this article to make it more perfect. To the supervisors of this article from the beginning of the research until the publication of this article. The hope is that this article can become a reference for other knowledge and become a charity for all of us.

## REFERENCES

- Abdullah Munir, (2010) *Pendidikan Karakter Membangun Karakter Anak Sejak dari Rumah*, (Yogyakarta: Pedagogia)
- Ahman, *Peran Lembaga Pendidikan dalam Memperkokoh Pendidikan Karakter di Indonesia*, Makalah
- Seminar Sehari dalam rangka Living Value Education di Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta, 14 Mei 2011

- Anik Ghufro, (2011) Integrasi Nilai-nilai karakter Bangsa pada Kegiatan Pembelajaran, *Jurnal Cakrawala Pendidikan*, Edisi Khusus Dies Natalis UNY, th XXIX, Mei 2011
- Dharma Kesuma,dkk,(2011) Pendidikan Karakter Kajian Teori dan Praktik di Sekolah (Bandung, Remaja Rosda Karya)
- Djoko Sasongko. (2010) Pendidikan Karakter dan Budaya Bangsa dalam Rangka Membangun peradaban Manusia. Makalah disampaikan dalam Kegiatan Workshop Pendidikan Karakter dan Budaya Bangsa pada tanggal 30 Mei - 2 Juni 2010.
- Endang Ekowarni, "Pengembangan nilai-nilai luhur budi pekerti sebagai karakter bangsa". Diambil dari <http://belanegarari.wordpress.com/2009/08/25/pengembangan-nilainilai-luhur-budi-pekerti-sebagai-karakter-bangsa>, Pada tanggal tanggal
- Gary L Hoover, (2003) *Individualized in education of character*. (Parkland, Dissertation, USA)
- Jejen Musfah, (2011) *Pendidikan Holistik, Pendekatan Lintas Perspektif*, (Jakarta: Kencana Prenada Media group)
- Kementerian Pendidikan Nasional, (2010) Bahan Pelatihan Pelaksanaan Pendidikan Karakter, (Jakarta)
- Kementerian Pendidikan Nasional, Badan Penelitian dan Pengembangan Pusat Kurikulum (2011) *Pengembangan Pendidikan Budaya dan karakter Bangsa, Panduan Sekolah*, Jakarta
- Malcolm Knowles, (1986) *The adult Learner: A neglected Species USA*; (Gulf publishing Company, Third Edition, 1986)
- Martin H. Manser, (1991) *Oxford Learner Pocket Dictionary*, (Oxford: Oxford university Press)
- Muhibih Syah, (2004) *Psikologi Pendidikan dengan Pendekatan baru*, (Bandung: Remaja Rosdakary)
- Raharjo, (2009), *Madrasah Sebagai Centre of Excellent*, Makalah Seminar IAIN Wali Songo Semarang (Semarang.)
- Shrode, William A and Voich, Jr (1974) *Organization and Management: Basic System Concept*, (New York, Mc Graw Hill Book Company)
- Subiyantoro, (2012) *Pengembangan Pola Pendidikan Nilai Humanis-Religius pada Diri Siswa Berbasis Kultur Madrasah di MAN Wates I Kulon Progo*, Disertasi, Program Pascasarjana UNY, tidak diterbitkan
- Thomas Lickona (1999) Religion and Chapter Education, *Phi Delta Kappa*, 00317217, Sep.1999, Vol. 81. Issue 1. UU Sisdiknas No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional,
- Zubaedi, (2011) *Desain Pendidikan karakter, Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta; Kencana Prenada Media Group)