

The Concept of Character Education

KH. Ahmad Dahlan and KH. Hasyim Asy'ari

And its Implementation at SDIT Bias Assalam Tegal

Moh. Muktafan IP, Basukiyatno, Muntoha Nasucha
{mohmuktafan.tafan@gmail.com}

Magister of Pedagogy, Universitas Pancasakti Tegal, Indonesia

Abstract. Education is crucial for maintaining a civilized nation, and strong character and hard work are key components of a successful nation. This qualitative descriptive research focuses on character education, specifically examining the concepts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari, as well as the implementation of character education at SDIT Bias Assalam Integrated Islamic Elementary School in Tegal City. Data collection techniques include documentary and literature studies, interviews, and observations, with content analysis as the method of data analysis. According to KH. Ahmad Dahlan, courage in action is more important than mere knowledge, while KH. Hasyim Asy'ari emphasizes the formation of complete individuals who fear Allah, uphold justice, and do good deeds. At SDIT Bias Assalam, character education is integrated into classroom learning, school culture, and community involvement through parents and the school committee. However, there is a need for consistent efforts to further strengthen character education implementation at the school.

Keywords: education, character, implementation

1. Introduction

The progress of a nation lies in the character of that nation. Character is very important and basic. Character is a living gem that distinguishes humans from animals. A human without character is said to be a human who has crossed the line. Persons who have strong and good character individually and socially are those who have good character, morals, and behavior. [1]

Education is one of the pillars that support a nation's civilization. A nation that is advanced, strong, and respected has people who have strong characters and work hard. The advancement of a nation is directly proportional to the strength of its national character. A nation that has a strong character and advanced education will be respected and taken into account by other nations. Conversely, a nation that does not have strong character and low education will be despised and not respected by other countries. [2]

The issue of character becomes material for thought as well as a common concern because society is currently experiencing a character crisis. This crisis is characterized by rampant criminal acts, such as increased promiscuity, sexual harassment, drugs, brawls between students, rampant violence against children and adolescents, rampant motorcycle gangs, and robberies, which often lead to acts of violence and disturb the community, even leading to criminal acts. killings and endemic corruption penetrated all sectors of people's lives.

On the other hand, there is a simple character phenomenon in our society where many people think it is a small problem, sometimes even unconsciously, that it has become a habit and is not considered a problem, but it has a big impact on the survival of society, even the

nation and state. Let's look at cases that are considered small even though they are big; for example, there are still many in schools who tolerate cheating.

Corruption in grades through cheating; corruption on campus through plagiarism of scientific work; corruption in sub-districts through bribes when making KTPs or other documents; corruption on the highway through stealing red lights; corruption at busway stops when crossing queues Even throwing garbage anywhere is corruption. So, whether it's a big or small case, it turns out that the roots are the same, namely the character that was formed a long time ago and began with small things.

So, corruption is not just a matter of money, nor is it a matter of big or small being corrupted, but more so because it deals with characters that have been nurtured for a long time and started with simple things.[3]

However, what is important is that these big and small problems have a big impact on the lives of society and the nation. Upon closer inspection, it turns out that all of these problems are rooted in characters that have been built for a long time.

This fact has made many people aware again, and then everyone looks towards education, which is believed to be the agency responsible for the formation of the nation's character so that whenever problems arise in human life, the first thing to blame is education.

Even though the government, the business world, politics, the law, and society, in general, are all responsible for this character problem as a component of the nation's children.

The problem of character education described above has attracted attention from various parties; not only educational leaders, religious leaders, cultural figures, and social organizations have provided various suggestions and criticisms for improving the implementation of education in Indonesia.

Among the figures who have received great attention since the beginning is KH. Ahmad Dahlan and KH. Hasyim Ash'ari.

Departing from the problematic background that occurred in this context, according to researchers, the two scientists are very interested to discuss the thoughts and concepts of character education, namely KH. Ahmad Dahlan, who left a lot of charitable efforts, and KH. Hasyim Asy'ari is concerned with the field of character education. Both of them can be described as experts and at the same time practitioners of education in this country, and their ideas, analyses, and works often get a positive response for the progress of education. It is hoped that by thinking about the second character education concept, this figure will be able to bring about positive changes in the character of students and society in general.

Based on the author's observations regarding the implementation of character education values, SDIT Bias Assalam Tegal is committed to implementing character education, even though there are still some obstacles.

The problem of character education invites attention from various parties, including educational leaders, religious leaders, humanists, and social organizations. KH. Ahmad Dahlan and KH. Hasyim Asy'ari are two figures who have paid great attention to the problem of character education since long ago.

According to KH. Ahmad Dahlan, the damage to the character in the social order of society is because it is not in line with the goals of character education itself, which aims to form Muslim humans who have a noble character, are pious in religion, have broad views and understand worldly science issues, and are willing to fight for the progress of society.

SDIT Bias Assalam Tegal, as one of the elementary schools in Tegal, is committed to trying to implement the concept of character education. From the information above, it can be visualized with the following diagram:

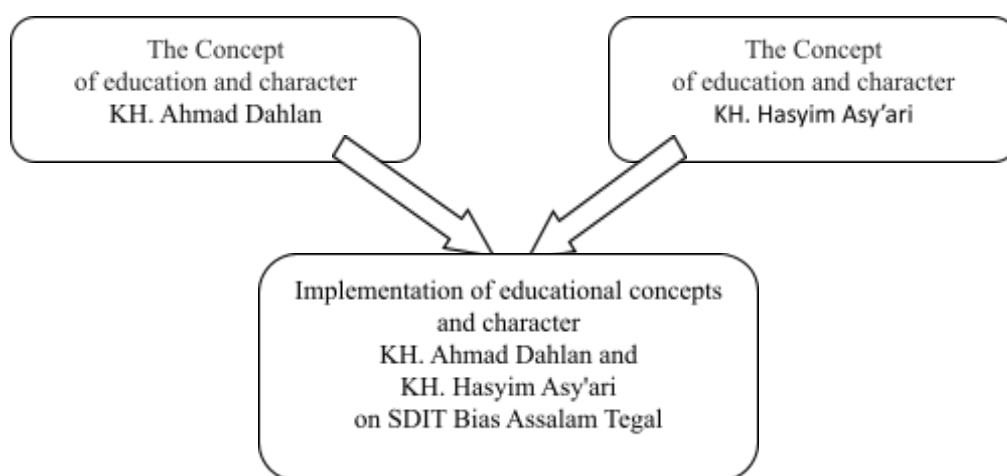


Figure 1: The flow of thinking in research activities

2. Literatur Review

2.1. The Concept of Character Education

2.1.1. Definition of Character Education

The term "character" comes from the Latin word "charaassein," which means "carved or carved." Forming a character is like carving on a hard iron surface. In the psychology dictionary, "personality" is viewed from an ethical or moral starting point, for example, a person's honesty, and usually has to do with relatively fixed traits.[4]

The word "character" in the Big Indonesian Dictionary is the psychological, moral, or ethical characteristics that distinguish one person from another. [5]As for the term "character" in the view of Islam according to Quraish Shihab, it is called *rushd*. It is not just reason but a combination of reason, moral awareness, and purity of soul. It is formed through one's life journey. Character is built by knowledge, experience, and an assessment of that experience. Positive attitudes and behaviors characterize a person's commendable character, which is the result of internalizing religious and moral values. because it is closely related to the heart.[6]

Thus, it can be stated that character is a moral quality or individual character, which is a characteristic that distinguishes it from others and becomes a driving force to do something of

good value that is obtained from the environment. A person can be said to have "character" if he has successfully absorbed the noble values desired by society that can be used as strength in their life.

The understanding of character education remains a phenomenon that is difficult to define because it includes a very broad approach with target objectives, pedagogical strategies, and philosophical orientations. [7] Althof, W. Berkowits distinguishes between moral education and character education. Moral education focuses on teaching individuals how to develop a sense of justice and morality toward caring for one another. Character education focuses on teaching character development from within (spiritual) and from the outside (physical) of the individual. [7]

Based on some of the opinions above, it can be concluded that character education is an effort that is designed and carried out systematically to help students both physically and spiritually understand the values of human behavior that are embodied in thoughts, attitudes, feelings, words, and actions based on norms in daily life.

2.1.2. Purpose and Function of Character Education

Character education is essentially aimed at forming a nation that is tough, competitive, has a noble character, is moral and tolerant, works together, has a patriotic spirit, develops dynamically, is science and technology-oriented, and is all imbued with faith and piety toward the One Almighty based on Pancasila. [8]

Education that aims to produce intelligent people with strong character has also been emphasized by Martin Luther King: "Intelligence plus character—that is the goal of true education" (intelligence with character is the true ultimate goal of education). [4]

According to the Ministry of National Education, the goals of character education include:

- a) Developing the heart, conscience, and affective potential of students as people and citizens who have cultural and national values.
- b) Developing habits and behaviors in students that are commendable and in line with universal values and the cultural traditions of a religious nation.
- c) Instill a spirit of leadership and responsibility in students as the next generation of the nation.
- d) Develop the ability of students to become human beings who are independent, creative, and have a national perspective.
- e) Creating a school life environment that is safe, honest, full of creativity and friendship, and has a strong and high sense of nationality. [9]

The function of character education is to develop the basic potential to have a good heart, a good mind, and good behavior. strengthening and building multicultural national behavior. Furthermore, correcting bad behavior and strengthening good behavior are carried out. Increasingly competitive national civilizations in world relations. [8]

Character education has three main functions,

- a. The function of forming and developing potential.
- b. Repair and strengthen function.
- c. Filter function. [10]

These three functions are carried out through the inauguration of Pancasila as the state philosophy and ideology, the strengthening of constitutional religious values and norms of the 1945 Constitution, the strengthening of the commitment of the nation to the Unitary State of the Republic of Indonesia (NKRI), strengthening the values of diversity by the concept of "*Bhineka Tunggal Ika*," and strengthening the excellence and power of national

competitiveness for the sustainability of Indonesian society, the nation, and state life in a global context.

2.2. The Concept of Character Education KH. Ahmad Dahlan

According to KH. Ahmad Dahlan, the destruction of character in the social order of society is because it is not in line with the purpose of character education itself, which aims to form virtuous Muslim humans. He is noble, pious in religion, broad-minded, understands worldly science issues, and is willing to fight for the betterment of society. This view is based on the words of KH. Ahmad Dahlan: "Dadijo Kjai sing demijohn, adja kesel anggonmu welcome gawe kanggo Muhammadiyah," which means to be an advanced human being and never get tired of working for Muhammadiyah.[11]

KH. Ahmad Dahlan is a man of action, so he did a lot of charitable work in his life besides writing. His contribution to Islamic education is undoubted; we can see this from his efforts to establish the Muhammadiyah Organization, which until now has increasingly existed and is spread almost evenly throughout Indonesia and has even grown overseas.

KH. Ahmad Dahlan brought together science and religion to be able to improve the poor life that many people experienced during the colonial period. The strategy for dealing with social change due to modernization, according to KH. Ahmad Dahlan is referring to the Qur'an and eliminating the attitude of fatalism and the attitude of piety. This strategy, according to Abdul Munir Mul Khan revives the soul and spirit of *ijtihad* by increasing the ability to think logically and socially. Therefore, the object of the Muhammadiyah Da'wah movement was founded by KH. Ahmad Dahlan's mission is to build a soul and spirit of renewal at all levels of society, starting from the common people, the poor, wealthy people, and intellectuals. [12]

The character education process is carried out by KH. Ahmad Dahlan's towards his students was done slowly but surely. The courage to act or do good deeds is something more important than just reading and memorizing as many letters as possible. He considered the memorization of a lot of letters less useful if it was not balanced with understanding and implementing the contents of the letters. Therefore, the method of teaching his students is not just reading and memorizing surahs from the Qur'an but understanding their meaning and then carrying it out or practicing goodness in everyday life.

Basic moral education KH. Ahmad Dahlan is based on Islamic teachings, which consist of three matters: faith, knowledge, and charity, which form the basis of all his educational endeavors. Faith is a belief in the heart that becomes the initial basis, which is then followed by science to support the beliefs that are already held. After faith and knowledge are owned, someone will sincerely do the deeds that have become religious provisions.

According to Lickona's theory of character education, character consists of three interconnected parts: moral knowing, moral feeling, and moral behavior. It begins with knowing all that is good, then is followed by the heart's desire for all that is good, and finally by doing all that is good. All three, according to Lickona, are formed by habits of mind, habits of the heart, and habits of action. To achieve these three goals, knowledge is needed to be able to judge what is right, care about what is right, and then do what they believe is right.[13]

So, character education begins with knowing and understanding what is good, believing it in the heart, and then implementing it in life.

2.3. The Concept of Character Education KH. Hasyim Ash'ari

In line with the concept of education built by KH. Ahmad Dahlan, there is also the concept of character education offered by the Father of the Nation, KH. Hasyim Ash'ari.

According to KH. Hasyim Asy'ari, the purpose of education for every human being is to become a full-fledged human being who aims to get closer to Allah SWT to get happiness in this world and the hereafter.[14]

About educational ethics, KH. Hasyim Asy'ari, a figure, expert, and practitioner of education in Indonesia, wrote a book entitled *Adab al-'Alim wa al-Muta'allim*. This book specifically discusses in sufficient detail the ethics of an educator ('alim) and the ethics of a student (muta'allim); this book was compiled in 1923 M/1343 H.

Character education, according to KH. Hasyim Asy'ari is an effort to form a complete human being, both physically and spiritually, so that humans can fear Allah SWT, be able to uphold justice on earth, do good deeds and benefit, deserve to be the noblest creatures, and have higher degree than all kinds of God's creatures. the other. [15]

Characteristics of KH's thought Hasyim Asy'ari's approach to character education is practical and based on the Al-Qur'an and Hadith. Another tendency of his thinking is to present ethical values that have a Sufistic spirit. This tendency can be seen in his ideas, such as the primacy of studying, scholars, the teaching and learning process, the character of students in themselves, educators, subject matter, and others.

KH. Hasyim Asy'ari is of the view that knowledge can be achieved if the person seeking it has a good personality (character) and is devoted to Allah to seek his pleasure and not for worldly goals either in the form of position, property, or competing for fame. by building a large following.

Broadly speaking, the thoughts of KH. Hasyim Asy'ari regarding the concept of character education offered includes three interrelated components,

- a. knowledge as a character-forming value;
- b. educators as transformers of knowledge and good values.
- c. Students, as objects of character education, is expected to become the next generation in the life of the nation and state.

Character education, as implemented by KH. Hasyim Asy'ari is the idealization of ethical values that are internalized as an integral part of life for students and educators. With the values in question, it is hoped that they will become part of habit and good character that continuously accompany one's life journey.

The government's efforts to implement character education as stipulated in the 2003 National Education System Law also have the same intent as stated by KH. Hasyim Asy'ari.

2.4. Implementation of Character Education

According to Darmiyati Zuhdi, the implementation of character education in schools can be done through the:

- (1) integration into teaching and learning activities (KBM) in each subject;
- (2) habituation in daily life in the education unit, meaning by creating a school culture that values good character;
- (3) integration into extracurricular activities such as scouting, sports, writing, or others;
- and (4) the application of habituation to daily life at home is the same as at school.[16]

Meanwhile, the method of implementing character education in everyday life at school can be done through exemplary examples or spontaneous activities when the teacher knows the attitudes or behaviors of students who are not good. Reprimands or advice, stories or exemplary stories, environmental adjustments, the provision of trash bins and wall clocks, aphorisms about characters that are easy for students to read, and school rules or regulations posted in strategic places are also methods of implementing character education. Other methods of implementation can also be in the form of routine activities, such as marching into

the classroom to teach queuing culture, praying before and after activities, greeting when meeting other people, and cleaning the classroom where learning takes place.

In this study, researchers examined the implementation of character education in teaching and learning activities, habits in daily life at school, extracurricular activities, and religious activities at school. Identification of the types of activities in schools related to the implementation of character education needs to be carried out continuously, including administrative completeness. All incoming data will be processed and cross-checked to obtain truly credible data.

3. Methods

The type of research that will be compiled in this study is a type of qualitative research with descriptive analysis. According to Moleong, qualitative research is research that intends to understand phenomena about what is experienced by research subjects, such as behavior, perceptions, motivations, actions, etc., holistically and using descriptions in the form of words and language, in a specific natural context, and by utilizing various natural methods. [17]

Furthermore, according to Sukmadinata, the qualitative descriptive research method is a method used to describe and describe existing phenomena, both natural and man-made, with a focus on characteristics, quality, and interrelationships between activities. [18]

It can be concluded that the qualitative descriptive research method is research conducted to examine an object, a condition, a group of people, or other phenomena under natural or real conditions (without an experimental situation) to make a systematic overview or a factual and accurate detailed description. This method is used by researchers in describing the concept of character education developed by KH. Ahmad Dahlan and KH. Hasyim Asy'ari and the implementation of strengthening character education at the Bias Assalam Tegal Elementary School.

One application of a qualitative descriptive research method can be done by: 1) Data collection, 2) Data reduction, 3) Data display, and 4) Conclusion drawing. In this qualitative descriptive research method, a socio-historical and philosophical approach is used to reveal the similarities and differences in the thoughts of the two figures.

The data collection procedures carried out in this study are as follows:

1. Documentary studies, namely studies conducted to study and review information from data sources that have been collected and then turned into documents.
2. Library Studies, namely, studies carried out by searching the literature by reading and recording literature related to issues discussed through library research to obtain data from readings such as books, articles, journals, encyclopedias, biographies, and so on related to the concept of KH character education. Ahmad Dahlan and KH. Hasyim Asy'ari and the implementation of strengthening character education at the Bias Assalam Tegal Elementary School
3. Interviews. Interviews are a data collection technique that involves asking questions directly to respondents.
4. Observation, namely observation made directly or indirectly on the subject being studied, understanding the subject being observed using the five senses, both sight, hearing, and others.

After the data is completely collected, what researchers do next is read, research, select, study, and classify relevant data that supports the subject matter for further analysis and description of the researcher in one complete discussion.

4. Result and Discussion

SDIT Bias Assalam Tegal was established in 2001, now it is located on Jalan Dadali no.12, Randugunting Village, South Tegal District, Tegal City, Central Java Province, Indonesia. The Principal from 2017 until now is H. Nanang Kurniawan, S.PdI. Several concepts of character education KH. Ahmad Dahlan, among others:

1. Accommodate various general knowledge and religion.
The Bias Assalam SDIT curriculum teaches general knowledge, such as: Pancasila and civics education subjects, Indonesian, Mathematics, Natural Sciences, Social Sciences, Cultural Arts and Crafts, Physical sports and health education, Javanese and English. In addition to general knowledge, religious knowledge is taught, such as: religious and moral education subjects, Al-Qur'an Hadith, Aqidah morals, Jurisprudence, History of Islamic culture, Arabic, Read and Write Al-Qur'an.
2. The educational process is not only reading and memorizing but is balanced with the courage to act/do good deeds.
The application of the concept of learning while doing (learning by doing) at SDIT Bias Assalam Tegal City is carried out in activities; habituation of learning ablution, praying in congregation, remembrance and prayer, maintaining and maintaining learning equipment, self-drinking utensils, putting trash in the trash, a culture of queuing when ablution and taking lunch, a culture of reminding one another of kindness, starting and ending activities with prayer. So they are not only taught the knowledge of prayer, prayer, responsibility, culture of queuing, but accompanied by habituation in the implementation of daily life which is monitored through a contact book.
3. The basis of character education is faith, knowledge and charity.
Instilling faith in learning activities, one of which is the habituation of the morning pledge of SDIT Bias Assalam students which contains student statements about Allah's willingness to be their Lord, Islam to be their religion, and the Prophet Muhammad to be the Prophet and messenger of Allah. Understand science, believe in science and get used to practicing science in everyday life. [22]

The concept of character education KH. Hasyim Asy'ari, among others:

1. Character education is an effort to form a complete human being both physically and spiritually so that he becomes a pious human being.
2. Education does not only hone intellectual abilities to be intelligent but builds personality so that it has noble character.
3. Character education is practical and adheres to values.
4. Knowledge can be achieved if students have good character and are pious with the aim of seeking their pleasure.

Several points of the concept of character education KH. Hasyim Asy'ari aligned with the five main values of character perfected as a priority of the Strengthening Character Education movement, especially religious character. The five main values of national character in question are: religious, nationalist, independent, mutual cooperation and integrity.

There are several activities carried out by schools through teachers to help students form individuals with character, namely by implementing character education values at SDIT Bias Assalam, Tegal City. The values developed are religious character values, independence, mutual cooperation, nationalism and integrity.

The value of religious character in teaching and learning activities can be seen from the habit of teachers and students in opening and closing teaching and learning activities by praying, getting used to saying greetings. Daily activities in class read daily prayers, asmaul husna, short letters (juz 'amma), congregational duha prayers, noon and afternoon prayers in congregation.

Independent character values can be seen from parents accompanying children to the front of the school door, students putting shoes, sandals in lockers, lunch activities with a buffet taking cutlery, drinking by themselves, returning cutlery to drink in a clean condition again, changing school clothes yourself.

The value of the gotong royong character is seen in carrying out the class picket schedule, cleaning the class, picking up lunch equipment, tidying up the class. Class and school devotional work activities.

The value of nationalist character can be seen in the flag ceremony activities on Monday, national holidays, by singing the Indonesian Raya song, national songs, scouting activities, extracurricular activities of traditional dance arts, commemoration of national holidays.

Integrity character values are important to be instilled in students so that they become honest and trustworthy individuals in words, actions and work, which are manifested in various activities, such as; carry out picket duties according to schedule, maintain cleanliness and tidiness which is checked by the teacher, do assignments in class and homework.

Feeling respect for global diversity, Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thereby fostering mutual respect. At SDIT Bias Assalam is implemented with visiting activities to neighboring Malaysia and vice versa receiving visits from other countries with cultural arts performances.

5. Conclusion

The character education process carried out by KH. Ahmad Dahlan, acting or doing good deeds is something more important than just reading and memorizing as many letters as possible. Therefore the method of teaching his students is not just reading and memorizing surahs from the Al-Qur'an, but by understanding the meaning and then carrying it out or practicing goodness in everyday life.

Character education according to KH. Hasyim Asy'ari is an effort to form a complete human being both physically and spiritually, so that humans can fear Allah by truly practicing all His commands and staying away from all His prohibitions, able to uphold justice on earth, do good deeds and benefit, deserve to bear as the most noble creature and higher in rank than all other types of God's creatures.

Strengthening character education at SDIT Bias Assalam Tegal is carried out through:

- a. Consolidation of class-based character education with integrated learning
- b. Strengthening character education based on school culture, in the form of routine activities, programmed activities, extracurricular activities, co-curricular activities; spontaneous and incidental activities as well as exemplary
- c. Strengthening community-based character education, community involvement is carried out with: parents of students, school committees, government agencies, the business world, and the community.

As input to SDIT Bias Assalam Tegal to improve again and be consistent in the implementation of strengthening character education both in the learning process, intracurricular activities, extracurricular activities and other activities..

References

- [1] “Desain Pendidikan Karakter - Dr. Zubaedi, M.Ag., M.Pd. –Jakarta: Kencana. pp.1, 2012
- [2] M. Peningkatan Mutu Pendidikan Karakter Berbasis Agama and D. SOSIOLOGI Zaenal Abidin, “MANAJEMEN PENINGKATAN MUTU PENDIDIKAN KARAKTER BERBASIS AGAMA, BUDAYA, DAN SOSIOLOGI,” *al-Afkar, Journal For Islamic Studies*, vol. 4, no. 1, Apr. 2021, doi: 10.31943/AFKARJOURNAL.V4I1.167.
- [3] Y. K.-M. K. FIPS and undefined 2013, “Karakter Adalah Akar Masalah Bangsa Kita,” *ejournal.undiksha.ac.id*, Available: <https://ejournal.undiksha.ac.id/index.php/MKFIS/article/view/1680>
- [4] Smani and J. Ma'mur, “Buku Panduan Internalisasi Pendidikan Karakter di Sekolah,” p. 203, 2011, Available: <http://repo.iainbatusangkar.ac.id/xmlui/handle/123456789/6649>
- [5] K. I.-J. P. Bahasa and undefined 2008, “Departemen Pendidikan Nasional,” *dp2m.umm.ac.id*, Available: <https://dp2m.umm.ac.id/files/file/Files%20PKM%202010/Jadwal%20Penerimaan%20Proposal%20PKM-AI%20dan%20PKM-GT%202009.pdf>
- [6] Quraish Shihab, “Membumikan al Quran 2,” *Lentera Hati*, no. c, p., 2010.
- [7] W. Althof and M. W. Berkowitz, “Moral education and character education: their relationship and roles in citizenship education,” <https://doi.org/10.1080/03057240601012204>, vol. 35, no. 4, pp. 495–518, Dec. 2006, doi: 10.1080/03057240601012204.
- [8] “Daryanto, Suryatri Darmiatun, Implementasi Pendidikan... - Yogyakarta, Gava Media, pp. 45, 2013.
- [9] “Agus Zaenul Fitri, Pendidikan Karakter Berbasis Nilai... - Yogyakarta: Ar – Ruzz Media, pp. 24, 2012
- [10] I. Pendidikan, K. Dalam, P. Kepribadian, H. Siswa, B. Maunah, and I. Tulungagung, “Implementasi pendidikan karakter dalam pembentukan kepribadian holistik siswa,” *journal.uny.ac.id*, Available: <https://journal.uny.ac.id/index.php/jpka/article/view/8615>
- [11] “Syamsul Kurniawan dan Erwin Mahrus, Jejak Pemikiran... - Jogjakarta: Ar-Ruzz Media, pp.199, 2011
- [12] “Abdul Munir Mulkhan, "Pemikiran Kyai Haji Ahmad Dahlan... - Jakarta: Bumi Aksara, pp.9, 1990
- [13] “Educating for Character: How Our Schools Can Teach Respect and Responsibility - Thomas Lickona - New York, Toronto, London, Sydney, Aucland: Bantam books, pp.51, 1991.
- [14] “Muhammad Rifai, K.H. Hasyim Asy'ari, Yogyakarta,... - Ar-Ruzz Media, pp 85–86, 2010.
- [15] M. Z.-M. J. I. Pendidikan and undefined 2020, “Adab al-'alim wa al-muta'allim): PEMIKIRAN PENDIDIKAN KH. HASYIM ASY'ARI (Studi Kompetensi Kepribadian Guru dalam Kitab Adab al-'alim wa al-muta'allim),” *jurnal.iaibafa.ac.id*, vol. 4, no. 2, 2020, Available: <http://jurnal.iaibafa.ac.id/index.php/murobbi/article/view/238>
- [16] D. I. Sd *et al.*, “PEMETAAN IMPLEMENTASI PENDIDIKAN KARAKTER DI SD, SMP, DAN SMA DI KOTA YOGYAKARTA,” *Jurnal Pendidikan Karakter*, vol. 5, no. 2, Aug. 2014, doi: 10.21831/JPK.V0I2.2172.

- [17] “Lexy Moleong, Metodologi Penelitian Kualitatif, Bandung,... - Jakarta, Gramedia Pustaka Utama, pp.6, 2016.
- [18] “Sukmadinata, Nana Syaodih, Metode Penelitian Pendidikan,... - Bandung: PT Juvenile Rosdakarya Traces of Thoughts of Figures of Islamic Education, pp.73, 2017.