



The Character Education Model of Al-Nahdhiyyah at Madrasah Aliyah Almaarif Singosari, Indonesia

Wirdah Zarima

Social Science Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University Malang, Indonesia

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Abstract

Social Science Education, this study investigates how the school's social environment shapes student character amid a moral crisis, focusing on Madrasah Aliyah Almaarif Singosari. As globalization and technological shifts influence youth behavior, schools play a vital role as moral anchors. Using a qualitative field study approach, data were gathered through observations, interviews, and documentation involving key school stakeholders. The findings show that a religious, inclusive atmosphere—supported by strong interpersonal interactions—greatly supports character formation. The An-Nahdliyah model, rooted in *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), is integrated through worship, teacher example, extracurriculars, and *pesantren*-based culture. This study affirms the strategic role of schools in building student integrity and resilience in facing modern challenges.

Keywords: *Character Education; School Social Environment; An-Nahdliyah Model; Moral Crisis; Islamic Values; Pesantren Culture*

Introduction

Amid an intensifying global moral crisis, character education has emerged as a foundational element in shaping a younger generation marked by integrity, responsibility, and strong ethical commitment. Educational institutions are increasingly tasked not only with the transmission of cognitive knowledge, but also with the cultivation of moral values that guide students in their everyday lives. In Indonesia, the urgency of character education is particularly acute, as the nation faces growing concerns such as intolerance, violence, and ethical degradation among its youth (Khasanah et al., 2022).

Islamic educational institutions have long played a central role in character formation by embedding religious values into daily pedagogical practices (Kemdikbud, 2019). One prominent model that has evolved in this context is the *Al-Nahdhiyyah* character education model, rooted in the traditions and principles of *Nahdlatul Ulama* (NU) one of the largest Islamic organizations in Indonesia (Ummah, 2019). This model emphasizes values such as *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal*

(justice), offering an inclusive and contextually grounded approach to character development that resonates with both Islamic ethical teachings and Indonesian cultural realities.

Madrasah Aliyah Almaarif Singosari, a NU-affiliated senior high school in East Java, Indonesia, has institutionalized the *Al-Nahdhiyyah* model through daily educational interactions, curriculum content, and school culture. This model not only fosters moral awareness but also cultivates student discipline, respect, and cooperation. However, despite its wide application, the model remains underexplored in academic literature particularly in international educational discourse despite its significant potential for informing broader multicultural and faith-based education practices (Albana, 2023).

This study aims to explore and analyze the implementation of the *Al-Nahdhiyyah* character education model at MA Almaarif Singosari using a qualitative sociological approach. Through interviews, observations, and document analysis, the research seeks to uncover how educational actors internalize and operationalize the model's core values. Special attention is paid to the dynamics between the school's social environment and students' moral development amid contemporary cultural and ethical challenges.

By documenting and critically examining this model, the study contributes to the global discourse on character education by offering a distinct community-rooted perspective. The findings are expected to provide valuable insights for educators, policymakers, and scholars seeking adaptable, culturally responsive frameworks for character education that integrate local wisdom, religious traditions, and contemporary moral concerns.

Literature Review

The following are several key theories of character education. Thomas Lickona posits that character education is a comprehensive process encompassing three essential components: moral knowing, moral feeling, and moral action (Nezha, 2014). According to Lickona, character education is not merely about teaching values such as respect and responsibility, but also about fostering the motivation and habitual behavior necessary for students to apply these values in their daily lives. He emphasizes the critical role of character education in addressing the moral crises faced by modern societies.

Albert Bandura, through his social learning theory, explains that individuals acquire moral behavior through observation of their social environment, including teachers, parents, and media figures (Firmansyah, 2023). The learning process involves four stages: attention, retention, reproduction, and motivation. Bandura also highlights the importance of self-efficacy, or an individual's belief in their own ability to enact moral behavior. Character education informed by Bandura's theory underscores the significance of providing consistent positive role models and creating a supportive environment that enhances students' confidence in applying moral values (Irayanti & Sundawa, 2023).

Research Method

This study adopts a qualitative case study approach to examine the implementation of the *Al-Nahdhiyyah* character education model at MA Almaarif Singosari, aiming to understand how core *Nahdlatul Ulama* values tolerance (*tasamuh*), moderation (*tawasuth*), and justice (*i'tidal*) are integrated into educational practices (Nasution, 2019). Data were collected through participant observation, semi-structured interviews with teachers, students, and administrators, and analysis of institutional documents such as curriculum guidelines and religious instruction materials. This multi-method strategy enabled an in-depth exploration of pedagogical practices and sociocultural dynamics within a single institutional context, enhancing the study's credibility and providing a comprehensive account of how traditional Islamic values are preserved and adapted in response to global educational trends.

Finding and Discussion

A. Formulation of the Al-Nahdhiyyah Character Education Model

The formulation of the character education model at MA Almaarif Singosari is rooted in Islamic values and the pesantren (Islamic boarding school) tradition, as envisioned by its founding figures, including K. H. Masykur, K. H. Moh. Tolhah Hasan, and K. H. Nor Abdul Aziz. Since its establishment in 1966, the school has developed an educational framework grounded in Ahlussunnah wal Jama'ah principles, guided by the vision: *"To preserve, develop, and empower the human nature (fitrah)."*

Character education at MA Almaarif is implemented through an integrative approach, combining formal curriculum with strong religious and moral guidance, supported by the active involvement of kyai (Islamic scholars) and pesantren-based educators. The core values instilled include tasamuh (tolerance), tawazun (balance), and i'tidal (justice). This model aims to cultivate students who excel not only academically but also in moral integrity and social responsibility (Kulsum & Muhid, 2022).

The school continuously innovates to strengthen its character education practices, including infrastructure development and instructional quality improvements under the leadership of Drs. Moh. Mundzir, M.Si and Drs. H. Slamet Hariyono, M.Pd. Support from the surrounding pesantren community further reinforces the identity of the An-Nahdhiyyah character education model, which emphasizes three key dimensions: Islamicity (rooted in Aswaja principles), Indonesianness (nationalism as part of faith), and intellectuality (a balance between religious practice and academic inquiry).

B. Implementation of Character Education Practices

The implementation phase is carried out through a combination of formal instruction, religious rituals, and character-based extracurricular programs. Formal classes such as Islamic Studies and Social Sciences incorporate explicit character content, including lessons on moderation (tawasuth), tolerance (tasamuh), and justice (i'tidal) (Anam et al., 2021). In parallel, informal settings like morning prayers, group recitations, and collective cleaning duties—reinforce these values through habitual practice.

The implementation of the An-Nahdhiyyah character education model at MA Almaarif Singosari involves various strategies that integrate school policies, religious activities, and the active roles of teachers and students. Students are habituated to spiritual practices such as the recitation of Surah Yasin every Thursday, Ratib Al-Haddad every Friday, and congregational Dhuha prayer every Saturday, as a means of internalizing spiritual values in their daily routines. The routine of Surah Yasin recitation every Thursday exemplifies Lickona's concept of "moral action", where repeated practice builds students' moral habits. This habitual engagement not only reinforces spiritual discipline but also nurtures students' sense of responsibility and community values—key aspects in Lickona's framework.

Additionally, the school implements the Student Cadre of Ulama Standard Program (SSKU) to deepen students' understanding of Islamic teachings, ensuring they not only grasp Islamic values theoretically but also apply them in daily life. The school also empowers student organizations such as *Nahdlatul Ulama Student Association* and *Nahdlatul Ulama Association of Female Students* to serve as platforms for leadership development and the strengthening of NU based character. Through these organizations, students are trained to actively participate in social activities and cultivate a sense of communal responsibility.

This finding reflects Lickona's concept of moral action, where repeated practice fosters habitual ethical behavior. Thomas Lickona's theory of character education emphasizes the holistic development of students through the integration of moral knowing, moral feeling, and moral action. This concept is highly relevant to the An-Nahdhiyyah model applied at MA Almaarif Singosari, which aims to nurture the students' character in a comprehensive manner. Lickona asserts that character education should not

only teach moral values but also foster positive habits and the motivation to live them out. This is consistent with the Al-Nahdhiyyah approach, which integrates theoretical understanding of Islamic and national values with real-life practice within the school environment (Zuhri et al., 2022).

The first component, moral knowing, refers to the students' understanding of fundamental moral principles. At MA Almaarif Singosari, this is reflected through a curriculum grounded in Ahlussunnah wal Jama'ah (Aswaja) values. Students are taught core Islamic virtues such as honesty, justice, and compassion, and are encouraged to relate these principles to their social contexts. This foundational understanding enables students to discern right from wrong and develop a strong intellectual basis for moral reasoning (Nur, 2023).

The second component, moral feeling, represents the emotional engagement that motivates individuals to believe in and internalize the moral values they have learned. The Al-Nahdhiyyah model fosters this through a culture of exemplary conduct and an Islamic atmosphere within the school. Teachers and mentors act as role models by embodying the moral values they teach, allowing students to experience these values in action. Such direct exposure helps students develop genuine moral awareness and empathy (Annisa et al., 2024).

The final component, moral action, pertains to the actual behaviors that reflect one's moral understanding and feelings. At MA Almaarif Singosari, this is facilitated through religious student organizations, community service programs, and disciplined daily routines. Students participate in social outreach activities and religious programs that reinforce values such as care and responsibility. These real-life applications ensure that students not only comprehend and feel moral values but also habitually enact them.

Character education at MA Almaarif Singosari is further reinforced by three foundational pillars: Islamic values, Indonesian nationalism, and intellectual integrity. Islamic values are embedded through Aswaja-based teachings that promote *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), shaping students to be moderate and inclusive in their social interactions. Nationalistic values are cultivated through commemorations of national holidays and discussions on the nation's historical struggles, aligning with the principle "*hubbul wathan minal iman*" (love for the homeland is part of faith). This fosters a sense of civic duty and national pride. Meanwhile, the intellectual dimension emphasizes the development of critical thinking within an Islamic framework. Students are encouraged to pursue knowledge and engage in scholarly and religious studies, enabling them to apply moral reasoning to complex social issues.

By integrating Lickona's theoretical framework with Aswaja-based values, the Al-Nahdhiyyah character education model at MA Almaarif Singosari serves as an example of holistic character formation. Through the internalization of moral knowing, moral feeling, and moral action within both the curriculum and school culture, this model effectively cultivates morally upright individuals with social awareness, national loyalty, and balanced intellectual capacities.

The implementation of this model also aligns closely with Albert Bandura's social learning theory, which asserts that individuals acquire behaviors through observation of others (Firmansyah, 2023). In this context, teachers, spiritual mentoring Boarding School, and dormitory supervisors function as role models for students. Their consistent demonstration of values such as *tasamuh*, *tawazun*, and *i'tidal* provides a concrete stimulus for students to imitate and internalize these values in their daily lives. The presence of spiritual mentoring Boarding School and teachers who model Islamic values such as *tasamuh* and *tawazun* aligns with Bandura's concept of observational learning, where students internalize behavior through attention and imitation. The consistent exposure to these role models fosters the motivation stage of Bandura's four learning processes.

According to Bandura, social learning is not limited to imitation but involves internalization through four key processes: attention, retention, reproduction, and motivation. At MA Almaarif Singosari, these processes occur through routine activities such as congregational prayers, discussions of classical Islamic texts (*kitab kuning*), and daily interactions within the pesantren environment. These practices create a conducive environment where students continuously observe, reflect on, and emulate positive behaviors modeled by educators and peers. As a result, the core values of the An-Nahdhiyyah character model are deeply embedded in students' character.

In conclusion, Bandura's theory provides a strong theoretical foundation for understanding the effectiveness of the Al-Nahdhiyyah character education model. The socially rich and value-driven environment of the school emphasizes that character formation is most effective when grounded in consistent role modeling and meaningful experiences, rather than cognitive instruction alone. This underscores the importance of a socially engaged, experiential, and values-based educational approach in developing morally responsible and socially conscious individuals.

Bandura's **social learning theory** is evident here, as students learn primarily by observing the behavior of teachers and senior students who act as role models. The modeling of positive behavior, such as discipline, mutual respect, and helpfulness, becomes a powerful medium for internalizing values. Students imitate these behaviors not only because they are instructed to do so, but because they see their practical relevance and social reinforcement within their school community.

C. Integration into School Culture and Community Life

Beyond academic instruction, the school promotes character formation through a strong culture of community life. Activities such as student council programs, religious commemorations, and service-based learning provide meaningful opportunities for students to apply their values in real-life contexts. This reflects **Lickona's moral action** component, where students are given space to act on their values (Kharismatunisa' & Darwis, 2021).

The school's integration of NU values creates an environment where religious moderation and civic responsibility are lived experiences. Through school traditions like communal decision-making and conflict resolution, students learn to negotiate their identities in a pluralistic world while maintaining their religious commitments. This harmonizes the spiritual, social, and intellectual dimensions of student development.

Evaluation and Challenges

The effectiveness of the Al-Nahdhiyyah model is evaluated through both formative and summative means (Amir et al., 2020). Teachers regularly assess students' behavior, class participation, and involvement in religious and social programs. The results indicate significant improvement in student discipline, tolerance, and empathy.

The evaluation of the An-Nahdhiyyah character education model at MA Almaarif Singosari is conducted periodically to ensure the effectiveness of its implementation. According to the Principal, Mr. Abdul Kadir, S.H., M.H. as haed master in the school, recognition is given to students who successfully complete the Ulama Cadre Student Standard Program (SSKU), while students who do not meet the standard are provided with a matriculation program to help them understand the fundamental values of An-Nahdhiyyah. Additionally, the school conducts curriculum reviews, classroom observations, and teacher discussions to adjust teaching strategies in line with student needs. This approach ensures that each student receives a character education experience aligned with the school's foundational principles.

Consistent with Albert Bandura's social learning theory, the evaluation process aims to measure the extent to which students have observed, internalized, and reproduced the character values modeled

within the school environment (Jasmine, 2014). One form of evaluation involves rewarding students who excel in the SSKU program, which serves as a motivational factor—a key element in Bandura's theory—to reinforce the positive behaviors they have learned. Students who fall short are not left behind but are instead guided through remedial programs that support their character development.

Beyond individual achievements, the school also evaluates the effectiveness of its curriculum and instructional strategies. Classroom observation is used to assess how character values are taught and integrated into lessons, aligning with Bandura's attention process, where students require positive role models from teachers (Irayanti & Sundawa, 2023). Teacher discussions are also held to identify challenges and adapt teaching approaches to meet students' evolving needs. This ensures that character education goes beyond theoretical instruction and becomes a practical, lived experience for students.

Moreover, student participation in extracurricular and social activities is closely monitored as part of the evaluation process. Religious programs and student organizations like IPNU and IPPNU provide spaces for students to practice the values they have learned, reflecting Bandura's reproduction process. By creating opportunities for students to apply these values in diverse situations, the school ensures that character education extends into their social lives. The evaluation thus emphasizes not only outcomes but also the process of character formation, fostering high self-efficacy among students in embodying moral values.

Curriculum evaluation also involves reviewing the Aswaja Al-Nahdhiyyah-based subjects to ensure their relevance and effectiveness. This includes analyzing the content of NU-based teachings, adjusting pedagogical methods, and gathering feedback from teachers to improve instructional quality. Classroom observations and learning assessments help identify obstacles students may face. When such challenges are discovered, the school revises the curriculum and teaching strategies accordingly. Active involvement from both teachers and students helps maintain a curriculum that aligns with the school's vision of producing morally upright individuals grounded in the values of Ahlussunnah wal Jama'ah (Anam et al., 2021).

Academic evaluations at MA Almaarif Singosari are conducted through structured assessments, including mid-term exams (UTS), final exams (UAS), and the Madrasah Final Examination, which is a graduation requirement for twelfth-grade students and a basis for the issuance of the Ma'arif diploma. These evaluations assess students' comprehension of subject matter and readiness for higher education. In addition to academic performance, teachers observe student behavior, particularly in social science classes, to tailor teaching methods that address character development alongside cognitive growth.

Challenges remain in implementing character education, especially considering the diverse family and social backgrounds of students. While some students are accustomed to moral and religious values at home, others lack such reinforcement. As a result, guidance counselors and teachers adopt personalized approaches to support students who require special attention (Diana & Sugiharto, 2024).

The An-Nahdhiyyah character education model has had a profound impact on the school environment, particularly in fostering positive habits rooted in Islamic values. Values such as *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) have become part of the school culture and are reflected in daily activities (Afif et al., 2022). Students are taught to respect their teachers through behaviors like carrying their teachers' bags and giving way in hallways—acts that embody Islamic etiquette and reverence. Discipline is instilled through Islamic-centered approaches, such as assigning the recitation of Surah Yasin or Ratib Al-Haddad as a consequence for tardiness, reinforcing both order and spirituality.

The implementation of character education has significantly influenced student attitudes and behavior. It has shaped students to be morally upright, tolerant, and appreciative of diversity. The inculcation of Aswaja values like *tasamuh*, *tawazun*, and *i'tidal* fosters open-mindedness, discourages

extremism, and encourages balanced thinking and behavior. These values also promote mutual respect and a strong sense of community within the school, resulting in a harmonious learning environment .

Moreover, the program nurtures responsibility, discipline, and independence. Daily routines such as congregational prayers, Islamic book discussions, and dormitory activities help develop consistency, study habits, and a strong work ethic. Early cultivation of these traits equips students to face future challenges with resilience. Thus, the An-Nahdhiyyah character education model fosters not only spiritual and social character but also instills practical life values.

The model also aligns well with Indonesia's national character education framework developed by the Ministry of Education, Culture, Research, and Technology (Kemendikbud) through the Strengthening Character Education Program (PPK). PPK emphasizes five core values: religiosity, nationalism, independence, mutual cooperation, and integrity (Kemendikbud, 2019). These are not confined to specific subjects but are integrated into all school activities. This is consistent with the An-Nahdhiyyah model, which embeds Aswaja values into both academic and social aspects of student life.

Limitations and Critical Reflections

While the Al-Nahdhiyyah character education model has proven effective within its pesantren-based context, it faces limitations in broader application. Its reliance on NU cultural values, kyai leadership, and uniform religious practices presents challenges in more pluralistic or secular educational settings. Additionally, the absence of standardized assessment tools and dependence on informal evaluations and charismatic leadership may hinder sustainability and scalability. These issues underscore the need for greater contextual adaptability, inclusive implementation, and structured evaluation methods to strengthen the model's relevance and impact across diverse educational environments.

Conclusion

This study examined the implementation of the Al-Nahdhiyyah character education model at Madrasah Aliyah Almaarif Singosari, highlighting its contextual, religious, and socially responsive foundation for moral development. Grounded in the values of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), the model integrates Islamic principles with Indonesia's national character education goals. It fosters not only academic achievement but also moral integrity, civic responsibility, and spiritual resilience among students.

Drawing on Thomas Lickona's character education theory and Albert Bandura's social learning theory, the study illustrates how students internalize values through knowledge, emotional connection, and consistent moral practice within a pesantren-based school culture. Despite its strengths, the model faces challenges in addressing student diversity and the demands of modern society. Nevertheless, it offers a valuable example of how religious traditions and local wisdom can inform holistic, culturally grounded character education in pluralistic settings.

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