

Character Education as Mental Development for Students of MTs Irsyadussalam Cakkeware, Bone Regency

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Abstract: *This study found that character education at MTs. Irsyadussalam Cakkeware Bone Regency has been implemented. This can be seen from the mental picture of students at MTs. Irsyadussalam Cakkeware is good, but still needs development. The process of character education as a mental development of students has been carried out in several stages starting from integrating character values into learning activities, understanding and appreciation of character values, and the involvement of all school communities in the mental development of students. In addition, the results of the implementation of character education as the mental development of students are carried out in several ways, namely by way of exemplary and habituation of doing good, habituation to praying duhur in congregation at school, and holding the Qur'an tadarus which becomes a routine every night at the Irsyadussalam mosque, as well as reading barzanji every Friday at school. However, it cannot be said to be running optimally, because there are still some students who show behavior that does not reflect as students, lack of self-awareness, lack of concern for the environment, less polite to teachers and friends, still like to hang around during class hours, less attention to neatness, and some are even found smoking secretly. This is where the importance of character education as a mental development of students. As an implication, MTs. Irsyadussalam Cakkeware Bone Regency is expected to further improve the implementation of character education as a mental development of students. The process and forms of implementation results are further improved to create a generation with character, a generation that has a good mentality to avoid immoral behavior.*

Abstrak: Penelitian ini menemukan bahwa pendidikan karakter di MTs. Irsyadussalam Cakkeware Kabupaten Bone telah dilaksanakan. Hal ini terlihat dari gambaran mental siswa MTs. Cakkeware Irsyadussalam sudah bagus, namun masih perlu pengembangan. Proses pendidikan karakter sebagai pembinaan mental peserta didik telah dilakukan melalui beberapa tahapan mulai dari pengintegrasian nilai-nilai karakter ke dalam kegiatan pembelajaran, pemahaman dan penghayatan nilai-nilai karakter, serta pelibatan seluruh warga madrasah dalam pembinaan mental peserta didik. Selain itu bentuk-bentuk hasil pelaksanaan pendidikan karakter sebagai pengembangan mental peserta didik dilakukan dengan beberapa cara, yaitu dengan cara keteladanan dan pembiasaan melakukan kebaikan, pembiasaan salat duhur berjamaah di sekolah, dan mengadakan tadarus al-Qur'an yang menjadi rutinitas setiap malam di masjid Irsyadussalam, serta bacaan barzanji setiap jumat di madrasah. Namun belum dapat dikatakan berjalan maksimal, karena masih terdapat beberapa siswa yang menunjukkan perilaku yang tidak mencerminkan sebagai siswa, kurang kesadaran diri, kurang peduli terhadap lingkungan, kurang santun kepada guru dan teman, masih suka berkeliaran pada jam pelajaran, kurang memperhatikan kerapian, bahkan ada yang kedapatan merokok secara sembunyi-sembunyi. Di sinilah pentingnya pendidikan karakter sebagai pembinaan mental siswa. Implikasinya, MTs. Irsyadussalam Cakkeware Kabupaten Bone diharapkan lebih meningkatkan pelaksanaan pendidikan karakter sebagai pembinaan mental siswa. Proses dan bentuk hasil implementasi lebih ditingkatkan untuk menciptakan generasi yang berkarakter, generasi yang memiliki mentalitas yang baik untuk menghindari perilaku a-moral.

INTRODUCTION

The progress of a nation lies in its character. Character is very important and fundamental. Character is living must that distinguishes humans from animals. Humans without character are said to be "animalistics". People with strong and good character individually and socially are those who have good morals, morals, and manners.¹

The issue of character has become a matter of common thought and concern because this country is said to be suffering from a character crisis. This crisis is characterized by the rise of criminal acts, such as brawls between students, the increase in promiscuity, the rise of violence among children and adolescents, the rise of "motorcycle gangs" which often lead to acts of violence that disturb the community, the corruption that plagues and penetrates all sectors of community life, and even murder. These phenomena show that there is a failure of educational institutions in fostering Indonesian people with noble character and morals.

This is because lessons at school about religious knowledge and morals are only left to religious teachers. The material taught about morals tends to focus on the cognitive aspect only, while the affective and psychomotor aspects are very minimal. For this reason, the conditions and facts of character deterioration that occur confirm that teachers who teach any subject must pay attention and emphasize the importance of character education in students.

A person's positive character will elevate his status to a high and noble

degree. The glory of a person lies in his character. Aristotle saw the character as the ability to perform good and moral actions, Psychologist Frank Pittman quoted by Zubaedi observed that the stability of life depends on the character.² This explanation indicates that character essentially leads to psychology which has implications for behavior. Character and mentality have similarities, both require good morals and morals that can be formed through character education.

According to Islamic teachings, mental development for the younger generation is very important, to create a generation that has high intellectual quality with good mental quality or Islam calls it akhlak al- karimah. Teenagers are expected to provide the best for this nation, education and mental development for young people is the responsibility of all levels of society, from the family environment, social community, and school community. Teenagers will hold the future of the nation, if they have good mental qualities it will achieve glory in the future, but on the contrary, if they have a bad mentality, the future of the nation will experience destruction and far from what this beloved nation aspires to, as Allah says in QS. Al-Rum: 41.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."

¹ See Zubaedi, *Desain Pendidikan Karakter Konsep dan Aplikasinya dalam Lembaga Pendidikan* (Jakarta: Kencana, 2012), p. 1.

² Zubaedi, 6.

The argument is an inspiration for educators to intensively foster the mentality of students so that they form a smart, capable, independent, responsible, and noble character and can control themselves in their lives. As the function and purpose of National Education in the Law of the Republic of Indonesia Number 20 of 2003 concerning National Education System Chapter 2 Article 3, namely:

National Education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.³

To realize this, the right effort to develop students' mentality to have a strong and superior mentality is through education, because education has an important meaning for human life.

Character education is not a process of memorizing exam questions and answering techniques. Character education requires habituation. The habit of doing good, the habit of being honest, not cheating, not being lazy, not letting the environment get dirty. Character education is not formed instantly, but must be trained seriously and proportionally.⁴

It is appropriate that the Messenger of Allah, peace be upon him, commanded parents to send their children to prayer from the age of seven and to beat them until the age of ten if they have not prayed.

The hadith that hints at the above issue is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى يَعْنِي ابْنَ الطَّبَّاعِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاصْرَبُوهُ عَلَيْهَا. رواه ابو داود.⁵

Meaning: The Prophet said, "Command your children to pray from the age of seven, and if they do not pray until the age of ten then beat them". (HR. Abu Daud).

Based on the author's observations related to character education and the mentality of students, the implementation of character education has not been maximized and there are still several obstacles. Thus, students at MTs. Irsyadussalam partly already have a good mentality such as praying duhur in congregation at school, and there are no brawls between students. However, not all of them have a good mentality, there are still some students who smoke secretly, are late for class and some even do not enter class during class hours, and there are still those who do not pay attention to neatness. In other words, the mentality of students at MTs. Irsyadussalam still needs improvement and development.

Based on this phenomenon, the author is interested in conducting research by raising a title, namely "The Importance of Character Education as Mental Development of Students at MTs. Irsyadussalam Cakkeware, Bone Regency". Many say that education has "failed" because many graduates of educational institutions have smart

³Republic of Indonesia, Law No. 20/2003 on the National Education System (Jogjakarta: Laksana, 2012), 15.

⁴Heri Gunawan, *Pendidikan Karakter Konsep dan Implementasinya* (Bandung: Alfabeta, 2012), 29.

⁵ Imam al-Hafid Abi Daud Sulaiman Ibn al-Asy'as al-Sajistani al-Azadi, *Sunan Abi Daud, Juz 1* (Beirut-Libanon: Dar Ibn Hizam, 1998 M/1419 H), 84

brains, but do not have a strong mentality and even tend to be immoral.

The author chose an educational institution, namely MTs. Irsyadussalam Cakkeware, whose students are entering adolescence. Researchers consider that adolescents are still in the stage of growth and development. Teenagers have a personality that is still unstable and is looking for an identity to form a permanent character. Education in adolescence is an important moment and determines a person's character after adulthood. Character education is carried out for the mental development of students so that they can protect themselves from deviations in social life to create a safe, peaceful, serene, and pleasant atmosphere and avoid concerning brawls.

METHOD

This research is located at MTs. Irsyadussalam Cakkeware, Bone Regency. The selection of this location as a research location is based on the consideration that the mental state of students is partly good but still needs to be improved. In addition, it is also to find out the implementation of character education on the mental development of students at MTs. Irsyadussalam Cakkeware Bone Regency.

The type of research used in this study is qualitative research. Qualitative research is research that produces descriptive data in the form of words from people, phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually or in groups.

This research uses an interdisciplinary approach. The scientific approaches used in this research are the normative theological approach, pedagogical approach,

philosophical approach, and psychological approach.

There are two data sources in this research, namely primary data sources and secondary data sources. The primary data source of this research comes from the field obtained through structured interviews with informants who are competent and have knowledge of the problem in this case the principal, teachers, and students at MTs. Irsyadussalam Cakkeware. Secondary data sources are searched for various references or documents related to the object under study to strengthen the findings in the field.

The data collection methods used in this research are as follows:

1. Observation. The observations made by the author are direct observations at MTs. Irsyadussalam Cakkeware, Bone Regency.
2. Interview. An interview is a process to obtain research information through question and answer in the form of face-to-face between the interviewer and the respondent. The interview technique used is an in-depth interview.
3. Documentation. Researchers collected data in the form of important documents from MTs. Irsyadussalam Cakkeware to complement the data. For example, the condition of teachers and students, school profiles, and other documents related to character education as a mental development of students.

The key instrument in this research is the researcher himself. After the data under study is clear, several types of instruments are used, namely:

1. Observation guideline refers to tools in the form of data collection guidelines used during the research process.

2. An interview guide is a tool in the form of notes of questions used in collecting data.

This research uses qualitative descriptive analysis, which is the preparation of data to be explained and analyzed. This descriptive analysis is intended to find and describe the mental state of students, the process of character education as mental development of students, and the forms of the results of the implementation of character education as mental development of students at MTs. Irsyadussalam Cakkeware, Bone Regency. This research describes and interprets factually and accurately about existing facts. The data collected was processed and analyzed with the following steps:

1. Data reduction analysis technique, researchers summarize some data that is considered important to be analyzed and then included in the discussion.
2. Presentation of data (display data), researchers obtain data and information from the object concerned, then presented them for discussion to find the ultimate truth.
3. Data verification/conclusion drawing, after all the data has been collected and simplified, is formulated into conclusions.

This research uses source triangulation and technique triangulation. Triangulation with data sources is by comparing and rechecking the degree of trust in information obtained from the field through different sources. Meanwhile, triangulation with techniques is by comparing the results of observation data with the results of interview data with the same source, so that it can be concluded again to obtain authentic final data under the research problem.

RESULTS AND DISCUSSION

Mental Overview of Students at MTs. Irsyadussalam Cakkeware, Bone Regency

Based on the author's findings while in the field regarding the mental picture of MTs. Irsyadussalam Cakkeware students through interviews with several informants who are considered competent in describing the mental picture of students. That the mentality of students is good but still needs development, although this situation cannot be measured statistically through numbers, but can be measured from the behavior patterns shown by students.

The mentality of students can be described as that there are still those who do not have a high level of self-awareness, behave impolitely towards their teachers, still like to wander around during class hours, and other uncharacteristic behaviors carried out by students. However, those who do this are only a small proportion of them, generally done by men.

Based the mental description of the students above, is strengthened by the explanation of Husnaeni, S.Pd.I, the homeroom teacher of class VIII, she explained: "As the homeroom teacher of class VIII, I can say that the mentality of students still needs to be improved because there are still those who have not shown character behavior. It is evident that there are still those who litter, are less polite to teachers, hang around during class hours and some are even caught smoking outside the school, the majority of those who do this behavior are male."⁶

⁶ Husnaeni, S.Pd.I, 8th-grade Homeroom MTs. Irsyadussalam Cakkeware, Bone, *Interview*, 21 July 2022, in Cakkeware.

From this statement, it can be understood that there are still students who are not directed towards noble character behavior in this case their mentality still needs improvement. In addition to this statement, there is still unnatural behavior among students who are still in junior high school. Some students like to follow modern trends, and the way to mingle is not good. Following the results of an interview with Nusran, S.Pd, the 9th-grade guardian, saying that: "The level of juvenile delinquency or students is very visible. Where some students like to follow modern trends with tight clothes so school uniforms are forged with tight shirt models and bottled pants that follow trends. There are still those we get students who are less polite in socializing, namely, they do not respect seniors or fellow friends."⁷

The influence of globalization has many effects on humans who live in their era, there are positive effects with fast access but also many negative effects for those who use it wrong. Following modern trends out of place is not progress and even indicates a deterioration such as school uniforms that should look neat with Islamic styles replaced with tight-fitting models. Therefore, there needs to be control given to each individual to filter every piece of information so as not to be trapped in a negative direction.

The age of junior high school is productive in search of identity and a high level of pubertation. The age of Junior high school is an adolescent age which is a transition period from childhood to adulthood, want autonomy, do not like to always be

regulated, and are difficult to control, they already want to be involved in the reality of life. Starting from these characteristics, character education is a must related to their mental development to form a generation with strong mental character.

Based on the explanation of several informants above regarding the mental picture of students at MTs. Irsyadussalam Cakkeware, it can be seen that the level of delinquency that occurs is still mild. However, if it is not handled early it will disturb the peace of the community. Because even the smallest problem if left unchecked will become a big problem. This is reinforced by the results of the author's interview with the head of the madrasa who said.

During my tenure as head of the madrasah here, there have never been any incidents that have disturbed the community, such as motorcycle gangs, brawls between students, and others as often reported on television. Deviant behavior that occurs in madrasas comes from the influence of relationships, they hang out with people who are not in school so that their behavior does not reflect the behavior of a student, and they feel isolated if they do not follow the behavior of their friends. However, we can still handle this, especially as an Islamic educational institution, we always try to instill religious values and provide character education and be a good example to them.⁸

Seeing the mental picture of students at MTs. Irsyadussalam Cakkeware, it is necessary to carry out mental improvement and development by integrating character values into

⁷Nusran, S.Pd., 9th-grade Homeroom of MTs. Irsyadussalam Cakkeware, Bone, *Interview*, 18 July 2022, in Cakkeware.

⁸ Salmawati S.Pd.I, Principal of MTs. Irsyadussalam, Cakkeware, *Interview*, 18 July 2022, in Cakkeware.

learning activities, so that they are embedded into the souls of students and can minimize deviant behavior that occurs so that it leads to mental development and noble character building following the vision and mission of the madrasah and the goals of national education.

The Character Education Process as Mental Development for Students at MTs. Irsyadussalam Cakkeware, Bone Regency

Based on the results of observations and interviews with informants who are considered competent in conveying the desired data, namely the head of the madrasa, deputy head of the madrasa, teachers, committee chairman, and several students of MTs. Irsyadussalam Cakkeware coupled with data and the results of the author's observations while in the field, several character education processes were found as mental development of students.

1. Integrating character values into learning activities

An educational institution that has not been able to fully implement character education, but can still create an educational institution that is by moral values by integrating character values into each subject taught in class. As is the case at MTs. Irsyadussalam Cakkeware, the process of character education as mental development is carried out by slipping character values into each subject taught. As revealed by Muayyad, S.Pd.I aqidah akhlak teacher, he said: "In this madrasah, it cannot be said that 100% of character education is running smoothly, but we are always optimistic to keep running what we have planned and run so far related to the mental development of students, one of which is by slipping character values into

every subject we teach in class. Such as the values of honesty, responsibility, discipline, loyalty, compassion, independence, and other character values. These character values are not just included in the lesson plan, but occasionally we teachers convey and ask students to give examples of each of these character values or we give examples in everyday life related to the values of honesty, responsibility, and so on. That way for a long time they memorize and enter their subconscious mind. We hope that later they understand how to be honest, how to be responsible, and others so that it will have an impact on their mental development which will be reflected through their daily behavior."⁹

The same thing was also stated by Hasnidar S.Pd, a mathematics teacher: "When I teach mathematics, it is not just about giving students an understanding of how to calculate using mathematical formulas as a definite law, but what moral values can I pass on through the subject of mathematics. for example, when I teach calculating that $6 \times 6 = 36$, in the explanation I tell students, until whenever when asked 6×6 must be answered the same as 36. This means that by learning mathematics we are taught how to have a consistent, honest, and fair attitude."¹⁰

From the explanation above, it can be understood that simple activities will gradually form the personalities of students who are honest, responsible, disciplined, loyal friends, compassionate, fair, and independent.

⁹ Muayyad, S.Pd.I., Aqidah Akhlak teacher of MTs. Irsyadussalam Cakkeware, *Interview*, 23 July 2022, in Cakkeware.

¹⁰ Hasnidar, S.Pd., Mathematics teacher of MTs. Irsyadussalam Cakkeware, *Interview*, 23 July 2022, in Cakkeware.

The value of honesty is very important to instill in students. With honesty, the development of a nation can run smoothly. The occurrence of corruption as reported through the media, especially for government officials who have been given the mandate, indicates that this nation is experiencing an honesty crisis. Therefore, it is highly desirable for every educational institution, both formal and non-formal, to teach and instill the values of honesty in students.

However, it should be noted that mental development is not as easy as providing other knowledge to students, it requires patience and maximum effort. Not only teaching theory or concepts about the meaning of goodness. There needs to be habituation that can later create students who are characterized by having a strong mentality..

Regarding mental development through character education by integrating character values into each subject at MTs. Irsyadussalam Cakkeware, the author interviewed the head of the madrasah, he mentioned: "Sas the head of the madrasa, I want the students who graduate from MTs. Irsyadussalam Cakkeware to be able to see the results by having good character in this case having a good mentality that is different from other schools. Therefore, I make policies in developing their mentality to create students with character through Islamic activities and provide direction to teachers to link subjects with character values."¹¹

Here the madrasah head explains the application of character education

concerning mental development at MTs. Irsyadussalam Cakkeware, namely to produce a generation with character, Islamic activities are made and provide direction to teachers to link subjects with character values. Because it cannot be denied that teachers and homeroom teachers play a more active role in the mental development of students.

The implementation of character education as mental development is a must for educational institutions to create a generation with a noble character that does not have an immoral mentality. Learners are not only created to know the meaning of responsibility, honesty, discipline, independence and faith in God, and so on but there must be exemplary habituation so that students are not only cognitively intelligent but also can implement in the form of affective and psychomotor.

2. Provide an understanding and appreciation of the character values integrated into each subject taught

The process of character education as a mental development for students at MTs. Irsyadussalam Cakkeware, Bone Regency, is carried out in several stages including providing an understanding and appreciation of character values.

This is following the results of the author's interview with Fathul Rahman S.Pd, Fiqh teacher saying: "The character education process in this madrasah is carried out in several stages: first, I provide an understanding to students about good character values, second, I do the appreciation process, and third, I ask students to apply these values at school and home. The school also applies rules and regulations and activities that contain Islamic values so

¹¹ Salmawati S.Pd.I, Principal of MTs Irsyadussalam, Cakkeware, *Interview*, 18 July 2022, in Cakkeware.

that students are accustomed to practicing these values.”¹²

From the above statement, it can be concluded that the character education process in developing students' mentality is carried out in several stages, the first is the information stage, namely providing material on good and bad values so that students can distinguish between the two. Second, the appreciation stage, namely providing guidance and direction to students to appreciate these values, and the third application, namely motivating students to apply good values in the form of actions. Of course, teachers first set a good example so that students follow in the form of daily life practices at school, home, and in the community.

This is in line with Thomas Lickona's theory that a person will have a complete character if the family and school pay attention to three interconnected components. Namely moral knowing, moral feeling, and moral action. This means that the three components have a relationship with each other. Because ideally, a person's character will not be realized only by relying on mature abilities, but there is a need for emotional intelligence and decisive action. Thus, a person's knowledge will be reflected in his behavior. Good character consists of knowing about wanting and doing good.

In essence, a person's behavior with character is a manifestation of the function of psychological totality that includes all the potential of human individuals, namely cognitive, affective, and psychomotor. So, the point is that providing teaching, it is not only

limited to theories or concepts but needs to be applied in everyday life. Character education not only pays attention to cognitive aspects but also affective and psychomotor aspects. .

3. School community participation in developing students' mentality

The mental development of students to create a generation with character is not the work of just one element of the school. Therefore, the participation of the school community in mental development is needed. If coaching is only left to religion teachers or homeroom teachers, the results are not optimal.

This was expressed by the Head of the Madrasah as follows: “Regarding the mental development of students in this madrasah, according to my observations, there is a form of good cooperation between all teachers. It is not only the religion teacher or homeroom teacher who is responsible for the mental development of children but all teachers are involved, even madrasah guards often reprimand and advise if they get children who show behavior that is not character.”¹³

This is evident when the author was at the research location, the author found several teachers who took responsibility when there were students who made mistakes. The teacher advised a child who was caught smoking based on a report from his friend because it did not reflect the attitude of a student who was still in junior high school and it could damage health. Science teachers and SBK teachers feel anxious when they get students who damage and dirty the environment and do not maintain the cleanliness and beauty of the school

¹²Fathul Rahman, S.Pd., Fiqih teacher of MTs. Irsyadussalam Cakkeware, *Interview*, 20 July 2022, in Cakkeware.

¹³ Salmawati S.Pd.I, Principal of MTs Irsyadussalam, Cakkeware, *Interview*, 18 July 2022, in Cakkeware.

environment. A social studies teacher also takes responsibility if there are students who are not polite in speaking both to the teacher and their friends.

This indicates that there is good cooperation in educating students, not left to religion teachers or homeroom teachers alone. However, all teachers are responsible for the behavior of students. Good cooperation between school residents, both between the madrasah head and his subordinates, and between one teacher and another teacher will lead to maximum work results, in this case, can produce students with character. Teamwork consisting of perfect individuals is still better than excellent individual work. Because the shortcomings of one side can be covered by the advantages of the other side.

4. Designing conducive school conditions

It is true to say in educational theory that the environment is one of the aspects that also determines the success and failure of education. Creating a comfortable school environment is one thing that must be implemented in an educational institution. With the assumption that if the school environment can provide comfort to students, in turn, it will have a positive impact on their mental development. Not only in the classroom but also outside the classroom.

Clean classroom conditions will have an impact on the learning process. Not only does it create a comfortable and conducive atmosphere. A clean classroom is a form of habituation for students to always maintain cleanliness, which is a form of responsibility to always maintain the cleanliness, comfort, and order of the surrounding environment.

This is also the case at MTs. Irsyadussalam Cakkeware, Bone Regency. This is under the results of the author's observations and interviews with one of the students of MTs. Irsyadussalam Cakkeware who was sweeping, he said: "Every day we take turns cleaning the classroom and outside the classroom. The girls sweep and the boys arrange the chairs and burn the trash. This has been arranged in a schedule that has been made by our homeroom teacher and must be done before the lesson starts, so those on duty come early. If the class is clean we can study comfortably and calmly."¹⁴

This statement is reinforced by the teacher of class VII, Ernawati, S. Pd., as follows: "Each class is assigned a cleaning schedule by their respective homeroom teacher. This is a form of training children to establish good cooperation, foster a sense of responsibility for the tasks assigned, foster a sense of brotherhood, and care for the cleanliness and comfort of the environment. In addition, teachers always try to create a comfortable learning atmosphere by using various methods and strategies that are appropriate to the material being taught, so that students do not feel bored. We are also not allowed to be rude or often scold, especially when dealing with adolescents who need patience and persistence."¹⁵

The same opinion was also expressed by the 8th grade teacher, Husnaeni, S.Pd.I., as follows: "School is not a prison for children, not a place to create stress, but school should be fun,

¹⁴ Nurfatwa, Student of MTs. Irsyadussalam Cakkeware, *Interview*, 27 July 2022, in Cakkeware.

¹⁵ Ernawati, S.Pd, 7th-grade Homeroom of MTs. Irsyadussalam Cakkeware, Bone, *Interview*, 21 July 2022, in Cakkeware.

comfortable, interesting, and can foster children's creativity. So it is true that a good environment also influences children's mental development. Therefore, we try to create a conducive school atmosphere, organize the room as beautifully as possible, and most importantly, deliver the subject matter that must also be fun."¹⁶

From the statements of several informants above, it can be understood that the environment also influences children's mental development. Learning in class every day in the same place is boring, but if the room is well organized and managed, the delivery of the subject matter is also good then learning in class is the most enjoyable place.

Based on the description above, the author's findings in the research on the process of character education as a mental development of students at MTs. Irsyadussalam Cakkeware are carried out in several stages, first, integrating character values in learning activities, second, providing understanding and appreciation of character values integrated in each subject taught, third, school community participation in developing students' mentality, and fourth, designing a conducive school atmosphere.

Forms of Results of Character Education Implementation as Mental Development of Students at MTs. Irsyadussalam Cakkeware, Bone Regency

MTs. Irsyadussalam Cakkeware as one of the Islamic educational institutions seeks to create a reliable output or generation with character.

Many ways are done that can help the mental development of students so that they become individuals with character, namely through the implementation of character education. In this discussion, the author will describe the forms of the results of the implementation of character education as a mental development of students at MTs. Irsyadussalam Cakkeware, Bone Regency.

1. Exemplary

Exemplary is very important in developing students' mentality. Because when analyzed, the problems that occur in the younger generation today are caused by a crisis of role models. Today it can be said that almost all fields experience a crisis of exemplarity. In other words, the lack of giving good examples to the younger generation, whether teachers, state officials, or even civil society, coupled with modernist currents displayed through social networks, mass media, and television, seems to be competing to air advertisements that lead to moral decline.

This condition requires true teachers to build education with character. This is a very important task that must be done, seeing the depravity that has been very obvious in this country. Thus, in realizing an education with character, the very important and main step is to build the mentality of the teachers, to have a true soul, a soul of sacrifice, to love their profession wholeheartedly, so that in carrying out activities at school it is truly born from sincere souls and can be used as an example by students and people around them. Because teachers are motivators who guide students in finding their identity and developing their potential in facing problems in their lives.

¹⁶ Husnaeni, S.Pd.I., 8th-grade Homeroom of MTs. Irsyadussalam Cakkeware, Bone, *Interview*, 21 July 2022, in Cakkeware.

At MTs. Irsyadussalam Cakkeware, Bone Regency, there are several exemplary models implemented in the school environment including:

a. Islamic Fashion

Based on observations in the field in implementing character education as a mental development of students, one of them is cultivating Islamic clothing (covering the aurat). This example is applied to provide students with an understanding of how important it is to cover the aurat with clothes that are polite, clean, and neat under the demands of Islam. As the results of the author's interview with the Head of the Madrasah as follows:

Exemplary in terms of dress, the school has made a regulation, namely teachers and employees are required to dress Islamic, politely, neatly, cleanly, and cover the aurat. Because children need role models from people who are more mature than them, especially in the school environment teachers are role models for their students. So if we apply a rule or policy automatically students also see the condition of the teachers who teach them. Likewise, with the uniform clothing students, wear long skirts, long-sleeved shirts, and headscarves and should not decorate themselves excessively women, long pants, wearing caps/skullcaps and hair should not be long for men. So, in this madrasah, we have cultivated Islamic clothing.¹⁷

Providing role models to students in dressing based on Islamic law is a must and very important. Currently, the younger generation imitates Western-style clothing that is all mini so that it shows the curves and shape

¹⁷ Salmawati S.Pd.I, Principal of MTs Irsyadussalam, Cakkeware, *Interview*, 18 July 2022, in Cakkeware.

of the body. While in Islam showing off the aurat is strictly prohibited because it can cause disasters such as sexual harassment. Based on the results of the author's interview with Husnaeni, S.Pd, said: "One of the teacher's efforts to shape the character of students in terms of dressing is to set a good example. Like myself, I must cover my aurat by wearing polite, neat, and clean clothes, long skirts, long-sleeved shirts, and wearing a hijab. In addition, we provide understanding to students in terms of covering the aurat, which is not showing the curves of the body, not just covering the aurat with tight clothes. So, here we emphasize the understanding of covering the aurat to students."¹⁸

b. Discipline

Based on the results of research while at the location of MTs. Irsyadussalam Cakkeware, Bone Regency, in fostering the level of discipline of students in addition to the rules made by the madrasah, the teachers also provide exemplary, namely arriving on time at school. The author interviewed Nusran, S.Pd. grade IX homeroom teacher said: "Punctual school attendance is a way to foster students' discipline. Therefore, we teachers always try to arrive on time at school, so that students also arrive on time. This is also contained in the rules that have been made in this madrasa. Attendance on time is sought to train students in managing time as well as possible so that they grow as a generation with disciplined character."¹⁹

¹⁸ Akramani, Student of MTs. Irsyadussalam Cakkeware, *Interview*, 27 July 2022, in Cakkeware.

¹⁹ Nusran, S.Pd., 9th-grade Homeroom of MTs. Irsyadussalam Cakkeware, Bone, *Interview*, 21 July 2022, in Cakkeware.

This statement is reinforced by the students' statements, saying: "We are asked to be on time at school following the applicable rules so that we have a high level of discipline we can make the best use of our time. this is also done by our teachers, they also come on time to school, in fact, I often find that the teachers come earlier than us."

Discipline is needed to achieve success because with discipline one can manage time well. Time is precious, so there are slogans from several countries such as Arabic "al time ka al-s}aif" time is like a sword, and English "The time is money" time is money. So time must be used as well as possible so that it is not just missed without any good things being done. Foster students' self-awareness to have a disciplined character begins with providing understanding and showing exemplary. Thus, exemplary is indeed the most effective method to develop children's mentality to create a generation with character. For example, students will feel happy to do all forms of goodness without having to feel forced by their teachers. Moreover, they feel that their teachers do not just order, but their teachers also do what they are told..

2. Getting used to praying duhur in congregation at school and lecture training

The activity of performing congregational prayers needs to be carried out in every school to foster students with noble character and understand and practice Islamic teachings ordered by Allah SWT and His Messenger. This activity can foster the faith and piety of students to Allah SWT. Faith and piety are the basic principles that must be instilled in every Muslim, because if this faith and piety have synergized then everything that invites sin, sin and actions that can

damage individual mentality always fade and wither. If individuals can prevent themselves from sinning, a generation with character will be created.

The wisdom that can be learned from congregational prayer activities is to strengthen the relationship or social sensitivity between fellow Muslims. In addition, the philosophical value of closing the shaf in congregational prayer is to grow the strength and unity of fellow Muslims so that they are not easily pitted or divided by other people. If you look at the condition of Muslims and our nation today, unity and integrity are not well established. The occurrence of brawls, theft, fraud, and other criminal acts is due to a lack of social sensitivity. This is the basis for MTs. Irsyadussalam Cakkeware in conducting congregational prayer activities at school, to familiarize students to form a generation of characters who are faithful and pious to Allah SWT.

This is under the results of the author's interview with the head of the madrasa, he said: "One form of character education implementation in developing students' mentality is to make a regulation that requires students to perform z}uhur prayer in congregation at school. This activity is expected to train and familiarize students to perform worship which is an obligation that must be carried out by every Muslim. This activity is also expected to increase their sense of faith and piety to Allah SWT., which can establish brotherhood, unity, and unity among them. So, when z{uhur time enters, learning activities are stopped and students are invited to

perform congregational prayers followed by their teachers.”²⁰

The same thing was also stated by Syahrani, S.Pd.I as follows: “We invite students to perform the zuhur prayer in congregation in the school mushallah which is our obligation as Muslims. This activity is one of the platforms for implementing Islamic religious subjects, so Islamic religious education lessons are not just theory but are accompanied by practice so that they are truly embedded in the souls of students. We hope to create a generation that is faithful and pious to Allah swt. and can avoid deviant actions. In addition, after finishing the prayer we continue with lecture activities. We appoint one of the students to deliver a lecture alternately every day. This is also a form of developing mental confidence in students to be able to stand in front of many people.”²¹

The internalization of character values through the habituation of praying duhur in congregation and lecture activities in developing students' mentality is done, so that students become accustomed to these activities and do not feel burdened by these regulations, even if they feel happy with this activity. The following are the results of the author's interview with 7th-grade students, saying: “We do not object to this rule, instead, we are happy to be able to practice Islamic religious lessons that require people to pray. In addition, we can gather together with other classes, we also feel a family bond with our

seniors so we do not hesitate to ask questions and discuss lessons that we do not know.”²²

Next, students in class VIII also gave their opinions; “We felt happy with this activity, especially because there was a lecture activity. So we can learn to stand in front of our friends and teachers, at first I was nervous and afraid to speak, even to the point of trembling and stiffness. But with the practice of lectures, my mental confidence and courage began to improve. I have also dared to ask questions and express opinions in class discussions.”²³

From the explanation above, it can be understood that the congregational duhur prayer activities carried out in this madrasa, in addition to increasing faith and piety to the Creator, can also establish brotherhood and unity with other classes so that they are no longer reluctant to ask their seniors as stated above. Moreover, the lecture activity, according to the author, is a good activity to develop mental courage and confidence so that they can stand in front of friends and teachers.

Regarding this activity, the head of the madrasah committee also added that this activity is very helpful for parents in guiding their children. As explained below.

As the head of the committee at MTs. Irsyadussalam Cakkeware, Bone Regency, I strongly support and appreciate this activity. With this activity, we hope to produce a trustworthy generation, a generation with noble character by having the mental courage in conveying

²⁰ Salmawati, S.Pd, Principal of MTs Irsyadussalam, Cakkeware, *Interview*, 18 July 2022, in Cakkeware.

²¹ Syahrani, S.Pd.I., Islamic Cultural History and Personal Development teacher of MTs. Irsyadussalam Cakkeware, *Interview*, 24 July 2022, in Cakkeware.

²² Nurulmuafiah, 7th-grade Student of MTs. Irsyadussalam Cakkeware, *Interview*, 28 July 2022, in Cakkeware.

²³ Muftihaturrahmah, 8th-grade Student of MTs. Irsyadussalam Cakkeware, *Interview*, 28 July 2022, in Cakkeware.

aspirations in front of the public and having a strong leadership spirit. So, the guidance carried out in this madrasa is very helpful for parents in educating their children.²⁴

The habituation carried out at MTs. Irsyadussalam Cakkeware in terms of worshipping Allah SWT. congregational prayer at school can ease the burden on parents in developing children's mentality in increasing faith and piety to Allah SWT. This was conveyed by one of the parents of students, said: "As parents we feel happy to see the changes in our children, speaking politely and diligently praying at home and even often in congregation at the mosque. I feel that this is because they are trained at school so this habit is also applied at home. Although many children their age hang around when the maghrib call to prayer is announced, they immediately take their wudhu water and come with us to the mosque."²⁵

This is under the results of the author's observations while at the research location. When the call to prayer was announced by one of the students, the author saw that learning activities were stopped and all students immediately took ablution water and went to the school mushallah followed by the teacher to pray in congregation. The author also sees mental development activities through lectures, students are very enthusiastic about participating in the event, this is one way to prepare the nation's generation who have the character of courage and confidence in

conveying aspirations in front of the public. Although in this activity there are still those who are stiff in speaking and shaking, this is the beginning of good mental development.

3. Reciting al-Qur'an and Barzanji

Based on the results of the studies one form of implementation of character education in the mental development of students at MTs. Irsyadussalam Cakkeware, Bone Regency is to familiarize students by reciting the Qur'an and barzanji. This activity has become a routine every night after maghrib prayer which is carried out at the Irsyadussalam Cakkeware mosque and barzanji is performed every Friday at school as self-development. With this activity, MTs. Irsyadussalam Cakkeware seeks to develop the mentality of students by having a character that always remembers God with the guidance He has given in the form of the Qur'an to humans.

This activity is carried out as a mental development so that students always remember and get closer to God in other words can increase faith and piety to Allah SWT. while barzanji activities are carried out so that students can know the history of the prophet Muhammad PBUH. and make role models in their lives. As the results of the author's interview with Syahrani, S.Pd.I, he said: "Accustoming students to reading the Qur'an is one form of internalizing character values to develop children's mentality. Getting used to reading the Qur'an can calm the soul and can take wisdom as a view of everyday life. As it is known that if you often read the Qur'an, it can make our heart calm and feel always close to Allah SWT. therefore we hold tadarus al-Qur'an and provide understanding to students to love reading the Qur'an to fill their souls

²⁴H. Mustapa, S.Pd., head of committee of MTs. Irsyadussalam Cakkeware, *Interview*, 26 July 2022, in Cakkeware.

²⁵ H. Hannas, student guardian of MTs. Irsyadussalam Cakkeware, *Interview*, 25 July 2022, in Cakkeware.

with rabbaniyah values, feel close to Allah and feel always supervised, it will make someone avoid deviant behavior. In addition, this activity is carried out so that students are fluent and fluent in reciting the Qur'an."²⁶

Based on the results of the interview above, it can be concluded that the tadarus al-Qur'an activity, the school seeks to shape the rabbaniyah character of students, through tadarus al-Qur'an activities every night it is hoped that students can read the Qur'an fluently and smoothly. Related to this, Hasanuddin, S.Pd during the interview also revealed that: "Accustoming students to reading the Qur'an is a form of implementing character education in developing the mental faith and piety of students. This is done so that students love to read the Qur'an and love the Qur'an more. Likewise, with barzanji activities so that students get to know Rasulullah PBUH through his history and always make examples in behavior so that they become individuals who are noble and have a good mentality."²⁷

So, the explanation above confirms that tadarus al-Qur'an and barzanji aim to instill Islamic values that can be used as a guide to life for humans so that they act under the values in the Qur'an and sunnah. Currently, many educational institutions only pay attention to the cognitive aspect, pursuing the target graduation rate, so it is not uncommon to find people who are knowledgeable but do not have a good mentality and even tend to be immoral. The activities carried out by

MTs. Irsyadussalam Cakkeware Bone Regency are one of the efforts to shape the character of students who believe and fear Allah SWT. This is not contrary to the objectives of national education but has interrelated relevance. As stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System that national education aims to develop the potential of students to become human beings who have faith in God Almighty and have noble character.

This activity has the support of the parents of students. When researchers went to the place of recitation and asked to the parents of the students, they were happy and supported the activity. Parents hope that with this activity their children have a noble character and practice the Qur'an as a guide to their lives, and more importantly, can read the Qur'an of their parents when they die later. According to him, while following the tadarus al-Qur'an every night his children can read the Qur'an fluently. The author also sees the condition of students when participating in this activity, it seems that they are happy with being given time in turn to read the verses that have been read by the teacher first.

The Qur'anic tadarus activity carried out by MTs. Irsyadussalam Cakkeware Bone Regency is a good step to produce a generation that loves the Qur'an and can be a daily view of life. Nowadays, along with the development of globalization and increasingly sophisticated technology, we rarely hear the sound of the chanting of the holy Qur'an from inside people's homes. Instead, we mostly hear the sounds of television with soccer broadcasts or other entertainment. On the other hand,

²⁶Syahrani, S.Pd.I., Islamic Cultural History and Personal Development teacher of MTs. Irsyadussalam Cakkeware, *Interview*, 24 July 2022, in Cakkeware.

²⁷ Hasanuddin, S.Pd., teacher of MTs. Irsyadussalam Cakkeware, *Interview*, 24 July 2022, in Cakkeware.

humans today have been neglected and dependent on the handles of electronic devices such as handphones, computers, and other electronic devices so that we rarely get to hold the Qur'an. So, departing from this condition, MTs. Irsyadussalam Cakkeware tries to revive the culture of reading the Qur'an among students so that one day they will become a Qur'anic generation that has an Islamic mentality.

Such is the description of the forms of implementation of character education as mental development of students at MTs. Irsyadussalam Cakkeware. However, the implementation is inseparable from supporting factors and inhibiting factors. One of the supporting factors for the implementation of character education as a mental development of students is the support of the madrasah head. The madrasah head holds the leadership of an educational institution, so the success or failure of an activity carried out depends on the role of the madrasah head. Likewise in the mental development of children through the provision of character education.

One form of support from the madrasah head for the mental development of students is to make policies and regulations that are outlined in the form of routine activities as described above and outlined in the form of rules. Regarding this policy, the madrasah head is not arbitrary in using his power but involves other teachers by holding meetings to discuss and agree on programs that will be enforced in this madrasah so that activities can run smoothly.

In addition to assigning tasks to each teacher and homeroom teacher in providing character education to

students, the head of the madrasa also directly participate in developing the mentality of students. Because in addition to being the head of the madrasa, he also holds one subject, namely Qur'an-Hadith, so that the head of the madrasa can control the mental condition of students. This is based on the results of the author's interview with the head of the madrasa as follows: "As the head of the madrasa, I not only support the activities carried out in this madrasa, but I also control their implementation and participate directly in the mental development of children through the provision of character education. I also hold one field of study, namely Qur'an-Hadith in each class, making it easier for me to provide direction and control the mental condition of students."²⁸

In addition to the support from the principal, another supporting factor is the participation of the school community in the mental development of students. In this case, it is not left to religion teachers and homeroom teachers alone, but all teachers, administrative staff, and even madrasah guards also play a role in providing character education as a mental development of students, to create a generation with good mental character.

Supporting facilities and infrastructure is also one of supporting factors in the implementation of character education as a mental development of students. To carry out all the activities that have been programmed in this madrasah, it will not run well if there are no supporting facilities and infrastructure.

²⁸ Salmawati S.Pd.I, Principal of MTs Irsyadussalam, Cakkeware, *Interview*, 29 July 2022, in Cakkeware.

The inhibiting factor is the lack of high self-awareness of students. Character education in this madrasah has been implemented, but not maximized because there are still students who have a poor mentality, and there are still students who often take actions that do not reflect a student. However, it should be noted that such students are only a small proportion of the students at MTs. Irsyadussalam Cakkeware, Bone Regency.

According to the data obtained by the author, in one class there are one or two people who engage in bad behavior. Disrespectful to teachers and friends, unwilling to listen to teacher advice, and there are even reports of smoking secretly outside the school. This behavior is the result of environmental influences or social influences. They hang out with people who are not in school, so they feel ashamed if they do not follow their friends even though it is not good for them.

In addition, parents lack attention and knowledge about children's mental development. This is due to their very low educational background, and they are preoccupied with their respective jobs so they have less time to educate their children. As if leaving the responsibility entirely to the teachers at school. Whereas parents are the first and main educators who have a very important role in the education of their children. This is where the importance of character education as a mental development of students.

CONCLUSION

Based on the results of the discussion and research findings regarding the importance of character education as a mental development for

students at MTs. Irsyadussalam Cakkeware, Bone Regency, the author concludes as follows:

1. The mental description of students at MTs. Irsyadussalam Cakkeware Bone Regency is good but still needs development. This can be seen from the behavior shown by students, there are still some students who do not have a high level of self-awareness, lack concern for the environment, are less polite to teachers and friends, still like to wander during class hours, pay less attention to neatness, and some are even found smoking secretly. Based on these data, the author concludes that the mentality of students still needs guidance to give birth to a generation with character.
2. The process of character education as a mental development of students at MTs. Irsyadussalam Cakkeware is carried out in several stages. First, integrating character values into each desired subject. Second, providing understanding and appreciation of the character values integrated in each subject taught. Third, school community participation in the mental development of students. In this case, it is not left to the religion teacher and homeroom teacher alone, but all teachers are responsible for the mental development of students, and the fourth is designing a conducive school condition, both in the classroom and outside the classroom. A clean, tidy, and beautiful environment will provide comfort which in turn has a positive impact on the mental development of students.
3. The results of the implementation of character education as a mental development of students at MTs.

Irsyadussalam Cakkeware Bone Regency are carried out in several ways. First, providing an example, namely cultivating Islamic clothing, and increasing discipline. Second, getting used to praying duhur in congregation at school and lecture training, and the third is tadarus al-Qur'an to create a generation with Qur'anic character, and to cultivate a love of reading the Qur'an and always making the Qur'an a guide to life in action. While the barzanji activity is expected that students know the figure of the prophet Muhammad through his history and make an example in their lives.

RESEARCH IMPLICATION

As the final part of this research, research implications are put forward as an effort to construct the existing problems, namely:

1. The development of science and technology that is increasingly modern requires the synergy of all parties so that the achievement of educational goals to form a generation with good mental character can be realized. Mainly principals, teachers, school committees, and school environments that cannot be separated from one another.
2. Teachers, especially MTs Irsyadussalam Cakkeware teachers, should be able to carry out their duties and responsibilities well, be good role models for students, and pay attention to the mental development of students by providing moral education.
3. Parents/guardians of students at MTs. Irsyadussalam Cakkeware, Bone Regency, should be more actively involved and pay special attention to their children, especially regarding their mental

development to become moral individuals.

4. For further researchers, the results of the analysis of the importance of character education as a mental development of students cannot be fully said to be final, there may be shortcomings as a result of time constraints, reference sources, and methods, as well as the author's knowledge and analytical acumen. Therefore, it is hoped that there will be subsequent researchers who can examine it more deeply. It is hoped that this thesis will inform and contribute urgent thoughts.

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