

## MORAL EDUCATION: CHALLENGES AND ALTERNATIVE SOLUTIONS FOR ISLAMIC RELIGIOUS EDUCATION TEACHERS

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### Abstract

*Moral education is of particular concern in the current rapid flow of globalization. Especially in the realm of education, morals are an important point in the learning process. In addition, the main actors in moral education in schools, namely teachers, besides being able to educate must also be able to face challenges and provide solutions in educating morals. This study aims to explain the moral education applied in Madrasah Aliyah Putri Nurul Masyithob Lumajang, as well as the challenges and alternative solutions for Islamic religious education teachers in dealing with student morals. This research is descriptive qualitative research with research subjects namely madrasah principals, waka curriculum, Islamic religious education teachers, and students. Collecting data using interview, observation and documentation techniques. The research resulted in the findings of moral education being applied through habituation that had been applied by madrasah, such as the challenges for PAI teachers are the challenges of being a religious teacher themselves, challenges that come from students, and challenges that come from parents. While alternative solutions are carried out by carrying out madrasah habituation, providing limits on students in the use of cellphones and laptops, providing information to students' guardians about the main madrasah programs related to moral education and carrying out sorogan recitations.*

**Keywords:** Moral Education, Challenges and Alternative Solutions, Islamic Religious Education.

### مستخلص البحث

تحتل التربية الأخلاقية باهتمام خاص في ظل التدفق السريع الحالي للعولمة. ففي مجال التعليم على وجه الخصوص، تعتبر الأخلاق نقطة مهمة في عملية التعليم. بالإضافة إلى ذلك، يجب أن يكون الفاعلون الرئيسيون في التربية الأخلاقية في المدارس، وهم المعلمون، بالإضافة إلى كونهم قادرين على التعليم يجب أن يكونوا قادرين أيضاً على مواجهة التحديات وتقديم الحلول في التربية الأخلاقية. تهدف هذه الدراسة إلى شرح التربية الأخلاقية المطبقة في المدرسة الثانوية بوتري نورول ماشيطة لوماجانج، وكذلك التحديات والحلول البديلة لمعلمي التربية الدينية الإسلامية في التعامل مع أخلاق الطلاب. هذا البحث عبارة عن بحث كيفي وصفي مع موضوعات البحث وهي رئيس المدرسة ونائب منهج ومعلم التربية الدينية الإسلامية والطلاب.



تم جمع البيانات باستخدام أساليب المقابلة والملاحظة والتوثيق. وأسفر البحث عن نتائج تطبيق التربية الأخلاقية من خلال التعويد الذي تم تطبيقه في المدارس الدينية الإسلامية، وتمثل التحديات التي تواجه معلمي التربية الأخلاقية في التحديات التي تواجه معلمي التربية الأخلاقية في التعليم الديني أنفسهم، والتحديات التي تأتي من الطالب، والتحديات التي تأتي من أولياء الأمور. أما الحلول البديلة فتتمثل في تطبيق التعويد في المدارس الدينية، ووضع قيود على الطلاب في استخدام الهواتف المحمولة والحواسيب المحمولة، وتوفير المعلومات لأولياء أمور الطلاب حول برامج المدرسة الرئيسية المتعلقة بالتربية الأخلاقية، وتنفيذ تلاوات سورغان.

**الكلمات المفتاحية:** التربية الأخلاقية والتحديات والحلول البديلة والتربية الدينية الإسلامية.

## INTRODUCTION

At the beginning of 2019, the world of education was shocked by the news of a student at one of the private junior high schools in Gresik Regency who challenged his teacher because he was reprimanded for smoking. The video shows a student holding his teacher by the collar while smoking and throwing disrespectful words.<sup>1</sup> This case has put a sharp spotlight on the realm of education in Indonesia. In addition, there was a case of violence in the school environment by a high school student that killed a teacher named Ahmad Budi Cahyono. The death of the teacher at SMAN 1 Torjun, Sampang Madura, was due to being persecuted by his own students.<sup>2</sup> The case above is a mirror of the decline of students' moral education. Moral education itself is actually a conscious effort to change and develop one's behavior towards a better direction in order to be able to live in society and be able to join social life later so that students are not influenced by bad things. In addition to parents as the main moral educators of children, teachers also have a responsibility in it. As an educator, especially educating morals, teachers must be role models as a reflection for students to be able to apply good moral values not only in the school environment, but also in the community.

Law of the Republic of Indonesia National Education System No. 20 of 2003 article 1 No. 20 of 2003 explains education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves,

<sup>1</sup> Doni Purnomo, "Murid Menantang Guru, Bukti Gagalnya Pendidikan Karakter", *kompasiana*, February 11, 2019. <https://kompasiana.com/donypurnomo/5c610caebde575270b7c8535/murid-menantang-guru-bukti-gagalnya-pendidikan-karakter> accessed on January 13, 2022.

<sup>2</sup> Taufiqurrahman, "Penganiayaan Guru oleh Siswa di Sampang, Begini Kronologinya", *kompas*, February 3, 2018. <https://regional.kompas.com/read/2018/02/03/10041991/penganiayaan-guru-oleh-siswa-di-sampang-begini-kronologinya?page=all> accessed on January 13, 2022.

society, nation and State.<sup>3</sup> Whereas in Government Regulation No. 55 of 2007 concerning Religious and Religious Education article 5 paragraph 3, explains that religious education encourages students to obey the teachings of their religion in everyday life and make religion the basis of ethics and morals in personal life, family, society, nation and state.<sup>4</sup>

Morality and religious values are fortresses with the aim that each individual does not fall into acts of intervention and bad behavior. Religious and moral guidance is an important assistant in the teaching and learning process as one of the hopes that students stay away from things that are contrary to religion. The word moral, according to Magnis Suseno, consistently alludes to the good and bad of human beings as creatures, so it is not just about being lucky or unfortunate, the moral field is the field of human existence as far as his morality as an individual. Moral standards are the benchmarks for deciding the good and bad of human attitudes and activities regarding good and bad as human beings and not as actors of certain occupations.<sup>5</sup>

When the moral and individual level of a person is low, it will make the individual do harmful things. They will do whatever they want no matter their environmental factors. Furthermore, the moral way to behave is not completely determined by the inclination to act, convinced by the idea of one's way of behaving and inclination. With this, a person who acts unethically is caused by situational factors. Thus, the task of education is very important to help demonstrate virtue so that the higher and better the degree of moral way of behaving in an individual.

This research was conducted at Madrasah Aliyah Putri Nurul Masyithoh Lumajang. This madrasah has rules that are regulated specifically for female students only. In addition, this institution has a moral education slogan contained in the character "SANG JUARA" which is chanted every Monday when carrying out routine flag ceremony activities. However, there are still students whose morals are not good such as students being late for school, cheating when taking exams, being lazy to study, not doing homework, not respecting friends and not speaking well. During the learning process, there are still students who do not listen to the explanation from the teacher, and chat with their friends during the lesson.<sup>6</sup> Based on the description above, it is important for a teacher to form good morals in female students. For this reason, it is necessary to

<sup>3</sup> Departemen RI, Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional, (Jakarta: Presiden Republik Indonesia, 2003).

<sup>4</sup> Pemerintah RI, Undang-undang No. 55 Tahun 2007 Tentang Pendidikan Agama dan Keagamaan, (Jakarta: Presiden Republik Indonesia, 2007), p. 5.

<sup>5</sup> Setia Paulina Sinulingga, "Teori Pendidikan Moral Menurut Emile Durkheim Relevansinya Bagi Pendidikan Moral Anak di Indonesia", *Journal of Philosophy*, vol. 26, no. 2, (2016), p. 230.

<sup>6</sup> Siti Noer Shofiyah, *Interview*, Lumajang, January 18, 2022.

conduct deeper research on “Moral Education: Challenges and Alternative Solutions for Islamic Religious Education Teachers”.

## METHOD

This article uses a descriptive qualitative approach. So, to get accurate data, researchers need a natural setting. The research object was conducted at Madrasah Aliyah Putri Nurul Masyithoh Lumajang. Descriptive qualitative research is a research method based on the philosophy of post-positivism, used to research on natural object conditions, where the researcher is the key instrument. Data collection techniques are triangulated (combined), data analysis is inductive or qualitative, and research results emphasize meaning rather than generalization.<sup>7</sup>

The steps in the research were carried out with 3 stages, namely the pre-field stage, the research implementation stage and the data analysis stage. The pre-field stage is carried out by selecting a research location, determining problems at the research location, preparing a research plan (research proposal), obtaining a research permit, assessing the field situation, selecting and utilizing informants, and preparing research equipment needed in data collection.

In the process of analyzing data, researchers use inductive, deductive and descriptive analysis. In inductive analysis, researchers conduct and study the process that occurs in the field naturally, record, analyze, interpret and report and draw conclusions from the process in solving the focus of the problem of moral education applied in Madrasah Aliyah Putri Nurul Masyithoh Lumajang.

Then descriptive analysis, researchers describe facts systematically, factually, carefully, and accurately. The use of this descriptive analysis is because researchers make observations by photographing events that are the center of attention which are then written as research results (reports). This descriptive data is obtained in the form of words, pictures and not numbers. This kind of analysis is used to obtain data related to the focus of the problem of challenges and alternative solutions for Islamic religious education teachers in moral education.

At the deductive analysis stage, researchers combine the results of inductive data and descriptive data that has been done. This is done to draw conclusions with the aim of providing a brief description of the results of the research that has been done. Based on the description of the data from the research informants are Islamic religious education teachers, curriculum deputy, principal and female students related to the research title of moral education in Madrasah Aliyah Putri Nurul Masyithoh Lumajang: challenges and alternative solutions for Islamic religious education teachers.

<sup>7</sup> Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan RnD*, (Bandung: CV. Alfabeta, 2016), p. 9.

## RESULTS AND DISCUSSION

### Moral Education at Madrasah Aliyah Putri Nurul Masyithoh Lumajang

Moral education is an important point besides learning science. Morals are a provision for students in developing themselves. Because when socializing, a person does not only need knowledge. However, they also need moral education in interacting and behaving in accordance with the community environment. In the current era of globalization, knowledge alone will not be able to be a support without morals and morals that are applied in everyday life. Therefore, the family environment is the main place for a child to understand what morals are. Then the school environment as the second in charge of Java

As a teacher, you must have more responsibility. Because they have a mandate from several parents to educate their children in a better direction, not only in the learning process but also the behavior of the students themselves. Because children when they are 7 to 18 years old interact more in the school environment, the teacher must provide moral or moral education on the other hand teaching subjects.

Looking at the data from the results of observations, both from the observation process, interviews and documentation. It can be seen that moral education applied at Madrasah Aliyah Putri Nurul Masyithoh Lumajang includes habituation that has been implemented by the madrasah such as: welcoming the arrival of students at the front gate, implementing *dhuba* prayers, and *dhuhur* prayers in congregation, implementing religious laborate and reading the *wasoya* book, as well as *sorogan* recitation activities

In addition to being applied in daily habits at school, moral education is also contained and taught in classroom learning, especially in Islamic religious education subjects which include *fiqh*, *akidah akhlak*, al-qur'an hadith, and history of Islamic culture. The importance of moral education through religious education is because the best moral education is in religion. Because moral values can be obeyed with self-awareness and conviction without any external coercion.

As well as Imam Ghazali's submission that the source of moral education is the revelation of the Qur'an as the main expert in moral structuring, while the Qur'an itself is the parent in learning Islamic religious education. Then in line with Emile Durkheim's theory which agrees with al-Gazali that moral training techniques are discipline (adjustment), and models.

Moral education included in Islamic religious education learning such as:

- a. Learning *fiqh* is the procedure for valid prayers, zakat procedures, and all material that regulates the relationship between servants and their God and servants with other servants.

- b. Learning al-qur'an hadith, namely understanding the meaning of al-qur'an and hadith, understanding verses and hadith, preserving life, patience, and others.
- c. Learning morals is praiseworthy morals, despicable morals, respect for teachers and parents, and familiarizing with praiseworthy morals.
- d. Learning the history of Islamic culture is to emulate the patient attitude of the Prophet Muhammad SAW. in preaching and emulating the istiqomah attitude of the Prophet SAW.

Madrasah Aliyah Putri Nurul Masyithoh Lumajang has the character slogan SANG JUARA which is always echoed at every flag ceremony and implemented in everyday life. The SANG JUARA character includes S (polite in attitude), A (trustworthy in carrying out tasks), N (nationalism as a spirit of unity), G (global in thought), J (honest in everything), U (effort to achieve goals), A (enthusiasm in learning and achievement), R (humble in speech), A (Allah SWT. as the purpose of life)

Based on the theory above, there is a connection that moral education according to al-Ghazali is to give birth to extraordinary individuals who have good morals, purity of soul and get closer to Allah SWT in accordance with the character of SANG JUARA. The SANG JUARA character is pronounced during the flag ceremony every Monday and is immediately practiced in everyday life. Such as polite in speaking, not only polite in communication, but also in behavior at school and at home. The character of SANG JUARA is not only understood as a champion in competitions, but the explanation is broad. SANG JUARA is meant when students reach their goals. While the highest ideal is where a learner can absorb the knowledge taught and be practiced based on the meaning of a verse "knowledge without being practiced is like a fruitless tree".

### **Challenges and Alternative Solutions for Islamic Education Teachers**

The era of globalization, which is characterized by quality competition, requires all people in various fields and sectors of development to further develop their expertise consistently. This places the importance of educational quality efforts both quantitatively and subjectively that must be completed on an ongoing basis. Therefore, training, especially Islamic education, can be utilized as a vehicle in building the nation's personality. Humaidi Tatapangarsa revealed that morals in Islam are to avoid the world and prioritize the hereafter, with the full intention of using things in this world for the happiness of eternal life in the hereafter.<sup>8</sup>

In essence, Allah created humans to be caliphs on earth which is a very heavy human task. Therefore, this reality is a test that demands more effective Islamic education, especially in efforts to foster and educate morals that are currently intensively carried out. The moral state of young

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<sup>8</sup> Harmaidi Tatapangarsa, Pengantar Kuliah Akhlaq, (Surabaya: Bina Ilmu, 1990), p. 20.

people today, they commit immoral offenses, due to the absence of consideration and instruction, especially in religious education. Religious education is sufficient to be instilled in children from an early age because religious education is the main capital to avoid all problems, including ethical problems experienced by today's teenagers.

If examined in depth, the cause of moral decline in children is not solely due to the decline in ethics and the absence of understanding of religious values or ethical values. It is possible that the cause of moral decline is often due to the absence of parental attention so that children feel neglected. Another reason that plays a big role in the deterioration of the ethics of the younger generation is the progress of the times or the impact of globalization that has entered Indonesia. There are many bad impacts that come with it, not to mention the positive impacts that come with it.

How the spirit and character of a child and how he grows and develops further all depends on how we provide religious education as a provision for him to live a life of character. Human nature in terms of religion has been there and brought since he was born, but it needs to be developed and get education. Because of this religious nature, humans are called homo dinivans (divine beings) or also known as homo strict (religious beings), because with religion humans will get inner and outer harmony.

Challenges arise because of difficulties. A challenge is a matter or problem that must be dealt with. Challenges in the application of moral education at Madrasah Aliyah Putri Nurul Masyithoh are challenges as Islamic religious education teachers themselves, challenges from students, and challenges from parents.

a. Challenges as an Islamic education teacher

Islamic religious education teachers have a heavy responsibility because they carry the mandate of religion. In addition, Islamic religious education teachers should not only convey the material they teach, but also model good behavior in accordance with the material they teach.

b. Challenges coming from female students

The challenge that comes from students is when students do not comply with school rules. In addition, after school, control over students is limited because it is not the scope of the boarding school. So that it becomes a challenge for teachers if students deviate from moral behavior.

c. Challenges that come from parents

When parents complain to the teacher about their child's deviant behavior. Then the toughest challenge that comes from parents is when parents do not pay special attention, lack of advice, or broken homes, so that children become victims.

Human beings basically have the opportunity to determine their way of life in the study of Islam, of course, there is a wide opportunity for humans to do as they wish, whether in the financial, political or social fields. The opportunity given by Allah to Muslims does not mean to be totally exempted from strict standards and normal practices, but the opportunity to have individuals who are responsible for what has turned into a choice. The religion and customs that were the benchmark for all of life, have dissolved with the example of life that has taken place so far.

According to Yusuf Qardhawi, the development of the younger generation is the main responsibility of Muslim *da'i*, jurists and researchers, and these experts must work together to prepare them as best as possible. The main effort is to provide complementary education regarding physical education, scientific, moral, social and political training. They must constantly guard the youth from destruction both from within and without.<sup>9</sup>

Moral development in students can be assisted by encouraging a religious culture in the educational foundation which generally begins with the development of firm traits in an *istiqomah* manner. Similarly, the creation of a strict climate and the organization of religious exercises in educational institutions. If it is not made and not familiarized, then at that time, a religious culture will not be created. Religious education is not only limited to the knowledge aspect, but also includes the formation of attitudes, behavior and religious experience. Therefore, the formation of religious attitudes, behaviors and experiences is not only done by teachers or lecturers of religion, but also needs to be done by teachers or lecturers of other fields of study.

Religious education is not only delivered officially with religious education in an educational experience, but it should also be possible outside the educational experience in daily life. Educators or speakers can provide religious education quickly when faced with student mentality or behavior that is not in accordance with religious teachings. The benefits of unrestricted learning will make students quickly know and understand the missteps they have made and be immediately ready to correct them.

In addition, it introduces students to the importance of religion and strategies for practicing it in daily life. It also shows the improvement of religious knowledge in the educational foundation

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<sup>9</sup> Yusuf Qordhowi, *Generasi Mendatang Generasi Menang*, (Jakarta: Gema Insani Press, 1991).

reflected in daily behavior. In addition, it also shows the progress of religious knowledge and religious values in schools reflected in the implementation of daily activities by teachers.

To foster morale in students, sincere and thoughtful teachers are needed. Teachers should not allow students to grieve in anxiety and turmoil, they should show understanding and concern for the restless and unsteady mood of students. A good teacher generally encourages students to new expectations in religious teachings. He or she will help the development of the younger age towards a better direction and have the choice to face life calmly and trustfully, remembering the presence of the Forgiving Allah will provide direction in managing life and living, so that it will feel appreciated, loved and loved by Allah SWT.<sup>10</sup>

Educators should take part in and adhere to religious teachings and have a morally appropriate, moderate, endlessly sympathetic way of behaving for their students. Educators should not only play the role of educators, but should also be teachers as well as specialists for their students.<sup>11</sup> Furthermore, it must play a role in the formation of student ethics, which is very strong for the development of student ethics, especially in a very influential environment. Because students interact a lot in the home and community environment. Therefore, parents and society must always maintain, guide, and develop religious values towards children

In addition to challenges, there are also difficulties that often arise in the application of moral education such as difficulties that come from within the child, namely when a child does not have a basis or principle in himself so that special attention from the teacher is needed. In addition, the external factor is the family background. Where the family background also has a big influence on the learning process and the maturation process. The child will behave according to the habits he adopts from the teachings in his daily life at home.

Several efforts can be made by Islamic religious education teachers in facing moral education challenges such as providing character education and improving moral and religious education, as well as synergizing with parents

With the challenges and difficulties, there must be alternative solutions in the implementation of moral education for Islamic religious education teachers, namely implementing madrasah habits such as welcoming students with greetings, *dhuba* prayers, religious laboratory activities, small routine habits such as getting used to praying before doing an action and carrying out the rules of the action in accordance with Islamic religious guidance, carrying out *sorogan* recitation every Saturday morning, limiting students in using cellphones and laptops, providing information to

<sup>10</sup> Abdullah Nasih Ulwan, *Pesan untuk pemuda Islam*, (Cet. I, Jakarta: PT. Gema Insan Press, 1991).

<sup>11</sup> Zakiah Daradjat, *Pendidikan Agama dan Pembinaan Jiwa atau Mental*, (Cet. I, Jakarta: Bulan Bintang, 1979).

student guardians about madrasah programs, especially those related to moral education, and always praying for students.

## CONCLUSION

Moral education applied at Madrasah Aliyah Putri Nurul Masyithoh Lumajang includes habituation that has been implemented by the madrasah such as: welcoming the arrival of students at the front gate, performing *dhuha* prayers, and *dhuhur* prayers in congregation, religious laborate activities and reading the *wasoya* book, as well as sorogan

Challenges in the implementation of moral education at Madrasah Aliyah Putri Nurul Masyithoh include challenges as religious teachers themselves, challenges that come from students, and challenges that come from parents. While alternative solutions in the implementation of moral education for Islamic religious education teachers are by implementing habituation that has been implemented in madrasas, carrying out *sorogan* recitation every Saturday morning, giving restrictions to students in the use of cellphones and laptops, providing information to student guardians about madrasa programs, especially those related to moral education and always praying for students.

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