

ISLAMIC EDUCATION AS A FOUNDATION FOR THE FORMATION OF A GENERATION WITH SUPERIOR CHARACTER

Sahri¹, Muh. Ibnu Soleh²

¹ Universitas Nahdlatul Ulama Sunan Giri

² STAIMAS Tulungagung

Email: sahriunugiri@gmail.com¹

Email: indocellular@gmail.com²

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Abstract:

Islamic education is not only the cultivation of religious values, but also a process that includes the development of ethics, morality, and life principles that are able to shape individual character. The generation formed through Islamic education has excellence in moral, ethical, spiritual, and social aspects that enable them to become agents of positive change in society. This type of research is literature study research. The collection methods used are literature study, observation and interviews. Engage in data analysis techniques through data reduction, data presentation and conclusions. Islamic education is not only a process of transferring religious knowledge, but also a journey towards the formation of a superior and benevolent character. The generation inspired by Islamic Education has the potential to bring about better changes in society and inherit Islam's ethical and moral heritage to a better future

Pendidikan Islam tidak hanya sekadar penanaman nilai-nilai agama, tetapi juga suatu proses yang mencakup pengembangan etika, moralitas, dan prinsip-prinsip kehidupan yang mampu membentuk karakter individu. Generasi yang terbentuk melalui pendidikan Islam memiliki keunggulan dalam aspek moral, etika, spiritualitas, dan sosial yang memungkinkan mereka untuk menjadi agen perubahan positif dalam masyarakat. Jenis penelitian ini adalah penelitian studi kepustakaan.. Metode pengumpulan yang digunakan adalah studi pustaka, observasi dan wawancara. Sednagkan dalam teknik analisis data melalui reduksi data, penyajian data dan penarikan kesimpulan. Pendidikan Islam bukanlah hanya proses transfer pengetahuan agama, tetapi juga perjalanan menuju pembentukan karakter yang unggul dan penuh kebaikan. Generasi yang terinspirasi oleh Pendidikan Islam memiliki potensi untuk mewujudkan perubahan yang lebih baik dalam masyarakat dan mewarisi warisan etika dan moral Islam kepada masa depan yang lebih baik

INTRODUCTION

In an era full of changes and complex challenges, it is important for a society to have a young generation that not only has high intellectual intelligence, but also strong character and unshakable integrity¹. This generation is the hope for the future, those who will shape the direction of travel of nations and societies. Amidst global dynamics and varying values, education plays a central role in shaping the identity and attitudes of the younger generation.

Digital era education is oriented towards the implementation of education that is capable of utilizing science and technology ². The progress of this era has become an opportunity and challenge for educational institutions to carry out the purpose of education, namely forming an intellectual and ethical generation. Law Number 20 of 2003 concerning the National Education System Article 1 paragraph 1, education aims to make learning methods fun and optimize three aspects, namely knowledge, attitudes, and skills.

Education is a formal or informal process that involves the transfer of knowledge, skills, values, and culture from one generation to the next³. It is a conscious and organized effort to develop an individual's potential in various aspects, including intellectual, physical, social, and emotional. Education involves interaction between educators (teachers or facilitators) and learners (students or learners) in order to achieve certain goals. Islamic education, with its wealth of teachings covering spiritual, moral, and ethical aspects, has long been an important cornerstone in shaping the character of individuals. It is not only the cultivation of religious knowledge, but also a deep process that shapes morals (ethics), mentality, and attitudes to life. In the Islamic view, character is not just about visible actions, but also about integrity, honesty, responsibility, and deepest empathy.

The essence of education is to grow students as individuals who are confident, ethical, and creative in cultivating the ability to analyze, evaluate and find information

¹ Jamal Ghofir and Hibrul Umam, "Transformasi Nilai Pendidikan Keberagamaan Pada Generasi Milenial," *Tadris: Jurnal Penelitian Dan Pemikiran Pendidikan Islam* 14, no. 1 (2020): 92-111.

² NURYADIN NURYADIN, "Strategi Pendidikan Islam Di Era Digital," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 3, no. 1 (2017): 209-26.

³ Sahri, "Membangun Nilai Karakter Religius Melalui Aktivitas Keagamaan Di MTs Al Yakin Pungpunan," *Paramurobi: Jurnal Pendidikan Agama Islam* 5, no. 2 (2022): 83-92.

Islamic Education As A Foundation For The Formation Of A Generation With Superior Character and knowledge independently and actively in community activities⁴. Character education is an important need for Indonesia. Information openness, globalization, which are all digital, anyone can obtain knowledge without a teacher. This is a big challenge, one of which is character.

Character education is an educational process that focuses on developing moral values, ethics, and positive attitudes in individuals⁵. The goal is to form individuals who have strong personalities, high integrity, and the ability to make good decisions in diverse situations. Character education involves teaching and practicing the values that underlie ethical and responsible behavior in everyday life. Character education has a very important role in shaping better individuals morally, ethically, and socially. In the midst of the complexity of the modern world and increasingly diverse challenges, character education is the foundation for forming a generation that has strong values and is able to live a life with integrity.

Character building is an important part of the primary education process. Character building is a process that involves the development of values, attitudes, and moral principles that form the basis of a person's behavior and personality⁶. It is an ongoing and comprehensive effort to shape individuals into individuals of good, responsible, and integrity. Character building involves a complex interplay between education, experience, environment, and personal reflection. One of the things that can be done to form a superior character generasi through good Islamic education.

Islamic education is a process of learning and teaching based on the teachings of the Islamic religion, with the aim of forming individuals who have knowledge of Islamic teachings, good character, and skills to live a life in accordance with Islamic values⁷. Islamic education involves the introduction of religious concepts, worship practices, moral values, ethics, as well as the development of a spiritual dimension in the life of individuals.

A good Islamic education is one that not only focuses on academic aspects, but

⁴ M Pd Mumpuniarti, "Paradigma Pembelajaran Bagi Disabilitas Kecerdasan Menghadapi Perubahan Masyarakat," *Pendidikan Untuk Perubahan Masyarakat Bermartabat* 117 (2014).

⁵ Nurul Dwi Tsoraya et al., "Pentingnya Pendidikan Karakter Terhadap Moralitas Pelajar Di Lingkungan Masyarakat Era Digital," *Literaksi: Jurnal Manajemen Pendidikan* 1, no. 01 (2023): 7–12.

⁶ Nurul Hidayah, "Penanaman Nilai-Nilai Karakter Dalam Pembelajaran Bahasa Indonesia Di Sekolah Dasar," *TERAMPIL: Jurnal Pendidikan Dan Pembelajaran Dasar* 2, no. 2 (2015): 190–204.

⁷ Fery Diantoro, Endang Purwati, and Erna Lisdiawati, "Upaya Pencapaian Tujuan Pendidikan Islam Dalam Pendidikan Nasional Dimasa Pandemi Covid-19," *MA'ALIM: Jurnal Pendidikan Islam* 2, no. 01 (2021): 22–33.

also teaches moral values, ethics, and spirituality inspired by Islamic teachings⁸. This kind of education aims to form individuals who have faith, noble character, and are able to live a life with integrity and responsibility. Therefore, this study will discuss Islamic education in forming a generation that has superior character. So that the implementation of life will be reflected in a harmonious, safe and prosperous life in the future.

METHOD

This research is a research using the literature study method⁹. A literature review is a comprehensive overview of research that has been done on a specific topic to show the reader what is already known about the topic and what is not yet known, to find rationale for research that has been done or for future research ideas. The collection methods used are literature study, observation and interviews. Engage in data analysis techniques through data reduction, data presentation and conclusion drawing.

RESULT AND DISCUSSION

1. Character Dimensions in Islamic Education

Character refers to the collection of traits, values, ethics, attitudes, and behaviors that make up a person's identity and personality. It covers the moral, mental, emotional, and social aspects of individuals that affect the way they interact with the environment, other people, and life situations. Character is at the core of who we are as individuals and how we react to various situations in life. It includes not only outside actions, but also reflections of the values, principles, and beliefs that direct our actions and attitudes. Good character includes positive values such as honesty, responsibility, empathy, cooperation, perseverance, justice, integrity, and others. Strong character helps individuals face challenges, make good decisions, and establish healthy relationships with others.

It is important to note that character is not something fixed and cannot change. Characters can evolve and change over time with experience, learning, and self-awareness. Education, environment, and social influences also play an important role in shaping a person's character. In education, character building is often

⁸ Maulida Zahrotul Ulya and Mukh Nursikin, "The Urgensi Pendidikan Nilai Dalam Perspektif Islam Menuju Era Society 5.0," *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 2 (2023): 149–60.

⁹ Evanirosa Andan et al., *Metode Penelitian Kepustakaan (Library Research)*, Cet. I (Bandung: Media Sains Indonesia, 2022).

Islamic Education As A Foundation For The Formation Of A Generation With Superior Character considered an important goal to produce individuals who have moral integrity, contribute positively to society, and face challenges with a positive attitude.

The character of Islam involves the development of values and ethics that are in accordance with Islamic teachings. It includes values such as honesty, responsibility, empathy, cooperation, diligence, fairness, integrity, and more. The character of Islam applies not only in the context of worship, but also in relationship with God, fellow human beings, and the environment. The importance of Islamic character lies in the effort to become a better individual morally and ethically, and able to make a positive contribution in society. The character of Islam forms the basis of behaviors and actions that direct individuals to live their lives according to religious principles, glorify God, and interact with the environment and others with a good attitude.

The character of Islam also involves the development of spiritual awareness and sincere intention in every action. It involves the introduction of Islamic values in various aspects of life, whether in personal, social, or professional environments¹⁰. In the context of Islamic education, the development of Islamic character is an important goal in forming individuals with integrity, responsibility, and strong moral awareness. Through Islamic character education, individuals are expected to be able to apply religious teachings in various aspects of life and have a positive impact on society.

2. Integrity and Leadership in Islamic Education

Islamic education is an educational process based on the teachings of the Islamic religion, which includes the values, principles, and ethics taught in the Qur'an and Hadith (traditions of Prophet Muhammad)¹¹. It is an education that aims to develop the intellectual, moral, spiritual, and social dimensions of individuals in accordance with Islamic teachings. Islamic education involves a deep understanding of Islamic religion, ethics, and practices and traditions, as well as how to apply these principles in everyday life.

¹⁰ Grisna Anggadwita et al., "Entrepreneurial Intentions from an Islamic Perspective: A Study of Muslim Entrepreneurs in Indonesia," *International Journal of Entrepreneurship and Small Business* 31, no. 2 (2017): 165-79.

¹¹ Lukis Alam, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus," *Istawa: Jurnal Pendidikan Islam* 1, no. 2 (2016): 101-19.

Islamic education is not only about the transfer of knowledge about religion, but also involves the development of strong character, good ethics, dignified leadership, and social responsibility¹². It includes an understanding of the creed (belief), Islamic law (fiqh), morals (ethics), Islamic history, as well as the relationship between man and God and fellow man. The main purpose of Islamic education is to form individuals with integrity, noble character, have a deep understanding of religion, and are able to contribute positively to society and the world. Islamic education also encourages the development of a sense of spirituality, empathy, and social care, as well as the application of Islamic values in various aspects of life.

Islamic education can be applied in a variety of contexts, including formal educational institutions such as schools and colleges, as well as through non-formal and informal education such as recitation, training, and learning in community settings¹³. By implementing Islamic education, individuals are expected to become better individuals and contribute to the development of a society based on religious values and goodness. Islamic education has an important role in forming leaders with integrity and responsibility. The concepts of ethics, morality, and leadership taught in Islam provide a solid foundation for developing the character of a strong and dignified leader. Here are the ways Islamic education shapes leaders with integrity and responsibility:

- a. Ethical and Moral Teachings: Islamic education teaches ethical and moral values which include honesty, amanah (trust), compassion, and respect for the rights of others. Leaders who are influenced by Islamic education will carry out their duties and responsibilities with integrity and high morality.
- b. Example of Prophet Muhammad SAW: Prophet Muhammad (PBUH) is the ultimate role model for Muslims in all aspects of life, including leadership. Islamic education teaches how the Prophet Muhammad (PBUH) carried out leadership with honesty, wisdom, and a high sense of responsibility.
- c. Principles of Justice and Equality: Islam encourages leaders to act fairly and equally towards all people regardless of social, economic, or religious status.

¹² Chusnul Muali, Kholifatur Rafikah Qodratillah, and others, "Pengembangan Karakter Guru Dalam Menghadapi Demoralisasi Siswa Perspektif Teori Dramaturgi," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 8, no. 1 (2018): 102–26.

¹³ Ahmad Muzammil Kholily, "Dilemma of Full Day School in Islamic Education in Indonesia," *Didaktika Religia* 5, no. 2 (2017): 345–60.

Islamic education teaches the importance of justice and gives equal rights to all people under its leadership.

- d. Responsibility to Allah: The concept of responsibility in Islam includes responsibility towards Allah for the mandate given, including in leadership positions. A leader of integrity in Islam understands that his responsibility is worship and will be accounted for before Allah.
- e. Consultative and Participatory Approach: Islam encourages leaders to take decisions with a consultative approach and pay attention to the opinions and inputs of subordinates. This creates a participatory climate that values cooperation and avoids authoritarian leadership.
- f. Humility and Empathy: Islamic education teaches leaders to have humility and empathy towards subordinates and their people. This creates a harmonious relationship between the leader and the led, as well as keeping the leader from being far from the reality of society.
- g. Good Management of Amanah: Islamic education emphasizes the good management of amanah (trust), including property, position, and power. Leaders with integrity will take this mandate seriously and carry out their duties responsibly.

Through Islamic teachings and principles, this education forms leaders who not only have strong leadership qualities, but also superior character. This leader with integrity and responsibility is able to make a positive contribution in forming a just, harmonious, and developing society.

3. Social Care and Empathy in Islam

Social care in Islam refers to an attitude of concern, care, and responsibility towards the well-being, needs, and social problems of others in society¹⁴. It includes the willingness to help, support, or contribute in undertakings aimed at overcoming difficulties and suffering faced by other individuals or groups. Social care in Islam is based on moral and ethical values taught in religious teachings¹⁵.

¹⁴ Hendra Harmi and others, "Cultivating an Attitude of Social Concern in Learning Islamic Religious Education at SMPN 27 Rejang Lebong," *Journal of Social Interactions and Humanities* 2, no. 2 (2023): 67–78.

¹⁵ Muh Ibnu Sholeh, "Penerapan Konsep Leadership Dan Powership Yang Ideal Pada Tenaga Kependidikan," *AKSI: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (March 27, 2023): 83–107, <https://doi.org/10.37348/aksi.v1i2.237>.

Empathy in Islam refers to the ability to understand and feel the feelings, experiences, and situations of others from their own perspective¹⁶. It is an attitude that encourages individual Muslims to feel empathy for others, understand the feelings they are experiencing, and respond with concern and sympathy.

Empathy in Islam reflects the values of compassion, care, and justice taught in religious teachings. This includes the ability to put themselves in other people's shoes, feel the feelings they are experiencing, and give genuine attention to their experiences and needs. Empathy in Islam focuses not only on people who are close or have something in common, but also on anyone who needs attention and support.

The example of Prophet Muhammad (peace be upon him) is a prime example of empathy in Islam. He showed deep concern for the feelings and needs of all people, regardless of their background or social status. The stories of his behavior teach Muslims to have empathy for their fellow human beings, as well as to provide support and care for those in need.

Empathy in Islam contributes to the formation of good character and a deep understanding of human values¹⁷. By having empathy, Muslims are expected to create better relationships with fellow human beings, respond kindly to the needs of others, and help in overcoming the suffering and problems faced by society.

In Islam, social care and empathy are integral parts of morals that are encouraged. Both of these attitudes reflect the values of compassion, justice, and caring taught in the Qur'an and Hadith. Through the practice of social care and empathy, Muslims are expected to create a more harmonious, inclusive, and caring society for the needs and sufferings of fellow humans.

4. Mental and Spiritual Resilience in Islamic Education

Mental resilience in Islam refers to an individual's ability to deal with life's pressures, stressors, and challenges with the strength of a healthy mind and emotions¹⁸. In the context of Islamic teachings, mental resilience is associated with

¹⁶ Barbara L Vivino et al., "Compassion in Psychotherapy: The Perspective of Therapists Nominated as Compassionate," *Psychotherapy Research* 19, no. 2 (2009): 157-71.

¹⁷ Rayhan Feyza Alfarikh et al., "Implementation Religious Character Values for Students Through School Extracurricular Programs," *International Journal of Multidisciplinary Research of Higher Education* 4, no. 3 (2021): 111-23.

¹⁸ Rois Nafi'ul Umam, "Aspek Religiusitas Dalam Pengembangan Resiliensi Diri Di Masa Pandemi Covid-19," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 4, no. 2 (2021): 148-64.

faith, tawakal (surrender to Allah), and optimism in the face of trials and trials. Here are some principles in Islam that support the development of mental resilience:

- a) Tawakal: Islam teaches to surrender to Allah in all situations. That is, even if we try and plan well, the end result is still in God's will. This belief helps reduce excessive anxiety about the future.
- b) Patience (Sabar): Patience is the attitude of facing trials with calmness and fortitude. Islam stresses the importance of patience in the face of life's trials. Patience helps individuals maintain emotional balance and strive to face trials with optimism.
- c) Dhikr and Prayer: Dhikr (remembering Allah) and praying are ways to strengthen mental resilience. By meditating on the verses of the Qur'an and praying, individuals gain inner peace and feel supported in the face of difficult situations.
- d) Accepting Qada' and Qadar: The concepts of qada' and qadar refer to the destiny of Allah who governs everything in the world. Understanding that everything that happens is God's will helps individuals accept trials and challenges with a broad heart.
- e) Acceptance of Life's Tests: Islam teaches that trials and difficulties are part and parcel of life. Understanding that trials come as tests and opportunities to increase faith and endurance helps face them freely.
- f) Virtue and Noble Morals: Living a life with good ethical and moral principles helps individuals maintain peace of mind and face situations with integrity.

In Islamic education, the development of mental resilience is an emphasis because it has a great impact in living a balanced and productive life. By practicing Islamic principles, individuals can develop strong mental resilience, maintain emotional health, and overcome stresses and trials with firm conviction.

Spiritual resilience is an individual's ability to overcome challenges, trials, and changes in life by relying on strong spiritual values and beliefs¹⁹. It involves inner strength that helps individuals stay strong, hopeful, and resilient in the face of life's various situations. Spiritual resilience involves a deep connection with the spiritual dimension and religious values believed by the individual. Spiritual

¹⁹ Endang Soetari, "Pendidikan Karakter Dengan Pendidikan Anak Untuk Membina Akhlak Islami," *Jurnal Pendidikan UNIGA* 8, no. 1 (2017): 116-47.

resilience includes the ability to face challenges grounded in solid spiritual values and beliefs²⁰. Islamic education encourages individuals to deepen their relationship with God, seek meaning in life, and live a life with high ethics.

- a) Relationship with God: Worship, prayer, and contemplation of religious teachings help strengthen a spiritual relationship with God. It provides support and guidance in dealing with difficult situations.
- b) Constancy of Faith: Strengthening faith and belief in the teachings of Islam helps individuals remain strong and optimistic, even in the face of formidable obstacles.
- c) Ethics and Morals: Practicing Islamic ethical values, such as compassion, tolerance, and justice, helps individuals live a life with integrity and a high sense of responsibility.
- d) Mental and spiritual resilience in Islamic education serves as a strong foundation to face life's various trials and tribulations. By developing this resilience, individuals can face challenges with confidence, strength, and inner calm, and have a positive impact on society.

5. Tolerance and Diversity in Islamic Education

Tolerance and diversity in Islamic education are two important concepts that underscore the values of mutual respect, respect for differences, and cooperation between individuals who have diverse religious, cultural, and worldview backgrounds²¹. Both have profound meanings and implications in shaping individuals who have inclusive character and attitude.

Tolerance in Islamic education is the attitude and principle of respecting differences, whether in terms of religious beliefs, philosophical views, culture, or social background²². This concept is based on the teachings of the Quran and the actions of the Holy Prophet Muhammad (peace be upon him) who emphasized the importance of respecting and interacting with individuals who have different beliefs or backgrounds. Diversity in Islamic education refers to recognition, understanding, and appreciation of the diversity of cultures, religions, ethnicities, and worldviews

²⁰ Froma Walsh, "Crisis, Trauma, and Challenge: A Relational Resilience Approach for Healing, Transformation, and Growth," *Smith College Studies in Social Work* 74, no. 1 (2003): 49–71.

²¹ Nur Hadi et al., "Relevansi Konsep Rahmatan Lil 'Alamin Terhadap Toleransi Beragama," *Darajat: Jurnal Pendidikan Agama Islam* 6, no. 1 (2023): 21–29.

²² Faisal Rahman, Uus Ruswandi, and Mohammad Erihadiana, "The Strategy of Developing Multicultural Education," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 373–87.

Islamic Education As A Foundation For The Formation Of A Generation With Superior Character that exist in society. This concept emphasizes the importance of understanding difference as a wealth, not as a threat. Diversity in Islamic education plays an important role in shaping more inclusive, tolerant, and open-minded individuals.

Tolerance and diversity in Islamic education refer to principles that teach the importance of respecting differences in religion, culture, worldview, and social background. This concept bases itself on universal values that lead to understanding, harmony and cooperation between individuals who have such differences. The objectives of the concept of tolerance and diversity in Islamic education are:

- a) Build deep understanding: Education that includes an understanding of other religions and other cultures helps avoid prejudice and negative stereotypes. It helps overcome incomprehension and supports meaningful dialogue.
- b) Fostering inclusiveness: Through an understanding of tolerance and diversity, learners are taught to respect and treat all people with respect, regardless of differences in religion, culture, or background.
- c) Encourage cooperation: Tolerance and diversity help give birth to a sense of cooperation and harmony between different individuals. This is essential in the formation of a peaceful and inclusive society.
- d) Avoiding conflict: By understanding and appreciating differences, learners can avoid conflicts that may arise due to prejudice or incomprehension.
- e) Building wise leadership: Education that emphasizes tolerance and diversity forms future leaders who are able to appreciate differences and carry out their duties with wisdom and a sense of responsibility.

Overall, an Islamic educational approach that promotes tolerance and respects diversity is an important step towards shaping a generation capable of contributing to an inclusive, harmonious, and peaceful society.

KESIMPULAN

Islamic education has a key role in shaping a generation of superior character. Through the teaching of ethical, moral, and spiritual values in Islam, this generation will have high integrity, empathy for others, mental and spiritual resilience, and a strong attitude of tolerance. It is a solid foundation for the formation of individuals with integrity and able to make a positive contribution in society and the world. Therefore, it

is important to continue to develop holistic and contextual Islamic education so that the younger generation can take an important role in building a better future.

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