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Character Education Values in the Book of Noble Character Formation by Haidar Putra Daulay and Nurussakinah Daulay

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Abstract: This research aims to; 1) To analyze the main points of discussion contained in the Values of Character Education in the Book Forming Noble Morals by Haidar Putra Daulay and Nurussakinah Daulay, 2). To analyze the Values of Character Education contained in the Book Forming Noble Morals by Haidar Putra Daulay and Nurussakinah Daulay, 3). To analyze the contribution of character education in the books Haidar Putra Daulay and Nurussakinah Daulay in forming the character of students in the contemporary era This research uses a qualitative method with a literature study approach. The data sources used are primary data and secondary data. Data collection in this research was carried out by reading and collecting relevant information from identified sources. As well as recording information that is important and relevant to the research topic. The research results show that the books by Haidar Putra Daulay and Nurussakinah Daulay provide a deep understanding of the formation of character values. This can help students recognize Islamic-based character values and akhlakul karimah principles that have developed over the centuries. Inspiration from Islamic and Western education figures regarding Positive Psychology. The book encourages students and readers in general regarding their contribution to the formation of the character of Islamic education. Islamic Education Institutions in Indonesia, especially Haidar Putra Daulay and Nurussakinah Daulay, who have also played a role in the renewal and development of Islamic education, can be a source of inspiration. for students to emulate the positive values and fighting spirit of these figures.

Keywords: Character Education Values, Formation, Noble Character.

INTRODUCTION

Based on the observations of researchers at a glance both by looking at the direct conditions of the character or morals of students at school, their association in the midst of their environment and through the media books and social media information, and specifically researchers will discuss the condition of their character or morals. However, the description that researchers put forward with general thoughts. Character and morals are an important part in the formation of a person's personality. Nowadays, many people feel that

traditional values and characters are increasingly marginalized by modern influences such as social media, technology, and consumer culture.

This may have led to a decline in awareness of the importance of good character and morals. Education carried out at school (*formal*), or education carried out by families at home (*informal*) is always known as *madrasatu ula*, which is the first school that provides learning experiences for children. On the other hand, education obtained in the midst of society and its environment (*non-formal*), plays a key role in shaping a person's character and morals. Educators and parents need to work together to provide good role models and teach moral values that are very influential in life and life both individually, in groups and even for the nation and state.

In formal education where character education or noble morals, is designed in the school curriculum by including lessons that strengthen student character, such as social skills, leadership, and empathy and others that are integrated in existing subjects at school so that character is the responsibility of all school members. However, it should be noted that children or students are individuals who have different potentials according to their abilities and development and are unique and have desires and needs that continue to develop in accordance with the development of science and technology, it is related to the formation of character or morals with a continuous process throughout life which is also known as *long life education*.

Character education can also be done through various writings related to character, including through books on the formation of noble character. Writing a book on the formation of noble character is indeed one of the important efforts in the formation and cultivation of character values. Through character building books, each individual can understand what to understand and how to apply it so that it becomes a learning experience and realizes the best character in their social environment. The manifestation of character education is to appreciate cultural heritage, and understand the journey of human civilization. Character building books also help in finding methods of applying character and the results can strengthen the identity of a nation and inspire the younger generation to continue the values that have been passed down by predecessors. A character building book will reflect values such as honesty, courage, fortitude, and respect for others.

Researchers of books on the formation of noble morals have a great responsibility to present supporting facts objectively and accurately so that readers can learn from mistakes and successes in applying the formation of noble morals in the midst of society. Thus, books on the formation of noble morals can be a source of inspiration and continuous learning for current and future generations. In the context of character building, the book also plays an important role by presenting methods of realizing noble morals so that it becomes a model of writing morals in the association of life in society, language and country. Through the narration of the idea of the formation of noble character, readers can learn about the ways of forming noble character so that it can be applied by each individual. By recognizing and understanding these values, readers are expected to internalize them in their daily lives, thus forming a strong character and having maturity in thinking and acting.

This book will also be useful for educators, researchers, and decision makers in the field of education, by providing in-depth insights into religious education and moral education, the relationship between Islamic religious education and the formation of noble morals, the relationship between Islamic religious education and morals in the independent curriculum and the relationship between positive psychology and morals. This is very important in developing educational policies that are more effective and relevant to the current and future needs of Indonesian society. In addition to these benefits, this book can also help in strengthening Islamic identity in Indonesian society, as well as promoting tolerance, understanding and cooperation between religious groups. With a better

understanding of Islamic education and noble morals, Indonesians will be able to develop a greater appreciation for the intellectual heritage of Islam and its contribution to the nation.

Thus, the urgency of the book *Formation of Noble Morals* by Haidar Putra Daulay and Nurussakinah Daulay is very great, because this work will not only enrich knowledge about Islamic education in Indonesia, but will also provide inspiration and positive influence on the development of education, religious understanding, and the life of Indonesian society at large. The formation of noble morals plays a key role in shaping a person's character and influencing social interactions in society.

Thus, the formation of noble morals is not only important for the well-being of the individual, but also for creating a better, peaceful and loving society. Therefore, the study of the formation of noble morals has a broad positive impact, both for individuals and for society as a whole. This encourages research on the book *Formation of Noble Morals* by Haidar Putra Daulay and Nurussakinah, which is important to deepen the understanding of educated people about the formation of noble morals with Islamic education in the social, cultural and intellectual dynamics of Indonesian society as well as Islamic religious and moral education in the independent curriculum.

METHOD

1 Types and Research Approaches

For the type of research on "Character Education Values in the Book of Noble Morals Formation by Haidar Putra Daulay & Nurussakinah Daulay: Study on Learning Methods," the author employs library research. Library research is a method where data collection is carried out by reading various literature related to information and its relevance to the research topic.

According to Kuntowijoyo, research method is a guide for the implementation and technical instructions regarding materials, criticism, interpretation, and presentation of history (Kuntowijoyo, 2003. 30). It is important to remember that the methods of literature study can vary depending on the research objectives, field of study, and research questions to be answered. The use of appropriate methods will ensure that literature study research is more effective and has strong scholarly value.

2 Data Sources In this study, the author utilizes a library research approach, thus classifying the sources into two categories: Primary and Secondary data.

- a. Primary data sources: These are sources that directly provide data to the data collector. The primary data sources used in the book authored by Haidar Putra Daulay and Nurussakinah are the character values in the book "*Pembentukan Akhlak Mulia*" (Character Formation).
- b. Secondary data in literature studies refer to sources of information that utilize or refer to previously existing primary data. Secondary data in this context include reviews or analyses previously conducted by other researchers, literature reviews, literary papers, analytical studies, or summaries of relevant previous research on the explored research topic. Researchers use secondary data to construct theoretical frameworks, compare findings, and support arguments in this study, namely the writing of character education values in the book "*Pembentukan Akhlak Mulia*" (Character Formation).

The writing of the book on the formation of noble character from the perspective of Haidar Putra Daulay and Nurussakinah reflects an effort to enrich and broaden the reader's view of character values, as well as to give respect to the complexity and depth of human experience throughout the past. The development of noble character values in Islamic religious education in Indonesia can be seen from various perspectives, and the characteristics of the writing can include approaches. Among them are religious approaches, and education, psychological approaches and multicultural education. Here are some

perspectives that may include the characteristics of writing in the book of noble character formation: Historical Perspective, Sociological Perspective, Religious Perspective, Educational Perspective, Cultural Perspective, Global Perspective. (HP Daulay and N Daulay, 2022 p. 160).

RESULTS AND DISCUSSION

The Contribution of the Book of Noble Character Building in the Formation of Student Character in the Contemporary Era

The book on the formation of noble morals can make a significant contribution to the character building of students in the contemporary era. This book discusses the nature of Islamic Religious Education (PAI), the nature of positive psychology, the nature of morals, the relationship between PAI and noble character, the relationship between positive psychology and morals (HP Daulay and N Daulay, 2022). Here are some important contributions of the book on the formation of noble morals in the formation of the character of students in the contemporary era, among others:

1. A deep understanding of the nature of Islamic Religious Education (PAI) which has core competencies in shaping character (HP Daulay and N Daulay, 2022, p.75).
2. Understanding the nature of positive psychology encourages increasing awareness of pride of identity as an Indonesian nation that has a character that is extracted from the noble values of the Indonesian nation (HP Daulay and N Daulay, 2022, p. 102).
3. Understand the nature of morals: According to Al-Ghazali, character is a trait embedded in the soul that gives rise to actions easily without requiring thought and consideration (Daulay, 2022, p. 136).
4. Moral Problems and Contemporary Challenges: The book on the formation of noble morals can help students understand moral problems and contemporary challenges faced in the era of globalization (Daulay, 2022, p. 154).
5. The Relationship Between Islamic Religious Education (PAI) and the Formation of Noble Character: The purpose of national education is for students to believe in God Almighty and have noble character.
6. Some indications of noble character: The heart and good manners are closely related and both influence each other. An enlightened heart leads to the birth of praiseworthy morals and morals contain both the inner and the outer. Sinful deeds bring inner darkness. Sins committed without repentance will create darkness in the heart and a misguided life journey.

Thus, the book of noble character building by Haidar Putra Daulay and Nurussakinah Daulay has a great contribution in shaping the character of students in the contemporary era. Through a deep understanding of the values of Islamic Religious Education, positive community traditions, fostering a sense of pride in identity, inspiration from the struggles of educational figures, an understanding of tolerance and acceptance of diversity, and an understanding of social responsibility, this book can help form a young generation that has a strong character, integrity, and contributes positively to society and the nation.

Efforts Made In Character Building Of Learners In The Contemporary Era

Character education aims to improve the quality of the implementation and results of education in educational institutions that lead to the achievement of the formation of character or noble character of students as a whole, integrated, and balanced, according to the established graduate competency standards. (HP Daulay, 2009, 510). Character education has an important purpose in instilling values in students through the learning process of the History of the Growth and Renewal of Islamic Education in Indonesia, so that the next generation of the nation recognizes the identity of the History of Islamic Education in the

archipelago. And the renewal of the system of life together. In addition, character education aims to improve the quality of the implementation and results of education in educational institutions that lead to the achievement of the formation of character and noble character of students as a whole, integrated, and balanced in accordance with the competency standards of graduates. (Daulay, 2017).

Efforts made in character building through PAI in Indonesia can be designed to have a positive impact in shaping the character of students. Here are some efforts that can be made by researchers. They are: (1) Providing an Understanding of the Nature of Islamic Religious Education. (2) Understanding the Nature of Positive Psychology. (3) Introduction to the Concept of Holistic Sentence. (4) Providing Insight into Modern Islamic Thought: Introducing students to modern Islamic thought that emerged in the context of educational reform.

Efforts made in shaping the character of students in the contemporary era are carried out through multicultural education and independent learning education as follows:

1. Multicultural Education
2. Free Learning Education

Some of the organizations that are influential in this subject matter are:

1. Al-Jam'iat Al-Khairiyah

The organization, better known as Jam'iat khair, was founded in Jakarta on 17 July 1905. The majority of members were Arabs, but it was possible for any Muslim to become a member without discrimination of origin. Generally, the members and leaders consisted of people who were well-off, which allowed them to utilize their time for the development of the organization without sacrificing their efforts to earn a living. (Daulay, 2009.p.20). To fulfill the qualified teachers Jam'iat Khair brought in teachers from the regions and even from abroad to teach at the school. In 1907 Haji Muhammad Mansur, a teacher from Padang, was asked to teach at the school because of his extensive knowledge in religion and because of his ability in the Malay language. Then Al-Hasyimi was brought in from Tunis around 1911 who in addition to teaching also introduced the scouting and sports movements within the school. He is famous for being the first to establish the scouting movement among Muslims in Indonesia. Including three teachers who were brought in from Arabia, they were Sheikh Ahmad Surkati from Sudan, Sheikh Muhammad Taib from Morocco, and Sheikh Muhammad Abdul Hamid from Mecca. (Daulay et al., 2020)..

2. Al-Islah Wal Irsyad

In Indonesia, *Wal Irsyad* is an Islamic organization that also focuses on education and character building. *Wal Irsyad* emphasizes the importance of educating a generation that has strong faith, high morality and social awareness. They try to achieve this goal through various activities, including formal and non-formal education. Organizations like *Al-Irsyad* generally seek to shape the character of the nation by promoting Islamic values, morality and good ethics. They may engage in educational activities, training, social assistance and other efforts to achieve the goal of reform and character building. In general, these organizations aim to create a better, fairer and more just society, in accordance with Islamic principles.

3. Association of Ulama

The Ulama Association is the embodiment of the renewal movement in Majalengka, West Java, which began in 1911 at the initiative of Kiai Haji Abdullah Halim, born in 1887 in Cebereleng Majalengka. Both of his parents came from a religiously devout family (his father was a penghulu in Jatiwangi), while his siblings had a close family relationship with people from the government. (Nizar, Samsul, *Social History & Intellectual Dynamics of Islamic Education in Nusantara*, p.50).

In the field of education Kiai Haji Abdul Halim initially organized religious lessons once a week for adults, which were attended by forty people. Generally the lessons he gave were lessons in Fiqh and Hadith. At that time Halim was not only teaching but also engaged in trade to make a living. As with other organizations, the Association of Ulema, from its inception, also held tablighs and starting around 1930 published magazines and brochures as a medium for spreading its ideals. In addition to organizational matters, the meetings and tablighs and publications gave great emphasis to Islamic aspects. (Zuhairini et al., 2018 p. 16).

The Association of Ulema or certain Islamic organizations have a role in shaping learners' character values. However, this role may vary depending on the Islamic organization concerned and the local context in which they operate. Some common ways in which Islamic organizations, including the Association of Ulema, can shape learners' character values through Religious Education.

4. Muhammadiyah

Muhammadiyah as an Islamic organization in Indonesia, has a significant role in shaping the character of the nation's children. In this context, Muhammadiyah's role in shaping the character of Indonesian children can involve the following aspects:

- a. Islamic Education and Character
- b. Humanitarian Social Services
- c. Leadership and organizational development
- d. Interfaith Interaction
- e. Character Education Through Da'wah

5. Nahdlatul Ulama

Nahdlatul Ulama (NU) is a highly influential Islamic organization in Indonesia. Founded on January 31, 1926, NU has played a significant role in the history of the growth and renewal of Islamic education in the country. Here are some points that reflect NU's contribution in shaping the historical character and renewal of Islamic education in Indonesia:

- a. Defense of religious traditions
- b. Islamic Education:
- c. Moderation and tolerance:
- d. Membership growth:
- e. Involvement in politics:
- f. Renewal of Islamic thought:

Values Of Character Education In The Perspective Of Haidar Putra Daulay And Nurussakinahdaulay

The writing of the book on noble moral formation from the perspective of Haidar Putra Daulay and Nurussakinah reflects an effort to enrich and broaden the readers' view of character values, as well as to show respect for the complexity and depth of human experience throughout history. The development of noble moral values in Islamic religious education in Indonesia can be seen from various perspectives, and the writing character can encompass approaches. Among them are religious and educational approaches, psychological and multicultural education approaches. The following are some perspectives that cover the characteristics of writing in the book on noble moral formation (HP Daulay and N Daulay, 2022 p. 160) The writing of the book on noble moral formation from the perspective of Haidar Putra Daulay and Nurussakinah reflects an effort to enrich and broaden the readers' view of character values, as well as to show respect for the complexity and depth of human experience throughout history. The development of noble moral values in Islamic religious education in Indonesia can be seen from various perspectives, and the writing character can

encompass approaches. Among them are religious and educational approaches, psychological and multicultural education approaches. The following are some perspectives that cover the characteristics of writing in the book on noble moral formation (HP Daulay and N Daulay, 2022 p. 160)

a. Religious Perspective

The theological aspect also relates to the belief in the Oneness of God and faith in the Creator of the universe. Highlighting the role of religion in Islamic education, this includes understanding how religious concepts shape the curriculum, teaching methods, and values taught. The analysis of the theological aspect in Islamic religious education covers the extent to which religious concepts shape all aspects of learning, including the curriculum, teaching methods, and the values of noble character formation taught within the concept of religiosity. Here are some key points to consider in such analysis:

1. The dimension of belief in doctrinal matters in one's religion.
2. Religious practice, which measures the extent to which a person fulfills religious obligations.
3. The dimension of religious experience and understanding.
4. The knowledge dimension, measuring how much one knows about the teachings of their religion, especially in sacred texts.
5. The dimension that assesses the extent to which a person's behavior is motivated by their religious teachings in social life (HP Daulay and N Daulay, 2022, p. 115)

In the religious aspect, character education serves as a foundation for shaping individuals who have a high spiritual awareness and adhere firmly to religious values. Character education in this context includes efforts to support the social, emotional, and ethical development of students to align with the teachings of the religion they follow. In accordance with this definition, character education becomes a means to instill social sensitivity and responsibility rooted in religious values, develop emotional intelligence inspired by spiritual teachings, and shape students with high ethics in line with the religious principles they believe in. From an early age, parents have played a crucial role in educating their children's character by incorporating religious elements into their upbringing. By incorporating religious elements into their education, whether in the form of customs, understanding moral values, or setting examples drawn from the teachings of their faith. Although during that time, it was not explicitly referred to as character cultivation in a religious context, religious values had become an integral part of the character education process carried out by parents.

b. Educational

Perspective Religious education began with a proposal from BPKNIP (Central Indonesian National Committee) in 1946, which was presented to and approved by the government. Discussing the development of teaching methods, curriculum, and strategies to improve the quality of Islamic Religious Education in the book by Haidar Putra Daulay and Nurussakinah Daulay. The perspective of character formation values in the methodology of Islamic education teaching involves tracing the evolution of how Islamic education has been conveyed and organized over time. This understanding involves analyzing the development of teaching methods, curriculum, and strategies used to enhance the quality of education, which becomes a key factor in improving the quality of Islamic education. In order for religious education in schools to be effective, it is necessary to issue (PP&K) This Decree serves as the basis for implementing religious education in schools (HP Daulay and N Daulay, 2022, p. 164).

"Character education can be interpreted as learning values, shaping character, moral development, and instilling character, aimed at developing students' ability to make good

or bad decisions. Preserving what is good, embodying it, and spreading goodness in everyday life sincerely."According to Suyatno, there are at least nine pillars of character that originate from universal noble values. These nine characters should be the basis of character education since childhood or what psychologists commonly refer to as the golden age. The nine pillars are as follows:

1. Love for God and all His creation
2. Independence and responsibility
3. Honesty/trustworthiness
4. Respect and courtesy
5. Generous, helpful, and courteous
6. Confidence, hard work, and perseverance
7. Leadership and justice
8. Kindness and humilityTolerance, love for peace, and unity (Siregar, 2018).

The formation of character should certainly start from within oneself, especially in the family environment where parents play the primary role as educators. In Islam, there are three main values, namely morals, etiquette, and exemplary behavior. Morals refer to duties and responsibilities that are not only based on Sharia and Islamic teachings in general. Etiquette, on the other hand, refers to attitudes that reflect good behavior.

c. Essential Character Perspective in Islam

Character education is a crucial aspect that every individual should possess. The essential character traits held by individuals will have positive implications for the formation of other characters. Essential character in Islam refers to the qualities of Prophet Muhammad, which include honesty, trustworthiness, courage, and willingness to convey religious teachings effectively. The prophetic character traits not only focus on oneself but also consider how to benefit the surrounding environment (altruism). Altruism is defined as the obligation to do good to others, a concept encouraged by all religions. In Islam, there is a teaching that states that the best human is the one who benefits others. Meanwhile, the characteristics of Essential character in Islam according to Religious Education and Positive Psychology" include several attitudes and activities undertaken by individuals to cleanse the heart. Not succumbing to desires. Desires always lead humans to misleading evil and deviation. One must be aware of this and should be able to shield oneself from such attacks. Performing worship, both individual worship (mahdah) and communal worship (ibadah "am). Individual worship, such as prayer, fasting, almsgiving, and pilgrimage, all contribute to the purification of the heart. Communal worship has many connections with human relations. Remembrance (zikir), reading the Quran, giving advice, admonishment, and encouragement. Social concern, by giving out zakat, charity, gifts, and others. (HP Daulay and N Daulay, pp. 171-172, 2022).

Thus, character has become an inherent part of human nature. With this innate ability, humans are able to distinguish between good and evil, as well as recognize what is beneficial and what is harmless. It should be understood that the existence of human nature does not directly guarantee that a person's character will be maintained and developed in accordance with that nature. The life experiences of each individual turn out to be a very influential factor in shaping and practicing their character. This is where the importance of the role and strategies of character education for humans lies, to carry out the process of internalizing and practicing noble character values in society.

d. Objectives of Character Education in Islam

The foundation of Islamic religion consists of three elements: faith (aqidah), law (sharia), and morals (akhlak). However, when we delve into the content of Islamic

religious education and morals, they have a very close connection, even to the extent of being inseparable. There are three main domains of Islamic religious education: faith education (aqidah), worship education, and moral education. In the concept of Islam, faith and morals are intertwined. Furthermore, religious education is regulated by Law No. 2 of 1989 concerning the National Education System. This has an argumentative basis. It is the existence of a religious social foundation, which means that indeed, the Indonesian nation has always been a religious nation, starting from the beliefs of ancestors in the form of animism, dynamism, followed by the introduction of Hinduism, Buddhism, Islam, and Christianity. Thus, the Indonesian society became diverse and religious, so it is impossible not to conduct religious education for all Indonesian citizens. (HP Daulay and N Daulay, p. 167, 2022).

The success indicators of character education are if someone knows what is good (cognitive), then loves what is good (affective), and then does what is good (psychomotor) (Ainiyah, 2013). So, from an Islamic perspective, character education is a conscious effort made by educators towards students to shape their personalities, teach good morals, ethics, and culture, as well as cultivate noble character that encourages students' ability to make good and bad decisions and practice goodness in daily life. This is done through education, teaching, guidance, and training based on the Qur'an and Sunnah. Noble character or morals will not be realized in someone without having faith (aqidah) and obedience to the correct sharia law. A Muslim who has true faith will certainly reflect attitudes and behaviors in daily life based on these principles.

The function and purpose of Islamic religious education can be seen in Government Regulation No. 55 of 2007 Chapter II, and Chapter III Article 8 explains: Religious education functions to shape Indonesian people who believe and are pious to the One Almighty God and have noble character and are able to maintain peace and harmony in internal and interfaith relations. Religious education aims to develop the ability of students to understand, internalize, and practice the values of religious teachings that harmonize their mastery of science, technology, and the arts. (HP Daulay and N Daulay, 2022, p. 8).

1. Moral Knowing stage, this is the first step in character education. At this stage, the focus is on understanding moral values, moral awareness, shaping perspectives, moral logic, self-awareness, and courage in determining attitudes. Mastery of these six aspects enables students to distinguish between noble and despicable morals and universal values, and to understand noble morals logically and rationally, not just based on doctrine.
2. Moral Loving stage, strengthens the emotional aspects of humans to become people of character. This reinforcement is related to the forms of attitudes that students must feel, namely confidence, empathy, love for truth, self-control, and humility. This stage aims to cultivate a sense of love and need for noble moral values. Therefore, the target of teachers is the emotional, heart, and soul dimensions, not cognitive, logical, or intellectual.
3. Moral Doing/Acting stage, is the outcome and pinnacle of students' success in character education. The manifestation of this third stage is practicing moral values in daily behavior.

Character education or morality in Islam is an urgent need to address the multidimensional crisis facing Indonesia. To be effective, character education must involve three main bases. First, the classroom base, where there is a relationship between teacher and student. Second, the school culture base, which aims to shape the character of students. Third, the community base, which involves family, society, and the state in building character reflected in everyday life. As one of the bases in the development of character education, schools or educational institutions must be able to implement a

holistic approach, integrating character development into all aspects of school life through various approaches. This requires involvement and seriousness from all involved components, including school principals, teachers, educational staff, and the government. One approach currently considered effective in character education development is through habituation and exemplary behavior, as practiced in Islamic boarding schools and residential school systems.

Values of Character Education Contained in the Book "Formation of Noble Character"

Character refers to the inherent traits in the soul that prompt actions effortlessly without requiring thought or consideration (Al-Ghazali, 1989, 58), (HP Daulay and N Daulay, 2022, p. 116). The Prophet's emphasis on his mission was also to improve character. The believer with the most perfect faith is the one with the best character (HR. Tirmizi). The implementation of one's faith and worship is reflected in their character. This illustrates that the values of Islamic religious education are filled with character. The book "Formation of Noble Character" contains various values of character education that can provide a profound understanding of how society and Islamic education in Indonesia have evolved over time. Some values of character education from the book on forming noble character are in line with the goals of Islamic education, national education as stipulated in Law Number 20 of 2003 Article 3 on the national education system, which aims to develop the potential of learners to become people who believe in and are devoted to the One God, including:

The writing of the book on noble character formation from the perspectives of Haidar Putra Daulay and Nurussakinah reflects an effort to enrich and broaden readers' views on character values, as well as to show respect for the complexity and depth of human experiences throughout history. The development of noble character formation values in Islamic religious education in Indonesia can be viewed from various perspectives, and its writing character can encompass approaches. These include religious approaches, positive psychology approaches in Islamic religious education, and multicultural education in the independent learning curriculum. By internalizing Character Education values in accordance with the goals of Law No. 20 of 2003 on Islamic Education and the national Education goals. This study aims to describe the handling of moral decadence through the application of noble character formation. to shape individuals who not only love their homeland but also actively contribute to building and advancing the country in accordance with Islamic values.

1. Religious Character

Attitudes and behaviors that are obedient in practicing their religious teachings, tolerant of the practices of other religious worship, and living harmoniously within society. One of them is a heart enlightened by noble character. Both influence and affect each other. An enlightened heart impacts the emergence of noble character containing elements of both the apparent and the inner. The apparent manifests commendable behavior, in observable and detectable actions. Meanwhile, the inner aspect relates to the heart, sincerity, and purity of heart. For example, educating and loving foster children as one's own with sincerity; fundamentally, all of this is accompanied by sincere intentions to seek rewards from Allah SWT without boasting about it (HP Daulay and N Daulay, 2022, p. 174). A rich heart is truly enlightened beyond material wealth and power, meaning it must be concluded that a healthy heart, free from all diseases, must be filled with praiseworthy qualities. For a healthy heart, Allah SWT removes and does not find any illness within it. Pride in Indonesia's Character Identity The book can help readers understand that noble character is also part of the rich heritage of Islamic education in Indonesia. This can foster pride in the nation's identity and the character of Islamic education in Indonesia. This work also emphasizes the values of tolerance and openness to diversity in Indonesian society. Character education can be enriched with a deep

Perseverance and Resilience In the formation of noble character and its relation to Islamic education in Indonesia, there will be depictions of struggles and resilience, such as the figure of Islamic religious education Sheikh Abu Ali Ad Daqqa, who said, 'Contentment is not that you do not experience trials; contentment is surrendering to the decree of Allah, facing various challenges and obstacles' (HP Daulay and N Daulay, 2022, p. 179). According to researchers, Contentment is the attitude of sincerely believing that whatever happens to us, whether it be happiness or sadness, is the best according to the will of Allah. This includes the belief that every decree and event that Allah ordains for His servants has a good purpose and a positive impact on their lives. As humans, we are tested and tried in various forms, but with contentment, we can accept and understand that every moment of our lives is orchestrated with tremendous wisdom by Allah. Therefore, having contentment brings peace to the heart and strengthens the spiritual relationship between the servant and the Creator.

The book explains Islamic education in disseminating knowledge and religious values in society. This can motivate readers to develop virtuous conduct and avoid immoral behavior. Islamic education is often associated with the advancement of civilization and critical thinking. The book inspires values of progress, innovation, and a desire for continuous learning as integral parts of students' character. The spirit of togetherness and mutual cooperation is also emphasized. The book on the cultivation of noble character also depicts how Muslim communities in Indonesia collaborate and work together to advance Islamic education. This can ignite the spirit of solidarity and mutual cooperation in maintaining and advancing education in Indonesia. It is also emphasized that character education can be enriched with values of independence, especially if the book discusses efforts to bring about change through education. The ability to be independent and become agents of change can be a focus in character education

2. Hardworking Character

Actions that demonstrate disciplined behavior and compliance with various regulations and rules can foster perseverance and resilience in facing challenges in both education and daily life, as explained by Prof Hidar Putra Daulay & Nurussakinah Daulay, stating that a resilient individual has personal control, commitment, and readiness to face the challenges of the times, meaning that changes occurring within oneself or externally are seen as opportunities to continue growing, moving towards becoming better than yesterday. (HP Daulay and N Daulay, 2022, p. 126).

Toughness character is a mental quality or trait that enables a person to overcome challenges and obstacles in life. Individuals with tough character tend to have strong mental resilience, the ability to cope with stress, and the ability to bounce back after experiencing failure. Tough character involves not only mental resilience but also encompasses the ability to maintain emotional balance, flexibility in facing change, and strong self-confidence. The formation of tough character can be achieved through life experiences, education, the fostering of positive values, and adequate social support. Tough character is important in achieving success and well-being in various aspects of life, including career, social relationships, and personal welfare. Individuals with tough character tend to have a proactive approach to problem-solving, take appropriate risks, and learn from their life experiences. Tough character can be built and strengthened through mental training, personality development, and positive social support from the surrounding environment. Thus, tough character is an important asset in achieving success and well-being in life, resulting from a combination of mental resilience, self-confidence, and the ability to learn and grow from life experiences.

3. Appreciating Achievement Character

Self-efficacy emphasizes on an individual's self-belief in facing forthcoming situations, which are unpredictable and full of obstacles. While self-efficacy has a significant causal influence on our actions, it is also determined by our actions, combined with the environment, past behaviors, and other personal variables, especially expectations of outcomes to elicit behavior. Self-efficacy influences various aspects of an individual's cognition and behavior. Quoting the thoughts of Haidar Putra Daulay & Nurussakinah Daulay, self-efficacy is defined as an inner drive to compete, with a belief, strength, and strong determination to continuously improve oneself. In the Qur'an, it is emphasized to encourage humans to compete in being righteous, enjoin what is good and forbid what is evil, and adhere firmly to the noble values of humanity and follow the teachings of God, both in the relationship with God and with fellow humans. Consistent with the meaning of Allah's words, Surah Al Maidah verse 5, "So compete with each other in doing good deeds. You are all returning to Allah anyway." (HP Daulay and N Daulay, 2022, p. 113).

The character of appreciating achievement described above is a prominent trait in individuals who genuinely value and appreciate achievements, whether their own or others'. It reflects a positive attitude towards hard work, dedication, and outcomes. The formation of this character is crucial in shaping individuals with high intrinsic motivation, fostering collaboration, and boosting self-confidence. It includes. Appreciation for Effort and Hard Work: Individuals who appreciate achievement recognize and appreciate the hard work and dedication required to achieve success. They understand that achievement does not come easily and value the process and effort required to attain it. Appreciation for Results: In addition to valuing the process, individuals with this character also appreciate the results obtained. They sincerely acknowledge the achievements that have been made, whether in the form of verbal recognition, awards, or other forms of appreciation.

High Intrinsic Motivation: Appreciating achievement character is often associated with high intrinsic motivation. Individuals with this character feel satisfied and happy with their own accomplishments without needing recognition or praise from others. Collaboration and Support: Individuals who appreciate achievement also tend to support and appreciate the achievements of others. They see the success of others as inspiration and motivation, rather than a threat or competition. Boosting Self-Confidence: The appreciation and recognition given to individuals for their achievements can boost their self-confidence. This helps them feel valued and acknowledged for the effort and achievements they have made. In line with this, appreciating achievement character is an essential aspect of shaping individuals who have motivation high intrinsic motivation, valuing hard work and diligence, and being able to reach their full potential in various aspects of life.

4. Tolerance

No	Spiritual Attitude	Social Attitude	Knowledge	Skills
1	Believing that religion teaches tolerance, harmony, and avoidance of violence	Behaving harmoniously, tolerantly, peacefully applying from Q.S Yunus/10:40 Q.S Al maidah verse 32	Analyzing the meaning of surah Yunus and Al maidah and from hadiths about harmony and avoiding violence	Presenting with harmony, tolerance, and practicing it in community and social life

Islamic religious education regarding tolerance, harmony, and avoidance of violence for adolescent students needs to be implemented at the primary, junior high, and senior high school levels. Moderation in religion stems from the fact that Indonesia is a diverse

nation, in terms of ethnicity, language, culture, and religion, and needs to be packaged in national unity and integrity. To achieve the goals of national education as stated in Law No. 20 of 2003, developing the potential of students to become individuals who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens is essential. (HP Daulay and N Daulay, 2022, 87).

When observed, to achieve the above, it is necessary for students to have a personality or character imbued with high nationalism, prioritizing the needs of the nation and setting aside their secondary and primary needs. And religious tolerance is closely related to multicultural understanding, which is a culture of mutual respect and consideration, to prevent the seeds of hatred and division from sprouting, thus.

5. Discipline Character

According to Law No. 20 of 2003 Article 3 on the National Education System, the goal of national education is to develop the potential of learners to become individuals who believe and fear God Almighty. One of the mandatory characters to have is discipline, which is actions that demonstrate orderly behavior and compliance with various provisions and regulations. For example, in the core and basic competencies of Islamic Education (PAI) in secondary education, learners are taught the practice of performing prayers on time. Also, they are taught to worship properly and correctly. (HP Daulay and N Daulay, 2022, 90).

In more detail, Yusuf al-Qardlowi states that Islamic Education is the education of the whole person; their mind and heart; their spiritual and physical being; their morals and skills. Therefore, Islamic Education prepares individuals to live well in times of peace and war, and prepares them to face society with all its goodness and evil, its sweetness and bitterness. More technically, Anshari provides meaning that Islamic Education is a process of guidance (leadership, proposals, demands) by the subject of education (teacher) towards the development of the soul (feelings, thoughts, desires, intuitions), and the body of the object of education (students) with certain materials, for a certain period, using certain methods, and with the available equipment towards the creation of a specific personality accompanied by evaluation in accordance with Islamic teachings (DARISMAN, 2014).

More technically, Haidar Putra Daulay & Nurussakinah Daulay provide a deep understanding of Islamic Education as a guidance process carried out by the educational subject, namely the teacher, towards the development of the dimensions of the soul (which includes feelings, thoughts, desires, and intuitions) as well as the physical dimension (involving the body) of the educational subject, namely students. This process is carried out using various predetermined materials, within a certain period, applying specific methods, and utilizing available tools and equipment, with the main goal of achieving the formation of a personality in accordance with the principles of Islamic teachings. In addition, continuous evaluation is also carried out according to the guidelines set in Islamic teachings, to ensure the alignment between educational goals and the results achieved by students.

6. Curiosity Character

Mindfulness is the attention to a personal experience in order to gain new insights in daily life. By engaging in mindfulness, everything that is perceived as normal or ordinary can be transformed into deeper meaning and thus generate imagination, enriching the soul. (HP Daulay and N Daulay, 2022, 85).

Simply put, mindfulness is a state in which our mind, feelings, and body are in the present moment, not wandering into the past or future. Mindfulness is highly oriented

towards living in the present. The concept of living in the present is different from living for the present. Living for the present can make an individual behave without considering the consequences that may occur in the future. While living in the present develops behavior based on self-control and more effective goal achievement (Ahmad & Suyuthi, 2020). Like remembrance in general, quality prayer requires a high level of awareness called *khushu'*. *Khushu'* is a mindful state of awareness. Thus, someone who trains themselves to pray with *khushu'* at the same time practices mindfulness with God as their focal point.

7. Optimistic Character

Optimism from the perspective of positive psychology is an individual's belief that setbacks or failures are only temporary, will not affect all activities, and are not necessarily caused by oneself. Optimism (*at-tafa'ul*) is self-confidence and one of the good qualities recommended in Islam. With an optimistic attitude, a person will be enthusiastic about living life, both in this world and in the hereafter (HP Daulay and N Daulay, 2022, 114). In line with the words of Allah in the Qur'an, Surah Al-Insyirah, which means "For indeed, with hardship will be ease. Indeed, with hardship will be ease." According to the concept found in the interpretation of Surah Al-Insyirah verses 5 and 6, it can be understood that the ability to formulate strategies in interpreting situations with the principle that "after hardship comes ease" is very important in forming a resilient attitude in facing various challenges in life. This concept encourages individuals to view difficulties as a natural part of life's journey that will be followed by phases of ease. By having this belief, one can face various obstacles and trials with enthusiasm and courage, and remain confident that every difficulty will be followed by better ease. This helps individuals to continue striving and enduring in pursuit of greater well-being and success in the future.

CONCLUSION

From the description of the discussion and the results of the research in the previous chapter, then the researchers draw several conclusions in this study, in general, the Book of Noble Character Formation of Islamic Religious Education and Positive Psychology by Haidar Putra Daulay and Nurussakinah Daulay can make a significant contribution in the formation of the character of students in the contemporary era by using various methods and strategies. The conclusion that the researchers put forward is that the subject matter of the book *Pembenrukan Noble karakter* covers various aspects related to the character of students. Some of the main topics of discussion are the nature of Islamic religious education which includes the understanding, history and position of PAI in Indonesia, as well as the direction, competence and analysis of PAI in Indonesia, PAI and the independent curriculum and the relationship between PAI and multicultural education. The next subject is the nature of positive psychology and the nature of morals. Furthermore, it discusses the relationship between PAI and the formation of noble morals and the relationship between positive psychology and morals. And historically explains the dynamics of PAI in Indonesia starting from the early period and the early influence of Islam by discussing the entry of Islam into Indonesia and its early influence on the local education system, including the development of Islamic Boarding Schools and the Islamic scientific tradition. Explains the renewal efforts in curriculum and teaching methods in Islamic educational institutions, such as pesantrens, schools, madrasas, Islamic higher education, and State Islamic Universities. Also Islamic Education in the National Education system.

The values of character education reflected in the book involve the teachings of Islamic morals and ethics that shape the character of students. Appreciating the spirit of struggle to

develop noble morals through Islamic religious education and taking lessons from past experiences into lessons as well as encouraging a love of knowledge and a spirit of continuous learning are important values in education and a more advanced civilization. By internalizing the values of Islamic religious education and positive psychology, the goal is to seek to form a whole human being and avoid psychological symptoms by having a happy life, the connection between the role of Islamic education and positive psychology, it can be understood that through Islamic education a holy and happy affective, superior cognitive, and healthy behavior will be formed.

Books that discuss the formation of noble morals have an important contribution to the character building of students in the contemporary era. Literature Review Character education values in the book *Pembentukan Akhlak Mulia* by Haidar Putra Daulay and Nurussakinah Daulay, through this book can also increase a sense of social responsibility and community care, learners can understand the importance of social responsibility and concern for the community in the context of Islamic Religious Education and behavioral implementation. Learners can also gain a perspective on understanding positive psychology in the contemporary era, providing a strong foundation for holistic Islamic religious education, preparing learners to become individuals who are balanced, developed, and contribute positively to society in order to carry out their role as agents of change who serve the community and nation. Through positive psychology, learners are taught to develop a flexible and adaptive mindset, helping them to adapt to change, overcome obstacles, and take advantage of opportunities Contribution. The construction of Character Values can fully illustrate how through this book, students can learn from experience about morals *mahmudah* and morals *mazmumah* and be able to choose the best based on knowledge and faith, both success and failure in efforts to uphold noble morals depend on the intention and sincerity to practice them. Understanding *akhlak mahmudah* and *akhlakul mazmumah* can help students develop critical and evaluative thinking about noble morals.

Thus. The book *The Formation of Noble Character* not only describes the journey of Muslim Education, but also shows its important role in shaping character, National Identity, and empowering Islamic Education in Society as well as acting as a source of inspiration, understanding of Islamic Values, and shaping the character of students in facing the realities and challenges of the contemporary era.

It should be noted that these character values appear as part of the narrative of the Book of Noble Character Formation by Haidar Putra Daulay and Nurussakinah Daulay. Having character values is substantial to the author's perspective and the way the material is presented in the book namely *Understanding the Book of Noble Character Formation*. The book by Haidar Putra Daulay and Nurussakinah Daulay provides a deep understanding of the nature of the relationship between PAI and noble character. This can help learners recognize the roots of the values and character principles of Islamic education that have developed over the centuries. Inspiration from Islamic Education figures. The book covers Islamic education figures in Indonesia who have played a role in the renewal and development of Islamic education. This can be a source of inspiration for learners to emulate the positive values and spirit of struggle of these figures. Understanding the contemporary context. Books that connect Islamic Education with noble morals and the relationship between positive psychology and morals with the contemporary context can help learners understand how traditional values can be integrated with today's challenges and realities. Strengthening Islamic identity. By understanding the nature of Pai and the nature of noble morals, learners can strengthen their Islamic identity. This can provide the basis for solid character building and a strong moral foundation. Development of a critical attitude. The book can help learners develop a critical attitude towards various aspects of Islamic education. They can learn from past experiences to identify the successes and challenges facing Islamic education in

Indonesia. Integrating character values in modern education requires a holistic approach that involves all stakeholders, including teachers, students, parents and the community. In addition, a strong commitment from educational institutions and the government can be the key to success in implementing these character values effectively. Also Aligning character values with the modern education curriculum. Creating modules or extracurricular activities that specifically emphasize the learning and application of these values.

First Provide training to teachers to understand and implement character values in teaching methods and PAI curriculum. Teachers can be effective role models in reinforcing these values among students. Secondly Creating learning materials that shape specific character values. For example, developing case studies or short stories that reflect the application of character values in daily life situations. Third Encourage extracurricular activities that emphasize the development of character values. This could involve student clubs or organizations that focus on developing leadership, social skills and ethical values. Fourth Establish guidance and counseling programs that support the development of character values. Counselors can provide guidance and support to students to internalize the values, Involving parents in the character values education process.

Pay attention to students' attitudes, personalities and participation in positive activities that reflect character values. Sixth Develop innovative learning models that support character development. This can include project methods, problem-based learning, or contextual learning that incorporates character values into real-life contexts. Seventh Presenting character values in a multicultural context, reflecting Indonesia's cultural and religious diversity. This helps build better understanding and appreciation of differences. The integration of character values in modern education requires a holistic approach involving all stakeholders, including teachers, students, parents and communities. In addition, a strong commitment from educational institutions and the government can be the key to success in implementing these character values effectively.

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