

**COMPARATIVE STUDIES OF THE CONCEPT OF CHARACTER  
EDUCATION PERSPECTIVE THOMAS LICKONA AND MUHAMMAD  
SYAKIRS: IMPLICATIONS FOR STUDENT CHARACTER BUILDING IN  
THE INDUSTRIAL REVOLUTION ERA 4.0**

**Undergraduate Thesis**

**BY**

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**NIM. 19110099**



**ISLAMIC EDUCATION STUDY PROGRAM  
FACULTY OF TARBIYAH AND TEACHER EDUCATION  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**

**2025**

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**Submitted to Universitas Islam Negeri Maulana Malik Ibrahim Malang for a  
Bachelor's Degree**

**By**

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**2025**

**APPROVAL SHEET**

**COMPARATIVE STUDIES OF THE CONCEPT OF CHARACTER  
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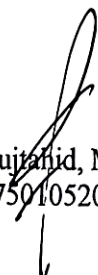
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## VALIDITY SHEET

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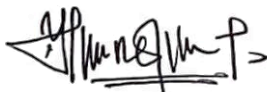
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Character Building In The Industrial  
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I hereby affirm that this thesis is my own original work and that it has not been plagiarised from any other published or unpublished sources. The opinions or findings of other individuals referenced in this final project, thesis, or dissertation are duly acknowledged in accordance with the ethical standards for writing scientific papers and included in the list of references. Should it be determined at a later date that this thesis contains elements of plagiarism, I am prepared to face the consequences in accordance with the relevant regulations. Thus, I affirm that this statement is made with complete honesty and without any external influence.

Malang, 26<sup>th</sup> May 2025

Yours sincerely,

  
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#### NOTA DINAS PEMBIMBING

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di  
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*Assalamu'alaikum Wr. Wb.*

Sesudah melakukan beberapa kali bimbingan, baik dari segi isi, bahasa, maupun teknik penulisan, dan setelah membaca skripsi mahasiswa tersebut di bawah ini:

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Implications For Student Character Building In The Industrial  
Revolution Era 4.0

Maka selaku pembimbing, kami berpendapat bahwa skripsi tersebut sudah layak diajukan untuk diujikan. Demikian, mohon dimaklumi adanya.

*Wassalamu'alaikum Wr. Wb.*

Pembimbing,



Dr. Imron Rossidy, M.Th., M.Ed  
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## MOTTO

### *Character is Destiny*

(Heraclitus)<sup>1</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أُنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا وَائِلٍ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ

خَيْرُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا وَلَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا قَالَ أَبُو

عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Meaning: "Mahmud bin Ghailan narrated to us, Abu Daud narrated to us,

Shu'bah narrated to us from A'masy he said, I heard Abu Wa'il narrate from

Masruq from Abdullah bin Amr he said, The Messenger of Allah ﷺ said, **'The best**

**of you is the one who has the best character among you.'** The Prophet ﷺ was not

a man of bad character. Abu Isa said, This is a hasan saheeh hadeeth."

(HR. At-Tirmidzi) <sup>2</sup>

---

<sup>1</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books,1991), p. 49

<sup>2</sup> HR. At-Tirmidzi, no. 1898.

## **ACKNOWLEDGEMENT SHEET**

With gratitude to Allah SWT and thanks to His generosity, the author is proud and excited to present his final thesis to:

1. The author's beloved parents, Endro Agus Supriono and Lum Khatul Kusna,
2. The author's dearest younger brother, Naufal Bima Supriono,
3. The author's much-loved grandmother, Alm. Amiratun

who always reminds the author to get his final project done and dusted and is always there to encourage and pray for the author to get it done.

Malang, 26<sup>th</sup> May 2025

Author



## **PREFACE**

Praise be to Allah SWT, for His grace and guidance and His gifts, the author can complete his final project research entitled “Comparative Studies Of The Concept Of Character Education Perspective Thomas Lickona And Muhammad Syakirs: Implications For Student Character Building In The Industrial Revolution Era 4. 0”. Don’t forget either, shalawat and greetings are always offered to the hero of the desert, the Prophet Muhammad SAW. whose intercession is always awaited on the last day.

This final project is completed by the author as a requirement to obtain a bachelor's degree in Islamic education study programme at Universitas Islam Negeri Maulana Malik Ibrahim Malang. In the process of completing the research, the author is not alone in the process. So that the author's gratitude and highest appreciation go to:

1. Prof. Dr. H. M. Zainuddin, M.A., as Chancellor of Universitas Islam Negeri Maulana Malik Ibrahim Malang.
2. Prof. Dr. H. Nur Ali, M.Pd., as Dean of Faculty of Education and Teacher Training at Universitas Islam Negeri Maulana Malik Ibrahim Malang.
3. Mr. Mujtahid, M.Ag., as Head of Islamic education study programme at Universitas Islam Negeri Maulana Malik Ibrahim Malang.
4. Dr. Imron Rossidy, M.Th., M.Ed., as final project Supervisor who taught me the meaning of trying and being thorough in the research process.
5. Dr. H. Sudirman, S.Ag., M.Pd., as guardian lecturers during college.

6. Dr. Halimi Zuhdy, M.Pd., M.A., and Ummah Syaidah Hafshoh as Darun Nun Literacy Boarding School and the author's source of inspiration in endeavouring and writing.
7. Mr. Irham Bashori Hasba, M.H., law lecturer who teaches the meaning of deep philosophical thinking.
8. Mr. Ahmad Abdul Aziz, S.Hum, M.Pd., as a writing teacher who teaches patiently but with emphasis and teaches to think wildly in writing.
9. For the author's beloved family, Endro Agus Supriono, Lum Khatul Kusna, Naufal Bima Supriono, and the late Amiratun.
10. To all friends at “Pesantren Kopi”, all friends at Pondok Pesantren Darun Nun, all friends PAI I classmates, for the author's best friend Abdinah Mulfizannah and all friends at YPH who are always in my heart.
11. All those who cannot be mentioned one by one.

Hopefully, this final project will prove beneficial to both researchers and the parties who will require it.

Malang, 26<sup>th</sup> May 2025

Author

## ARABIC-LATIN TRANSLITERATION GUIDELINES

This thesis employs the Arabic-Latin transliteration in accordance with the joint decision of the Indonesian Minister of Religion and the Indonesian Minister of Education and Culture, as outlined in their respective decrees no. 158 of 1987 and no. 0543 b/U/1987. The essential tenets of this decision can be outlined as follows:

### A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	‘	ء	=	‘
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vowels

The vowel (a) is long = Â

The vowel (i) is long = î

The vowel (u) is long = Û

### C. Diphthong Vowel

أَو = aw

أَي = ay

أُو = î

إِي = û

## TABLE OF CONTENTS

Cover	
APPROVAL SHEET .....	iii
VALIDTY SHEET .....	iv
STATEMENT OF ORIGINALITY OF WRITING .....	v
MOTTO.....	vi
ACKNOWLEDGEMENT SHEET .....	vii
PREFACE .....	viii
ARABIC-LATIN TRANSLITERATION GUIDELINES.....	x
TABLE OF CONTENTS .....	xi
TABLE .....	xiv
CHART LIST .....	xv
LIST OF PICTURES .....	xvi
ABSTRAK .....	xvii
ABSTRACT .....	xviii
مستخلص البحث.....	xix
CHAPTER I INTRODUCTION.....	1
A. Background .....	1
B. Research Question .....	11
C. Research Objectives .....	11
D. Benefits of the Research.....	12
E. Previous Studies .....	12
F. Definition of Keyterms.....	21
G. Writing System.....	23

CHAPTER II LITERATURE REVIEW .....	25
A. Character Education .....	25
B. Character Education Components .....	39
C. Character Education in Islamic Perspective .....	50
D. Comparison of Western and Islamic Character Education.....	58
E. Implications of Character Education in the Industrial Revolution 4.0 Era...	61
F. Framework of Thinking .....	66
CHAPTER III RESEARCH METHOD .....	67
A. Approaches and Types of Research .....	67
B. Data And Data Sources.....	68
C. Techniques of Data Collection .....	70
D. Data Validity Checking .....	71
E. Data Analysis.....	72
F. Research Procedure .....	73
CHAPTER IV DATA AND RESEARCH RESULT .....	75
A. Biography of Thomas Lickona and Muhammad Syakir and their works .....	75
B. Thomas Lickona's Concept of Character Education .....	85
C. Character Education Concepts Muhammad Syakir.....	103
CHAPTER V DISCUSSION .....	132
A. The Concept of Character Education from the Perspectives of Thomas Lickona and Muhammad Syakir.....	137
B. Differences and Similarities between Thomas Lickona and Muhammad Syakir's Concepts of Character Education. ....	156

C.Implementation of Character Building for Students in the Era of Industrial Revolution 4.0.....	156
D.Conceptual Diagram.....	166
CHAPTER VI CLOSING .....	167
A.Conclusion.....	167
B.Suggestions.....	168
BIBLIOGRAPHY .....	169
APPENDICES .....	171

## TABLE

Table 1.1 Indicators of The Success of Religious Character Education .....	8
Table 1.2 Previous Studies .....	18
Table 2.1 Comparison of Western and Islamic Character Education Concept.....	60
Table 3.1 Research Data Source .....	69
Table 4.1 Biography of Thomas Lickona and His Works .....	77
Table 4.2 Biography of Muhammad Syakir and His Works .....	83
Table 4.3 Thomas Lickona's Concept of Character Education .....	102
Table 4.4 Muhammad Syakir's Concept of Character Education.....	130
Table 5.1 Character Education Concept from the Perspectives of Thomas Lickona and Muhammad Syakir.....	137
Table 5.2 Differences and Similarities between Thomas Lickona and Muhammad Syakir's Concept of Character Education .....	154

## CHART LIST

Chart 2.1 Framework of Thinking .....	66
Chart 5.1 Developing teacher-student relationships in the process of character education.....	160
Chart 5.2 Maximizing the role of character education in the process of educating students' character.....	162
Chart 5.3 Implementation of Character Building for Students in the Era of Industrial Revolution 4.0 .....	165
Chart 5. 4 Conceptual Diagrams .....	166



## **LIST OF PICTURES**

Picture 4.1 Components of Good Character .....	88
Picture 4.2 New Components in Character Education.....	89
Picture 4.3 A Comprehensive Approach to Values and Character Education .....	99

## ABSTRAK

Rahmasita, Indah Mawaddah. 2025. *Studi Komparasi Konsep Pendidikan Karakter Perspektif Thomas Lickona Dan Muhammad Syakir: Implikasinya Terhadap Pembentukan Karakter Siswa Di Era Revolusi Industri 4.0*. Skripsi. Jurusan Pendidikan Agama Islam. Fakultas Ilmu Tarbiyah dan Keguruan. Universitas Islam Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. Imron Rossidy, M.Th., M. Ed.

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Krisis karakter yang sedang dialami oleh generasi muda di era revolusi industri 4.0 merupakan dampak dari perubahan zaman. Oleh karena, perlu adanya solusi untuk memitigasi krisis karakter tersebut. Salah satu cara dengan mengkaji konsep pendidikan karakter Thomas Lickona dan Muhammad Syakir dalam memberikan perhatian secara signifikan terhadap pendidikan karakter. Sehingga penelitian komparatif ini perlu dilakukan dengan harapan hasilnya dapat diimplementasikan.

Tujuan penelitian ini adalah (1) Untuk mengetahui konsep pendidikan karakter menurut Thomas Lickona dan Muhammad Syakir. (2) Untuk mendeskripsikan perbedaan dan persamaan konsep pendidikan karakter menurut Thomas Lickona dan Muhammad Syakir. (3) Untuk mengetahui implikasi terhadap pembentukan karakter siswa di era revolusi industri 4.0.

Penelitian ini menggunakan pendekatan kualitatif dan jenis penelitiannya adalah penelitian kepustakaan. Teknik penelitiannya dengan mengumpulkan literatur terkait objek penelitian melalui buku, jurnal, penelitian terdahulu, dan lain sebagainya. Kemudian melakukan reading, analisis, dan membuat kesimpulan.

Hasil penelitian ini adalah (1) Konsep pendidikan karakter Thomas Lickona berdasarkan pandangan Barat secara sekuler, positivisme-empirisme, sedangkan konsep pendidikan karakter Muhammad Syakir berdasarkan pandangan Islam bersumber Al Qur'an dan Hadist. (2) Perbedaan pendekatan dan strategi pendidikan karakter Thomas Lickona berorientasi pada *student center*, selaras dengan teori konstruktivisme. Sedangkan Muhammad Syakir berorientasi pada *teacher center*, sejalan dengan teori behavioristik. Sedangkan persamaannya terletak pada pola peran guru sebagai role model dan nilai-nilai karakter kejujuran, keberanian, tanggungjawab, rasa hormat. (3) Pendidikan karakter di era revolusi industri 4.0 dapat diimplementasikan dalam pembentukan karakter siswa melalui pengembangan relasi guru dan siswa dalam proses pendidikan karakter, memaksimalkan peran pendidikan karakter dalam proses mendidik karakter siswa dan menginternalisasikan nilai-nilai pendidikan karakter dalam kehidupan sehari-hari.

**Kata Kunci:** Studi komparasi, Pendidikan Karakter, Thomas Lickona, Muhammad Syakir

## ABSTRACT

Rahmasita, Indah Mawaddah. 2025. *Comparative Studies of the Concept of Character Education from the Perspectives of Thomas Lickona and Muhammad Syakir: Implications for Student Character Building in the Industrial Revolution Era 4.0*. Thesis. Department of Islamic Education. Faculty of Tarbiyah and Teacher Education. Universitas Islam Maulana Malik Ibrahim Malang. Thesis Supervisor: Dr Imron Rossidy, M.Th., M. Ed.

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The character crisis currently experienced by the younger generation in the era of the industrial revolution 4.0 is an impact of the changing times. Therefore, solutions are needed to mitigate this character crisis. One way is to examine the concepts of character education by Thomas Lickona and Muhammad Syakir in giving significant attention to character education. Thus, this comparative study needs to be conducted with the hope that the results can be implemented.

The objectives of this study are (1) to identify the concepts of character education according to Thomas Lickona and Muhammad Syakir; (2) to describe the differences and similarities between the concepts of character education according to Thomas Lickona and Muhammad Syakir; and (3) to identify the implications for character formation among students in the era of the industrial revolution 4.0.

This study uses a qualitative approach and the type of research is literature research. The research technique involves collecting literature related to the research object through books, journals, previous studies, and so on. Then conducting reading, analysis, and drawing conclusions.

The results of this study are (1) Thomas Lickona's concept of character education is based on a secular Western perspective, positivism-empiricism, while Muhammad Syakir's concept of character education is based on an Islamic perspective sourced from the Qur'an and Hadith. (2) The differences in Thomas Lickona's approach and strategy of character education are oriented towards a student-centred approach, in line with constructivism theory. Meanwhile, Muhammad Syakir's approach is teacher-centred, in line with behaviourist theory. The similarities lie in the role of the teacher as a role model and the character values of honesty, courage, responsibility, and respect. (3) Character education in the era of the industrial revolution 4.0 can be implemented in shaping students' character through developing teacher-student relationships in the character education process, maximising the role of character education in the process of educating students' character, and internalising character education values in everyday life.

**Keywords:** Comparative study, Character Education, Thomas Lickona, Muhammad Syakir

## مستخلص البحث

رحمسيئا، إنداه مودة. ٢٠٢٥. ٢٠٢٥. دراسات مقارنة لمفهوم تربية الشخصية من وجهة نظر توماس ليكونا ومحمد شاكرك: الآثار المترتبة على بناء شخصية الطالب في عصر الثورة الصناعية ٤.٠. الأطروحة. قسم التربية الإسلامية. كلية علوم التربية وتعليم. جامعة الإسلام مولانا مالك بن إبراهيم مالانج. المشرف على الرسالة: د. إمرؤن روسيدي .M.Th., M.Ed

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الأزمة الأخلاقية التي يمر بها جيل الشباب في عصر الثورة الصناعية ٤.٠ هي نتيجة للتغيرات التي طرأت على العصر. ولذلك، من الضروري إيجاد حلول للتخفيف من حدة هذه الأزمة الأخلاقية. إحدى الطرق لتحقيق ذلك هي دراسة مفهوم التربية الأخلاقية الذي طرحه توماس ليكونا ومحمد شاكرك، والذي يولي اهتمامًا كبيرًا للتربية الأخلاقية. ولذلك، من الضروري إجراء دراسة مقارنة على أمل أن يتم تطبيق نتائجها. أهداف هذه الدراسة هي (١) تحديد مفاهيم التربية الأخلاقية وفقًا لتوماس ليكونا ومحمد شاكرك؛ (٢) وصف الاختلافات والتشابهات بين مفاهيم التربية الأخلاقية وفقًا لتوماس ليكونا ومحمد شاكرك؛ (٣) تحديد الآثار المترتبة على تكوين الشخصية لدى الطلاب في عصر الثورة الصناعية ٤.٠

تستخدم هذه الدراسة نهجًا نوعيًا ونوع البحث هو البحث الأدبي. تتضمن تقنية البحث جمع الأدبيات المتعلقة بموضوع البحث من خلال الكتب والمجلات والدراسات السابقة وما إلى ذلك. ثم إجراء القراءة والتحليل واستخلاص النتائج.

نتائج هذه الدراسة هي (١) أن مفهوم توماس ليكونا للتربية الأخلاقية يستند إلى منظور غربي علماني، ووضعية-تجريبية، بينما يستند مفهوم محمد شاكرك للتربية الأخلاقية إلى منظور إسلامي مستمد من القرآن الكريم والسنة النبوية. (٢) أن

الاختلافات في نهج واستراتيجية توماس ليكونا للتربية الأخلاقية موجهة نحو نهج يركز على الطالب، بما يتماشى مع نظرية البنائية. في حين أن نهج محمد شاكر يركز على المعلم، بما يتماشى مع نظرية السلوكية. تكمن أوجه التشابه في دور المعلم كقدوة وفي قيم الشخصية المتمثلة في الصدق والشجاعة والمسؤولية والاحترام. (٣) يمكن تنفيذ التربية الأخلاقية في عصر الثورة الصناعية ٤.٠ من خلال تشكيل شخصية الطلاب عن طريق تطوير العلاقات بين المعلم والطالب في عملية التربية الأخلاقية، وتعظيم دور التربية الأخلاقية في عملية تربية شخصية الطلاب، وترسيخ قيم التربية الأخلاقية في الحياة اليومية.

**الكلمات المفتاحية:** دراسة مقارنة، التربية الأخلاقية، توماس ليكونا، محمد شاكر.

# CHAPTER I

## INTRODUCTION

### A. Background

A country's competitiveness can be gauged by the quality of its human resources. Concurrently, the advancement of education and technological sophistication serve as instruments for the cultivation of human capital. Similarly, both countries are self-reliant, emphasising the character of their citizens. China is one of the most prominent examples of an Asian country that has succeeded in instilling a disciplined character in its citizens, along with a strong work ethic. India, on the other hand, has become renowned for its ability to fulfil its needs without relying on imported foreign products, a concept known as *swadeshi*. Consequently, both countries have advanced in accordance with their respective characteristics.<sup>3</sup>

Nevertheless, Indonesia is known to uphold religious norms, values, and the nobility of its customs. However, in reality, young people in this country are experiencing a character crisis, including issues such as bullying, drug abuse, juvenile delinquency, promiscuity, pornography, and others.<sup>4</sup> It can be argued that the current situation of young people is at odds with the values, norms, and traditions espoused by religion and their own cultural heritage.

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<sup>3</sup>Winarsih, *Pendidikan Karakter Bangsa*, (Tangerang: Loka Karya, 2019), p. 3-4.

<sup>4</sup>Ahmed Machfudh, "Pendidikan Karakter Bangsa", *Hikmah*, Vol. XIII, No.2, 2017, p. 139.

This can be substantiated by data from the KPAI, which indicates a yearly increase in cases of bullying. In the year 2020, there were 119 documented cases of bullying among children. However, the number of cases of bullying among children decreased to 53 in 2021. It is anticipated that the number of cases will increase to 226 in 2022. This is due to the fact that in 2021, educational activities will be conducted via online platforms.<sup>5</sup> In February 2023, KPAI published data indicating a notable increase in the number of bullying cases, with a total of 1,138 cases reported. These cases involved various forms of physical and psychological violence.<sup>6</sup> The occurrence of bullying can be attributed to discriminatory actions perpetrated by adolescents, which are often driven by economic disparities between age groups.<sup>7</sup>

Concurrently, there has been a notable rise in the number of cases involving drug abuse among students on an annual basis. According to data from Pusiknas Bareskrim Polri, the number of individuals engaged in the distribution or use of illicit substances at the student level has increased significantly, from 17 cases in 2020 to 154 cases in 2022. Subsequently, the number of individuals involved in drug abuse increased once more, reaching 204 in 2022 and 219 in 2023.<sup>8</sup> The case

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<sup>5</sup>Sipri Peren, "Membaca Statistik Tentang Kasus Bullying di Indonesia" *depoedu.com*, 13 Desember 2022, link: <https://www.depoedu.com/2022/12/13/edu-talk/membaca-statistik-tentang-kasus-bullying-di-indonesia/>, diakses pada 16 Juni 2023.

<sup>6</sup>Nur Salma Sofia, "Angka Kasus Bullying Anak Capai Ribuan Kasus dan Semakin Tinggi, Kenali Dampak dan Cara Pencegahannya" *jurnalsoreang.pikiran-rakyat.com*, 28 Februari 2023, link: <https://jurnalsoreang.pikiran-rakyat.com/nasional/pr-1016346150/angka-kasus-bullying-anak-capai-ribuan-kasus-dan-semakin-tinggi-kenali-dampak-dan-cara-pencegahannya>, diakses pada 16 Juni 2023.

<sup>7</sup>Alfian Nurul Utami, "The Identification Of Bullying Causative" *Jurnal Pendidikan Guru Sekolah Dasar*, Vol.8, No.8, 2019, p. 799.

<sup>8</sup>"Waspada, Makin Banyak Mahasiswa dan Pelajar Terjerat Kasus Narkoba" *pusiknas.polri.go.id*, 20 Januari 2023, link: [https://pusiknas.polri.go.id/detail\\_artikel/waspada\\_makin\\_banyak\\_mahasiswa\\_dan\\_pelajar\\_terjerat\\_kasus\\_narkoba](https://pusiknas.polri.go.id/detail_artikel/waspada_makin_banyak_mahasiswa_dan_pelajar_terjerat_kasus_narkoba), diakses pada 16 Februari 2023.

in question can be attributed to social inequality and promiscuity, which have been exacerbated by the advent of new technologies in the context of the 4.0 industrial revolution.

It can be argued that the phenomenon of character crises has become a social issue that poses a threat to the identity and character of younger generations. The underlying causes can be attributed to the weakening of individual religious or belief systems, the absence of effective moral guidance from parents, educational institutions, and the surrounding community, the rapid influx of materialistic, hedonistic, and secularistic culture that perpetuates modernity, and the lack of commitment from the government to provide moral guidance.<sup>9</sup> In response to these matters, President Joko Widodo once mentioned in his directive that five strategic actions are needed to create superior human resources. One of these actions is to improve character education and the practice of Pancasila continuously.<sup>10</sup> This is done because character education encompasses a number of values, including compassion, example, morality, behaviour, and diversity.<sup>11</sup>

Nevertheless, the aforementioned statement represents a description of the contents of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 1, Paragraph 1, as follows:

Education is a deliberate and structured endeavour to cultivate a conducive learning environment and a structured learning process, with the objective of enabling students to actively develop their potential in a manner that fosters religious and spiritual strength, self-control, personality, intelligence, noble character, and the requisite skills for

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<sup>9</sup>Mochamad Iskarim, “ Dekadensi Moral di Kalangan Pelajar (Revitalitas Strategi PAI dalam Menumbuhkan Moralitas Generasi Bangsa)”, *Jurnal Edukasi Islamika*, Vol.1, No.1, 2016, p. 4-7.

<sup>10</sup>Yandri A, Pendidikan Karakter : Peranan Dalam Menciptakan Peserta Didik yang Berkualitas, *gurudikdas.kemdikbud.go.id*, 22 Oktober 2022 dalam <https://gurudikdas.kemdikbud.go.id/news/pendidikan-karakter--peranan-dalam-menciptakan-peserta-didik-yang-berkualitas>, diakses tanggal 26 September 2023.

<sup>11</sup>*Ibid.*



their own benefit, for the benefit of society, for the benefit of the nation, and for the benefit of the state.<sup>12</sup>

Furthermore, the content of the law is evident in its intent to cultivate the intellectual and moral development of the younger generation through the pursuit of knowledge and the formation of national identity. This interpretation is corroborated by the educational function delineated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 3, which states:

National education is a system of instruction and training designed to cultivate the intellectual abilities and moral character of a nation's citizens, thereby fostering a dignified and civilised society. Its objective is to nurture the potential of students to become individuals who adhere to the teachings of God Almighty, possess noble character, exhibit sound moral principles, demonstrate intellectual and personal autonomy, and become active and responsible participants in a democratic society.<sup>13</sup>

Education serves as a conduit for the development of character, offering individuals the opportunity to play a role in the preservation, cultivation, and internalisation of positive values within their families, communities, and countries. Consequently, the individual will possess spiritual depth, a broad scope of insight, and the competencies that define an *insan kamil*.<sup>14</sup> In addition, each of these individuals is affected by the character crisis resulting from the advent of the Industrial Revolution 4.0, and must be prepared to reason and act in accordance with the moral standards that will enable them to become the *khaira Ummah*, which represents the purpose of humanity.

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<sup>12</sup>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. Jakarta: DPR RI.

<sup>13</sup>*Ibid.*

<sup>14</sup>Zurqoni, *et.al*, *Membumikan Pendidikan Karakter di Sekolah*, (Depok: Rajawali Press, 2021), p. 1.

In Surah Al Baqarah verse 30, Allah SWT states the following:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا  
وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

Meaning: “(Remember) when your Lord said to the angels, “ I will make a vicegerent on earth. ” They said, “Wilt Thou place there one who corrupts and sheds blood, while we glorify Thy praise and sanctify Thy name?” He said, “I know what you do not know.”<sup>15</sup>

The concept of man as a *khalifah* on earth, or a vicegerent of Allah, can be explained through the Islamic belief in Allah's creation of man for a specific purpose. As humans possess superior faculties of reason and intellect, which form the foundation for the initial revelation bestowed upon the Prophet Muhammad SAW, the following verses from Surah Al-Alaq, verses one to five, elucidate this concept:

اِقْرٰ بِاِسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۝۱ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۝۲ اِقْرٰ وَرَبُّكَ الْاَكْرَمُ ۝۳ الَّذِیْ عَلَّمَ  
بِالْقَلَمِ ۝۴ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمُ ۝۵

Meaning: "Read in the name of your Lord who created! He created man from a blood clot. Your Lord is the All-Glorious, who teaches (men) by the pen. He teaches man what he does not know.”<sup>16</sup>

Additionally, it can be posited that humankind was created to serve as a *khalifah*, or vicegerent, due to their role as the guardian of the Earth and its resources. Furthermore, the act of reading was prescribed as a means of fostering the intellectual and moral development of individuals, thereby enabling them to

<sup>15</sup>Q.S. 2: 30 (terjemahan Kemenag)

<sup>16</sup>Q.S. 96: 1-5 (terjemahan Kemenag)

become *khalifahs* who embody the ideal of *insan kamil* and are capable of leading their community (*ummah*) in a positive manner. Furthermore, he should strive to achieve equilibrium between his intellectual knowledge and his awareness of reason and the functions of the human mind.

Moch. Jamilul Latif, et al., posit that the moral degradation observed in contemporary times is a consequence of the excessive utilisation of social media among adolescents and the subsequent disregard for established norms pertaining to its usage. Consequently, Islamic religious education serves as a catalyst for intellectual, behavioural, and emotional growth, facilitating the advancement of human relations in the global community. Additionally, it acts as a conduit for national development, striving to harmonise the impact of scientific and technological advancement with Islamic teachings, thereby reinforcing a comprehensive understanding of social, cultural, economic, religious, and political matters.<sup>17</sup>

The phenomenon of moral degradation and moral crisis are, in essence, one and the same, with the younger generation bearing the brunt of this phenomenon as either victims or perpetrators. This phenomenon can be attributed to the era of disruption, or the fourth industrial revolution, which is currently underway in this country. It thus follows that the function of Islamic education in responding to this phenomenon is to provide guidance. Moch. Jamilul Latif et al. posit that its function is to serve as a bulwark on social media, which is a reasonable assertion.

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<sup>17</sup>Moch. Jamilul Latif, Singgih Shodiqin, dan Alaika M. Bagus Kurnia PS3, “Peran Pendidikan Agama Islam dalam Mengatasi Degradasi Moral sebagai Respon Perkembangan Era Disrupsi”, *al-Bahtsu*, Vol.7, No.1, 2022, p. 60.

Consequently, Islamic religious education represents a specific instance of character education.

In line with this view, Al Attas said that Islamic education must-have elements of manners or ethics and knowledge because the essence of education is to form a noble character and morals that can develop knowledge beneficial for themselves and all people.<sup>18</sup> According to Martin Luther King, “Intelligence plus character that’s is true aim of education”.<sup>19</sup> The objective of this perspective is to emphasise that the fundamental objectives of education are the development of intelligence and the nurturing of character. Consequently, the imparting of Islamic religious education represents an endeavour to mould character in response to the moral crisis that has emerged in the context of the Industrial Revolution 4.0.

Furthermore, Ine Ratu Fadliah, et al., asserted that character education is a fundamental aspect of education that must be initiated at an early age and is contingent upon the family, parents, and the broader community environment. Consequently, as a consequence of the advent of technology and the advent of the Industrial Revolution 4.0, students will inevitably become adept at navigating this new era. The implementation of character education will result in the production of superior human resources, exhibiting commendable skills and moral standards.<sup>20</sup>

Glock and Stark in their book *Religion and Society in Tension* state that “The mature of consequential dimension of religiosity that it cannot be studied apart from

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<sup>18</sup>Sri Syafa’ati dan Hidayatul Muamanah, “Konsep Pendidikan Menurut Muhammad Naquib Al Attas dan Relevansinya dengan Sistem Pendidikan Nasional”, *Palapa: Jurna Studi KeIslaman dan Ilmu Pendidikan*, Vol. 8, No. 2, 2020, p. 294.

<sup>19</sup>Muhammad Hasyim, “Konsep Pendidikan Karakter Perspektif Umar Baradja dan Relevansinya dengan Pendidikan Nasional”, *Cendekia: Jurnal Studi KeIslaman*, Vol. 01, No.02, 2015, p. 155-156.

<sup>20</sup>Ine Ratu Fadliah, Ahmad Suryadi, dan Anita Damayanti, “Penerapan Pendidikan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim”, *Jurnal Perspektif*, Vol. 2, No. 1, 2022, p. 31-32.

other dimensions. Attitude and behaviour in secular areas of life can be used as measures of religious commitment only where they are grounded in religious conviction where they follow religious belief, practice, experience, and knowledge". This view has the meaning that in religious life a person's attitude and behavior can be used as an indicator of his level of obedience, which is rooted in beliefs, practices, and religious experience and science. Furthermore, Glock and Stark explained that obedience in religion contains five religious dimensions, namely: *religious belief* , *religious practice* , *religious feeling* , *religious knowledge* , and *religious effect* (practice). In the practice of daily worship, religious character values are embedded which include honesty, patience, discipline in worship, sincerity, responsibility, trust and care for others. The following are indicators of the success of religious character education.<sup>21</sup>

**Table 1.1 Indicators of The Success of Religious Character Education**

No.	The religious dimension of Glock and Stark	Indicators of learning beliefs akhlak	Values of religious character
1.	Belief	Students believe and believe in the pillars of faith, asmaul husna.	Sincerely accepted the teachings of Islam in his life.
2.	Religion Internship	Students carry out a series of worship in daily life.	Honesty, discipline and responsibility in carrying out a series of worship.
3.	Appreciation	Students are solemn in praying, happy to worship, and grateful.	Be grateful, patient and worship willingly without coercion

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<sup>21</sup>Sri Atin Dan Maemonah, "Internalisasi Nilai-Nilai Karakter Religius Melalui Pembelajaran Akidah Akhlak Di Madrasah Ibtidaiyah", *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, Vol. 20, No.03, 2022,p. 325-326.

No.	The religious dimension of Glock and Stark	Indicators of learning beliefs akhlak	Values of religious character
4.	Knowledge	Students accept and understand that religious teachings are a guide to life and guidance.	Sincerely accept his religious teachings as a guideline for life.
5.	Experience	Students practice religious teachings to help others, cooperate, forgive each other, and others.	Care for others, trust, and forgive each other.

In light of the aforementioned perspective, it can be posited that the process of character formation in the context of the Industrial Revolution 4.0 necessitates a collaborative approach, encompassing the insights of both Western and Eastern (Islamic) thinkers. This is a prerequisite for the implementation of character education or as a form of consideration. Notable Western figures in the field of character education include Thomas Lickona, while in the East, Muhammad Syakir is a prominent figure in this field. However, in research, it also needs indicators from the point of view of religious values so that they can be relevant to the implementation of educational character as viewed by Thomas Lickona and Muhammad Syakir.

The ideas put forth by Thomas Lickona regarding character education are discussed in detail in his book, *Educating for Character*. In the book, one of its chapters elucidates that moral education is not a novel concept. Indeed, it is a concept that has existed since the advent of formal education. Throughout history, in countries across the globe, educational institutions have pursued two fundamental objectives: to foster intellectual development and to instill moral virtue

in their students."<sup>22</sup> It can be posited that moral education plays a role in the formation of positive behaviour.

The concept of character education as espoused by Muhammad Syakir is documented in the *Kitab Washoya Al-Abaa Lil Abna*. In the Kitab, Muhammad Syakir employs a linguistic approach to demonstrate the presence of the term "يَا بُنَيَّ" at the inception of each verse. The term describes a loving call from an educator to an educational recipient, with the objective of fostering a loving soul and noble morals. Conversely, Muhammad Syakir employs a spiritual approach, substantiated by the tenets of monotheism and faith. These are delineated into four principal categories: morality towards Allah SWT, morality towards the Prophet, morality towards fellow humans, and etiquette in activities as a student.<sup>23</sup>

Many studies have discussed the concept of Thomas Lickona's character education, such as his research Nur Zaidi Salim, et.al.<sup>24</sup> and Yokha Latief Ramadhan.<sup>25</sup> Likewise, research that discusses concepts of Muhammad Syakir's character education, such as his research Juliyanto<sup>26</sup> and Andika Musyafak.<sup>27</sup> Nevertheless, no study has hitherto specifically compared the character education concepts of Thomas Lickona and Muhammad Syakir, or drawn

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<sup>22</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books, 1991), p. 6.

<sup>23</sup>Zaenullah, "Kajian Akhlak Dalam Kitab Washoya Al Abaa Lil Abnaa' Karya Syaikh Muhammad Syakir" *Likhitaprajna Jurnal Ilmiah*, Vol. 19, No. 02, 2017, p. 13-19.

<sup>24</sup>Nur Zaidi Salim, Djam'annuri, Dan Aminullah, "Studi Komparasi Konsep Pendidikan Karakter Anak menurut Al-Ghazali Dan Thomas Lickona" *Jurnal Ilmiah Studi Islam*, Vol. 18, No. 2, 2018.

<sup>25</sup>Yokha Latief Ramadhan, *Pendidikan Karakter Thomas Lickona: Analisis Nilai Religius dalam Buku Educating For Character*. (Jakarta: UIN Syarif Hidayatullah, 2022).

<sup>26</sup>Juliyanto, *Konsep Pendidikan Karakter Religius dalam Kitab Wasya Al Aba Lil Abna karya Muhammad Syakir Al Iskandari dan Relevansinya dengan Perpres Nomor 87 Tahun 2017*. (Ponorogo: IAIN Ponorogo, 2021).

<sup>27</sup>Andika Musyafak, *Kajian Materi Pendidikan Karakter Dalam Kitab Washoya Al Abaa Lil Abna Menurut Syaikh Muhammad Syakir Dengan Pendekatan Hermeneutika*. (Malang: UIN Maulana Malik Ibrahim Malang, 2016).

implications for the building of student character in the Industrial Revolution era. The relevant research title to the above statement is **“Comparative Studies Of The Concept Character Education Perspective Thomas Lickona And Muhammad Syakirs: Implications For Student Character Building In The Industrial Revolution Era 4.0”**

## **B. Research Question**

Based on the explanation written by the researcher in the background above, the following is a research question used by the researcher as a lighter in the course of the research process, namely:

1. What is the concept of character education according to Thomas Lickona and Muhammad Syakir?
2. What are the differences and similarities between character education concepts according to Thomas Lickona and Muhammad Syakir?
3. What are the implications for building student character in the era of the Industrial Revolution 4.0.?

## **C. Research Objectives**

Based on the formulation of the problem, the objectives of the research process are:

1. To discover the character education concept according to Thomas Lickona and Muhammad Syakir.
2. To describe the differences and similarities of the concept of character education according to Thomas Lickona and Muhammad Syakir.



3. To determine the implications for the building of student character in the era of the industrial revolution 4.0.

#### **D. Benefits of the Research**

Based on the purpose of the research by the researcher, the following are the four benefits of the results of the research, namely:

1. For the University

As one of the contributions of thoughts and complementary references relevant to the times for the library of UIN Maulana Malik Ibrahim Malang.

2. For the Development of Science

As a result of renewed thinking from the development of knowledge and insights for future researchers or academics who need additional knowledge to strengthen argumentation or research.

3. For Future Prospective Researchers

As a reference for future researchers.

4. For Researcher

As a means of completing the final project and exploring the experience of researchers in the process of knowledge analysis on the comparative study of the concept of character education of Thomas Lickona and Muhammad Syakir and its implications for the building of student character in the industrial revolution 4.0 era.

#### **E. Previous Studies**

In fact, there has been a lot of research on the concept of character education, this research is now used as previous research in this study. The following are

previous studies that are relevant to the title of the research to be conducted by the researcher:

1. The thesis written by Rusdiyanto with the title "*Analisis Komparasi Pemikiran Pendidikan Islam Kh. Hasyim Asy'ari dan Kh Ahmad Dahlan: Studi Kritis Pendidikan Islam di Indonesia saat ini*" in 2013, Maulana Malik Ibrahim State Islamic University Malang. This study discusses the comparative analysis of Islamic education thought Kh. Hasyim Asy 'ari and Kh Ahmad Dahlan used a critical study of Islamic education in Indonesia at this time which was the main problem in the research process. The similarity of this study with the research to be studied lies in the comparative method used. While the difference lies in the main study and the main problem, namely the thoughts of Islamic education leaders Kh. Hasyim Asy 'ari and Kh Ahmad Dahlan and critical studies of Islamic education in Indonesia today.<sup>28</sup>
2. The Scientific Journal written by Ali Mudlofi with the title "*Pendidikan Karakter: Konsep Dan Aktualisasinya Dalam System Pendidikan Islam*" in 2013 published by Nadwa: Journal of Islamic Education. Discussion on the research on the importance of character education in the Islamic education system. The similarity of the research to be examined lies in the subject and method, namely, character education and descriptive analysis. At the same time, the difference lies in the object, namely the concept and actualization in the Islamic education system.<sup>29</sup>

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<sup>28</sup>Rusdiyanto, *Analisis Komparasi Pemikiran Pendidikan Islam Kh. Hasyim Asy'ari Dan Kh Ahmad Dahlan: Studi Kritis Pendidikan Islam Di Indonesia Saat Ini*, (Universitas Islam Negeri Maulana Malik Ibrahim Malang: Malang, 2013).me

<sup>29</sup>Ali Mudlofi, "Pendidikan Karakter: Konsep dan Aktualisasinya dalam Sistem Pendidikan Islam" *Nadwa: Jurnal Pendidikan Islam*, Vol. 7, No. 2, 2013.

3. The Scientific Journal written by Nur Zaidi Salim, Djam 'annur, and Aminullah with the title “*Studi Komparasi Konsep Pendidikan Karakter Anak Menurut Al Ghazali dan Thomas Lickona*” in 2018 published in the Scientific Journal of Islamic Studies. This study discusses the comparison of the concept of character education in children according to Al Ghazali and Thomas Lickona. The similarity of this research with the research to be studied lies in the comparative study of character education and the thinking of character education according to Thomas Lickona. The difference lies in Al Ghazali's thinking.<sup>30</sup>
4. The Scientific Journal written by Umami Kulsum and Abdul Muhid with the title “*Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital*” in 2022 published in Intellectual: Journal of Islamic Education and Studies. This study discusses Islamic religious education which is used as a basis for character education in facing the digital revolution. The similarity of this research lies in the object of research and anxiety towards research, namely Islamic religious education and the impact of the digital revolution on character education. While the difference lies in the subject of research, namely the era of the digital revolution.<sup>31</sup>
5. The thesis written by Khayyun Taqyuddin entitled “*Implementasi Nilai-Nilai Akhlak dalam Upaya Menghadapi Revolusi Industri 4.0 di Pondok Pesantren At Tubyan Pasuruan*” in 2020 published at Maulana Malik Ibrahim State Islamic University Malang. This study discusses the implementation of moral values in At Tibyan Islamic boarding school which was used as a fortress in the era of the

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<sup>30</sup>Nur Zaidi Salim, Djam'annuri, Dan Aminullah, “ Studi Komparasi Konsep Pendidikan Karakter Anak menurut Al-Ghazali Dan Thomas Lickona” *Jurnal Ilmiah Studi Islam*, Vol. 18, No. 2, 2018.

<sup>31</sup>Umami Kulsum dan Abdul Muhid, “Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital” *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, Vol. 12, No. 2, 2022.

Industrial Revolution 4.0. The similarity of this research lies in the research topic, namely the era of the industrial revolution 4.0. Meanwhile, the difference lies in the subject and object of the research, namely the implementation of moral values and the At Tibyan Pasuruan Islamic boarding school.<sup>32</sup>

6. The Scientific Journal written by Yakub entitled “*Pengembangan Pendidikan Agama Islam dalam Pembentukan Karakter Peserta Didik (Development of Islamic Education in Character Formation Students)*” in 2018 was published in Tarbawi: Journal Pendidikan Agama Islam. This study discusses the presentation of the development of Islamic education at SMA Muhammadiyah 6 Makassar City in shaping the character of students. The research equation applies to the subject of research, namely the development of Islamic religious education. While the difference lies in the object of research, namely the formation of the character of students at SMA Muhammadiyah 6 Makassar City.<sup>33</sup>
7. The thesis written by Yokha Latief Ramadhan entitled “*Pendidikan Karakter Perspektif Thomas Lickona: Analisis Nilai Religius dalam Buku Educating For Character*” in 2022 was published by Syarif Hidayatullah Islamic State University. The discussion in this study is about the analysis of the values of character education in the book *educating for character* by Thomas Lickona on religious values. The similarity of this research lies in Thomas Lickona's perspective in character

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<sup>32</sup>Khayyun Taqyuddin, *Implementasi Nilai-Nilai Akhlak dalam Upaya Menghadapi Revolusi Industri 4.0 di Pondok Pesantren At Tubyan Pasuruan*. (Malang: UIN Maulana Malik Ibrahim Malang, 2020).

<sup>33</sup>Yakub, “Pengembangan Pendidikan Agama Islam dalam Pembentukan Karakter Peserta Didik” *Tarbawi: Jurnal Pendidikan Agama Islam*, Vol. 3, No. 2, 2018.

education. While the difference lies in the object of research, namely the analysis of religious values in the book *educating for character*.<sup>34</sup>

8. The thesis written by Juliyanto entitled “*Konsep Pendidikan Karakter Religius dalam Kitab Wasya Al Aba Lil Abna karya Muhammad Syakir Al Iskandari dan Relevansinya dengan Perpres Nomor 87 Tahun 2017*” in 2021 was published by the Ponorogo Islamic State Institute. This study discusses the values of religious character education in the book *Wasya Al Aba Lil Abna* by Muhammad Syakir Al Iskandari which is relevant to Perpres Nomor 87 Tahun 2017. The similarity of this study lies in the discussion of character education according to Muhammad Syakir based on *the kitab Wasya Al Aba Lil Abna*. While the difference lies in the research subject, namely the relevance to Perpres Nomor 87 Tahun 2017.<sup>35</sup>
9. The thesis written by Andika Musyafak with the title “*Kajian Materi Pendidikan Karakter Dalam Kitab Washoya Al Abaa Lil Abna Menurut Syaikh Muhammad Syakir Dengan Pendekatan Hermeneutika*” in 2016 published by Maulana Malik Ibrahim State Islamic University Malang. This study discusses character education in the kitab *Washoya Al Abaa Lil Abna* according to Syaikh Muhammad Syakir with a hermeneutic approach. The similarity of this research lies in the subject of research, namely character education according to Syaikh Muhammad Syakir. While the difference lies in the approach used, namely the hermeneutic approach.<sup>36</sup>

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<sup>34</sup>Yokha Latief Ramadhan, *Pendidikan Karakter Thomas Lickona: Analisis Nilai Religius dalam Buku Educating For Character*.(Jakarta: UIN Syarif Hidayatullah, 2022).

<sup>35</sup>Juliyanto, *Konsep Pendidikan Karakter Religius dalam Kitab Wasya Al Aba Lil Abna karya Muhammad Syakir Al Iskandari dan Relevansinya dengan Perpres Nomor 87 Tahun 2017*.(Ponorogo: IAIN Ponorogo, 2021).

<sup>36</sup>Andika Musyafak, *Kajian Materi Pendidikan Karakter Dalam Kitab Washoya Al Abaa Lil Abna Menurut Syaikh Muhammad Syakir Dengan Pendekatan Hermeneutika*. (Malang: UIN Maulana Malik Ibrahim Malang, 2016).

10. Scientific Journal written by Rossi Delta Fitrianah with the title “*Konsep Dan Relevansi Pendidikan Karakter Dalam Khazanah Dunia Pendidikan Islam*” in 2017 published by At Ta 'lim. This study discusses the concept and relevance of character education in the world of Islamic education. The similarity of this study to what will be examined lies in the research subject, namely the concept of character education. While the difference lies in the object of research, namely the treasures of the world of Islamic education.<sup>37</sup>

From several previous studies above, it can be concluded in several aspects of the research. *First*, research based on comparative studies was only conducted by two previous researchers, namely Rudiyanto in the years 2013 and Nur Zaidi Salim, et al., in the years 2018. *Second*, research examining the concept of character education has been conducted by four previous researchers, namely Ali Mudlofi in the years 2013, Nur Zaidi Salim, et al, in the years 2018, Juliyanto in the years 2021 and Rossi Delta Fitrianah in the years 2017. *Third*, research examining the thoughts of characters in character education has been conducted by five previous researchers, namely Rudiyanto in the years 2013, Nur Zaidi Salim, et al., in the years 2018, Yokha Latief Ramadhan in the years 2022, Juliyanto in the years 2021, and Andika Musyafak in the years 2016. *Fourth*, the majority of the nine previous studies used the library research method, the rest used the field research method. *Fifth*, research that examines the era of the digital revolution or the era of the industrial revolution 4.0 is only two researchers, namely Ummi Kulsum and Abdul Muhid in the years 2022, and Khayyun Taqyuddin in the years 2020. Thus, it can be

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<sup>37</sup>Rossi Delta Fitrianah,” *Konsep Dan Relevansi Pendidikan Karakter Dalam Khazanah Dunia Pendidikan Islam*” *At Ta 'lim*, Vol.16, No. 2, 2017.

stated that there has been no research that compares the concept of character education of Thomas Lickona and Muhammad Syakir , as well as the implications for the character formation of students in the era of the industrial revolution 4.0.

The following is a mapping of previous research used by researchers, namely:

**Table 1.2 Previous Studies**

<b>NO.</b>	<b>TYPE OF STUDY, NAME OF RESEARCHER, TITLE, YEAR, AND PUBLISHER</b>	<b>EQUATION</b>	<b>DIFFERENCE</b>	<b>RESEARCH ORIGINALITY</b>
1.	Thesis, Rusdiyanto, title " <i>Analisis Komparasi Pemikiran Pendidikan Islam Kh. Hasyim Asy'ari dan Kh Ahmad Dahlan: Studi Kritis Pendidikan Islam di Indonesia saat ini</i> ", in 2013, Maulana Malik Ibrahim State Islamic University Malang.	The similarity of this research with the research to be studied lies in the comparison method used.	The difference lies in the main study and the main encroachment, namely the thoughts of Islamic education figures Kh. Hasyim Asy'ari and Kh. Ahmad Dahlan and critical studies of Islamic education in Indonesia today.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
2.	Scientific Journal, Ali Mudlofi ,entitled " <i>Pendidikan Karakter: Konsep Dan Aktualisasinya Dalam System Pendidikan Islam</i> ", in 2013, Nadwa: Journal of Islamic Education.	Research equationn tThe face to be examined lies in the subject and method, namely: character education and descriptive analysis.	While the difference lies in its object, namely the concept and actualization in the Islamic education system.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
3.	A scientific journal written by Nur Zaidi Salim, Djam 'annur, and Aminullah	The similarity of this research with the research to be	The difference lies in the thought of Al Ghazali.	Comparative study of the concept of character education

NO.	TYPE OF STUDY, NAME OF RESEARCHER, TITLE, YEAR, AND PUBLISHER	EQUATION	DIFFERENCE	RESEARCH ORIGINALITY
	with the title “ <i>Studi Komparasi Konsep Pendidikan Karakter Anak Menurut Al Ghazali dan Thomas Lickona</i> ” in 2018 published in the Scientific Journal of Islamic Studies.	studied lies in a comparative study of the concept of character education and thought the concept of character education according to Thomas Lickona.		between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
4.	Scientific Journal,Ummi Kulsum and Abdul Muhid,title “ <i>Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital</i> ”, 2022,Intellectual: Journal of Education and Islamic Studies.	The similarity of this research lies in the object of research and anxiety about research, namely Islamic religious education and the impact of the digital revolution on character education.	While the difference lies in the subject of research, namely the era of the digital revolution.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
5.	Thesis written by Khayyun Taquddin entitled “ <i>Implementasi Nilai-Nilai Akhlak dalam Upaya Menghadapi Revolusi Industri 4.0 di Pondok Pesantren At Tubyan Pasuruan</i> ” in 2020 published at Maulana Malik Ibrahim State Islamic University Malang.	The similarity of this research lies in the research topic, namely the era of the industrial revolution 4.0.	While the difference lies in the subject and object of research, namely the implementation of moral values and Islamic boarding school At Tibyan Pasuruan.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
6.	The Scientific Journal written by Yakub entitled “ <i>Pengembangan Pendidikan Agama Islam dalam Pembentukan Karakter Peserta Didik (Development of Islamic Education in Character</i>	The similarity of research is based on the subject of research, namely the development Islamic of education.	While the difference lies in the object of research, namely the formation of the character of students in SMA	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character



NO.	TYPE OF STUDY, NAME OF RESEARCHER, TITLE, YEAR, AND PUBLISHER	EQUATION	DIFFERENCE	RESEARCH ORIGINALITY
	<i>Formation Students)</i> ” in 2018 was published in Tarbawi: Journal Pendidikan Agama Islam.		Muhammadiyah 6 Kota Makassar.	building of students in the era of the industrial revolution 4.0.
7.	A thesis written by Yokha Latief Ramadhan entitled “ <i>Pendidikan Karakter Perspektif Thomas Lickona: Analisis Nilai Religius dalam Buku Educating For Character</i> ” in 2022 was published by Syarif Hidayatullah Islamic State University.	The similarities of this study lie in Thomas Lickona's perspective on character education.	While the difference lies in the object of research, namely the analysis of religious values in the book educating for character.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
8.	Thesis ,Juliyanto ,title “ <i>Konsep Pendidikan Karakter Religius dalam Kitab Wasya Al Aba Lil Abna karya Muhammad Syakir Al Iskandari dan Relevansinya dengan Perpres Nomor 87 Tahun 2017</i> ” ,in 2021, Ponorogo State Islamic Institute.	The similarity of this research lies in the discussion of character education, according to Muhammad Syakir, based on the book <i>Wasya Al Aba Lil Abna</i> .	While the difference lies in the research subject, namely relevance to Perpres Nomor 87 Tahun 2017.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
9.	Thesis written by Andika Musyafak with the title “ <i>Kajian Materi Pendidikan Karakter Dalam Kitab Washoya Al Abaa Lil Abna Menurut Syaikh Muhammad Syakir Dengan Pendekatan Hermeneutika</i> ” in 2016 published by Maulana Malik Ibrahim State Islamic University Malang.	The similarity of this research lies in the subject of research, namely character education according to Syaikh Muhammad Syakir.	While the difference lies in the approach used, namely the hermeneutic approach.	Comparative study of the concept of character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.
10.	Scientific Journal, Rossi Delta Fitriana, titled	The similarity of this research to	While the difference lies in	Comparative study of the concept of

NO.	TYPE OF STUDY, NAME OF RESEARCHER, TITLE, YEAR, AND PUBLISHER	EQUATION	DIFFERENCE	RESEARCH ORIGINALITY
	“ <i>Konsep Dan Relevansi Pendidikan Karakter Dalam Khazanah Dunia Pendidikan Islam</i> ”, in 2017, At Ta'lim.	those to be studied lies in the subject of research, namely the concept of character education.	the object of research, namely the treasures of the world of Islamic education.	character education between Thomas Lickona and Muhammad Syakir and its implications for the character building of students in the era of the industrial revolution 4.0.

## F. Definition of Keyterms

### 1. Comparative Studies

In the list of terms in the Indonesian dictionary, comparative studies are divided into two words that have different meanings but are continuous if implemented into one word, namely the words "study" and "comparison". Study in the Indonesian dictionary means scientific research, and study<sup>38</sup>. While comparison in the Indonesian dictionary comes from the word comparative which means comparison.<sup>39</sup> Based on this explanation, comparative studies in this study have the meaning of researching by comparing the thoughts of characters.

### 2. Concept of Character Education

The term character education concept is divided into two discussions. First, the concept in the Indonesian dictionary means a design, idea or understanding that is abstracted.<sup>40</sup> Second, character education in the explanation of Fakhry Gaffar

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<sup>38</sup>Sugono Dendy, dkk., *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), p. 1530.

<sup>39</sup>*Ibid*, p. 795.

<sup>40</sup>*Ibid*, p. 802.

means a process of transformation of life values to be developed in a person's personality so that they become one in the behavior of the person's life.<sup>41</sup> This explanation is in line with H.E. Mulyasa's view that character education moves from awareness , understanding , concern, and commitment to action (doing or actions).<sup>42</sup> Based on this explanation, the concept of character education in question is the fruit of the work of the figure researched by the researcher.

### 3. Implications

The meaning of the term implication in the large Indonesian dictionary is the involvement or state of being involved; something that is included or inferred; but not stated.<sup>43</sup> Whereas in the Oxford Advanced Learner's Dictionary, implication is a noun that has the meaning “a possible effect or result of an action or a decision, and something that is suggested or indirectly stated (something that is implied), implication the fact of being involved, or of involving somebody, in something, especially a crime”.<sup>44</sup> So it can be concluded that implication is a noun that refers to involvement, effect and impact.

### 4. Industrial Revolution Era 4.0

The definition of the term Industrial Revolution Era 4.0 according to Herman is a digital industrial era in which all parts of it collaborate and communicate in real time anywhere and anytime with the use of IT (information technology) in the form of the internet and CPS, IoT, and IoS to produce new innovations or other

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<sup>41</sup> Abdul Halim Rofi'i, "Pendidikan Karakter Adalah Sebuah Keharusan", *Waskita*, Vol. 1, No. 1, 2017, p. 117.

<sup>42</sup> *Ibid.*

<sup>43</sup> Sugono Dendy, dkk., *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), p. 580.

<sup>44</sup> *Oxford Advanced Learner's Dictionary*, link: <https://www.oxfordlearnersdictionaries.com/definition/english/implication> , diakses pada 22 September 2023.

optimizations that are more effective and efficient.<sup>45</sup> Based on this explanation, the era of the industrial revolution 4.0 has the meaning of time in the research researched by the researcher.

## G. Writing System

This section will present an overview of the chapter that serves as the basis for the preparation of this thesis proposal. It will include an outline of the six chapters, which are further divided into sub-chapters. Please find the details below:

1. **CHAPTER I** : This chapter consists of seven sub-chapters in one introductory chapter, namely : background, research question, research objectives, benefits of the research, previous studies, definition of key terms, and writing system.
2. **CHAPTER II** : This chapter consists of six sub-chapters in one chapter of the literature review, namely : character education, character education components, character education in an Islamic perspective, comparison of western and Islamic character education, implications of character education in the industrial revolution 4.0 era, and framework of thinking.
3. **CHAPTER III** : This chapter consists of seven sub-chapters in one chapter of research methods, namely: approaches and types of research, data and data sources, data collection techniques, data validity checking, data analysis, and research processes.
4. **CHAPTER IV** : This chapter consists of five sub-chapter in one chapter of biography and works from Thomas Lickona and Muhammad Syakir, concept of

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<sup>45</sup>Nabilah Purba, Mhd Yahya, Dan Nurbaiti, “Revolusi Industri 4.0: Peran Teknologi Dalam Eksistensi Penguasaan Bisnis Dan Implementasinya”, *Jurnal Perilaku Dan Strategi Bisnis*, Vol. 9, No. 2, 2021. p. 93 .

character education from from Thomas Lickona and Muhammad Syakir, value of character education, and strategy and approach character education.

5. **CHAPTER V** : This chapter consists of two sub-chapter in one chapter of the concept of character education from from Thomas Lickona and Muhammad Syakir, differences and similarities in the concept of character education between Thomas Lickona and Muhammad Syakir, and the implications of building student character in the era of the industrial revolution 4.0.
6. **CHAPTER VI** : This chapter consists of two sub-chapter in one chapter of conclusions and suggestions.

## CHAPTER II

### LITERATURE REVIEW

#### A. Character Education

##### 1. Definition of Character Education

The term "Character Education" is a combination of words that have interrelated definitions. The word education in the term character education has many definitions from terms to the views of educational leaders. According to the Roman term, education is called *educare* which means issuing and guiding, the act of realizing the potential of the child brought when born in the world.<sup>46</sup> According to the German term, education is called *erziehung* which means awakening the hidden power or activating the power (potential) of children.<sup>47</sup> According to the Javanese term, education is called *pelulawentah* which means processing, changing the psyche, maturing feelings, thoughts, will and disposition, and changing the child's personality.<sup>48</sup>

Based on the term in the Big Indonesian Dictionary, education comes from the word "didik" and the addition of the prefix "pen-an". The word "student" includes a verb that means the process, method, and act of educating.<sup>49</sup> Whereas the word "educate" means the process of changing and governance of a person or group of people in an effort to mature humans through teaching and training efforts, expansion processes, and educated ways.<sup>50</sup> Thus, it can be concluded that education

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<sup>46</sup>Nurkholis, "Pendidikan dalam Upaya Memajukan Teknologi", *Jurnal Kependidikan*, Vol. 1, No. 1, 2013, p. 25.

<sup>47</sup>*Ibid.*

<sup>48</sup>*Ibid.*

<sup>49</sup>Badan Pengembangan dan Pembinaan Bahasa, "KBBI Daring", link: <https://kbbi.kemdikbud.go.id/entri/pendidikan>, diakses 06 Juni 2023.

<sup>50</sup>*Ibid.*

in general according to the term is defined as an action or effort that leads to changes in character.

Meanwhile, according to the Arabic term education is called the word "*Tarbiyah*".<sup>51</sup> In other words, education is called *rabba yurabbi* means to educate, *'allama-yu 'allimu* means to give knowledge, *addaba-yu 'addibu* means to set an example in morals, and *darrasa-yudarrisu* means to give knowledge.<sup>52</sup> While in the view of Muhammad An Naquib Al Attas quoted by Munardji, the word "*Tarbiyah*" basically means to nurture, bear feeding, developing, maintaining, making, increasing in growth, raising producing mature and taming results.<sup>53</sup>

According to Brubacher's view, education is a reciprocal process of each human person in adjusting himself to nature, friends and the universe.<sup>54</sup> While according to Combs and Ahmed, education is said to be like learning, somewhere, how, and when the lesson takes place.<sup>55</sup> Finally, Novan Ardy Wiyani said that education is a conscious and planned effort made by adults to children to have soft skills and hard skills.<sup>56</sup> This means that soft skill ability is an ability that leads to attitudes that are in accordance with religious norms, customary norms, moral norms and norms that apply in society, while hard skill ability is an ability that leads to knowledge and skills.<sup>57</sup>

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<sup>51</sup>Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2002), p. 1.

<sup>52</sup>Ridwan Abdullah Sani dan Muhammad Kadri, *Pendidikan Karakter: Mengembangkan Karakter Anak yang Islami*, (Jakarta: Bumi Aksara, 2008), p. 8.

<sup>53</sup>Munardji, *Ilmu Pendidikan Islam*, (Jakarta pusat: Pt. Bina Ilmu, 2004), p. 2-3.

<sup>54</sup>Rulam Ahmadi, *Pengantar Pendidikan: Asas dan Filsafat Pendidikan*, (Yogyakarta: Ar Ruzz Media, 2014), p. 33.

<sup>55</sup>*Ibid*, p.36.

<sup>56</sup>Novan Ardy Wiyani, *Dasar-Dasar dan Teori Pendidikan*. (Yogyakarta: Gava Media, 2021), p. 4.

<sup>57</sup>*Ibid*,

Based on the explanation above, education can be defined as a conscious effort or effort made by individuals to obtain hard skills and soft skills. As stated in the Law of the Republic of Indonesia Number 20 of 2003 on the National Education System article 1 paragraph 1, as follows:

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, society, nation, and country.<sup>58</sup>

The word character in character education also has many definitions from terminology to the views of the characters. Character according to Greek etymology is called character, *khrassein*, and *kharax* which means chiseled or tools for making means a tool for marking. On the other hand, in Greek the character is also called *charassein* which means "to engrave" means to carve, sculpt, mark. The meaning is that the character is a painting of the soul that makes the behavior form of its manifestation.<sup>59</sup> Meanwhile, in Arabic, the word character comes from the word *khuluq*, *sajiyah*, *thabu 'u* which means character, character or character, and *syakhshiyyah* has the meaning of personality or personality.<sup>60</sup> Finally, in the Indonesian Dictionary accessed online, the word "Character" has the meaning of psychological, moral or ethical traits that distinguish one person from another, character and character.<sup>61</sup>

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<sup>58</sup>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, 2003. Jakarta: DPR RI.

<sup>59</sup>Akhtim Wahyuni, *Pendidikan Karakter: Membentuk Pribadi Positif dan Unggul di Sekolah*. (Sidoarjo: Umsida Press, 2021), p. 1.

<sup>60</sup>Ni Putu Suwardani, *"Quo Vadis" Pendidikan Karakter: dalam Merajut Harapan Bangsa yang Bermartabat*, (Denpasar: Unhi Press, 2020), p. 21.

<sup>61</sup>Badan Pengembangan dan Pembinaan Bahasa, "KBBI Daring", link: <https://kbbi.kemdikbud.go.id/entri/karakter>, di akses pada 18 Mei 2023.



Joel Kuperman says the characters are "instruments for making and graving, impress, stamp, distinctive mark, distinctive nature."<sup>62</sup> The meaning of character is defined as a distinguishing tool. Berkowitz says character is "an individual's set of psychological characteristics that effect person's ability and inclination to moral function."<sup>63</sup> The meaning of character is defined as something that affects moral abilities and tendencies. Wilhelm also said "character can be measured corresponding to the individual's compliance to a behavioral standard or the individual's compliance to a set moral code."<sup>64</sup> This means that character can be measured by the standard of behavior according to the established moral code. Hill says that character determines a person's personal thoughts and a person's actions are carried out.<sup>65</sup>

Character according to the Poerwadarminta view means the character, character of psychiatric, moral or ethical traits that distinguish a person from others.<sup>66</sup> Ahmad Tafsir said that character is the spontaneity of humans in behaving or actions that have been integrated in humans so that when they appear there is no need to think anymore.<sup>67</sup> Meanwhile, in the perspective of psychology, Cronbach said that the character aspects and personality are formed by habits and ideas that are inseparable, while the three elements of character formation are beliefs, feelings, and actions.<sup>68</sup>

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<sup>62</sup>Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Kencana Prenada Media Group, 2013), p. 14.

<sup>63</sup>*Ibid.*

<sup>64</sup>*Ibid.*

<sup>65</sup>Nurleli Ramli, *Pendidikan Karakter: Implementasi Pembelajaran IPS Menengah Pertama*, (Soreang : IAIN Parepare Nusantara Press, 2020), p. 4.

<sup>66</sup>Muh Idris, "Pendidikan Karakter: Perspektif Islam dan Thomas Lickona" *Ta'dibi: Jurna Manajemen Pendidikan Islam*, Vol. 7, No. 1, 2019, p. 81-82.

<sup>67</sup>*Ibid.*

<sup>68</sup>Sofyan Tsauri, *Pendidikan Karakter: Peluang Dalam Membangun Karakter Bangsa*. (Jember: IAIN Jember Press, 2015), p. 45.

Thus, it can be concluded that the definition of character is morals, habits, individuals and each other in terms of actions, attitudes and behavior. So that an individual has different moral values.

Character education is a conscious effort to create dignified and noble human resources. The argument rests on the function of national education as stated in Law of the Republic of Indonesia Number 20 of 2003 article 3, as follows:

National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.<sup>69</sup>

Barnawi and Arifin said the definition of character education is an effort to educate children to be able to make wise decisions and practice them in everyday life so that they can make a positive contribution to the environment.<sup>70</sup> David Elkind and Freddy Sweet said, "character education is the deliberate effort to help people understand, care about, and act upon core ethical values."<sup>71</sup> The purpose of this view is that character education is said to be an effort to help someone to be able to understand, be caring, and be able to act based on values in ethics. Then, Williams and Schnaps said "school personnel, often in conjunction with parents and community members, help children and youth become caring, principled and responsible."<sup>72</sup> The purpose of this view is not more similar to the views of David

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<sup>69</sup>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, 2003. Jakarta: DPR RI.

<sup>70</sup>Sofyan Tsauri, *Pendidikan Karakter: Peluang dalam Membangun Karakter Bangsa*. (Jember: IAIN Jember Press, 2015), p. 44.

<sup>71</sup>Zubaedi, *Desain Pendidikan karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. (Jakarta: Prenada Media Group, 2013), p. 17-18.

<sup>72</sup>*Ibid.*

Elkind and Freddy Sweet, but rather leads to the scope of character education, namely school personnel, parents and the community.

Peterson says "character education is a broad term that is used to describe the general curriculum and organizational features of schools that promote the development of fundamental values in children at school."<sup>73</sup> This means that character education here leads to the development of school curriculum and organizational structure which refers to promoting the development of values for students in schools.

Berkowitz and Bier describe the definition of character education as follows:<sup>74</sup>

- a. Character education is a national movement in creating schools for developing students to have ethics, responsibility, and care by applying and teaching good characters through emphasizing universal values. So character education is a deliberate, proactive effort made by schools and local governments and centers to instill core, ethical values such as care, honesty, fairness, responsibility, and self-esteem and others.
- b. Character education is teaching students about basic human values including honesty, kindness, generosity, courage, freedom, equality, and appreciation for others. Thus, the purpose of character education is to educate children to be morally responsible and disciplined citizens.
- c. Character education is a deliberate effort to develop good character based on core values that are good for individuals and good for society.

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<sup>73</sup>Muhammad Yaumi, *Pendidikan Karakter: Landasan, Pilar, dan Implementasi*, (Jakarta: Prenadamedia Group, 2016), p. 9-10.

<sup>74</sup>*Ibid.*

- d. Character education is any deliberate approach by school personnel, who are often in touch with parents and community members, helping students and adolescents to be caring, principled and responsible.

Character education is an effort or approach that is carried out intentionally by someone to foster ethical and humanitarian values, such as developing a sense of responsibility, developing a sense of care, and others. So that from this effort an individual is able to be himself as a whole. As the view of Donny Kusuma who said character education as a dynamic of continuous ability development in humans to internalize values so as to produce an active, and stable disposition in the individual.<sup>75</sup>

## 2. Character Education Goals

According to Agus Zaenul Fitri, character education aims to form and build the mindset, attitudes, and behavior of students in order to become a positive, charitable, noble, and responsible person.<sup>76</sup> Meanwhile, substantively, character education has the aim of guiding and facilitating children to have positive or good character.<sup>77</sup> Therefore, a teacher must understand the concept of character education in conducting learning.

According to the Ministry of National Education, the objectives of character education are as follows:<sup>78</sup>

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<sup>75</sup>Zubaedi, *Desain Pendidikan karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Prenada Media Group, 2013), p. 19.

<sup>76</sup>Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah*, (Yogyakarta: Ar Ruzz Media, 2012), p. 22.

<sup>77</sup>*Ibid.*

<sup>78</sup>Kemendiknas, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, (Jakarta: Puskur, 2010), p. 7.

- a. Developing the potential of the heart or conscience or affective learners as human beings and citizens who have cultural values and national character.
- b. Developing habits and behaviors of students that are commendable and in line with the universal values and cultural traditions of a religious nation.
- c. Instill the spirit of leadership and responsibility of learners as the next generation of the nation.
- d. Developing the ability of students to become independent, creative, and nationally-minded human beings.
- e. Developing the school life environment as a safe, honest, full of creativity and friendship, and with a high sense of nationality and full of strength or dignity.

According to Heri Gunawan, character education basically aims to form a nation that is resilient, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, science and technology oriented, all of which are imbued with faith and fear of God Almighty based on Pancasila.<sup>79</sup> So that character education has a function as a developer of basic potential to have a good heart, think well, and behave well, as a means of strengthening and building multicultural national behavior, and as a means to improve the nation's competitive civilization in world relations.<sup>80</sup>

Thus, it can be concluded that the goals and functions of character education are oriented towards character development and the potential of an individual that does not conflict with the nation's character values. Therefore, the objectives and

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<sup>79</sup>Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), p. 30.

<sup>80</sup>*Ibid.*

functions of character education refer to the contents of the Law of the Republic of Indonesia Number 20 of 2003 article 3, as follows:

National education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.<sup>81</sup>

### 3. Principles of Character Education

The success of a character education can be measured through several principles in character education. According to Lickona, Schaps, and Lewis (2010) in CEPS 's Eleven Principles of Effective Character Education, eleven basic principles are outlined in supporting the successful implementation of character education. Here is the description:<sup>82</sup>

- a. The school community develops ethical values and core abilities as the foundation of good character.
- b. The school defines character comprehensively to include thoughts, feelings, and actions.
- c. The school uses a comprehensive, deliberate, and proactive approach to character development.
- d. Schools create a community that cares about character.
- e. Schools provide opportunities for students to perform moral actions.
- f. The school offers a meaningful and challenging academic curriculum that rewards all learners for developing character, and helps them to achieve success.

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<sup>81</sup>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, 2003. Jakarta: DPR RI.

<sup>82</sup>Muhammad Yaumi. *Pendidikan Karakter: Landasan, Pilar, dan Implementasi*, (Jakarta: Prenadamedia Group, 2016), p.11.

- g. Schools develop students' self-motivation.
- h. School staff are an ethical learning community that shares responsibility for implementing character education and incorporating core values that direct learners.
- i. Schools develop shared leadership and great support for the initiation or improvement of character education.
- j. Schools involve family and community members as partners in character building efforts.
- k. Schools regularly assess and measure culture and climate, staff functions as character educators and the extent to which students are able to manifest good character in everyday relationships.

In addition, the Ministry of National Education also explained eleven recommendations in realizing character education effectively, as follows:<sup>83</sup>

- a. Promote basic ethical values as the basis of character.
- b. Identify characters comprehensively to include thoughts, feelings, and behaviors.
- c. Using a sharp, proactive, and effective approach to building character.
- d. Creating a caring school community.
- e. Provide opportunities for students to show good behavior.
- f. Have a meaningful and challenging curriculum that values all learners, builds their character, and helps them to succeed.
- g. Strive for the growth of self-motivation in students.

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<sup>83</sup>Heri Gunawan, *Pendidikan Karkter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), p. 35-36.

- h. Function all school staff as a moral community that shares responsibility for character education and is true to the same basic values.
- i. There is a division of moral leadership and broad support in building character education initiatives.
- j. Functioning families and community members as partners in the effort to build character.
- k. Evaluate the character of the school, the function of school staff as character teachers, and the manifestation of positive character in the lives of students.

According to Dasyim Budimasyah, character education is developed based on several principles, as follows:<sup>84</sup>

- a. Character education in schools must be carried out in a sustainable or continuity manner. The point is that the process of developing character values is a long process, starting from the beginning of students entering school until they graduate from school in an educational unit.
- b. Character education should be developed through all subjects or integrated, through self-development, and the culture of an educational unit. The development of the nation's character is carried out by integrating all subjects, in the curricular activities of the subjects, so that all subjects are directed at the development of these character values. The development of character values can also be done through self-development, both through counseling and extra-curricular activities, such as scouting activities and so on.
- c. In fact, character values are not taught in the form of knowledge, if it is integrated in the form of subjects. Except if it is in the form of religious subjects which contain

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<sup>84</sup>*Ibid.*



teachings, it is still taught by process, knowledge or knowing, doing or doing, and habituation or habit.

- d. The educational process is carried out by students in an active way or active learning and fun or enjoy full learning. The point is that this process shows that the role of character education is carried out by students, not by teachers. Whereas the teacher applies the principle of "*tut wuri handayani*" in every behavior shown by religion.

#### 4. The Pillars of Character Education

Indra Hartoyo quotes from Major's thoughts on the pillars of character education, namely:<sup>85</sup>

- a. Trustworthiness or trust, in this first pillar there are several elements of values, such as honesty, commitment-oriented reliability, compliance and code of ethics, courage to act on the basis of truth, building a good reputation, and loyalty.
- b. Respect in building it there are several components, namely respecting and treating others with respect, having an attitude of tolerance and accepting differences, behaving well and avoiding harsh words, considering the feelings of others, not making threatening actions, hitting or hurting others, and holding anger, not insulting others, and not forcing the will.
- c. Responsibility contains several values such as carrying out obligations, making plans, toughness, trying to do the best, self-control, discipline, thinking before acting, being responsible for words, actions, and attitudes, and being a role model for others.

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<sup>85</sup>Indra Hartoyo, "Pengintegrasian Pilar-pilar Pendidikan Karakter Dalam Proses Pembelajaran Di Perguruan Tinggi", *Jurnal Bahasa Unimed*, No. 83, 2011, p. 3-4.

- d. Fairness is the willingness to act fairly towards oneself and others. The indications of this pillar are willingness to follow the rules of the game, giving opportunities to themselves and others, being open-minded, not taking advantage of others, not blaming others arbitrarily, and treating others fairly.
- e. Caring, characterized by friendliness or kindness, sympathy and empathy, gratitude, willingness to forgive others, and helping people in need.
- f. Citizenship or a sense of unity, in the form of manifestation that leads to the formation of a community that aims to develop a region well, cooperate with others, engage in community activities, keep up with information, be a good member of society, comply with laws and regulations, respect leaders, care for the environment, and volunteerism.

According to Muhammad Yaumi, there are four pillars in character education, namely:<sup>86</sup>

- a. Thinking refers to thinking skills such as smart thinking in terms of smart saying, smart determining numbers, smart determining images, smart music, self-organizing, relating to others and others, critical thinking such as curiosity, reflection, openness and others, and creative thinking such as productive, innovative, and intellectual.
- b. Taste refers to a sense of being friendly, appreciative or appreciative, helpful, simple, humble, not arrogant, wise, forgiving, easy to work with, cooperative, caring, prioritizing the public interest, civilized, polite, and nationalist.

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<sup>86</sup>Muhammad Yaumi, *Pilar-pilar Pendidikan Karakter*, (Makassar:Alauddin University Press, 2012), p. 77.

- c. Exercise your heart refers to having religion, faith, honesty, trustworthiness, fairness, responsibility, integrity, loyalty, sincerity, empathy, generosity, great spirit, and a firm stance.
- d. Sports, in this pillar describes the activities of sports which are physically, planned, and structured to train the body physically and spiritually which refers to a sense of discipline, sportsmanship, resilience, reliability, resilience, cheerfulness, perseverance, hard work, and competitiveness.

Based on the explanation above, it can be concluded that the pillars of character education greatly affect each other and each pillar refers to the purpose of character education. Therefore, human resources created through the character education process and associated with the pillars of character education will become a qualified individual.

## 5. Character Education Values

According to the Ministry of National Education cited by Mardiah Baginda, there are eighteen values of character education, such as religion, honest tolerance, discipline, hard work, creativity independencet, democratic, curiosity, national spirit, love of the country, respect for achievement, friendly or communicative, peace-loving, fond of reading, caring for the environment, social care, and responsibility.<sup>87</sup>

In other sources, the values of character education are three values, namely religion, Pancasila and culture.<sup>88</sup> According to Mario Teguh, the values of character

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<sup>87</sup>Mardiah Baginda, "Nilai-Nilai Pendidikan Berbasis Karakter pada Pendidikan Dasar dan Menengah." *Jurnal Ilmiah Iqra'*, Vol. 10, No. 2, 2016, doi:[10.30984/jii.v10i2.593](https://doi.org/10.30984/jii.v10i2.593), p. 8-9.

<sup>88</sup>Adi Suprayitno dan Wahid Wahyudi, *Pendidikan Karakter di Era Milenial*, (Sleman: Penerbit Deepublish, 2020), p. 6.

education include a sense of discipline, obeying norms and rules, being polite, respectful, kind and humble, loving God and grateful for His gifts, independence and responsibility, honesty, being responsive or sensitive, resistant, reliable, and goodwill, as well as philanthropy, please help, cooperation, and bring happiness.<sup>89</sup>

In addition, the values of character education refer to religious values, the values contained in the 1945 Constitution, and values that live, grow and develop in the customs of the people of Indonesia who are *Bhineka Tunggal Ika*. So that the values in character education curricularly consist of two basics, namely essential values such as fairness and trustworthiness, and character education vehicles which are substance in learning and in the relevant learning process.<sup>90</sup>

Thus, it can be concluded that the values of character education are the result of the process of character formation through character education. So that the values of character education can be internalized in everyday life.

## **B. Character Education Components**

### **1. Educators**

Educators or teachers are adults who have the responsibility to provide guidance or assistance to students in the process of physical and spiritual development of students towards maturity, able to carry out their duties as God's creatures, caliphs on the surface of the earth, as social beings and as individuals

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<sup>89</sup>Suranto Aw, "Nilai-nilai Pendidikan Karakter yang Terkandung dalam Tayangan Mario Teguh Golden Ways", *Jurnal Pendidikan Karakter*, Vol. 6, No. 2, 2016, p. 186-187.

<sup>90</sup>Pupuh Fathurrohman, Aa Suryana, dan Fenny Fatriany, *Pengembangan Pendidikan Karakter*, (Bandung: PT Refika Aditama, 2013), p. 121.

who are able to stand on their own.<sup>91</sup> Therefore, educators have several tasks in the process of educating according to Ag. Soejono in his book Ahmad Tafsir says:<sup>92</sup>

- a. It is mandatory to find the disposition of students in various ways such as observation, interviews, through association, questionnaires, and so on.
- b. Trying to help students develop good traits and suppress the development of bad traits so as not to develop.
- c. Showing students adult tasks by introducing various areas of expertise and skills so that students choose them appropriately.
- d. Conduct evaluations at all times to find out whether the development of students is going well.
- e. Providing guidance and counseling when students encounter difficulties in developing their potential.

According to Tutuk Ningsih, et al., in addition to the tasks mentioned above, educators have a role as role models in providing examples such as coming to school early, being disciplined, and being responsible in carrying out work duties.<sup>93</sup> In addition, according to Wahidah, the role of students as role models can shape student behavior, instill religious values, and motivate student participants.<sup>94</sup> Rina Palungan and Marzuki also said the same thing that the role of educators as role models can be shown by speaking, behaving, and having a good personality such

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<sup>91</sup>Yohana Afliani Ludo Buan, *Guru Dan Pendidikan Karakter: Sinergitas Peran Guru Dalam Menanamkan Nilai-Nilai Pendidikan Karakter Di Era Milenial*, (Indramayu: Penerbit Adab, 2020), p. 1.

<sup>92</sup>Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung:PT Remaja Rosdakarya, 2008), p. 79.

<sup>93</sup>Yohana Afliani Ludo Buan, *Guru Dan Pendidikan Karakter: Sinergitas Peran Guru Dalam Menanamkan Nilai-Nilai Pendidikan Karakter Di Era Milenial*, (Indramayu: Penerbit Adab, 2020), p. 6.

<sup>94</sup>*Ibid.*

as courtesy, discipline, responsibility, tolerance, honesty, and spreading concern for students and others.<sup>95</sup>

Thus, it can be concluded that becoming an educator requires good character. This is because educators are role models for students and the main component in educating character in the school environment. So that in realizing character education, educators must have characters who are examples for students. Like coming to school on time, discipline, responsiveness, courtesy, tolerance and others.

## 2. Student

Learners are human individuals who strive to develop their own potential through the learning process in the educational path, both formal and non-formal.

<sup>96</sup> As contained in Law Number 20 of 2003 article 1 paragraph 4, the following:

Students are members of society who strive to develop their potential through the learning process available on certain paths, levels, and types of education.<sup>97</sup>

Students according to etymology are said to be students who get science teaching, while in terminology students are individuals who experience developmental changes so that they still need guidance and direction in forming personality and as part of the structural process of education.<sup>98</sup>

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<sup>95</sup>*Ibid.*

<sup>96</sup>Darmiah, "Hakikat Peserta Didik Dalam Pendidikan Islam", *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, Vol. 11, No. 1, 2021, p. 166.

<sup>97</sup>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, 2003. Jakarta: DPR RI.

<sup>98</sup>Darmiah, "Hakikat Peserta Didik Dalam Pendidikan Islam", *Op.Cit*, p. 167.

Thus, it can be concluded that students are human individuals who are carrying out the educational process to become *insan kamil*. In the words of Allah the following:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: “*We have not sent you (Muhammad) except to all mankind as a bringer of good tidings and a warner. However, most people do not know it..*”<sup>99</sup>

### 3. Character Education Approach

Hersh said that there are five approaches in character education that are often used by education experts, namely the rational development approach, the consideration approach, the value clarification approach, the cognitive moral development approach, and the social behavior approach. Then Elias can be divided into three classifications, namely cognitive approach, affective approach, and behavioral approach. According to Rest, the classification is based on three elements of morality, namely behavior, cognition, and affection.<sup>100</sup>

Based on the statement above, Superka explained that there are five typologies of approach in character education, namely:<sup>101</sup>

- a. The value planting approach is an approach that emphasizes the inculcation of social values in students. This has the aim of transitioning social values to students as desired.

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<sup>99</sup>QS., 34; 28.

<sup>100</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. (Jakarta: Bumi Aksara, 2011), p. 106.

<sup>101</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), p. 108-116.

- b. A cognitive development approach is an approach that encourages students to think actively in addressing moral problems and making decisions according to morals. This aims to help students to make more complex moral considerations based on higher values and encourage students to discuss the reasons for values and their position on a moral issue.
- c. The value analysis approach is an approach that emphasizes the development of students' ability to think logically, by analyzing social values. The emphasis in this approach is on problems that contain social values. So it has the aim of helping students to think logically and be able to find discoveries scientifically in analyzing problems and helping students to think rationally and analytically in relating the social values they find.
- d. The value clarification approach is an approach that emphasizes helping students in the process of examining their own feelings and actions in increasing their awareness of their values. This approach aims to help students to realize and identify their values and those around them, help students to be able to communicate openly and honestly with others, and help students to use their abilities in rational thinking and emotional awareness, so as to be able to understand their feelings, values, and behavior patterns.
- e. The doing learning approach is an approach that emphasizes the effort in providing opportunities for students to perform moral actions, both individually and together in a group. This approach aims to give students the opportunity to do moral acts both individually, together based on their own values and encourages students to see themselves as individual beings and social beings in associating with others and being able to take part in a democratic process.



#### 4. Form of Character Education

According to Yahya Khan, the following are forms of character education, namely:<sup>102</sup>

- a. Character education based on religious values is character education based on the truth of revelation or moral conversion.
- b. Character education is based on cultural values, in the form of character, Pancasila, literary appreciation, role models of historical figures and national leaders.
- c. Environmental-based character education or environmental conversion.
- d. Self-potential-based character education is a personal attitude, the result of awareness of empowerment of self-potential directed at improving the quality of education or humanist conversion. The meaning is the process of activities carried out consciously and planned by directing students to be able to overcome themselves through freedom and reasoning and the development of all their self-potential.

In addition, according to Masnur Munir there are three forms of character education, namely:<sup>103</sup>

- a. School-based. The meaning is that in schools there is a relationship between teachers and students who communicate and interact with each other.
- b. Based on in the school culture. It means building character through school institutions. Like making strict rules with sanctions. For example, the case of dishonesty, then the perpetrator of dishonesty gets a sanction for his actions.

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<sup>102</sup>Yahya Khan, *Pendidikan Karakter Berbasis Potensi Diri*, (Yogyakarta: Pelangi Publishing, 2010), p. 2.

<sup>103</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensial*. (Jakarta: Bumi Aksara, 2011), p.160-161.

- c. Community-based. The point is that educating character is not only charged to schools but also to parents, families, communities and countries that are morally responsible for integrating character education outside school.

## 5. Character Education Methods

According to Doni Koesuma, character education has five methods. They are:<sup>104</sup>

- a. Teaching, the point is to provide a clear understanding of goodness, justice and values, until students understand it.
- b. Exemplary, meaning that educators are used as role models by students because students will learn more from what is seen or verb movement exemplary hunt.
- c. Determining priorities means that school institutions must have character priorities that are used as an evaluation of character education that is formulated and known by all school institutions and can be accounted for.
- d. Priority practice represents evidence of the realization of value priorities in character education and has been verified by sanctions by the school as a form of decisive action that has been accounted for.
- e. Reflection, means a humane conscious ability where the character education process has been in the phase of action and practice. This method is used to see the successes and failures of the realization of character education.

Meanwhile, according to Noeng Muhajir, character education can be held through the following methods:<sup>105</sup>

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<sup>104</sup>A. Doni Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Modern*, (Jakarta: PT. Grasindo, 2007), p. 212-217.

<sup>105</sup>Sudiati *Pendidikan Nilai Moral Di Tinjau Dari Perspektif Global*, (Yogyakarta: Universitas Negeri Yogyakarta, 2010), p. 219.

- a. Dogmatic method, in the form of teaching goodness by presenting the values of goodness and truth without questioning these two things.
- b. The deductive method, in the form of outlining the concept of truth that students can understand.
- c. Inductive method, in the form of exploring truth values by introducing several cases of life and drawing meaning from each case introduced.
- d. Reflective method, in the form of a combination of deductive and inductive methods.

According to An Nahlawi, the following are methods of character education, namely:<sup>106</sup>

- a. The *Hiwar* method or conversation is a method of conversation between two parties and has a very deep impact on the listener or reader if carried out carefully with care.
- b. The *Qishah* method or storytelling is a method that uses stories as inspiration to form role models and education.
- c. The Proverb or parable method is a parable method usually equated with inspirational stories with the aim of bringing meaning closer to the process of understanding.
- d. *Uswah* or exemplary method, this method is very effective and efficient because students tend to imitate and model educators.

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<sup>106</sup>Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), p. 88-96

- e. The habituation method is a method that is deliberately repeated to form habits that become experienced. So according to some education experts, this method is very effective because it can foster character and personality.
- f. The *Ibrah* and *Mau 'idah* method is a method of reasoning values understood through heart recognition and advice.
- g. The method of *Targhib* and *Tarhib* is a method of reward and punishment but rather leads to a human nature that likes pleasure and reproof. Thus creating feelings that are easy to persuade and obey.

#### 6. Character Education Strategies

character education in the process of its implementation has several strategies used to achieve the goals of character education. According to Balitbang Center for Curriculum and Bookkeeping in 2011, the Ministry of Education and Culture uses the following character education development strategy:<sup>107</sup>

- a. Stream top down is the first line of local government consisting of five strategies, namely: socialization, regulatory development, capacity building, implementation and cooperation, mentoring and evaluation.
- b. Stream bottom up is a path that schools take based on the characteristics of the school environment.
- c. The program revitalizationstream is a pathway taken by schools through the inculcation of values through extracurriculars, such as Scouts.

Basically, the character education strategy according to the Ministry of National Education in 2010 the implementation of character education will always go through three stages, namely knowledge or knowing, implementation or acting,

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<sup>107</sup>*Ibid.*

and habits or habits.<sup>108</sup> According to Agus Zaenul Fitri in implementing character education, there are several strategies, namely: integrating values and ethics in each subject, internalizing positive values instilled by all school residents, habituation and training, providing examples, creating a character atmosphere at school, and culture.<sup>109</sup>

Meanwhile, in integrating character education there are five forms of strategies, namely; 1. integration into subjects, 2. integration through thematic learning, 3. integration through the creation of a character atmosphere and habituation, 4. integration through extracurricular activities, 5. integration between school, family, and community education programs.<sup>110</sup>

According to Zubaedi in developing character education there are several strategies, namely:<sup>111</sup>

- a. Implement learning methods that involve active participation of students.
- b. Creating a conducive learning space.
- c. Providing character education explicitly, systematically, and continuously by involving aspects of knowing the good, loving the good, and acting the good.
- d. Create unique learning methods.
- e. Apply the principle of developmentally appropriate practices.
- f. Build supportive and caring relationships in the classroom and throughout the school.
- g. Be a model or example in behaving positively.

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<sup>108</sup>*Ibid*, p. 93

<sup>109</sup>Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah*. (Yogyakarta: Ar Ruzz Media, 2012), p. 45.

<sup>110</sup>Agus Zaenul Fitri, *op.cit.*, p. 32.

<sup>111</sup>Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Kencana, 2012), p. 113-114.

- h. Create opportunities for students to be active and meaningful.
- i. Essentially teach social and emotional skills.
- j. Involve students in moral discourse.
- k. Create meaningful and relevant learning assignments for students.
- l. Non-discrimination and neglect of learners.

Then Zubaedi added that there are at least three things that are the target of the character education strategy:<sup>112</sup>

- a. Using exemplary principles from all parties, both parents, teachers, communities and leaders.
- b. Using the continuity principle or routine.
- c. Using the principle of awareness to act in accordance with the character values taught.

## 7. Character Education Evaluation

Character education evaluation is an effort to identify the development of a hierarchy of behaviors over time through an identification and observation of behaviors that appear in children's daily lives.<sup>113</sup> As for the purpose of character education evaluation, namely:<sup>114</sup>

- a. Knowing the progress of learning outcomes in the form of ownership of certain character indicators in children within a certain period of time.
- b. Knowing the shortcomings and advantages of learning designs made by teachers.
- c. Knowing the level of effectiveness of the learning process experienced by children, both in classroom, school, and home settings.

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<sup>112</sup>*Ibid.*

<sup>113</sup>Dharma Kesuma, Cepi Triatna, dan Johar Permana, *Pendidikan Karakter: Kajian Teori dan Praktik di Sekolah*. (Bandung: PT Remaja Rosdakarya, 2011), p. 141.

<sup>114</sup>*Ibid*, p. 138.

Meanwhile, the function of character education evaluation is:<sup>115</sup>

- a. To identify and develop teaching or instructional systems designed by teachers.
- b. To be a tool of control in the context of school management.
- c. To be further coaching materials, such as remedial, deepening, or expanding for teachers to students.

In evaluating the implementation of character education, a teacher must prepare several things, such as a child's self-evaluation sheet, a friend's assessment sheet, a teacher's anecdotal notes, and others. Then a teacher elaborates on character indicators before evaluating character education, namely:<sup>116</sup>

- a. The first step is to define or give specific meaning to the character that will be manifested into a behavior.
- b. The second step is to elaborate on the substance of the meaning contained in the character through a behavioral hierarchy.
- c. The third step is to compile the indicators of these characters into special details of a competency that must be mastered by the child according to the stage of development.
- d. The fourth step describes indicators into assessment indicators, such as believing in and fearing God Almighty with indicators of the pillars of faith as the basis.

### **C. Character Education in Islamic Perspective**

#### **1. Basic Character Education in Islam**

Character education in Islam is usually referred to as moral education which theoretically refers to the Qur 'an and Al Hadith, while practically referring to the

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<sup>115</sup>*Ibid*, p. 139.

<sup>116</sup>*Ibid*, p. 139-140.

personality of Rasullullah SAW. As Allah SWT says in Surah Al Ahzab verse 21, the following:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا ۚ ٢١

Meaning: *"Indeed, in the Messenger of Allah there is a good example for you, for those who hope for Allah and the Last Day and remember Allah a lot."*<sup>117</sup>.

It is reaffirmed in surah Al Qalam verse 4, as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

Meaning: *"Indeed, you are truly a great character."*<sup>118</sup>

Therefore, Rasullullah SAW was sent by Allah SWT to perfect the morals of his creatures. As the words of Rasullullah narrated by Malik, as follows:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: *"Indeed, I was only sent to perfect noble morals"*

(HR.Malik)<sup>119</sup>

A Muslim has an obligation to carry out noble character values as a differentiator with people of other religions. As in surah Al Qashash verse 77, and Al Baqarah verse 177 follows:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ  
وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۚ ٧٧

<sup>117</sup>QS. 33: 21( terjemahan Kemenag)

<sup>118</sup>QS. 68: 4 (terjemahan Kemenag)

<sup>119</sup>Ridwad Abdullah Sani, dan Muhammad Kadri, *Pendidikan Karakter: Membangkitkan Karakter Anak yang Islami*, (Jakarta: PT. Bumi Aksara, 2016), p. 19.



Meaning: *“And seek in that which Allah has bestowed upon you (reward) the abode of the Hereafter, but do not forget your share in this world. Do good (to others) as Allah has been good to you and do not make mischief in the earth. Indeed, Allah does not like corrupters.”*<sup>120</sup>

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ١٧٧

Meaning: *“Virtue is not turning your face towards the east and west, but virtue is the one who believes in Allah, the Last Day, angels, scriptures, and prophets; gives the treasure he loves to relatives, orphans, the poor, travelers, beggars, and (liberates) slaves; performs prayers, pays zakat, keeps promises when promising, is patient in poverty, suffering, and in times of war. Those are the truthful ones and those are the God-fearing ones.”*<sup>121</sup>

The two verses explain examples of the values of character education such as doing good and virtue. Both values also include the moral value of *karimah*. The following is a hadith narration that elucidates the words of the Prophet Muhammad (SAW) pertaining to character:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أُنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا وَائِلٍ  
يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ  
أَحْسَنُكُمْ أَخْلَاقًا وَلَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا قَالَ أَبُو عِيسَى  
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Meaning: *“Mahmud bin Ghailan narrated to us, Abu Daud narrated to us, Shu'bah narrated to us from A'masy he said, I heard Abu Wa'il narrate from Masruq from Abdullah bin Amr he said, The Messenger of Allah ﷺ said, ‘The best of you is the one who has the best character*

<sup>120</sup>QS., 28; 77.

<sup>121</sup>QS. 1: 177(terjemahan Kemenag)

*among you.' The Prophet ﷺ was not a man of bad character. Abu Isa said, This is a hasan saheeh hadeeth."* (HR. At-Tirmidzi)<sup>122</sup>

Thus, it can be concluded that character education or morality in Islam does not refer to thought alone but to action in the reality of life. Therefore, character education in Islam is very much required to be implemented in life as a form of distinction with people of other religions.

## 2. The Purpose of Character Education in Islam

The main purpose of character education in Islam is to make people who are in the truth and always on the straight path or the path that has been outlined by Allah SWT.<sup>123</sup> In addition, there are other character education goals in Islam, as follows:<sup>124</sup>

- a. Preparing humans who believe and always do good deeds.
- b. Preparing believers and pious people who live their lives based on Islamic teachings.
- c. Preparing believers and pious people who can interact well with each other.
- d. Preparing believers and pious people who are able to invite others to the way of Allah and carry out *amar ma 'ruf nahi munkar* and become *fisabilillah*.
- e. Preparing believers and pious people who feel proud of the brotherhood of fellow Muslims and always give their rights
- f. Preparing believers and pious people who feel that they are part of all Muslims who come from various regions, tribes, and languages.

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<sup>122</sup>HR. At-Tirmidzi, no. 1898.

<sup>123</sup>Pupuh Fathurrohman, Aa Suryana, dan Fenny Fatriany. *Pengembangan Pendidikan Karakter*.(Bandung: PT Refika Aditama, 2013), p. 98.

<sup>124</sup>*Ibid*, p.98-99.

- g. Preparing believers and pious people who feel proud of their loyalty to Islam and try their hardest to uphold the banner of Islam on earth.

Based on the explanation above, it is clearly stated that character education with morality is very closely related. So, one of the goals of character education in Islam is to increase worship to Allah SWT. As Allah says in Surah Adz-Dharyat verse 56, the following:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: *"I did not create the jinn and humans except to worship Me"*<sup>125</sup>

Thus, morality or character in worship and making peace is a feature of Muslims in looking at good or bad. Therefore, as Muslims, we must emulate the qualities possessed by the Prophet in behaving and acting. As Allah SWT says in Surah Al-Qalam verse 4, the following:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: *"Indeed, you are truly a great character"*<sup>126</sup>

Then the purpose of character education or morality in worship. Here is an example:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

Meaning: *"Indeed, the believers are successful. Those who are devoted out in their prayers,"*<sup>127</sup>

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<sup>125</sup>QS. 51: 56(terjemahan Kemenag)

<sup>126</sup>QS. 68:4 (terjemahan Kemenag)

<sup>127</sup>QS. 23: 1-2 (terjemahan Kemenag)

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ  
اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: “Recite the Book that has been revealed to you and establish prayer. Indeed, prayer prevents from (committing) abomination and dishonor. Indeed, remembering Allah (prayer) is a greater (priority than other worship). God knows what you're doing.”<sup>128</sup>

### 3. Character education Values in Islam

In general, there are two qualities in the Islamic perspective: character education values, namely noble character usually called *al akhlaq al mahmudah* and despicable character usually called *al akhlaq al madzmumah*. Meanwhile, in its application, character values are directed to Allah SWT (*hablumminallah*) and to their fellow creatures (*hablumminannaswa hablumminal 'alam*).<sup>129</sup>

The following is a classification of character values in Islam, namely<sup>130</sup>:

- a. Character towards Allah SWT., consists of several values such as: tawhid, piety, sincerity, and others. The following are the basics:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: “I did not create the jinn and humans except to worship Me”

(QS. Adz Dzariyat, 51:56.)<sup>131</sup>

<sup>128</sup>QS. 29:45 (terjemahan Kemenag)

<sup>129</sup>Marzuki, *Pendidikan Karakter Islam*, (Jakarta: Amzah, 2015), p. 32.

<sup>130</sup>*Ibid*, p. 32-35.

<sup>131</sup>QS. 51:56(terjemahan Kemenag)

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: *“Obey Allah and the Messenger so that you may have mercy.”* (QS. Ali Imran, 3:132) <sup>132</sup>

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ مَحْنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

Meaning: *“They are not commanded, except to worship Allah by sincerely obeying Him hanif (istikamah), performing prayers, and paying zakat. That is the right religion.”* (QS. Al Bayyinah 98:5)<sup>133</sup>

- b. Self and fellow human beings, consist of several values such as maintaining purity, maintaining neatness, doing good, trusting, and others. Here are the basics:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Meaning: *“Do not perform the prayer in it (the mosque) forever. Indeed, a mosque founded on piety from the first day has more right for you to perform prayers in it. In it there are people who like to clean themselves. Allah loves those who purify themselves”* (QS. At Taubah, 9:108)<sup>134</sup>

يَبْنَیْ اَدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

<sup>132</sup>QS. 3:132(terjemahan Kemenag)

<sup>133</sup>QS. 98: 5(terjemahan Kemenag)

<sup>134</sup>QS. 10:108(terjemahan Kemenag)

Meaning: "O children of Adam, wear your beautiful clothes at every mosque and eat and drink, but do not overdo it. Indeed, He does not like the superfluous. " (Al Araf, 7:31)<sup>135</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا  
أَتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ  
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

Meaning: "O you who believe, it is not lawful for you to inherit women by force. Do not trouble them to take back some of what you have given them, unless they commit a flagrant indecency. Get along with them in the proper way. If you do not like them, (be patient) because it may be that you do not like something, even though Allah has placed a lot of good in it" (QS. An Nisa, 4:19)<sup>136</sup>

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ  
اللَّهَ نِعَمًا يُعْظُمُ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: "Verily, Allah commands you to convey the trust to its owner.

When you establish a law among men, you must establish it justly. God is teaching you the best. Verily, Allah is All-Hearing, All-Seeing. " (QS.

An Nisa 4:58)<sup>137</sup>

- c. Living things that exist around humans, consist of several values, such as: must not mistreat animals, must not damage the earth, and others. Here are the basics:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ ۚ مَا فَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ  
ثُمَّ إِلَىٰ رَبِّهِمْ يُخْشَرُونَ

Meaning: "There is not an animal on earth, nor a bird flying on its wings, but all are peoples like yourselves. We have not spared anything

<sup>135</sup>QS. 7:31 (terjemahan Kemenag)

<sup>136</sup>QS. 4: 19 (terjemahan Kemenag)

<sup>137</sup>QS. 4:58 (terjemahan Kemenag)

*in the book, then to their Lord they were gathered , ” (QS.Al An 'am, 6:38)<sup>138</sup>*

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: “*And seek in that which Allah has bestowed upon you (reward) the abode of the Hereafter, but do not forget your share in this world. Do good (to others) as Allah has been good to you and do not make mischief in the earth. Indeed, Allah does not like corrupters.*” (QS. Al Qasas, 28:77)<sup>139</sup>

Thus, it can be concluded that the values of character education above are the essence of the contents of the Qur 'an. So that in its implementation, the Qur 'an is the main basis that is firmly held by educators in educating students to have *akhlakul karimah*.

#### **D. Comparison of Western and Islamic Character Education**

According to Alan L. Lockwood (1997) that "Character education is defined as any school-initiated program, designed in cooperation with other community institutions, to shape directly and systematically the behavior of young people by influencing explicitly the non relativistic value believed directly to bring about that behavior.<sup>140</sup> As for its meaning, character education is defined as a school-initiated

<sup>138</sup>QS. 6: 38 (terjemahan Kemenag)

<sup>139</sup>QS. 28: 77 (terjemahan Kemenag)

<sup>140</sup>Anne Turnbaugh Lockwood, *Character Education: Conversy and Consensus*, (California: Corwin Press.Inc, 1997), p. 5-6.

program, designed to work with community institutions around the school with the aim of directly and systematically shaping the behavior of the younger generation by explicitly and being able to influence nonrelativistic values that are believed to directly manifest such behavior. Meanwhile, according to Imam Al Ghozali, the concept of character education is in the form of moral education which contains the concept of *ummahat al akhlak wa ushluha*, which consists of moral values such as; *al hikmah, al adlu, al syajaah, and iffah* which refers to the formation of character *akhlakul karimah*.<sup>141</sup>

According to Kevin Ryan "Education for character is something sterling, pristine, and absolute-an enterprise that he views as nothing less than the moral obligation of schools".<sup>142</sup> As for its meaning, character education is something that is pure, clear, and absolute and is an effort that it views as a moral obligation of the school. Meanwhile, according to Abdullah Nasih Ulwan, the concept of character education is based on the values of faith in Allah. So that it is able to deliver children to grow and develop based on faith.<sup>143</sup>

According to Phyllis Smith Hansen, "Character education is the way I relate to my students and the material. It is the way I involve students in the life of the classroom. It is how I develop a sense of community within my classroom".<sup>144</sup> As for the meaning, character education is a way to connect educators with students and learning materials. This method is used to liven up the atmosphere in the classroom. So as to bring up a sense of togetherness between educators and their

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<sup>141</sup>Nur Kholik Afandi dan Siti Aisyah, "Pengembangan Pendidikan Karakter Perspektif Barat dan Islam", *Educasia*, Vol. 6, No. 2, 2021, p. 151.

<sup>142</sup>Anne Turnbaugh Lockwood, *Op.cit*, p. 12.

<sup>143</sup>Nur Kholik Afandi dan Siti Aisyah, *Loc.cit*.

<sup>144</sup>Anne Turnbaugh Lockwood, *Op.cit*, p. 39



students. Meanwhile, according to Syikh Burhanuddin Az Zarnuji, the concept of character education focuses on the value of adabiyah, both bathiniah and outwardly with character education methods such as the *ilqa ' Al nasihah* method, and mudzakah which applies aspects of intention, wara'istifadah, and tawakal.<sup>145</sup>

According to James S. Leming "Character education programs do need to pay attention to providing teachers with skills" learning emphasizes, "they also need to look at and develop more consistent curricula, rather than handing teachers material and expecting them to automatically teach character and succeed".<sup>146</sup> This means that the character education program is indeed something that must be considered. Therefore, it is necessary to provide skills for teachers and also develop a consistent curriculum of learning materials, so that it will automatically teach character and end with success for students. Meanwhile, according to Kh. Ahmad Dahlan's concept of character education has the aim of forming a personality of character, insightful and able to strive for the progress of the wider community.<sup>147</sup>

**Table 2.1 Comparison of Western and Islamic Character Education Concept**

No.	Western	Islamic
1.	character education is defined as a school-initiated program, designed to work with community institutions around the school with the aim of directly and systematically shaping the behavior of the younger generation by explicitly and being able to influence nonrelativistic values that are believed to directly manifest such behavior	The concept of character education is in the form of moral education which contains the concept of <i>ummahat al akhlak wa ushluha</i> , which consists of moral values such as; <i>al hikmah</i> , <i>al adlu</i> , <i>al syajaah</i> , and <i>iffah</i> which refers to the formation of character <i>akhlakul karimah</i>
2.	character education is something that is pure, clear, and absolute and is an	The concept of character education is based on the values of faith in

<sup>145</sup>Nur Kholik Afandi dan Siti Aisyah, *Loc.cit.*

<sup>146</sup>Anne Turnbaugh Lockwood, *Op.cit*, p. 24

<sup>147</sup>Nur Kholik Afandi dan Siti Aisyah, *Loc.cit.*

	effort that it views as a moral obligation of the school	Allah. So that it is able to deliver children to grow and develop based on faith
3.	character education is a way to connect educators with students and learning materials. This method is used to liven up the atmosphere in the classroom. So as to bring up a sense of togetherness between educators and their students.	The concept of character education focuses on the value of adabiyah, both bathiniah and outwardly with character education methods such as the <i>ilqa ' Al nasihah</i> method, and mudzakah which applies aspects of intention, wara'istifadah, and tawakal
4.	character education program is indeed something that must be considered. Therefore, it is necessary to provide skills for teachers and also develop a consistent curriculum of learning materials, so that it will automatically teach character and end with success for students	The concept of character education has the aim of forming a personality of character, insightful and able to strive for the progress of the wider community

Based on the description above, it can be concluded that the concept of Western character education is more directed at behavioristic-based school programs but seems secular. Although the implementation is the responsibility of the school and its nature is absolute, it still seems material in the implementation process, and there is no religious interference in the process of optimizing character in the classroom. Similarly, the teacher's role as a role model only applies in the classroom. While the concept of Islamic character education refers to the application of manners values that lead to a relationship to Allah SWT as the creator, the relationship between humans and oneself, and the environment of society. So there are no limitations in applying it in everyday life.

#### **E. Implications of Character Education in the Industrial Revolution 4.0 Era**

1. The Relationship Between Teachers and Students in Building Character in the Industrial Revolution 4.0 Era

In this era of the industrial revolution 4.0, teachers are required to change the way they teach to be fun. This is due to the impact of the industrial revolution 4.0 era which relies on technology as a tool of necessity. Therefore, the role of teachers in educating students is not replaced by technology. So a teacher must have high competence.

According to Qusthalami, there are five competencies that teachers must possess, namely:<sup>148</sup>

- a. Educational competence is an educational competence with an internet basis of things as a basic skill.
- b. Competence for technological commercialization, is a technology-based competence that refers to the process of educating students who produce innovative works.
- c. Competence in globalization is a competence where students do not stutter against a developing culture and are able to solve problems or problem solver competence.
- d. Competence in future strategies is a competence where educators are able to develop learning strategies.
- e. Competence counselor is the ability of teachers to become counselors for their students.

On the other hand, teachers must be able to build the atmosphere that students need from a psychological point of view, namely:<sup>149</sup>

- a. Needs for competence, teachers must guide students to be able to the subjects. So that in this process, teachers must interact with students as much as possible.

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<sup>148</sup>Setyo Utomo, "Guru di Era Revolusi Industri 4.0", <http://eprints.uny.ac.id/id/eprint/65069>, 2019, p. 9-10.

<sup>149</sup>*Ibid*,

- b. Needs for autonomy, teachers give racial trust to students and freedom.
- c. Needs for relatedness, teachers must be able to nurture students to interact collegially and support each other in study groups.
- d. Sustainable learning, teachers must be able to lead students through the era of the industrial revolution 4.0 where there is a lot of information, media and learning resources that are everywhere.

Thus, it can be concluded that the relationship between educators and students can be said to be smooth if educators have the competencies needed in the process of student development.

## 2. The Role of Character Education in Character Development in the Industrial Revolution 4.0 Era

According to Kesuma, Cepi and Johar, character education focuses on strengthening values and improving students' overall behavior. Therefore, character education has several roles as follows:<sup>150</sup>

- a. Character development is able to produce superior and wise generations in facing problems.
- b. Character education is able to change the bad habits of students.
- c. Character education is able to form a good time for students.
- d. Character education that is carried out continuously is able to form habits.

In addition, Irma Budiana and Try Apriani Atieka said that values in character education play a role in forming a holistic human being where the optimal physical, emotional, social, and creative development of students is based on faith

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<sup>150</sup>Irma Sofiasysri, HT. Atmaja, dan Purwadi Suhandini, "Pentingnya pendidikan karakter pada siswa sekolah dasar di era 4.0", <https://proceeding.unnes.ac.id/index.php/snpasca/article/download/365/385/1282>, 2019, p. 737.

and fear of God Almighty and is able to direct students to have ideas, ideas and problem solving.<sup>151</sup>

3. Internalization of the values of character education in the face of the industrial revolution 4.0 era.

The era of the industrial revolution 4.0 was one of the causes of the character crisis that hit the country. Therefore, efforts are needed to overcome it. One way is to internalize character values in everyday life.

The following are ways to internalize the values of character education in everyday life, namely:<sup>152</sup>

- a. *Tadzkiroh* or warning, an educator will instill character values through orders or prohibitions. Such as forbidding students to cheat, because it is not an honest act.
- b. Exemplary, as an educator, makes his behavior an exemplary example. Like applying the value of discipline by coming to school on time.
- c. *Targhib* or motivation, as an educator must be a motivator for students. Such as directing students in choosing PTKIN to continue their studies.
- d. Familiarity, an educator must be able to regularly cite character values in the classroom and outside the classroom. Like practicing a culture of smiling, greeting, and salim when in the school area.

In addition, there are three stages in internalizing the values of character education, namely:<sup>153</sup>

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<sup>151</sup>Nora Rahayu, "Peran Pendidikan Karakter Dalam Menumbuhkan Ekonomi Kreatif Berbasis Digital di Era Revolusi Industri 4.0", <http://repository.uhn.ac.id/handle/123456789/7026> , 2022, p. 4.

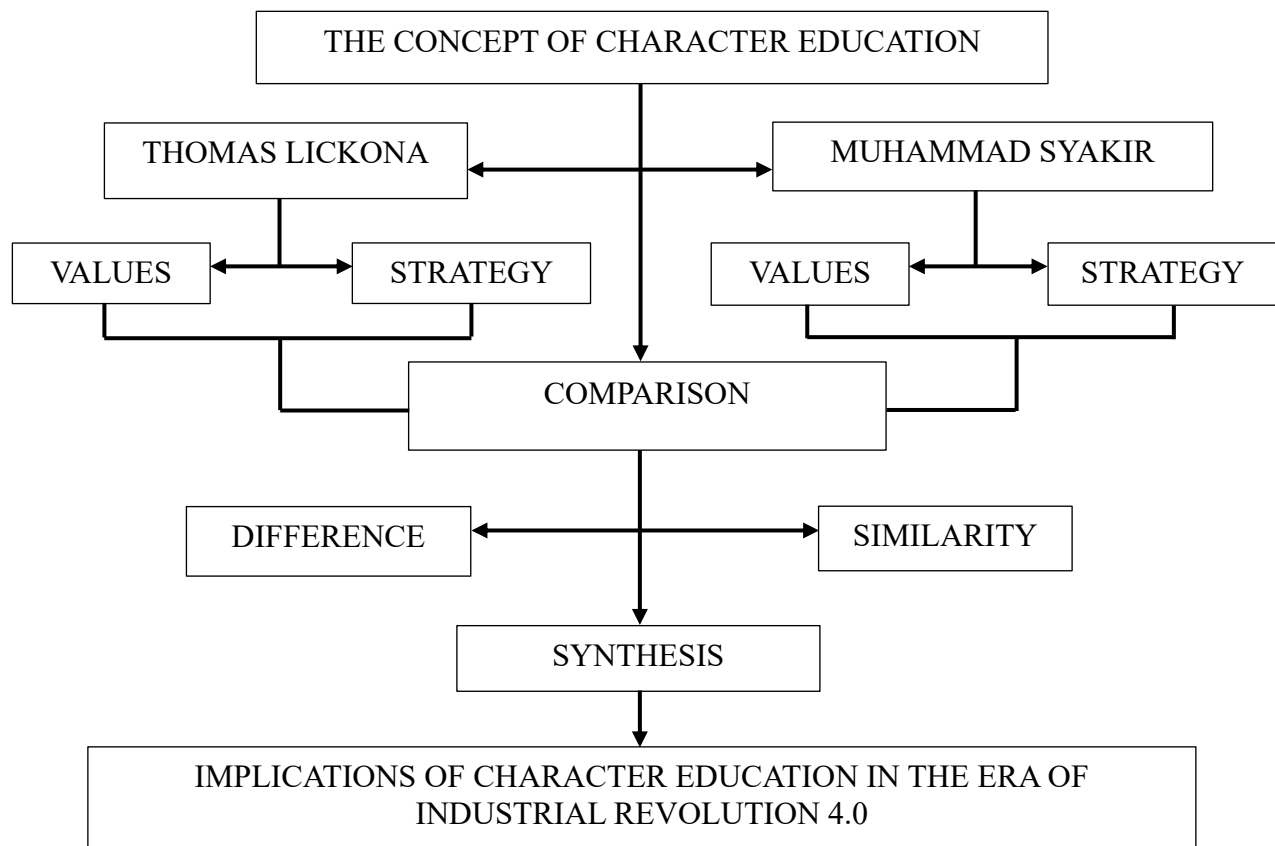
<sup>152</sup>Muhammad Ardy Zaini dan Moch Shohib, "Eksplorasi Pendidikan Karakter Era Revolusi Industri 4.0", *Tarbiyatuna: Jurnal Pendidikan Islam*, Vol.13, No.2, 2020, p. 137-138.

<sup>153</sup>Eko Prasetyo Utomo, "Internalisasi Nilai-Nilai Karakter dalam Pembelajaran IPS pada siswa SMP Negeri Model Terpadu Bojonegoro", *Metafora*, Vol. 2, No. 2, 2016, p. 95-96.

- a. The value transformation stage, a teacher will convey character values verbally. Such as the value of discipline, honesty, love to read, tolerance, and others. Usually this stage occurs at the beginning of meetings in the classroom.
- b. The value transaction stage, interactive educators conduct communication or dialogue in each lesson. This is done to determine the response of students to the values shared.
- c. The transinternalization stage, students see character values directly in their teachers through a two-way communication process. So that these students are able to practice the values they see in everyday life.

Based on the description above, it can be concluded that the internalization of character education values in the era of the industrial revolution 4.0 occurred due to two-way communication between students and educators. This will allow students to directly see the value of character education in educators interactively.

### F. Framework of Thinking



**Chart 2.1 Framework Of Thinking**

## CHAPTER III

### RESEARCH METHOD

#### A. Approaches and Types of Research

This study employs a qualitative research approach, incorporating a form of library research in the form of character studies. The qualitative approach is a research methodology that employs data and theory as a means of elucidating propositions or proposition devices that can be formulated descriptively or proportionally.<sup>154</sup> The qualitative approach is thus defined by an emphasis on understanding behaviour based on patterns of thinking and acting according to the subject of study, with the objective of producing naturalistic paradigms.<sup>155</sup>

The research methodology employed is that of library research. This method represents a further form of qualitative research, focusing on the analytical level and employing a perceptive emic approach (i.e., data are obtained from conceptual and theoretical facts rather than the researcher's perceptions).<sup>156</sup> The data employed in library research methodologies is derived from a range of sources, including books, encyclopedias, dictionaries, journals, documents, magazines, and other pertinent materials.<sup>157</sup>

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<sup>154</sup>Zuchri Abdussamad, *Metode Penelitian Kualitatif*. (Makassar:CV Syakir Media Press, 2021), p. 64.

<sup>155</sup>*Ibid.*

<sup>156</sup>Evanirosa. *Metode Penelitian Kepustakaan: Library Research*. (Jawa Barat: CV Media Sains Indonesia, 2020), p. 2.

<sup>157</sup>Nursapia Harahap, "Penelitian Kepustakaan", *Jurnal Iqra'*, Vol. 08, No. 01, 2014, p. 68.



Sumadi Suryabrata said library research requires researchers to read to find the necessary data.<sup>158</sup> In addition, library research also requires researchers to record the necessary data. So Mirshad said that there are five types of notes, namely qoutasi notes, paraphrase notes, synoptic notes, precision notes, and encoding notes.<sup>159</sup>

Based on the explanation above, the purpose of this study is to interpret what others say about the world, as well as the views of characters whose meanings are constructed to build new concepts or theories.<sup>160</sup> So that the researcher is able to find the relationship between theory and data based on the reading results and summary notes from the sources read by the researcher.

In addition, the research conducted by the researcher is a study of figures. The research study of this figure raises the biography of the figure and his thinking as the basis for the implementation of the research because it is considered relevant to the phenomenon raised by the researcher. In Agus Maimun's view, the study of the figure who was the subject of the study can be scientifically accounted for by the fact that the work of the character has resistance to the community and its strength is recognized as *mutawatir*.<sup>161</sup>

## B. Data And Data Sources

This character's study research used monumental subjects in the form of written works, such as books, essays, and so on. So in determining it there are two

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<sup>158</sup>*Ibid*, p. 69.

<sup>159</sup>Milya Sari dan Asmendri, "Penelitian Kepustakaan (*Library Research*) dalam Penelitian Pendidikan IPA", *Natural Science: Jurnal Penelitian Bidang IPA dan Pendidikan IPA*, Vol. 06, No. 1, 2020, p. 46-47.

<sup>160</sup>Evanirosa, *Metode Penelitian Kepustakaan: Library Research*, (Jawa Barat: CV Media Sains Indonesia, 2020), p. 9.

<sup>161</sup>Nursapia Harahap, "Penelitian Kepustakaan", *Jurnal Iqra'*, Vol. 08., No. 01, 2014, p. 70.

data sources, namely primary data sources and secondary data sources. Here are the classifications:

**Table 3.1 Research Data Source**

<b>Source 1</b>				
<b>DATA</b>	<b>NO.</b>	<b>HEADING</b>	<b>YEAR</b>	<b>AUTHORS</b>
Primer	1.	Kohlberg and Moral Education: Back to Virtue	1988	Thomas Lickona
	2.	Educating For Character	1991	
	3.	Eleven Principles of Effective Character Education	1996	
	4.	The Teacher's Role in Character Educatio	1997	
	5.	Character Education: The Cultivation of Virtue	1999	
	6.	Character Metter	2003	
Sekunder	1.	Smart & Good School: A New Paradigm For High School Character Education	2008	Mattew Davidson, Thomas Lickona, dan Vladimir Khmelkov
	2.	Translate Educating For Character	2012	Juma Abdu Wamaungo
<b>Source 2</b>				
Primer	1.	<i>Washoya Al Abaa Lil Abnaa'</i>	1907	Muhammad Syakir
Sekunder	1.	Translate kitab <i>washoya al abaa lil abnaa'</i> yang berjudul "Wasiat Sang Guru: Pelajaran Dasar untuk membentuk Akhlak Mulia"	2022	Abu Amar Al Jawi
	2.	Kajian Akhlak dalam <i>Kitab Washaya Al-abaa' Lil Abnaa'</i> Karya Syaikh Muhammad Syakir	2017	Zaenullah
	3.	Pendidikan Akhlak Peserta Didik Perspektif Syekh Muhammad Syakir dalam <i>Kitab Washoya Al Abaa Lil Abnaa'</i>	2022	Auliana Fitri Intam Mutiara Sari, Undang Ruslan Wahyudin, dan Taufik Mustofa
	4.	Analisis Konsep Pendidikan Akhlak dalam Kitab <i>Washoya Al Abaa lil Abnaa'</i> Karya Muhammad Syakir Al Iskandari	2024	Udin Zaenudin dan Ayi Sya'adah Staniah

### C. Techniques of Data Collection

Based on the type of library research, the following are the techniques used in the research, namely:<sup>162</sup>

1. Collecting research materials, in the form of information, empirical data from books, journals, previous research, and others.
2. Reading library materials, at this stage the reader must dig deeply into reading materials that allow the discovery of new ideas related to the title of the study.
3. Make research notes, in the form of analysis results and conclusions that will be included in the data processing section.

In addition, Mirshad also explained that in library research there are four research techniques in finding research data, namely:<sup>163</sup>

1. Record all research-related findings
2. Integrate findings based on theory
3. Analyze findings from all sides, both disadvantages and advantages.
4. Criticize findings and collaborate on different thoughts.

According to the explanation, Merry W. Goege explained that there are several elements in the process of implementing library research techniques, namely "motivation or assignment, topic selection, imagination, research questions (brainstorming), research plan (strategy), reference works and databases (tool and tactics), source, evaluation, insight, thesis, argument and outline,

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<sup>162</sup>Evanirosa, *Metode Penelitian Kepustakaan: Library Research*, (Jawa Barat: CV Media Sains Indonesia, 2020), p. 25-26.

<sup>163</sup>Milya Sari dan Asmendri, "Penelitian Kepustakaan (*Library Research*) dalam Penelitian Pendidikan IPA", *Natural Science: Jurnal Penelitian Bidang IPA dan Pendidikan IPA*, Vol. 06, No. 1, 2020, p. 44.

drafting and revising."<sup>164</sup> Each of these elements affects the process of library research.

#### **D. Data Validity Checking**

According to Mirshad, there are four categories of data validation, namely:<sup>165</sup>

1. Trust, the credibility of a researcher is very questionable as to whether the data is right in its focus, so as to determine the accuracy of choosing informants and the implementation of data collection methods. Thus, in the data analysis and data interpretation stages, they require consistency with each other.
2. The transferability or transferability of research results is a reference back to further research that is in accordance with the theme. This is because previous research is used as an overview of research that will be conducted by researchers. So that the research can be said to meet the transferability standards.
3. Reliance on research based on the data obtained. This means that previous research has become a track record of the data that has been traced in the field.
4. Certainty is a test of the validity of research results on phenomena that occur in the field both theoretically, applicatively and proven, so the research is said to be valid.

In addition, the type of library research was used to study the character studies. Then it must withhold the principle of authenticity or authenticity of the manuscript or book, the following explanation:<sup>166</sup>

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<sup>164</sup>Merry W. Goege, *The Elements Of Library Research: What Every Student Needs To Know*, (America: Princeton University Press, 2008), p. 18.

<sup>165</sup>Milya Sari dan Asmendri, *Op.Cit*, p. 48.

<sup>166</sup>Nursapia Harahap, "Penelitian Kepustakaan", *Jurnal Iqra'*, Vol. 08., No. 01, 2014, p. 71.

1. The authenticity of the text in terms of language means that a manuscript or book that uses a foreign language, for example, English, must use the original text, not a translation.
2. Authenticity of the author means that the manuscript or book must be written by the author directly.
3. The authenticity of the form means that the manuscript or book does not experience an increase or decrease in its discussion.
4. Authenticity in source.
5. Thus, it can be concluded that in reviewing the study of figures in the form of character thoughts, and using library research and qualitative approaches. Then the categories and principles described above must be used to determine the validity of the research data studied by the researcher.

#### **E. Data Analysis**

This type of library research uses the Miles and Huberman data analysis model, namely:<sup>167</sup>

1. Data reduction, analyzing something that is considered unfamiliar, unknown, or unpatterned. So the researcher must be sensitive in his thought process to find the data he wants. Therefore, in the process of analysis, researchers need to discuss other people or experts.
2. The presentation of data, data from the analysis can be presented in the form of brief descriptions, charts, relationships between objects, flowcharts, and others.

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<sup>167</sup>Zuhri Abdussamad, *Metode penelitian Kualitatif*, (Makasar: CV. Syakir Media Press, 2021), p. 162.

3. Verification and drawing data conclusions, concluding the data from the analysis into a descriptive or theoretical finding.

In addition, the researcher also uses content or text analysis as her analysis knife. Here is why:<sup>168</sup>

1. The data used are in the form of books, essays, and manuscripts.
2. There is a theoretical framework in the form of a framework of thinking as one of the approaches to the data used.
3. The data collected has distinctive and specific properties.

## **F. Research Procedure**

The research procedure of the library research method has four steps, namely:<sup>169</sup>

1. Preparing equipment in the form of stationery, paper or other media.
2. Prepare a work bibliography in the form of a record of the main source materials used in the research.
3. Setting the time.
4. Reading and taking research notes as visual memory.

Then, in the process of reviewing character studies, there are several procedures that must be carried out, namely:<sup>170</sup>

1. The orientation stage is the stage where the researcher collects general data about the character and his works, Thomas Lickona and Muhammad Syakir data, and his works.

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<sup>168</sup>Nur Hasanah, *Metode Penelitian Kepustakaan: Konsep, Teori, dan Desain Penelitian*, (Malang: PT. Literasi Nusantara Abadi Grup, 2023), p. 49.

<sup>169</sup>Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Pustaka Obor Indonesia, 2014), p. 17-22.

<sup>170</sup>Nursapia Harahap, "Penelitian Kepustakaan", *Jurnal Iqra'*, Vol. 08., No. 01, 2014, p. 70.

2. The exploration stage is a stage to focus the data used in the research, in the form of work from the thoughts of Thomas Lickona and Muhammad Syakir.
3. The focused study stage is a focused stage in focusing research, in the form of the concept of character education of Thomas Lickona and Muhammad Syakir.
4. Identifying stages of Thomas Lickona and Muhammad Syakir's character education concepts in terms of values and strategies.
5. The stage of comparing the concept of character education of Thomas Lickona and Muhammad Syakir in terms of values and strategies.
6. Identifying stages of Thomas Lickona and Muhammad Syakir's character education concepts in terms of values and strategies.
7. The stage implies the formation of student character in the era of the industrial revolution 4.0.

## CHAPTER IV

### DATA AND RESEARCH RESULT

#### A. Biography of Thomas Lickona and Muhammad Syakir and their works

##### 1. Biography of Thomas Lickona and His Works

###### a. Biography of Thomas Lickona

Thomas Lickona was born on 4 April 1943 in New York, USA.<sup>171</sup> He was raised by his parents, Edward and Winifred Lickona, who provided him with a loving upbringing. Thomas Lickona later married Judith and together they had two sons, Mark and Matthew. Lickona also held his father-in-law, Tom Barker, in high regard.<sup>172</sup> Thomas Lickona and his family have taken up residence in the town of Cortland, New York, USA.<sup>173</sup> Finally, Thomas Lickona lived as a staunchly Catholic family there.<sup>174</sup>

Thomas Lickona obtained his bachelor of degree from Siena College in 1964, followed by a master's degree from Ohio University in 1965 and a doctorate in psychology from the State University of New York at Albany in 1971.<sup>175</sup>

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<sup>171</sup>Intan Sri Wardani, Ali Formen, dan Mulawarman, *Perbandingan Konsepsi Thomas Lickona dan Ki Hadjar Dewantara dalam Nilai Karakter Pada Ranah Pendidikan Anak Usia Dini Serta Relevansinya di Era Globalisasi*, dalam <https://proceeding.unnes.ac.id/snpasca/article/download/642/560/1621>, 2020, diakses pada tanggal 15 Oktober 2024.

<sup>172</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books, 1991), p.vii.

<sup>173</sup>*Ibid*, p.495.

<sup>174</sup>Nurhasanah and Abdi Syahrial Harahap, "Penanaman Nilai Moral pada Anak Usia Dini : Studi Komparasi Pemikiran Ki Hajar Dewantara dan Thomas Lickona," *Journal On Teacher Education*, Vol.5, No.2, 2023, p.24.

<sup>175</sup>Yokha Latief Ramadhan, *Pendidikan Karakter Thomas Lickona: Analisis Nilai Religius dalam Buku Educating For Character*, (Jakarta: UIN Syarif Hidayatullah, 2022), p.41.



Subsequently, he became a developmental psychologist and was appointed to the faculty of the Department of Early Childhood Education at the State University of New York College in Cortland. During his tenure in year 1994 until 2022, he established and served as the director of the Center for the 4<sup>th</sup> and 5<sup>th</sup> Rs (Respect & Responsibility).<sup>176</sup>

Thomas Lickona was bestowed the epithet "The Father Of Modern Character Education" following the conferral of a national award in teacher and parent education research. The title is written in *Moral Education: A Handbook*. Subsequently, he served as president of the Moral Education Association, which addresses moral values and character development in educational, familial, and communal contexts.<sup>177</sup>

In addition to acquiring the aforementioned sobriquet, he is also the recipient of a lifetime achievement award, the Sandy Award from Character.org at the University of San Francisco.<sup>178</sup> Furthermore, Thomas Lickona is a regular contributor to national media outlets, including "Good Morning America," "Larry King Live Radio," "Focus on the Family," and National Public Radio.<sup>179</sup>

## **b. Works of Thomas Lickona**

The following is a list of Thomas Lickona's published works, namely:<sup>180</sup>

- 1) "Raising Good Children" this book was written directly by Thomas Lickona in 1983.

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<sup>176</sup>Yokha Latief Ramadhan, *Pendidikan Karakter Thomas Lickona: Analisis Nilai Religius dalam Buku Educating For Character*. (Jakarta: UIN Syarif Hidayatullah, 2022), p.41.

<sup>177</sup>Thomas Lickona, <https://www.thomaslickona.com/bio>, accessed 16 October 2024

<sup>178</sup>*Ibid.*

<sup>179</sup>*Ibid.*

<sup>180</sup>*Ibid.*

- 2) “Educating for Character: How Our Schools Can Teach Respect and Responsibility” this book was written by Thomas Lickona in 1992.
- 3) “Sex, Love & You: Making the Right Decision” this book was written by Thomas Lickona with William Boudreau and Judy Lickona in 1994.
- 4) “Character Matters; Smart & Good High Schools” this book was written by Thomas Lickona with Matthew Davidson in 2004.
- 5) “How to Raise Kind Kids: And Get Respect, Gratitude, and a Happier Family in the Bargain” this book was written by Thomas Lickona in 2018.
- 6) “Narnian Virtues: Building Good Character with C.S. Lewis” this book was written by Thomas Lickona and Mark A. Pike in 2021.
- 7) “Character Education: The Cultivation Of Virtue” written by Thomas Lickona in his chapter book in 2005.<sup>181</sup>
- 8) “Smart & Good Schools: A New Paradigm for High School Character Education” written by Thomas Lickona with Matthew Davidson and Vladimir Khmelkov in the handbook of Moral and Character Education in 2008.<sup>182</sup>
- 9) “Teaching virtue virtually: can the virtue of tolerance of diversity of conscience be taught online?” written by Thomas Lickona with Marcy Van Fossen, James P. Burns, and Larry Schatz in the Journal of Moral Education in 2021.<sup>183</sup>

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<sup>181</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) , accessed 16 October 2024.

<sup>182</sup>Matthew Davidson, dkk., Smart Good School A New Paradigm for High School Character Education, [https://www.researchgate.net/publication/241034355\\_Smart\\_Good\\_Schools\\_A\\_New\\_Paradigm\\_for\\_High\\_School\\_Character\\_Education](https://www.researchgate.net/publication/241034355_Smart_Good_Schools_A_New_Paradigm_for_High_School_Character_Education), Handbook of moral and character education, 2008, accessed 16 October 2024.

<sup>183</sup>Marcy Van Fossen, dkk., “Teaching virtue virtually: Can the virtue of tolerance of diversity of conscience be taught online?”, *Journal of Moral Education*, Vol. 51, No.4, 2021, p.535–553. <https://doi.org/10.1080/03057240.2021.1964452>.

- 10) “Abstinence Education in Context: History, Evidence, Premises, And Comparison To Comprehensive Sexuality Education” written by Thomas Lickona and Stan E. Weed in Thomas Lickona's chapter book in 2014.<sup>184</sup>
- 11) “Character Quotations” this book was written by Thomas Lickona and Matt Davidson in 2004.<sup>185</sup>
- 12) “Eleven Principles of Effective Character Education” article written by Thomas Lickona with Eric Schaps Catherine Lewis in 1996.<sup>186</sup>
- 13) “What is Effective Character Education?” article of The Stony Brook School Symposium on Character by Thomas Lickona in 2001.<sup>187</sup>
- 14) “Kohlberg and Moral Education: Back to Virtue”, journal article written by Thomas Lickona in *Counseling and Values* in 1988.<sup>188</sup>

**Table 4.1 Biography of Thomas Lickona and His Works**

No.	Aspect	Thomas Lickona			
1.	Biography	Thomas Lickona is a renowned Western scholar, recognized as the father of modern character education. He is also the director of the Center for the 4th and 5th Rs (Respect & Responsibility) at the Department of Early Childhood Education at the State University of New York College in Cortland.			
2.	Works	Book	Years	Article /Journal	Years
		Raising Good Children	1983	Character Education: The	2005

<sup>184</sup>Stan E Weed and Thomas Lickona, “Abstinence Education In Context: History, Evidence, Premises, And Comparison To Comprehensive Sexuality Education,”

[https://www.researchgate.net/publication/269574010\\_abstinence\\_education\\_in\\_context\\_history\\_evidence\\_premises\\_and\\_comparison\\_to\\_comprehensive\\_sexuality\\_education](https://www.researchgate.net/publication/269574010_abstinence_education_in_context_history_evidence_premises_and_comparison_to_comprehensive_sexuality_education) , 2014, accessed 16 October 2024

<sup>185</sup>Thomas Lickona, <https://www.thomaslickona.com/bio>, accessed 16 October 2024.

<sup>186</sup>Thomas Lickona, Eleven Principles of Effective Character Education. *Journal of Moral Education*, Vol.25, No.1,p. 93–100. 1996. <https://doi.org/10.1080/0305724960250110> .

<sup>187</sup>Thomas Lickona, <https://wcharacter.org/wp-content/uploads/2023/09/What-is-Effective-Character-Ed-Stonybrook-debate-by-Thomas-Lickona.pdf>, accessed 01 December 2024.

<sup>188</sup>Thomas Lickona, “Kohlberg and Moral Education: Back to Virtue”, *Counseling and Values*. Vol. 32, No.-, 1988, p.187.DOI: <https://doi.org/10.1002/j.2161-007X.1988.tb00718.x>

2.	Works	Book	Years	Article /Journal	Years
				Cultivation Of Virtue	
		Educating for Character: How Our Schools Can Teach Respect and Responsibility	1992	Smart & Good Schools: A New Paradigm for High School Character Education”	2008
		Sex, Love & You: Making the Right Decision	1994	Teaching virtue virtually: can the virtue of tolerance of diversity of conscience be taught online?	2021
		Character Matters; Smart & Good High Schools	2004	Abstinence Education in Context: History, Evidence, Premises, And Comparison To Comprehensive Sexuality Education	2014
		How to Raise Kind Kids: And Get Respect, Gratitude, and a Happier Family in the Bargain”	2018	Eleven Principles of Effective Character Education	1996
		Narnian Virtues: Building Good Character with C.S. Lewis	2021	What is Effective Character Education?”	2001
		Character Quotations	2004	Kohlberg and Moral	1988

2.	Works	Book	Years	Article /Journal	Years
				Education: Back to Virtue	

## 2. Biography of Muhammad Syakir and His Works

### a. Biography of Muhammad Syakir

Muhammad Syakir is a scholar whose full name is Shaykh Muhammad Syakir bin Ahmad bin Abdul Qadir bin Abdul Warits. He was a member of the Abi 'Ulayya family, which was renowned for its noble lineage and generosity.<sup>189</sup> He was born on Saturday, 15 Shawwal 1282 AH (equivalent to 2 March 1866 AD) in Jurja, Iskandariyah, Egypt. He is a scholar of the descendants of the Prophet Muhammad from the line of Imam Al Husain bin Ali bin Abi Thalib.<sup>190</sup> From an early age, he received instruction in the Quran from his father, Ahmad bin Abdul Qodir bin Abdul Warist, a renowned scholar of Alexandria who also served as his Tafsir Al Baghowi instructor.<sup>191</sup>

Muhammad Syakir is a scholar who adheres to the Hanafi school of Islamic thought and considers Imam Hanafi to be his primary role model in the pursuit of knowledge. He is particularly interested in writing.<sup>192</sup> Consequently, he frequently composed scientific treatises based on his own ideas. In addition to his father, he also received religious instruction from Sheikh Mahmud Abu Daqiqah (on Usul

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<sup>189</sup>Zaenullah, Kajian Akhlak Dalam Kitab Washaya Al-Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir, *LIKHITAPRAJNA Jurnal Ilmiah*, Vol. 19, No.2, 2017, p.12.

<sup>190</sup>Amirul Mukminin, Syekh Muhammad Syakir (Alim Besar di Al Azhar), *Tawazun.id*, 07 Desember 2021, <https://tawazun.id/syekh-muhammad-syakir-alim-besar-di-al-azhar/>, diakses pada tanggal 17 Oktober 2024.

<sup>191</sup>Softly Ferin, *Pendidikan Karakter Anak Perspektif Syekh Muhammad Syakir Al-Iskadari Dalam Kitab Washoya Al Aba' Lil Abna'*. (Medan: UIN Sumatra Utara, 2021), p.38.

<sup>192</sup>*Ibid.*

Fiqh), Sayyid Abdullah bin Idris al Senussi (on Hanafi Fiqh), Sheikh Muhammad Al Amin Al Shanqeeti, and Sheikh Syakir al Iraqi, among others.<sup>193</sup>

Armed with the basic knowledge he had acquired in Jurja, Muhammad Syakir went on to higher studies at Al-Azhar University. There he became a noble scholar and a prolific scholarly writer until he was entrusted to give fatwas in 1307 AH.<sup>194</sup> In addition to Fiqh, he also undertook studies in Arabic poetry and literature, taught by Ash-Shaikh Abdussalam Al Faqi.<sup>195</sup>

In addition to his role as Amin Al Fatwa, Muhammad Syakir was appointed Director of the Al Qulyuniyyah Mudiniyyah Mahakamah in 1311 AH.<sup>196</sup> In 1317 AH in Sudan Muhammad Syakir was appointed Qadhi.<sup>197</sup> In 1322 AH or 2 April 1904 AD, he was appointed as Sheikh of the Ulama of Iskandariyah or now called Alexandria.<sup>198</sup>

In his personal life, Muhammad Syakir as married to Sayidah Asma bint Sheikh Harun bin Abdurraziq Al Banjawi. He was the father of five sons and three daughters, all of whom became esteemed scholars in their own right. His sons included Abu Al Asybal Ahmad Muhammad Syakir, a renowned scholar of Hadith Sciences at Al Azhar University, and Abu Turab Ali Muhammad Syakir, a

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<sup>193</sup>*Ibid.*

<sup>194</sup>Titha Rahmawati, *Pendidikan Akhlak Perspektif Syaikh Muhammad Syakir Al-Iskandari Dalam Kitab Waṣāyā Al-Abāi Lil Abnāi Dan Relevansinya Dengan Pendidikan Karakter Anak*. (Ponorogo: IAIN Ponorogo, 2020), p.74.

<sup>195</sup>*Ibid*, p. 75.

<sup>196</sup>Amirul Mukminin, Syekh Muhammad Syakir (Alim Besar di Al Azhar), *Tawazun.id*, 07 Desember 2021, <https://tawazun.id/syekh-muhammad-syakir-alim-besar-di-al-azhar/>, diakses pada tanggal 17 Oktober 2024.

<sup>197</sup>Fathurahman Suryadi, dkk., “Konsep Adab Menuntut Ilmu Perspektif Syaikh Muhammad Syakir Al Iskandari Dalam Kitab Washoya”, *Lencana: Jurnal Inovasi Ilmu Pendidikan*, Vol. 2 No.3, 2024, p.4.

<sup>198</sup>Gilang Ramadhoni, *Etika Pembelajaran Menurut Kh. Hasyim Asy'ari Dan Syekh Muhammad Syakir (Studi Komparatif Terhadap Kitab Adab Al- 'Alim Wa Al-Muta' allim Dan Kitab Washoya Al-Abaa' Lil Abnaa')*, (Jakarta: UIN Syarif Hidayatullah Jakarta, 2024), p.75.

celebrated poet and Muhaqqiq. The following individuals were also descendants of Muhammad Syakir: Afriyyah Muhammad Syakir, Muhammad Muhammad Syakir, Fatimah Muhammad Syakir, Ibrahim Muhammad Syakir, Abu Fihri Mahmud Muhammad Syakir (a scholar of Arabic Adab and Literature at Al Azhar), and Azizah Muhammad Syakir.<sup>199</sup>

Prior to his demise in 1358 H (1939 M), Muhammad Syakir had ascended to the role of Chairman of Al Azhar Mosque in 1324 H and subsequently assumed the position of Vice Chairman in 1927 M. He was directly appointed to these roles by Sheikh Abdurrahman Ash Sharbini. During his tenure as chairman and deputy, he was apparently indisposed, and he used his position as an additional platform for his activities. However, his illness worsened until he was confined to bed due to paralysis. Nevertheless, he lived the remainder of his life with patience and hoped for the pleasure of Allah SWT with full confidence.<sup>200</sup>

## **b. Muhammad Syakir's Works**

The following is a list of Muhammad Syakir's written works,<sup>201</sup>:

- 1) *Al Idhah Sharh Isaghuji* (Science of Logic).
- 2) *Ad Durus Al Awwaliyyah fi As Sirah An Nabawiyyah* (Science of the Prophet).
- 3) *Ad Durus Al Awwaliyyah fi Al 'Aqidah Ad Dinuyyah* (Science of Tauhid).

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<sup>199</sup>Amirul Mukminin, Syekh Muhammad Syakir (Alim Besar di Al Azhar), *Tawazun.id*, 07 Desember 2021, <https://tawazun.id/syekh-muhammad-syakir-alim-besar-di-al-azhar/>, diakses pada tanggal 17 Oktober 2024.

<sup>200</sup>Gilang Ramadhoni, *Etika Pembelajaran Menurut Kh. Hasyim Asy'ari Dan Syekh Muhammad Syakir (Studi Komparatif Terhadap Kitab Adab Al- 'Alim Wa Al-Muta'allim Dan Kitab Washoya Al-Abaa' Lil Abnaa')*, (Jakarta: UIN Syarif Hidayatullah Jakarta, 2024), p.75.

<sup>201</sup> Amirul Mukminin, *op.cit.*

- 4) *Ad Durus Al Awwaliyyah fi Al Akhlaq Al Mardhiyah* (The Manners of the Seeker of Knowledge) other names *Washoya al-Abaa' lil Abna' aw al-Durus al-Awwaliyyah fii alAkhlaq al-Mardiyah*.
- 5) *Khalashah Al Imla* (Arabic Writing Rules).
- 6) *Al Qaul Al Fashl fi Tarjamah Al Quran Al Karim* (The Ruling of Translating the Quran).
- 7) *Min Al Himayah ila As Siyadah*.
- 8) *Tahqiq* kitab *Bidayah Al Mujtahid wa Nihayah Al Muqtashid*.
- 9) *Tahqiq* of the book *Alfiya Al-Suyuti* by Jalal Al-Din Abdul Rahman Al-Suyuti.
- 10) *Tahqiq* of *Sunan Al-Tirmidzi* by Abu Isa Muhammad Al-Tirmidzi (not completed until he died).

While in other sources, the following are also the works of Muhammad Syakir,<sup>202</sup>:

- 1) *Ta'liq* on the book *Al-Ba'at Al-Hathith Sharh Ikhtisar Ulum AlHadith* by Al-Hafiz Ibn Katsir.
- 2) *Ta'liq* and *tahqiq* of the book *Al-Musnad* by Imam Ahmad bin Hanbal.
- 3) *Ta'liq* of the book *Al-Ihkam Fii Usool Al-Ahkam* by Ibn Hazm Al-Zahiri.
- 4) *Tahqiq* of *Al-Kharaj* by Yahya bin Adam Al Umayyad Al-Qurashi.
- 5) *Ta'liq* and *tahqiq* on the book of *Tafsir Jalalain* by Jalal Al-Din Al- Suyuti.
- 6) *Ta'liq* of the book of *Al-Tauhid* by Shaykh Al-Islam Muhammad bin Abdul Wahhab Al-Tamimi.<sup>203</sup>

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<sup>202</sup>Softly Ferin, *Pendidikan Karakter Anak Perspektif Syekh Muhammad Syakir Al-Iskadari Dalam Kitab Washoya Al Aba' Lil Abna'*. (Medan: UIN Sumatra Utara, 2021), p.40-41.

<sup>203</sup>*Ibid.*



7) *Tahqiq* of the book of Aqidah At-Tahawiyah by Ibn Abi Al-Ezz Al-Tahawiyah.<sup>204</sup>

**Table 4.2 Biography of Muhammad Syakir and His Works**

No.	Aspect	Muhammad Syakir	
1.	Biography	Muhammad Syakir is a Muslim scholar in many fields of knowledge, such as logic, fiqh, tafsir, and others. He also served as a judge. Despite this, he has a keen interest in character education through his work “ <i>Washoya Al Abaa Lil Abnaa</i> ”.	
2.	Works	Book	Science
		<i>Al Idhah Sharh Isaghuji</i>	Science of Logic
		Ad Durus Al Awwaliyyah fi As Sirah An Nabawiyyah	Science of history
		Ad Durus Al Awwaliyyah fi Al ‘Aqidah Ad Dinuyyah	Science of Tauhid
		Ad Durus Al Awwaliyyah fi Al Akhlaq Al Mardhiyah (The Manners of the Seeker of Knowledge) other names Washoya al-Abaa’ lil Abna’ aw al-Durus al-Awwaliyyah fii alAkhlaq al-Mardiyah.	Science of Akhlak
		Khalashah Al Imla	Science of Imla
		Al Qaul Al Fashl fi Tarjamah Al Quran Al Karim	Science of exegesis
		Min Al Himayah ila As Siyadah.	Science of siyasah
		Ad Durus Al Awwaliyyah fi Al ‘Aqidah Ad Dinuyyah	Science of Tauhid

<sup>204</sup>*Ibid.*

2.	Works	Book	Science
		Tahqiq kitab Bidayah Al Mujtahid wa Nihayah Al Muqtashid.	Science of fiqh
		Tahqiq of the book Alfiya Al-Suyuti by Jalal Al-Din Abdul Rahman Al-Suyuti.	Science of hadist
		Tahqiq of Sunan Al-Tirmidzi by Abu Isa Muhammad Al-Tirmidzi (not completed until he died).	Science of hadist
		Ta'liq on the book Al-Ba'at Al-Hathith Sharh Ikhtisar Ulum AlHadith by Al-Hafiz Ibn Katsir.	Science of hadist
		Ta'liq and tahqiq of the book Al-Musnad by Imam Ahmad bin Hanbal.	Science of hadist
		Ta'liq of the book Al-Ihkam Fii Usool Al-Ahkam by Ibn Hazm Al-Zahiri.	Science of fiqh
		Tahqiq of Al-Kharaj by Yahya bin Adam Al-Umayyad Al-Qurashi.	Science of fiqh
		Ta'liq and tahliq on the book of Tafsir Jalalain by Jalal Al-Din Al-Suyuti.	Science of exegesis
		Ta'liq of the book of Al-Tauhid by Shaykh Al-Islam Muhammad bin Abdul Wahhab Al-Tamimi.	Science of theology
		Tahqiq of the book of Aqidah At-Tahawiyah	Science of Aqidah

2.	Works	Book	Science
		by Ibn Abi Al-Ezz Al-Tahawiyah.	

## **B. Thomas Lickona's Concept of Character Education**

### **1. Character Education**

In an article written by Thomas Lickona entitled "Character Education: In The Cultivation of Virtue", Lickona posits that character education is a deliberate endeavour undertaken with the objective of facilitating students' acquisition of objective wisdom. This is because students are not yet able to distinguish right or wrong things completely during the educational process. However, students can make this distinction because the school teaches them to have respect and responsibility. Therefore, Thomas Lickona believes that character education is not only about educating students in the form of speaking, thinking, and discussing skills but also about behaviour. According to him, behaviour is an indicator of a student's character.<sup>205</sup>

Thomas Lickona also explains in his article that a school must be able to create an environment that can shape character with values such as virtue, cultivation of respect and responsibility, honesty, kindness, perseverance, and self-control, as well as habituation to these values. Conversely, in outlining his perspective on character education, Thomas Lickona cites Aristotle's principle that a virtue is not merely an intellectual concept but a practice of virtuous actions.

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<sup>205</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.4,accessed 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002.

Consequently, Lickona posits that educators engaged in character education must exemplify commendable character themselves.<sup>206</sup>

On the other hand, Thomas Lickona defines character education as a deliberate effort to cultivate virtue in terms of cognitive, emotional, and behavioral dimensions. For examples, “ I must understand justice – what it demands of me in any situation (the cognitive side of character), I must care about justice want to be a just person , admire fairness in others, feel constructive guilt when I fall short of that standard and have capacity for moral indignation in the face of injustice (the emotional side of character), and I must practice justice – behave justly in my personal relationships and try to contribute as a citizen to building a more just society and world (the behavioral side of character). In these three things, Thomas Lickona wrote down three important components that form a character psychologically, namely: knowing the good, desiring the good, and doing the good.<sup>207</sup>

Thomas Lickona also defines character education as the deliberate effort by schools, families, and communities to help young people understand, care about, and act upon core ethical values. Thomas Lickona wrote this understanding based on the relationship between the character education movement in the United States. Therefore, Thomas Lickona wrote three reasons for the importance of character education in schools. First, good character to be fully human. Second, schools is the best place to character education because schools is conducive place to teaching and

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<sup>206</sup>*Ibid.*

<sup>207</sup>Thomas Lickona, “ What is Effective Character Education?”, <https://wcharacter.org/wp-content/uploads/2023/09/What-is-Effective-Character-Ed-Stonybrook-debate-by-Thomas-Lickona.pdf>, diakses pada 03 Desember 2024, p.4.

learning with good character is based. Third, education of character is essential to the task of bulding a moral society.<sup>208</sup>

In his book, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, Thomas Lickona identifies three component of good character:<sup>209</sup>

- a. Moral Knowing, consists of several values such as moral awareness, knowing moral value, perspective-taking, moral reasoning, decision-making, and self-knowledge.
- b. Moral Feeling, consists of conscience, self-esteem, empathy, loving the good, self-control, and humanity.
- c. Moral Action, consists of competence, will, and habit.

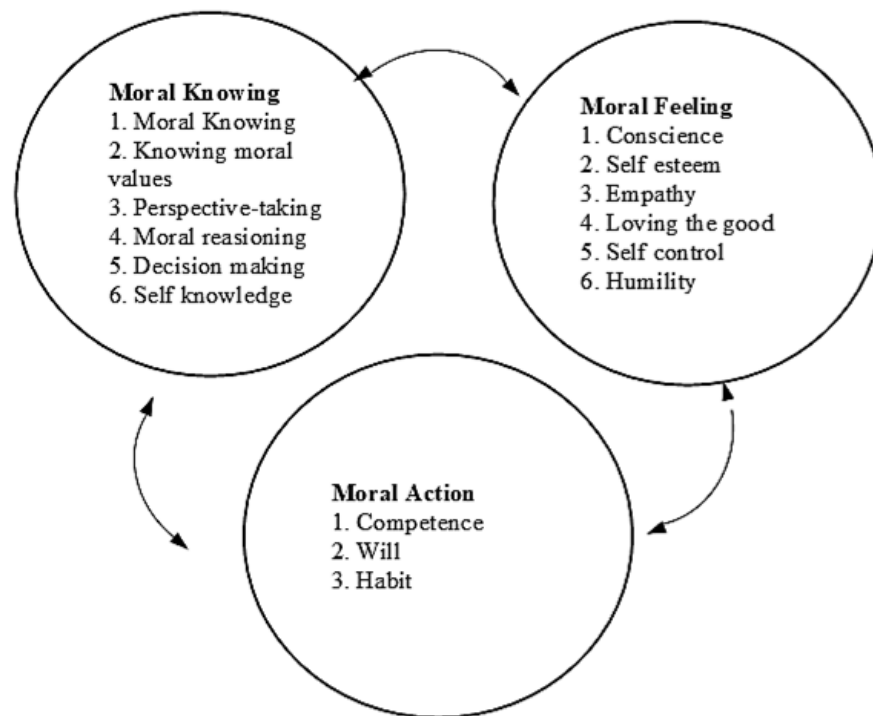
The following is a diagram that illustrates the connection between the components of good characters according to Thomas Lickona,;<sup>210</sup>

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<sup>208</sup>Thomas Lickona, "Eleven Principles of Effective Character Education", *Jornal of Moral Education*, Vol.25, No. 01, 1996, p.93.

<sup>209</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books,1991), p.67.

<sup>210</sup>*Ibid*, p.53.



**Picture 4.1 Components of Good Character**

In another article written by Thomas Lickona and his colleagues entitled “Smart & Good Schools: A New Paradigm for High School Character Education”, they present a novel perspective on character and character education. They posit that character is not merely about performing virtuous actions; character education is not solely about fostering harmonious relationships. Instead, it encompasses the instruction of students in the values of diligence, the cultivation of their abilities, and the encouragement of excellence in all pursuits.<sup>211</sup> So that two new elements in character education emerge, namely:<sup>212</sup>

- a. Performance character, described as "mastery orientation", consists of

<sup>211</sup>Matthew Davidson, dkk., Smart Good School A New Paradigm for High School Character Education, [https://www.researchgate.net/publication/241034355\\_Smart\\_Good\\_Schools\\_A\\_New\\_Paradigm\\_for\\_High\\_School\\_Character\\_Education](https://www.researchgate.net/publication/241034355_Smart_Good_Schools_A_New_Paradigm_for_High_School_Character_Education), Handbook of moral and character education, 2008, p.373, accessed 21 Oktober 2024.

<sup>212</sup>*Ibid*, p.373-374.

perseverance, strong work ethic, positive attitude, ingenuity, and discipline.

- b. Moral character, described as "relation orientation", consists of character integrity, justice, care, respect, and cooperation.

The following is a picture that illustrates the connection of two new components in character education.<sup>213</sup>



**Picture 4.2 New Components in Character Education**

In addition to the character education component, Thomas Lickona wrote eleven things about the effectiveness of character education in one of his articles, as follows:<sup>214</sup>

- a. Character education promotes core ethical values as the basis of good character.
- b. Character must be comprehensively defined to include thinking, feeling, and behaviour.

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<sup>213</sup>*Ibid.*

<sup>214</sup>Thomas Lickona, "Eleven Principles of Effective Character Education", *Journal of Moral Education*, Vol.25, No. 01, 1996, p.95-99.

- c. Effective character education requires an intentional, proactive, and comprehensive approach that promote the core values in all phases of school life.
- d. The school must be a caring community.
- e. To develop character, student need opportunities for moral action.
- f. Effective character education includes a meaningful and challenging academic curriculum that respect all learners and help them succed.
- g. Character education should strive to develop students' intrinsic motivation.
- h. The school staff must become a learning and moral comunity in which all share responsibility for character education and ettempt to adhere to the same core values that guide the education students.
- i. Character education requires moral leadership from both staff and students.
- j. The school must recruit parent and community members as full partners in the character building effort.
- k. Evaluation of character education should assess the character of the school, the school staff's functioning as character educators amd extent to which student manifest good character.

With the existence of components of character education and the basis of effectiveness in character education. So Thomas Lickona wrote down three goals that he wanted to realize in character education, namely:<sup>215</sup>

- a. Good character to be fully human, so in shaping it, the strength of the mind, heart, and values such as kindness, honesty, empathy, care, perseverance, and self-discipline are needed.

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<sup>215</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.4, accessed 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002.



- b. Good school by creating a school environment that is characterful and conducive to teaching and learning.
- c. Good society by building a virtuous society if virtue does not exist in the mind, heart, and soul of every human being.

In addition to these goals, Thomas Lickona in his research with David and Khmelkov wrote four roles of character academically, namely:<sup>216</sup>

- a. Students need performance character. Like work ethic, self-discipline, perseverance, initiative, teamwork, etc. To do their best academic work.
- b. Students develop their performance character. Like ability to work hard, overcome obstacles, find joy in a job well done, etc. From their schoolwork.
- c. Students need moral character. Like respect, fairness, kindness, honesty, etc. To create relationships in the classroom that create a positive learning environment.
- d. Students develop moral character from their schoolwork. Like for example, by helping their peers to do their best work through a “critique culture” that offers constructive feedback, by studying ethical issues in the curriculum, and by using their curricular learning in service projects that help solve real-world problems.

Thomas Lickona and his research associates created a Smart & Good Schools framework proposing eight character strengths as important school outcomes. As follows:<sup>217</sup>

- a. Lifelong learners and critical thinkers;

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<sup>216</sup>Matthew Davidson, dkk., Smart Good School A New Paradigm for High School Character Education, [https://www.researchgate.net/publication/241034355\\_Smart\\_Good\\_Schools\\_A\\_New\\_Paradigm\\_for\\_High\\_School\\_Character\\_Education](https://www.researchgate.net/publication/241034355_Smart_Good_Schools_A_New_Paradigm_for_High_School_Character_Education), Handbook of moral and character education, 2008, p.373, accessed 21 Oktober 2024.

<sup>217</sup>Matthew Davidson, dkk., *op.cit.* p.379, accessed 21 Oktober 2024.

- b. Diligent and capable workers;
- c. Socially and emotionally skilled people;
- d. Ethical thinkers;
- e. Respectful and responsible moral agents;
- f. A disciplined person who leads a healthy lifestyle;
- g. Contributing members of society and democratic citizens; and
- h. A spiritual person who is engaged in creating a life of noble purpose.

## **2. Foundation of Character Education**

In his research, entitled "Character Education: The Cultivation of Virtue," Thomas Lickona defined character education as an effort to foster virtue, defined as an objective assessment of humans said to be good in terms of their development, welfare, and contribution to society. This perspective is informed by the writings of a psychiatrist named Frank Pittman (1992), who asserts that the stability of our lives depends on our character. Pittman contends that it is character, not passion, that fosters the ability to maintain marriages long enough to raise children into mature, responsible, and productive citizens. In this imperfect world, it is character that enables people to survive, endure, and transcend their misfortunes.<sup>218</sup>

Conversely, Thomas Lickona's contributions to the study underscore the philosophical underpinnings of character education, emphasizing the objective reality of moral truth. In his view, truth is regarded as a distinct entity, independent of the individual's perception or interpretation. This perspective aligns with the philosophies of Peter Kreeft and Ronald Tacelli (1994), who contend that truth is

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<sup>218</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.1,accessed 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002.

objective if it is independent of the individual's knowledge or perception. Consequently, Thomas Lickona proposes that the truth of moral truth is inextricably linked to conscience and behavior.<sup>219</sup>

In formulating the concept of character education, Thomas Lickona drew upon the work of Avery Dulles, a theologian who, in 1950, authored an essay on the history of Harvard University. Initially, the university's theoretical basis was rooted in atheist materialism, a philosophy that contrasts sharply with Christian beliefs. However, Dulles's essay suggested a shift in focus, highlighting the influence of Plato and Aristotle's philosophies on his belief in the existence of wisdom and the importance of a virtuous life in achieving it. The following is a segment of Avery Dulles' presentation, as cited by Thomas Lickona:<sup>220</sup>

Plato, whom I read extensively during the summer of my sophomore year, dispelled from my mind the illusion that morality was nothing but a tissue of artificial conventions. He proved conclusively that man is able to discern, in a sure intuition of objective reality, the excellence of virtues such as wisdom, justice, courage, and temperance. He then went on to demonstrate that these virtues are always and everywhere better than their opposites, that the good has a claim on our obedience, that evil is on no account to be done, and that those who do it are liable to punishments in a future life. Plato convinced me that man is not fully a man unless he subjects his passions to his will and his will to the dictates of right reason. My own experience confirmed this lesson. It took this kind of self-mastery, I noticed, to study on an evening which could have been more pleasantly spent in a barroom or a bull session. And such self-mastery was nobler and more satisfying than merely following the path of sensual self-indulgence.

In the aforementioned piece, Avery Dulles expounds upon the philosophical musings of Plato concerning the notion of human virtue, encompassing such abstract concepts as wisdom, justice, courage, and temperance. The realization of

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<sup>219</sup>*Ibid*, 2

<sup>220</sup>*Ibid*.

these virtues, as posited by Plato, is contingent upon the subjugation of carnal desires and the cultivation of rational thinking.<sup>221</sup>

In addition, Thomas Lickona points to the perspective of Horace Mann, often referred to as the "father of public education," who suggested that the ultimate goal of higher education is to nurture character. David C. McClelland, in 1992, also emphasized the importance of teaching virtue before knowledge, recognizing it as a fundamental responsibility of educators. One of the curriculum programs exemplified by David C. McClelland is the McGuffey Readers, which contains inspirational stories for students about honesty, hard work, thrift, kindness, patriotism, and courage.<sup>222</sup>

In addition, Thomas Lickona used the foundation of thought from Aristotle, a Greek philosopher. One of them, Thomas Lickona interpreted the character based on Aristotle's thought that "good character as the life of right conduct-right conduct in relation to other persons and relation to one self. Aristoteles remind us of what in modern time, we are prone to forget bahwa the virtuous life includes self-oriented virtues (such as self-control and moderation) as well as other oriented virtues (such as generosity and compassion), and two kinds of virtue are connected. We need to be in control of ourselves-our appetites, our passions-to do right by others."<sup>223</sup>

In addition, Thomas Lickona was influenced by Kohlberg's theory of moral development in conceptualizing character education. The following is one of the quotes written by Thomas Lickona in the book *Education for Character: How Our*

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<sup>221</sup>*Ibid.*

<sup>222</sup>*Ibid.*

<sup>223</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books, 1991), p.81.

Schools Can Teach Respect and Responsibility which uses the Lawrence Kohlberg approach, namely:<sup>224</sup>

During the 1970s, values clarification got some competition from other approaches to moral education - such as Lawrence Kohlberg's "moral dilemma discussions" and an approach called "rational decision-making" that was developed by moral philosophers. These approaches (described more fully in Chapters 12 and 13) rejected values clarification's moral relativism and attempted to help students develop ethically valid ways of reasoning about moral issues. But their focus was still on "process" -thinking skills — rather than moral content. Teachers still didn't see it as their role to teach or foster particular values.

Meanwhile, Thomas Lickona once made a study that intersected with Lawrence Kohlberg's theory entitled "Kohlberg And Moral Education: Back To Virtue". The following is a snippet of Thomas Lickona's writing that shows his interest in Lawrence Kohlberg's theory:<sup>225</sup>

But there were also other important ways, I believed, that Kohlberg's theory could help parents in the work of raising good children. Like Piaget, Kohlberg spoke of the child as a moral philosopher, someone who thought about questions of right and wrong and had a moral viewpoint of his or her own. In my graduate course on moral education, I ask students to conduct a number of moral dilemma interviews, and those who are parents typically use their own children. They are fascinated -- and sometimes dismayed -- to find out how their children really think about what they should do when they find a man's wallet with \$20, and why. Parents who do this simple exercise, and thus learn about moral stages, come to view their child as a moral thinker, to deliberately engage their child in moral dialogue, and to listen to their child's thinking with a more attentive and appreciative ear. This enriches the parent-child relationship and enhances a parent's effectiveness as a moral educator.

As well as Thomas Lickona's article in his journal entitled "Kohlberg and Moral Education: Back to Virtue." Here is the explanation:

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<sup>224</sup>*Ibid*, p.11.

<sup>225</sup>Thomas Lickona, "Kohlberg and Moral Education: Back to Virtue", *Counseling and Values*, Vol. 32, No.-, 1988, p.188.

“....Larry said he was hesitant to "go Hollywood" with his moral development theory, but asked whether I would be willing to come to New York for a meeting with the Guidance Associates people to talk about what kinds of materials might be useful to teachers.

That was our first collaboration, one that started me thinking seriously about moral education in the schools....”<sup>226</sup>

### 3. Strategies and Approaches to Character Education

Thomas Lickona in his concept of character education, he uses a comprehensive approach in utilizing all things within the scope of the school that have opportunities to develop character. Therefore, a comprehensive approach includes a direct approach using the curriculum, one of which is an indirect approach using a positive moral environment such as the role of model teacher.<sup>227</sup>

Meanwhile, Thomas Lickona wrote two character education strategies with a comprehensive approach, namely strategies that can be done in the classroom and strategies that can be done within the scope of schools, parents and communities. The following are strategies recommended by Thomas Lickona:<sup>228</sup>

- a. The teacher as caregiver, moral model, and moral mentor. Making relationship with student, teachers can exert positive moral influence in three ways, like respecting and caring about their student, setting a good example, and providing directive moral guidance.
- b. Creating a caring classroom community. Teachers can helping student to know each other as persons, respect, care about, affirm each other, and feel a valued membership in the group.

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<sup>226</sup>Thomas Lickona, “Kohlberg and Moral Education: Back to Virtue”, *Counseling and Values*. Vol. 32, No.-, 1988, p.187.DOI: <https://doi.org/10.1002/j.2161-007X.1988.tb00718.x>

<sup>227</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.7, accessed 21 Oktober 2024.

<sup>228</sup>*Ibid*,p.8-10.

- c. Moral discipline. Teachers can be make a some rule to student with use moral standards like courtesty and caring. The rule usen't to give a reward and punishment but to making studengt to respect the righat and need of others.
- d. Creating democrating classroom environment. Teachers can be make a class meeting in process shared decision-making that increases their responsibility to making the class a good place to be and to learn.
- e. Teaching virtues throught the curriculum. Teacher can be enter the moral value virtue to content of academic subject like literatur, history, science, and art-as a vehicle.
- f. Cooperative learning is an instructional process that gives students continual practice in developing important social and moral competencies the ability to take perspective, the ability to work as part of a team, and the ability to appreciate others while they are learning academic material. Cooperative learning also contributes to the development of a cohesive and caring classroom community by breaking down ethnic, racial, and other social barriers and by integrating every student into the small social structure of the cooperative group.<sup>229</sup>
- g. The conscience of craft. Teachers give students a some work-school to develop his character become to qualities.<sup>230</sup>
- h. Encouraging moral reflection. Teacher can be develop students character with learning virtues and behavior to be responsibility.<sup>231</sup>

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<sup>229</sup>Thomas Lickona, The Teacher's Role in Character Educatio, *Journal of Education*, Vol. 179, No.2, 1997, p. 71.

<sup>230</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books,1991), p.70.

<sup>231</sup>*Ibid.*

- i. Raising the level of moral discussion. The teacher suggests that students engage in discussions about the act of cheating, which can be perceived as unfair by those who are striving to be honest in the process. This approach is intended to foster students' capacity to reach consensus, engage in critical thinking, and develop an awareness of conscience.<sup>232</sup>
- j. Teaching conflict resolution. Teaching students how to resolve conflicts without force or intimidation is a vitally important part of character education for two reasons: conflicts not settled fairly will prevent or erode a moral community in the classroom; and without conflict resolution skills, students will be morally handicapped in their interpersonal relationships now and later in life, and may end up contributing to violence in school and society.<sup>233</sup>
- k. Caring beyond the classroom. Character education must extend students' caring beyond the classroom into larger and larger spheres. Students can be helped to develop their awareness of the needs of others, their desire to help, and the skills of helping through exposure to altruistic role models and through continuing opportunities for service in their schools and communities. Service opportunities with the potential to develop character are those that involve students in face-to-face helping relationships so that they experience the fulfillment of touching another's life.<sup>234</sup>
- l. Creating a positive moral culture in the school, involves defining, modeling, teaching, and upholding the school's character expectations in all areas of school

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<sup>232</sup>*Ibid*, p.249.

<sup>233</sup>*Ibid*,p.70.

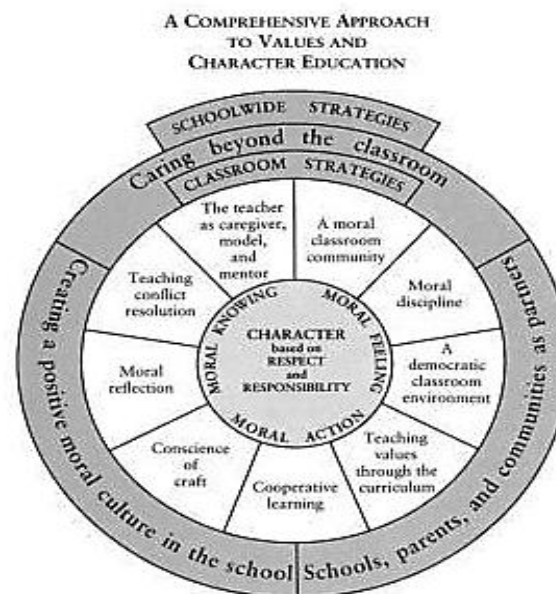
<sup>234</sup>Thomas Lickona, Character Education The Cultivation of Virtue,  
[https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.12-14, accessed 21 Oktober 2024.



life. Part of this effort is mobilizing the peer culture on the side of virtue. One of the most effective ways to do that is participatory school democracy that involves students in sharing responsibility for the moral environment of the school.<sup>235</sup>

m. Recruiting parent and the community as partners in character education. In here there three ideas to supporting this strategy that is parents are a child's first and most important moral teachers, and the school must do everything it can to support parents in this role; parents must in turn support the school's efforts to develop good character; and the impact of the school-parent partnership is enhanced when the wider community (churches, businesses, youth organizations, local government, and the media) promotes the virtues that make up good character.<sup>236</sup>

The following is a picture that traces the connection between strategies and approaches used in Thomas Lickona's character education,<sup>237</sup>



**Picture 4.3 A Comprehensive Approach to Values and Character Education**

<sup>235</sup>*Ibid.*

<sup>236</sup>*Ibid.*

<sup>237</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books, 1991), p.69.

On the other hand, there are four key strategies in developing performance character and moral character, namely:<sup>238</sup>

- a. Ethical Learning Community (ELC): A group of people who are committed to being ethical and learning together. It's like a classroom, advisory group, team, or whole school. The members support each other and push each other to do their best. They also try to help each other be the best they can be.
- b. Self-directed learning is an incredible way to engage students in assessing their strengths and areas of growth in performance character, and moral character. It sets students up for success by helping them set goals for improvement and monitor their progress.
- c. The opportunity to learn from role models of performance, character, and moral character by analyzing and emulating their path to success.
- d. Performances or Public Presentations: Use performances and public presentations to help students learn by doing and to evaluate their performance, character, and moral character.

#### **4. Character Education Values**

In his book, “Educating for Character: How Our Schools Can Teach Respect and Responsibility”, Thomas Lickona identifies two principal values that should be instilled in students through character education.<sup>239</sup>

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<sup>238</sup>Matthew Davidson, dkk., Smart Good School A New Paradigm for High School Character Education, [https://www.researchgate.net/publication/241034355\\_Smart\\_Good\\_Schools\\_A\\_New\\_Paradigm\\_for\\_High\\_School\\_Character\\_Education](https://www.researchgate.net/publication/241034355_Smart_Good_Schools_A_New_Paradigm_for_High_School_Character_Education), Handbook of moral and character education, 2008, p.381, accessed 21 Oktober 2024.

<sup>239</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books,1991), p.43-44.

- a. Respect, according to Thomas Lickona, this value means to show respect for the values of others. This value has three basic forms, namely respect for one self, respect for other people, and respect for all forms of life and the environment.
- b. Responsibility, according to Thomas Lickona, this value means the ability to respond orientated towards others, either giving attention, or doing something needed. This value emphasises care.

In addition to these two main values, there are other values that accompany it, namely:<sup>240</sup>

- a. Honesty is a value that shows respect for others by not being cheating, have an affair, or stealing.
- b. Fairness is a value that requires an individual to treat others fairly and not favoritism.
- c. Tolerance is a value that reflects respect, referring to a fair and objective attitude in viewing differences both in terms of beliefs, races, and ideas.
- d. Prudence is a value that directs not to put oneself in danger.
- e. Self-discipline is a value that teaches not to be complacent, to work hard in developing talents, and to achieve life goals and maintain self-esteem.
- f. Helpfulness is a value that teaches kindness by helping each other.
- g. Compassion is a value that teaches a sense of suffering and compassion for others.
- h. Cooperation is a value that teaches that humans are social creatures and need each other.
- i. Moral courage is a value that teaches self-esteem by resisting pressure from others, respecting the rights of others without pressure, and daring to take positive actions.

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<sup>240</sup>*Ibid*,p.45-46.

- j. Democracy is a value that teaches to secure individual rights by respecting others and promoting welfare by being responsible for the good of all, increasing a sense of patriotism by faithfully carrying out the country's democratic values.

In addition, there are also ten virtue values that accompany character formation, namely:<sup>241</sup>

- a. Wisdom is a good way of looking at or judging a matter.
- b. Justice is an attitude that refers to respect for the rights of all people.
- c. Courage is the strength to do what is right and face difficulties.
- d. Self-control is the ability to regulate oneself.
- e. Love is the desire to sacrifice oneself for the sake of others or selfless affection.
- f. A positive attitude is a strength that comes from within, such as enthusiasm, flexibility, hope, and a sense of humour.
- g. Hard work is an attitude that includes initiative, perseverance, goal setting, and ingenuity.
- h. Integrity is an attitude of loyalty to moral awareness.
- i. Gratitude is an attitude of not complaining about anything that happens.
- j. Humility is an attitude that acknowledges one's imperfections and strives to become a better person.

**Table 4.3 Thomas Lickona's Concept of Character Education**

No.	Aspect	Thomas Lickona
1.	Character Education	Character education is a conscious effort to help students acquire virtues objectively. The concept of character education has components

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<sup>241</sup>Thomas Lickona, *Character Matters*, terj. Juma Abdu Wamaungo dan Jean Antunes Rudolf Zien, (Jakarta :Bumi Aksara, 2013), p.16-20.

No.	Aspect	Thomas Lickona
		of character, basic principles of character education, and criteria for the success of character education in schools. Therefore, the concept is oriented towards a Western positivistic -empirical, universal, and democratic worldview.
2.	Foundation of Character Education	Based on Lawrence Kohlberg's concept of moral development, Plato and Aristotle's concept of virtue.
3.	Strategies and Approaches to Character Education	Has 13 character education strategies and uses a comprehensive approach.
4.	Character Education Values	Referring to general character values that can be implemented in everyday life. Such as responsibility, tolerance, and so on.

### C. Character Education Concepts Muhammad Syakir

#### 1. Character Education

Muhammad Syakir is a scholar who has a high depth of knowledge both in *aqliyah*, *naqliyah*, and an expert scholar. The book "*Washoya Al Abaa Lil Abnaa*" is one of the works and writings of Muhammad Syakir which contains lessons or basic guidance related to morals that must be possessed by students. Therefore, Muhammad Syakir in writing the book, he likened himself to a father who gives advice to his children.<sup>242</sup> Therefore, at the beginning of every learning in the book always begins with the word "يا بني".<sup>243</sup> In addition, Muhammad Syakir wrote the book *Washoya Al Abaa Lil Abnaa* to protect Islamic values and Eastern culture

<sup>242</sup>Auliana Fitri Intam Mutiara Sari, dkk., "Pendidikan Akhlak Peserta Didik Perspektif Syekh Muhammad Syakir dalam Kitab *Washoya Al Abaa Lil Abnaa*", *TA'LIMUNA*, Vol. 11, No. 02, 2022, p.109.

<sup>243</sup>Muhammad Syakir, "وصايا الأب لابنائه", سورابايا : مكتبة وطبعة الفتاح.

from the influence of foreign cultures left behind by the colonizers. This was because at that time, Egypt was colonized by Britain and France.<sup>244</sup>

The present study examines *Kitab Washoya Al Abaa lil Abnaa'*, a work by Muhammad Syakir, in order to ascertain its significance in the context of moral education for santri at the commencement of their educational journey. As elucidated by Muhammad Syakir in his *Mukaddimah*, as follows:

وَبَعْدُ: فَهَذِهِ دُرُوسٌ أَوَّلِيَّةٌ فِي الْأَخْلَاقِ الْمَرْضِيَّةِ، وَضَعْتُهَا لِطَلَبَةِ الْعُلُومِ الدِّينِيَّةِ، وَقَدْ ضَمَنْتُهَا مِنْ الْأَخْلَاقِ مَا يَحْتَاجُ إِلَيْهِ طَالِبُ الْعِلْمِ فِي بَدَايَةِ أَمْرِهِ، حَتَّى إِذَا وَقَّعَهُ اللَّهُ لِلتَّحَلُّقِ بِهَا كَانَ مَرْجُوًّا أَنْ يَنْفَعَهُ اللَّهُ بِعِلْمِهِ، وَأَنْ يَنْفَعُ بِهِ كَثِيرًا مِنْ خَلْقِهِ، وَاللَّهُ وَلِيُّ الرَّشَادِ وَالْهَادِي إِلَى الصِّرَاطِ الْمُسْتَقِيمِ.

Meaning: “And then: the following are basic lessons on the morals that are blessed. I have compiled them for students of religious sciences. I have included some of the morals that a seeker of knowledge needs during his journey in seeking knowledge. Until Allah SWT has given him the guidance to adorn himself with these praiseworthy morals, there is a great hope that Allah will benefit him with his knowledge and with it he will benefit many of His servants. Allah alone is the author of the truth and He is the One who guides to the straight path.”<sup>245</sup>

In the book of *Washoya Al Abaa lil Abnaa'*, Muhammad Syakir expounds on the notion of character education through the medium of a pedagogical discourse, wherein he assumes the role of an instructor who offers counsel to his pupils. This concept elucidates the dynamic interplay between educators and their students, as well as between guardians and their offspring. It is an irrefutable fact that parents

<sup>244</sup>Muhammad Basarrudin, Nilai Pendidikan Karakter Dalam Kitab Washaya Al-Aba' Li Al-Abna Karya Muhammad Syakir Al-Iskandari, *Jurnal Studi Islam Lintas Negara*, Vol. 06, No. 01, 2024, p.85.

<sup>245</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.27-28.

invariably expect the best for their children, and it is equally true that teachers invariably expect the best for their students.<sup>246</sup> As Muhammad Syakir elucidates in the opening lesson of *Washoya Al Abaa lil Abnaa'* below,

يَا بُنَيَّ: أَرَشَدَكَ اللَّهُ وَوَقَّقَكَ لِصَالِحِ الْأَعْمَالِ – إِنَّكَ مِنِّي بِمَنْزِلَةِ الْوَلَدِ مِنْ أَبِيهِ. يَسُرُّنِي أَنْ أَرَاكَ صَاحِبَ الْبُيُوتَةِ، قَوِيَّ الْإِدْرَاكِ، زَكِيَّ الْقَلْبِ، مُهَذَّبَ الْأَخْلَاقِ، مُحَافِظًا عَلَى الْأَدَابِ، بَعِيدًا عَنِ الْفَحْشِ فِي الْقَوْلِ، لَطِيفَ الْمَعَاشِرَةِ، مُحَبُّوبًا مِنْ إِخْوَانِكَ، تُؤَاسِي الْفُقَرَاءَ، وَتَشْفُقُ عَلَى الضُّعَفَاءِ، تَغْفِرُ الزَّلَّاتِ، وَتَعْفُو عَنِ السَّيِّئَاتِ وَلَا تُفْرِطُ فِي صَلَاتِكَ، وَلَا تُهْمِلُ فِي عِبَادَةِ رَبِّكَ.

Meaning: “O my beloved child, beloved, may Allah guide you and guide you to righteous deeds, indeed your position from me is like the position of a child from his father. It would please me to see you able-bodied, intelligent-minded, clean-hearted, well-mannered, well-mannered, well-mannered, well-mannered, far from being bad, soft-spoken, well-liked by your friends, loving the poor and helping the weak, forgiving mistakes and forgiving errors, not dying of prayer and not wasting the worship of your Lord.”<sup>247</sup>

The book under scrutiny, entitled *Washoya Al Abaa lil Abnaa'* by Muhammad Syakir, is an exhaustive discourse on the subject of moral education for students.<sup>248</sup> In his work on character education, Muhammad Syakir divided the concept into twenty moral subjects, as follows:

a. الدرس الأول : نصيحة الأستاذ لتلميذ

<sup>246</sup>Udin Zaenudin dan Ayi Sya'adah Staniah, “Analisis Konsep Pendidikan Akhlak dalam Kitab *Washoya Al Abaa lil Abnaa'* Karya Muhammad Syakir Al Iskandari”, *Hasbuna: Jurnal Pendidikan Islam*, Vol.5, No.1, 2024, p.217.

<sup>247</sup>Muhammad Syakir, *op.cit*, p.29-31.

<sup>248</sup>Aina'ul Mardiyah, Hoirul Anam, dan Imam Mutaqin, “Perspektif Pendidikan Anak Menurut Muhammad Syakir dan Relevansinya dalam Pendidikan Islam Modern di Era Society 5.0”, *Edu-religi: Jurnal Kajian Pendidikan Islam dan Keagamaan*, Vol.8, No. 3, 2024, p.446.

Explaining the role of teachers towards students and the relationship between the rights and obligations of students towards teachers.

b. **الدرس اثنى : في الوصية بتقوى الله العظيم**

Explaining students' obligations in being devoted to Allah SWT.

c. **الدرس الثالث : في حقوق الخلاق العظيم وحقوق رسول الله ﷺ**

Explaining the obligations of students in obeying the teachings of the Prophet Muhammad and always worshipping Allah SWT.

d. **الدرس الرابع : في حقوق الوالدين**

Explaining the rights and obligations of students towards their parents.

e. **الدرس الخامس: في حقوق الاخوان**

Explaining the rights and responsibilities of students towards their friends.

f. **الدرس السادس : في ادب طلب العلم الشريف**

Explaining the rights and obligations of students in pursuing knowledge.

g. **الدرس اسابع: في آداب مطالعة والمذاكرة والمناظرة**

Explaining the etiquette that students must have in the process of reviewing learning, repeating learning, and discussing among students.

h. **الدرس الثامن: في آداب الرياضة والمشى في الطرقات**

Explaining etiquette and the rights and responsibilities of students when participating in sports and walking on the road.

i. **الدرس التاسع: في آداب المجالس وآداب المحاضرة**

Explaining the rights and obligations of students in assemblies and scientific forums.



ج. الدرس العاشر: في آداب الطَّعام والشَّرب

Explaining the rights and obligations as well as the etiquette of students when eating and drinking.

ك. الدرس الحادي عشر: في آداب العبادة وآداب المساجد

Explaining the rights and obligations in worship and etiquette in the mosque.

ل. الدرس الثاني عشر: في فضيلة الصِّدْق

Explaining the concept of honesty that students must possess.

م. الدرس الثالث عشر: في فضيلة الأمانة

Explain the concept of *amanah* that students must have.

ن. الدرس الرابع عشر: في فضيلة العفة

Explain the concept of *'iffah* that students must have.

و. الدرس الخامس عشر: في المروءة والشَّهامة وعِزَّة النَّفس

Explaining the concepts of courage, intelligence, and self-esteem that students must possess.

ز. الدرس السادس عشر: في الغيبة والتَّميممة والحقد والحسد والكبر والغرور

Explaining the prohibition against gossiping, sowing discord, feeling envy and resentment, being arrogant, and committing fraud.

ح. الدرس السابع عشر: في التَّوبة والخوف والرجاء مع الشُّكر

Explaining the concept of repentance, having fear of Allah, hoping only for Allah, and always being grateful to Allah.

ر. الدرس الثامن عشر: في فضيلة العمل والكسب مع التَّوَكُّل والزَّهْد

Explaining the concept of working and earning a living accompanied by an attitude of trust in God and asceticism.

s. **الدرس التاسع عشر: في اخلاص النية لله تعالى في جميع الاعمال**

Explaining the concepts of sincerity and doing good deeds with the intention of pleasing Allah SWT.

t. **الدرس العشرون: في خاتمة الوصايا**

Explaining Muhammad Syakir's advice to always study the Qur'an, read the Qur'an more often, and always introspect and surrender to Allah SWT.

As posited by the twenty chapters of learning, the concept of character education can be summarised into four key components: children's morals vertically, children's morals horizontally, children's morals towards themselves, and children's procedures in morals.<sup>249</sup> Here's the explanation:

a. Children's morals vertically

1) Message of piety to Allah SWT

يَا بُنَيَّ : إِنَّ رَبَّكَ يَعْلَمُ مَا تُكِنُّهُ فِي صَدْرِكَ ، وَمَا تُعْلِنُهُ بِلسَانِكَ ، وَمُطَّلِعٌ عَلَى جَمِيعِ أَعْمَالِكَ ، فَاتَّقِ اللَّهَ.

Meaning: *“O my beloved child, your Lord knows what you keep in your heart, and what you spread with your tongue, and sees all your deeds. Therefore, fear Allah SWT.”*<sup>250</sup>

<sup>249</sup>Syaifulloh Yusuf, “Konsep Pendidikan Akhlak Syaikh Muhammad Syakir dalam Menjawab tantangan pendidikan era digital: Eksplorasi Kitab *Washoya Al Abaa lil Abnaa*”, *Ta'dibuna: Jurnal Pendidikan Agama Islam*, Vol. 2, No. 1, 2019, p.5-14.

<sup>250</sup>Muhammad Syakir, *op.cit*, p.37.

يَا بُنَيَّ : إِيَّاكَ أَنْ تَظُنَّ أَنَّ تَقْوَى اللَّهِ هِيَ الصَّلَاةُ وَالصِّيَامُ وَنَحْوُهُمَا مِنَ الْعِبَادَاتِ فَقَطْ، إِنَّ تَقْوَى اللَّهِ تَدْخُلُ فِي كُلِّ شَيْءٍ، فَاتَّقِ اللَّهَ فِي عِبَادَةِ مَوْلَاكَ ، لَا تُفْرِطْ فِيهَا، وَاتَّقِ اللَّهَ فِي إِحْوَانِكَ ، لَا تُؤْذِ أَحَدًا مِنْهُمْ، وَاتَّقِ اللَّهَ فِي بَلَدِكَ ، لَا تَخُنْهُ وَلَا تُسَلِّطْ عَلَيْهِ عَدُوًّا، وَاتَّقِ اللَّهَ فِي نَفْسِكَ لَا تُهْمِلْ فِي صِحَّتِكَ ، وَلَا تَتَخَلَّقَ بِسَوَى الْأَخْلَاقِ الْفَاضِلَةِ

Meaning: “O my beloved child, do not think that Taqwa to Allah is prayer, fasting, and other acts of worship like these alone; in fact, Taqwa to Allah is included in everything. Fear Allah in worshipping your Lord, do not forsake it, fear Allah in your friends, do not harm any of them, fear Allah in your country, do not betray and do not master the enemy, fear Allah in yourself, do not waste your health and do not behave except noble behaviour.”<sup>251</sup>

## 2) Obligations towards Allah and His Messenger

يَا بُنَيَّ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى هُوَ الَّذِي خَلَقَكَ وَأَوْجَدَكَ وَأَسْبَغَ عَلَيْكَ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً. أَلَمْ تَعْلَمْ أَنَّكَ فِي أَوَّلِ أَمْرِكَ كُنْتَ نَظْفَةً فِي بَطْنِ أُمِّكَ، فَمَا زِلْتَ تَتَقَلَّبُ فِي نِعْمَةِ رَبِّكَ وَرَحْمَتِهِ حَتَّى وَلَدْتِكَ إِنْسَانًا كَامِلًا، وَوَهَبَ لَكَ لِسَانًا تَتَكَلَّمُ بِهِ، وَعَيْنًا تَبْصُرُ بِهَا، وَأُذْنَا تَسْمَعُ بِهَا، وَعَقْلًا تَدْرِكُ بِهِ مَا يَضُرُّكَ وَمَا يَنْفَعُكَ : (وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾) سورة النحل: ٧٨.

Meaning: “O my beloved son, verily, Allah, the most abundant of blessings, the most sublime, has created you and perfected various favours both physically and mentally. do you not realise, in fact, that your beginning was only a drop of semen that emanated into your mother's womb and by the outpouring of the favour and grace of your god you were born from your mother's womb as a perfect human child. Allah endowed you with a tongue so that you can speak, ears so that you can hear, eyes so that you can see and reason so that you can distinguish good and bad. according to his words: “And Allah has taken you out of your mother's womb knowing nothing and He gave you hearing, sight and a heart that you may be grateful.” (An-Nahl [16]:78)”<sup>252</sup>

<sup>251</sup>Ibid, p.45-46.

<sup>252</sup>Ibid, p. 48-49.

يابني: إن رسول الله صلى الله عليه وسلم لا ينطق عن الهوى, فكل أوامره ونواهيه مستندة إلى الوحي الإلهي, فطاعته صلى الله عليه وسلم من طاعة الله جل شأنه :  
 (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾)  
 سورة العمران ٣١.

Meaning: “O my beloved child, verily Rasullullah SAW did not speak on the basis of his lust. All his commands and prohibitions are based on the revelation of Allah SWT. Therefore, obedience to the Prophet SAW is part of obedience to Allah SWT. “Say, if you truly love Allah, then follow me (the Messenger of Allah SAW), surely Allah will love you and forgive your sins, and Allah is Oft-Forgiving, Most Merciful.”  
 (Ali ‘Imran [3]:31)”<sup>253</sup>

#### b. Children's morals horizontally

##### 1) Teacher's advice to students

يَا بُنَيَّ، إِنْ كُنْتَ تَقْبَلُ نَصِيحَةً نَاصِحٍ فَأَنَا أَحَقُّ مَنْ تَقْبَلُ نَصِيحَتَهُ أَنَا أُسْتَاذُكَ وَمُعَلِّمُكَ وَمُرَبِّ رُوحِكَ لَا تَجِدُ أَحَدًا أَحْرَصَ عَلَى مَنَفَعَتِكَ وَصَلَاحِكَ مِنِّي.

Meaning: “O my beloved child, if you are willing to accept the advice of a counselor, surely I am the most worthy person for you to accept advice from. For I am your teacher, your instructor, and your spiritual guide. You will not find anyone who desires your benefit and good more than I do.”<sup>254</sup>

يابني : إذا لم تتخذني قدوة, فبمن تقتدي؟! وعلام تجهد نفسك في الجلوس أمامي?!.

Meaning: “O my beloved child, if you do not make myself a suri tauladhan, then with whom will you take suri tauladhan ? Why do you tire yourself out of sitting and studying (for years) in front of me?”<sup>255</sup>

<sup>253</sup>Ibid, p.53-54.

<sup>254</sup>Ibid, p.31-32.

<sup>255</sup>Ibid, p.33.

يابني : الخلق الحسن زينة الإنسان في نفسه وبين إخوانه وأهله وعسيرته, فكن حسن الخلق يحترمك الناس ويحبوك.

Meaning: “O my beloved child, noble morals are human jewelry in oneself, as well as human jewelry among his friends, family, and relatives. Therefore, be yourself a person of noble character, and people will surely respect you and love you.”<sup>256</sup>

## 2) Rights and obligations of children towards parents

يابني: أنظر إلى الطفل الصغير وإلى إشفاق أبويه عليه واعتنا ئهما بصحته وطعامه وشرابه وملاذ في ليله ونهره صحته وسقمه, تعلم مقدار ما قاسى أبواك فتر بيتك حتى مبلغت مبلغ الرجال.

Meaning: “O my beloved child, look and take the example of an infant and the love of his parents for that child. And see the hardship of the parents in nurturing their child's health, feeding and watering him and looking after him day and night, in sickness and in health. Now you know the heavy responsibility of your parents in educating and raising you until you grow up.”<sup>257</sup>

## 3) Rights and obligations towards friends

يابني : ها أنت قد أصبحت من طلبة العلم الشريف, ولك رفقاء في درسك , هم إخوانك , وهم عشتك, فأيك أن تؤذي أحدا منهم أو تسيء معاملته.

Meaning: “O my beloved son,, you have become a student studying and you have many friends. they are your brothers and companions in association. So do not harm them and do not be unkind to them.”<sup>258</sup>

## c. Children's morals towards themselves

<sup>256</sup>Ibid, p.34.

<sup>257</sup>Ibid, p.57.

<sup>258</sup>Ibid, p.63.

### 1) The virtue of honesty

يا بني : احرص على أنتكون صدقا في كل ما تحدث به غيرك, حرصك على نفسك ومالك, فإن الكذب شر النقا ئص والمعائب.

Meaning: “O my beloved child, endeavour to be truthful in all your speech. For indeed lying is a bad and despicable deed. Do not lie to gain a good name among your friends who will not believe you, even if what you say is true.”<sup>259</sup>

### 2) The virtue of trustworthiness

يا بني : الأمانة من أجمل ما يتحلى به الإنسان من الفضائل, وضدها الخيانة: وهي من أقبح الرذائل التي تشين الإنسان وتخط من قدره.

Meaning: “O my beloved child, trustworthiness is one of the best of praiseworthy character traits, while treachery is one of the worst of despicable and lowly character traits. Trustworthiness is an adornment for the noble and knowledgeable. Indeed, trustworthiness and siddiq (truthfulness) are some of the attributes of the Messengers of Allah (may peace and blessings be upon them).”<sup>260</sup>

### 3) The virtue of ‘Iffah

العفة يا بني : من أخلاق الأخيار, ومن صفات الأبرار, فاحمل نفسك على الخلق بها, حتى تصير ملكة راسخة فيك.

Meaning: “O my beloved child, ‘iffah (guarding oneself from what is forbidden) is one of the character traits of the noble ones, and one of the characteristics of those who do good deeds, so you must have this noble character trait so that it becomes ingrained in your soul.”<sup>261</sup>

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<sup>259</sup>Ibid, p.128.

<sup>260</sup>Ibid, p.142-143.

<sup>261</sup>Ibid, p.153-154.

#### 4) Maintain self-respect, be wise, and have a noble spirit

فيا بني : احتفظ بمروءتك, ولا تضع نفسك في غير موضعها , واحترس من معاشره اللئام, وترفع عن الدنيا , ولا تكن عبدا لبطنك, ولا عبدا لشهواتك.

Meaning: “ O my beloved child, guard and nurture your muruah, do not seat yourself in a place that is not your place. Preserve and guard yourself from associating with people who are low in character and despicable. Do not be a slave to your stomach (living to eat like an animal) and do not be a slave to your lust by indulging in what it wants.”<sup>262</sup>

#### 5) Being grateful for Favour

يا بني : إذا أنعم الله عليك بنعمة , فشكره ولا تتكبر على خلقه, فإن الذي وهبك هذه النعمة قادر سلبها منك , وإن الذي حرم غيرك قادر على إعطائه ضعف ما أطاك , فلا تتعرض لغضب الله تعالى بالكبر على خلقه, فإن الله لا يحب المتكبرين.

Meaning: “ O my beloved child, when Allah gives you a blessing, be grateful, and do not be arrogant towards your fellow creatures. Verily, Allah is the One who gave you the blessing and He has the power to take it back. Verily, Allah, the One who has given you no good to others, has the power to give you more than what you have been given. So do not displease Allah by being arrogant towards His creatures; indeed, Allah dislikes the arrogant.”<sup>263</sup>

#### 6) The virtue of work with Zuhud

يا بني : ليس الزهد ترك العمل ولكن الزهد ان يخرج حب الدنيا من قلبك. فاذا اكتسبت اكثر من حاجتك واسيت الضعفاء وتصدقت على الفقراء ولم يدفعك الحرص والحب الاستكثار الى طلب الدنيا من غير الوجوه التي احل الله لعباده.

Meaning: “ O my beloved child, ‘zuhud’ (not being attached to the world) does not mean abandoning effort (work), but zuhud is to avoid loving worldly possessions in yourself when you work according to your needs and give help to the weak, and give charity to the poor and you do not want to accumulate wealth except in ways justified by Allah, used to worship Him.”<sup>264</sup>

<sup>262</sup>Ibid, p.170.

<sup>263</sup>Ibid, p.189-190.

<sup>264</sup>Ibid, p.212-213.

## 7) Sincerity in charity

يَابْنِي : ( اَتَمَّا اَلْعَمَلُ بِالنِّيَّاتِ وَاتَمَّا لِكُلِّ اَمْرٍ مَانَوِي ) اِنَّ الَّذِي يَتْرُكُ الْاَكْلَ وَالشَّرْبَ مِنْ طُلُوعِ الْفَجْرِ اِلَى غُرُوبِ الشَّمْسِ بَنِيَّةَ الصَّوْمِ كَالَّذِي يَتْرُكُهُمَا لِاَنَّهُ لَمْ يَجِدْهُمَا لَكِنْ الْاَوَّلَ لَهُ اَجْرُ الصَّائِمِ وَالثَّانِي لَيْسَ لَهُ ذَلِكَ الْاَجْرُ , فَاَخْلَصَ النِّيَّةَ لِمَوْلَاكَ . يَابْنِي فِي جَمِيعِ اَعْمَالِكَ .

Meaning:“ *O my beloved child, in the hadith of the prophet explained that: ‘Indeed, every deed depends on its intention, and a person will be rewarded according to what he intended.’ (Hadith narrated by Bukhari, Muslim, and others from Umar bin Khattab ra. from the Messenger of Allah saw.) Indeed, those who avoid eating and drinking from morning to evening with the intention of fasting, then alone with the hunger and thirst of those who do not eat and drink from morning to evening. but the first, accompanied by the intention of fasting, then he will get a reward in the sight of Allah with the reward of the fasting person with the intention. therefore sincerely devote yourself with the intention to devote yourself to your god in all deeds.*”<sup>265</sup>

### d. The way children should behave

#### 1) The morals of pursuing knowledge

يَا بَنِي : اَقْبِلْ عَلَى طَلَبِ الْعِلْمِ بِجَدٍّ وَنَشَاطٍ , وَاحْرَصْ عَلَى وَقْتِكَ اِنْ يَذْهَبُ مِنْهُ شَيْءٌ لَا تَنْتَفِعُ فِيهِ بِمَسْئَلَةٍ تَسْتَفِيدُهَا .

Meaning:“ *O my beloved child, study earnestly and vigorously. Guard your time not to pass with something that does not benefit you.*”<sup>266</sup>

#### 2) Learning Morals Discussion

يَابْنِي : اَيَّاكَ اِنْ تَكُونُ مَذَاكِرَتِكَ عِبَارَةً حِفْظِ الْفَاقِ لَا تَعْقِلْ مَعْنَاهَا وَلَكِنْ اجْعَلْ هَمَّتَكَ مُوَجَّهَةً اِلَى تَعْقِلِ الْمَعَانِي وَتَثْبِيْتِهَا فِي ذَهْنِكَ فَانَّ الْعِلْمَ هُوَمَا تَفْهَمُهُ لَا مَا تَحْفَظُهُ .

Meaning:“ *O my beloved child, avoid by you, do not let your mudzakah only memorise words without knowing their meaning and significance. Try to understand the meanings and intentions contained*

<sup>265</sup>Ibid, p.214-215.

<sup>266</sup>Ibid, p.72.



*therein and then instil them in your heart. Because knowledge is something you understand, not something you memorise.*<sup>267</sup>

### 3) Sports morality

يَابْنِي : اِنَّكَ فِي بَعْضِ اَوْقَاتِ فَرَائِغِكَ لَا تَسْتَغْنِي عَنِ الرِّيَاضَةِ الْبَدَنِيَّةِ حَتَّى يَتَجَدَّدَ نَشَاطُكَ لِمَزَاوِلَةِ دُرُوسِكَ فَإِذَا خَرَجْتَ لِلرِّيَاضَةِ فَاقْصِدِ الْأَمَاكِنَ الْجَيِّدَةَ الْهَوَاءَ مِنَ الضَّوَّاحِي وَعَلَيْكَ السَّكَنَةُ وَالْوَقَارُ, فَلَا تَسْرِعْ فِي مَسِيَّتِكَ وَلَا تَمَازِجْ أَحَدًا فِي طَرِيقِكَ. وَلَا تَضْحَكُ إِلَّا بِقَدْرِ التَّبَسُّمِ.

Meaning: “ O my beloved child, take care of your health by exercising in your spare time, so that it will restore your faded enthusiasm in studying. When you want to exercise, choose a time when the air is cool (not too much pollution), namely in the morning. walk calmly (maintain traffic rules), do not rush, do not push with friends (while playing games) and do not laugh out loud.”<sup>268</sup>

يَابْنِي : إِذَا خَرَجْتَ الرِّيَاضَةَ أَوْ لَغِيْرَهَا مَعَ إِخْوَانِكَ فَإِيَّاكُمْ أَنْ تَعْتَرِضُوا أَحَدًا مِنَ الْمَآرَةِ فِي الطَّرِيقَاتِ وَإِيَّاكُمْ أَنْ تَصْطَفُّوا فِي الطَّرِيقِ الْعَامَّةِ, فَإِنْ كَانَ الطَّرِيقُ وَاسِعًا فَامْشُوا مِثْنِي مِثْنِي وَالْأَفَامْشُوا فَرَادَى وَاحِدًا فَوَاحِدًا.

Meaning: “ O my beloved child, when you are exercising or walking with your friends, do not fill the public road so that it disturbs people who want to pass. And do not line up on the public road. If the road you are walking on is wide, walk two by two, if the road is narrow, walk one by one.”<sup>269</sup>

### 4) Morals of Attending Meetings

يَابْنِي : إِذَا دُعِيتَ لِمَجَالَسَةِ قَوْمٍ وَكَنتَ أَصْغَرَهُمْ سِنًا فَلَا تَجْلِسْ حَتَّى يَأْذَنَ لَكَ الْقَوْمُ بِالْجُلُوسِ, وَإِذَا جَلَسْتَ فَلَا تَزَاحِمْ أَحَدًا مِنْ جُلَسَائِكَ, وَلَا تَضْطَرَّ جَالِسًا إِلَى أَنْ يَتْرَكَ مَجْلِسَهُ لِأَجْلِكَ وَلَا تَتَقَدَّمْ إِلَى مَوْضِعِهِ رَفِيعٌ إِذَا كَانَ فِي الْمَجْلِسِ مَنْ هُوَ أَحَقُّ مِنْكَ بِالْجُلُوسِ فِيهِ وَإِذَا جَلَسْتَ فِي مَوْضِعٍ ثُمَّ جَاءَ مَنْ هُوَ أَوْلَى مِنْكَ بِالْجُلُوسِ فِيهِ فَاتْرِكْ لَهُ ذَلِكَ الْمَوْضِعَ قَبْلَ أَنْ تَوْمِرَ بِاتِّخَاذِهِ عَنْهُ يَزِدُّ إِحْتِرَامَكَ فِي أَعْيُنِ جُلَسَائِكَ.

<sup>267</sup>Ibid, p.87-88.

<sup>268</sup>Ibid, p.91-92.

<sup>269</sup>Ibid.

Meaning: “O my beloved child, when you are invited to a gathering, and you are among the young people present, do not sit down before you are invited. When you sit down, do not push the one who is seated first, or do not push him out of his place unless he lets you take his seat. When you are seated in a place, then someone who is more deserving of it comes along, politely invite him to occupy it. If you do all this with good faith and sincerity, your honour in the eyes of the community will increase.”<sup>270</sup>

## 5) Eating and Drinking Morals

يَابْنِي : اذا كنت تريد ان تعيش صحيح البنية سلبيما منا لأمراض فلا تدخل في معادتك طعاما على طعام ولا تأكل إلا اذا كنت جائعا, واذا اكلت فلا تملأ بطنك من الطعام. قال رسول الله صَلَّى الله عليه وسلّم : (ماملاً ابن آدم وعاء شرّ من بطنه).

Meaning: “O my beloved child, if you want to live a healthy life physically and mentally, avoiding all diseases, do not fill your stomach with just any food. eat when you feel hungry and stop before you are too full because the Prophet said: ‘No son of Adam (man) fills a container worse than filling his food container (his stomach)’ (hadith narrated by Imam Ahmad, Tirmidhi, Ibn Majah and Hakim from Miqdah bin Ma’dikariba).”<sup>271</sup>

يَابْنِي : اذ كانت بك حاجة الى الطّعم فغسل يديك أوّلا واذكر اسم الله على طعامك ولا تتبلع الطّعام ابتلاعا ولكن امضغ اللقمة مضغاً جيّداً, فإنّ جودة المضغ تعين على الهضم, وكلّ ممّا يليك ولا تذهب يدك في الاتاء ههنا وههنا فإنّ ذلك من الشرّ الممقوت.

Meaning: “O my beloved child, when you want to eat, wash your hands first, recite “Bismillah” at the beginning of your meal, do not swallow your food before chewing so that it is soft, because that helps the digestion of food, and eat what is closest to you, do not stretch out your hand to take food that is far from you, because that is a disgraceful act.”<sup>272</sup>

يَابْنِي : اتق الاكل والشّرب الاواني القدرة, فرمّا جلبت لنفسك من الامراض بقذارة الاواني ما لا ينفعل فيه طبّ الطّبيب ولا علاج الحكيم, ولا تشرب من الماء الاّ ما

<sup>270</sup>Ibid, p.100-101.

<sup>271</sup>Ibid, p.105-106.

<sup>272</sup>Ibid, p.107.

كان نقيًا من الاران, واذا شربت فسم الله قبل ان تشرب, ولا تشرب الماء عبًا ولكن اشربه مصًا قليلا قليلا . واسترح في شربك, وليكن ثلاث مرّات تفصل بين كلّ مرّة واخرى بذكر اسم الله تعالى واذا فرغت من الطّعام واشّراب فاحمد الله تعالى الذي اطعمك وسقاك وشكره على نعمه التي لا يحصيها العدّ. والله يتولّى هدايتك وارشادك.

Meaning: “O my beloved child, do not eat and drink with dirty cutlery, for that will bring illness upon you, which may be difficult to cure. And drink clean water, and when you drink, recite ‘Bismillah’. Do not drink a glass of water all at once, but drink it little by little, preferably one glass repeated three times, each time separated by the recitation of ‘Bismillah’. When you have finished eating and drinking recite ‘Alhamdulillah’ (all praise belongs to Allah) who has given you food and drink. Give thanks for the countless favours He has bestowed upon you. Verily, it is Allah who guides and helps you.”<sup>273</sup>

#### 6) Morality Worship and entering the mosque

يابني : اياك والتفريط في عبادة ربك, فانه يقول في كتابه العزيز : ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ سورة الذاريات: ٥٦-٥٨.

Meaning: “O my beloved child, fear and avoid disbelief in worshipping your Rabb, for verily your Rabb has said in His glorious book: ‘And I have not created the jinn and mankind but that they may serve Me. I do not desire any sustenance from them, nor do I desire that I should feed them. Verily, Allah is the giver of sustenance who has the power of a very strong song.’”(QS.Adz-Dzaaruyaat: 56-58)”<sup>274</sup>

يابني : كن حريصا على أداء الصّلاة المفروضة في وقتها مع الجماعة, فاذا اقترب الوقت فبادر الى الوضوء, ولا تراحم احدا في طريقك, ولا تسرف في استعمال الماء فاذا دخل الوقت واذن المؤذن فاستقبل القبلة وصلّ السنّة القبليّة واجلس بسكينة ووقار حتّى تقام الصّلاة فصلّ مع الجماعة بخشوع وخضوع. واعلم انك في حال الصّلن تناجي

<sup>273</sup>Ibid, p.111-113.

<sup>274</sup>Ibid, p.115-116.

ربّك وانت واقف بين يديه, فايّك وهو جس الشيطان, وايّك والتّضحك في حضرة المولاه, وايّك واشتغال القلب بغير مناجاة الرّحمن.

Meaning: “O my beloved child, be you a person who is always eager to carry out fardlu (mandatory) worship, especially prayer. Perform fardlu prayers on time in congregation. When the time for prayer is near, prepare yourself for wudlu, do not precede each other on the way to the mosque and to the wudlu place, do not overuse water for wudlu. When the time for prayer has come and the muadzin has called to prayer, immediately turn yourselves towards the qiblah, offer the sunnat qabliyah prayer (a sunnat prayer offered before the fard prayer), and then sit down to do tafakkur, i'tikaf or dhikr of Allah, until the congregational prayer is offered. When the time for the congregational prayer comes, join it with khusuyu' and dawadlu (low self-esteem). Know that when you pray, you are in dialogue with your Lord and in His power. Therefore, avoid the temptations of the devil and avoid the feeling of insecurity in the form of whispers of the heart that divert attention to other than the prayer to Allah, the Most Merciful.”<sup>275</sup>

يابنّي : إنّ عامّة المسلمين ينظرون الى طلبة العلم الشّرف نظر الاحترام, ويستعظمون كلّ صغيرة تقع منهم فايّك. يابنّي : ان تسلّط السنة العامّة على نفسك ولا ترفع صوتك في المسجد فإنّ ذلك من العامي القبيح, وهو من طلبة العلم اقبح واشدّ نكرا, ولا تخاصم احدا من اخوانك ولا تنازعه, ولا تضيق على مسلم يريد ان يتعبّد في بيت مولاه.

Meaning: “O my beloved child, the Muslims always pay attention to the scholars, with the intention of honouring them. They will exaggerate a small mistake if it is committed by a learned person, so take care that you do not become a topic of discussion among them. Soften your voice, do not be hostile to your friend, do not hate him, and do not prevent a believer from worshipping his Lord in the mosque.”<sup>276</sup>

## 2. Foundation of Character Education

The concept of character or moral education, as outlined in Muhammad Syakir's Washoya Al Abaa lil Abnaa', draws upon a range of Islamic sources,

<sup>275</sup>Ibid, p.116-120.

<sup>276</sup>Ibid, p.124-125.

including the Qur'an and Hadith, to provide a foundation for the advice offered.<sup>277</sup>

The following are illustrative quotations from Muhammad Syakir's book, which serve to illustrate the points made in this analysis:

a. Obligations to Allah and His Messenger

يا بني :إن الله تبارك وتعالى هو الذى خلقك وأوجدك وأسبغ عليك نعمه ظاهرة وبطنة. ألم تعلم أنك فى أول أمرك كنت نطفة فى بطن أمك, فما زلت تتقلب فى نعمة ربك ورحمته حتى ولدتك إنسانا كاملا, ووهب لك لسانا تتكلم به, وعينا تبصر بها, وأذنا تسمع بها, وعقلا تدرك به ما يضرك وما ينفعك : (وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾) سورة النحل: ٧٨.

Meaning: “O my beloved son,: verily, allah, the most abundant of blessings, the most sublime, has created you and perfected various favours both physically and mentally. do you not realise, in fact, that your beginning was only a drop of semen that emanated into your mother's womb and by the outpouring of the favour and grace of your god you were born from your mother's womb as a perfect human child. Allah endowed you with a tongue so that you can speak, ears so that you can hear, eyes so that you can see and reason so that you can distinguish good and bad. according to his words: “And allah has taken you out of your mother's womb knowing nothing and He gave you hearing, sight and a heart that you may be grateful.” (An-Nahl [16]:78)”<sup>278</sup>

يا بني: إن رسول الله صلى الله عليه و سلم لا ينطق عن الهوى, فكل أوامره ونواهيه مستندة إلى الوحي الإلهي, فطاعته صلى الله عليه وسلم من طاعة الله جل شأنه : (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾) العمران ٣١.

<sup>277</sup>Udin Zaenudin, dan Ayi Sya'adah Staniah, “Analisis Konsep Pendidikan Akhlak dalam Kitab Washoya Al Abaa Lil Abnaa’ Karya Muhammad Syakir Al Iskandari”, *HASBUNA: Jurna Pendidikan Islam*, Vol.5, No.1, 2024 ,p.219

<sup>278</sup>*Ibid*, p. 48-49.

Meaning: “O my beloved child, verily Rasullullah SAW did not speak on the basis of his lust. All his commands and prohibitions are based on the revelation of Allah SWT. Therefore, obedience to the Prophet SAW is part of obedience to Allah SWT. “Say, if you truly love Allah, then follow me (the Messenger of Allah SAW), surely Allah will love you and forgive your sins, and Allah is Oft-Forgiving, Most Merciful.” (Ali ‘Imran [3]:31)”<sup>279</sup>

In elucidating his counsel, Muhammad Syakir employs the Qur'an as a foundational framework. In this context, Muhammad Syakir elucidates the obligation of a student towards Allah SWT and His Messenger, providing evidence from surah An Nahl verse 78 and Ali 'Imran verse 31 to support his assertion.

#### 1) Surah An Nahl Verse 78

(وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ سورة النحل: ٧٨.

Meaning “And allah has taken you out of your mother's womb knowing nothing and He gave you hearing, sight and a heart that you may be grateful.” (An-Nahl [16]:78)”<sup>280</sup>

#### 2) Surah Ali ‘Imran Verse 31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ العنبران ٣١.

Meaning: “Say, if you truly love Allah, then follow me (the Messenger of Allah SAW), surely Allah will love you and forgive your sins, and Allah is Oft-Forgiving, Most Merciful.” (Ali ‘Imran [3]:31)

#### b. Sincerity in charity

<sup>279</sup>Ibid, p.53-54.

<sup>280</sup>Ibid, p. 48-49.

يَابَنِي : ( اَتَمَّا الَاعْمَلُ بِالنِّيَّاتِ وَاتَمَّا لِكُلِّ اَمْرٍ مَانَوِي ) اِنَّ الَّذِي يَتْرُكُ الْاَكْلَ وَالشَّرْبَ مِنْ طُلُوعِ الْفَجْرِ اِلَى غُرُوبِ الشَّمْسِ بَنِيَّةَ الصَّوْمِ كَالَّذِي يَتْرُكُهُمَا لِانَّهُ لَمْ يَجِدْهُمَا لَكِنَّ الْاَوَّلَ لَهُ اَجْرُ الصَّائِمِ وَالثَّانِي لَيْسَ لَهُ ذَلِكَ الْاَجْرُ , فَاَخْلَصَ النِّيَّةَ لِمَوْلَاكَ . يَابَنِي فِي جَمِيعِ اَعْمَالِكَ .

Meaning: “O my beloved child, in the hadith of the prophet explained that: ‘Indeed, every deed depends on its intention, and a person will be rewarded according to what he intended.’ (Hadith narrated by Bukhari, Muslim, and others from Umar bin Khattab ra. from the Messenger of Allah saw.) Indeed, those who avoid eating and drinking from morning to evening with the intention of fasting, then alone with the hunger and thirst of those who do not eat and drink from morning to evening. but the first, accompanied by the intention of fasting, then he will get a reward in the sight of Allah with the reward of the fasting person with the intention. therefore sincerely devote yourself with the intention to devote yourself to your god in all deeds.”<sup>281</sup>

In a similar manner, within the aforementioned context, Muhammad Syakir employs the argument derived from the hadith narrated by Bukhari and Muslim.

The complete hadith is as follows:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (( الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ أَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ) مُتَّفَقٌ عَلَيْهِ .

Meaning: “Abdullah ibn Maslamah narrated to us, he said, Malik narrated to us from Yahya ibn Sa'id narrated to us from Muhammad ibn Ibrahim narrated to us from Alqamah ibn Waqash narrated to us from 'Umar that the Messenger of Allah ﷺ said: (All actions depend on the intention, and the reward for each person depends on what he intended.) Whoever intends to migrate for the sake of Allah and His Messenger, his migration will be to Allah and His Messenger. And whoever intends to migrate for the world that he wants to attain or for

<sup>281</sup> Ibid, p.214-215.

*a woman that he wants to marry, his migration is to what he intends to do.*" (HR: Al-Bukhari and Muslim)<sup>282</sup>

### 3. Character Education Strategies and Approaches

Muhammad Syakir in the process of learning morals in the book "*Washoya Al Abaa Lil Abnaa*" uses an approach to the relationship between teachers and students who are described as parents (father figures) and children. This approach has the meaning that the role of parents towards children is to supervise, guard, protect, teach, and educate.<sup>283</sup> In addition, Muhammad Syakir in presenting the process of character education uses the role mode strategy or *Suri Tauladhan*, as the following verse:

يا بني : إذا لم تتخذني قدوة, فبمن تقتدي؟! وعلام تجهد نفسك في الجلوس أمامي!؟

Meaning: *"O my beloved child, if you do not make myself a suri tauladhan, then with whom will you take suri tauladhan? Why do you tire yourself out of sitting and studying (for years) in front of me?"*<sup>284</sup>

Furthermore, Muhammad Syakir also wrote in his book that he used advice as a method in the teaching strategy for his students, as explained in the following matan:

يا بني : إن كنت تقبل نصيحة ناصح فأنا أحق من تقبل نصيحه. أنا أستاذك ومعلمك ومربي روحك, لا تجد أحدا أحرص على منفعتك وصلا حك مني.

Meaning: *"O my beloved child, if you are willing to accept the advice of an adviser, I am surely the person you deserve to receive his advice.*

<sup>282</sup>HR. Bukhari, hadist 1,54, 2529,5070,6689, 6953, dan Muslim, hadist 1907.

<sup>283</sup>Syaifulloh Yusuf, " Konsep Pendidikan Akhlak Syeikh Muhammad Syakir dalam Menjawab Tantangan Pendidikan Era Digital: Eksplorasi Kitab *Washoya Al Abaa Lil Abnaa*", *Ta'dibuna: Jurnal Pendidikan Agama Islam*, Vol.2, No.1, 2019,p.4.

<sup>284</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.33.



*For I am your teacher, your teacher, and your spiritual guide. You will not find anyone who wants more benefit and goodness for yourself than I do.*<sup>285</sup>

يا بني: إني لك ناصح امين, فقبل ما ألقيه عليك من النصائح, واعمل به في حضوري, وبينك وبين إخوانك, وبينك وبين نفسك.

Meaning: "O my beloved child, I am indeed a trusted adviser for you. Therefore, accept what I am going to give you in the form of advice. After that, carry out my advice, both when I am in your presence and when you are in the midst of your friends, as well as when you are alone."<sup>286</sup>

In another source, Muhammad Syakir in his book is explained using several methods in the moral learning process in addition to the advice (lecture) method, namely: discussion method, *qissah* method, *Amsal* method, and *hiwar* method.<sup>287</sup>

The following is the explanation,:

#### a. Discussion method

"في اداب المطالعة والمذاكرة والمناظرة" Muhammad Syakir wrote in one of his eyes. Where he invites his students to discuss when solving a problem, along with the explanation,

يا بني : المحاورة بين الطاب فالمسائل العلمية جزيلة الفوائد : تقو الفهم , وتطلق اللسان وتعين على حسن التعبير عن الأغراض المقصودة. وتولد في الطالب ماجراً والاقدام ولكن, يا بني — لا ينفعك هذا عند الله ولا عند الناس الا اذا كنت مهذب الاخلاق, بعيدا عن الفحش في القول تقول الحق ولوعلى نفسك ولا تأخذك في الحق لومة لا ثم.

Meaning: "O my beloved child, discussion among students in scholarly matters is of great benefit: it strengthens understanding, and helps the

<sup>285</sup>*Ibid*, p. 31-32.

<sup>286</sup>*Ibid*.

<sup>287</sup>Udin Zaenudin and Ayi Sya'adah Staniah, "Analisis Konsep Pendidikan Akhlak Dalam Kitab Washoya Al-Aba Lil Abna Karya Muhammad Syakir Al-Iskandari" *HASBUNA: Jurnal Pendidikan Islam*, Vol.5 , No.1, 2024, p. 223-225.

*tongue to express what it wants, and creates in the student a mentality of courage. However, O my beloved child, it will not benefit you in the sight of Allah and in the sight of mankind unless you have noble manners, you refrain from profanity, you dare to speak the truth even if it puts you at a disadvantage, and you do not fear the reproach of those whom you reproach so long as you are above the truth.*"<sup>288</sup>

#### b. *Qissah* method

Muhammad Syakir in his learning uses *the qissah* method. This has been explained in one of its aspects as follows:

يا بني : كان النبي صلى الله عليه وسلم يرعى الغنم قبل البعثة , ثم كان يتجر حتى بعث , ومازال كذلك حتى كان رزقه تحت ظل رحمه . وكان أبو بكر الصديق رضي الله عنه تاجرا حتى استخلف , وكذلك كان أصحاب رسول الله صلى الله عليه وسلم ومن تبعهم من اسلف الصالح : فما منعهم العلم عن مزاحمة الناس في كسب الحلال , بل كانوا قدوة حسنة في وجوها لكسب .

Meaning: "O my beloved child, the Prophet ﷺ worked as a goat herder before being appointed as a prophet and messenger. Then he worked as a merchant until he was sent as a prophet and messenger. His condition continued until his sustenance was obtained under the auspices of his spear. In the past, Abu Bakr Ash Shiddiq was a merchant until he was appointed caliph. Similarly, many of the companions of the Prophet ﷺ and those after them were from the *salaf ash shalih* (they are *tabi'in* and *tabi'it tabi'in* generation). Knowledge does not prevent them from competing with the community in the matter of earning a halal income. In fact, they are good examples in the matter of earning income."<sup>289</sup>

#### c. Method *Amsal*

Muhammad Syakir in his book he uses *Proverbs* as his learning method. As the content of the following matan:

<sup>288</sup>Syaikh Muhammad Syakir Al Mishri, *Loc.Cit*, p. 89-90.

<sup>289</sup>*Ibid*, p.207-210.

يابني : شتان بين من يقرأ ولا يفهم معنى ما يقرؤه وبين من يقرأ ومعاني القرآن الكريم  
 حاضرة لديه : الأول كالأعمى يمشي في الطريق لا يبصر منها شيئاً, والثاني كصاحب  
 البصر يتقي ببصره مواقع الزلل.

Meaning: "O my beloved child, there is a great difference between a person who reads the Quran but does not understand the meaning of the verses he reads, and a person who reads the Quran while understanding the meaning of the verses he reads. The former is like a blind man walking on a highway who cannot see anything. The second person is like a person whose eyes are normal, with his sight he can avoid places that can derail pedestrians."<sup>290</sup>

d. *Hiwar* method

Muhammad Syakir also used the *Hiwar* method in his learning process, as explained in the following matan:

يابني : إذا لم تعمل بنصيحتي في خلوتك, فقلما تحافظ عليها بين إخوانك.

Meaning: "O my beloved child, if you do not carry out the advice when you are alone, surely you will very rarely (unlikely) keep my advice when you are with your friends."<sup>291</sup>

يابني : إذا لم تتخذني قدوة, فبمن تقتدي؟! وعلام تجهد نفسك في الجلوس أمامي?!.

Meaning: "O my beloved child, if you do not make myself a *suri tauladhan*, then with whom will you take *suri tauladhan*? Why do you tire yourself out of sitting and studying (for years) in front of me?"<sup>292</sup>

يابني : إن الأستاذ لا يحب من تلا ميذه إلا الصالح المؤدب. فهل يسرك أن يكون  
 أستاذك ومرييك غير راض عنك ولا طامع في صلاحك?.

<sup>290</sup>*Ibid*, p.225.

<sup>291</sup>*Ibid*, p.32-33.

<sup>292</sup>*Ibid*, p.33.

Meaning: “O my beloved child, indeed a teacher will not love any of his students except those who are righteous and have good manners. Are you happy when your teacher and guide are not pleased with you and do not want piety?”<sup>293</sup>

#### 4. Character Education Values

Of the twenty lessons on the moral values of *mardiyah* written by Muhammad Syakir in the kitab *Washoya Al Abaa Lil Abnaa'*, there are three main classifications of moral values of *mardiyyah*, namely: morality to Allah SWT, morality to the Prophet ﷺ, morality to fellow humans, and morality of student.<sup>294</sup>

The following is an explanation in detail:

- a. Morality to Allah consists of taqwa to Allah SWT and contemplation of the rights of Allah SWT. Here's the context:

يَا بُنَيَّ : إِنَّ رَبَّكَ يَعْلَمُ مَا تُكِنُّهُ فِي صَدْرِكَ ، وَمَا تُعْلِنُهُ بِلسَانِكَ ، وَمُطَّلِعٌ عَلَى جَمِيعِ أَعْمَالِكَ ، فَاتَّقِ اللَّهَ يَا بُنَيَّ ، وَاحْذَرُ أَنْ يَرَاكَ عَلَى حَالَةٍ لَا تُرْضِيهِ .

Meaning: “O my beloved child, indeed your Lord knows what you keep in your heart, and what you spread with your mouth, and sees all your deeds. So fear Allah, O my beloved child, and be careful that He sees you in a situation that he does not like”.<sup>295</sup>

- b. Morals to the Prophet, here is the context:

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<sup>293</sup>*Ibid.*

<sup>294</sup>Zaenullah. "Kajian Akhlak dalam Kitab Washaya Al-abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir." *Likhitaprajna*, vol. 19, no. 2, 2017, p.13-18.

<sup>295</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.32-33.

يَابْنِي : من لطف الله بعباده ارسال الرسل عليهم الصلّاة والسّلام لإرشاد الخلق وهدايتهم إلى ما يصلح شأنهم في دينهم ودنياهم. وآخر الرسل هو سيّدنا محمّد بن عبد الله بن عبد المطلب العربي الهاشمي صلّى الله عليه وسلّم : فكما تجب عليك طاعة مولاك الذي خلقك تجب عليك طاعة رسوله الأكرام صلّى الله عليه وسلّم : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۖ.....﴾ ﴿٥٩﴾ سورة النساء ٥٩. ﴿لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۚ﴾ ﴿١٧﴾ سورة الفتح ١٧ .

Meaning: "O my beloved child: part of Allah's affection for His servants is to send some Messengers (may mercy and greetings be poured out on the messengers), to guide people in carrying out their worship and worldly affairs. The last apostle in conclusion was Muhammad bin Abdillah bin Abdil Muttalib who was an Arab from the Bani Hashim (peace be upon him). : "O you who believe, obey Allah and obey the Messenger and the leader among you." (QS. An Nisa':59) . "And whoever obeys Allah and his Messenger will surely put him into Paradise under which the river flows, and whoever turns away will surely be punished by Him with a bitter punishment." (QS. Al Fath : 17).<sup>296</sup>

- c. Morality to fellow human beings, consisting of morality to parents, morality to teachers, and morality to friends. Here's the context:

ابنبي: مهما تكبّدت من المشقّات في خدمة ابيك وأمك فإنّ حقوقهما عليك فوق ذلك اضعافا مضاعفة: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ﴾ ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾ سورة الإسراء: ٢٣-٢٤ .

<sup>296</sup>Ibid, p.52-53.

Meaning: "O my beloved child: when you feel right when you are devoted to your father and mother, then indeed the obligation of your parents towards you is heavier than all of them, which will be multiplied by you: "So do not say to them the word "AH" and do not yell at them, speak to them a noble word. Humble yourselves towards both of them and pray: "O my Lord, have mercy on my parents as they have mercy on me in childhood". (QS. Al Israa: 23-24)<sup>297</sup>

يَا بُنَيَّ، إِنْ كُنْتَ تَقْبَلُ نَصِيحَةً نَاصِحٍ فَأَنَا أَحَقُّ مَنْ تَقْبَلُ نَصِيحَتَهُ، أَنَا أَسْتَاذُكَ وَمُعَلِّمُكَ  
ومربي روحك

Meaning: "O my child, if you want to receive the advice of others, then I am the one who deserves the most advice, I am your teacher, I am your advisor and I am the educator of your spirit."<sup>298</sup>

يَابُنَيَّ : هَا أَنْتَ قَدْ أَصْبَحْتَ مِنْ طَلَبَةِ الْعِلْمِ الشَّرِيفِ وَلَكَ رَفَقَاءُ فِي دَرَسِكَ هُمْ إِخْوَانُكَ  
وَهُمْ عَشِيرَتُكَ فَإِيَّاكَ أَنْ تَوْذِيَ أَحَدًا مِنْهُمْ أَوْ تَسِيئَ مُعَامَلَتَهُ.

Meaning: "O my beloved child, you have become a student of knowledge and you have many friends. They are your brothers and friends in association. Therefore do not hurt your heart and behave badly towards them."<sup>299</sup>

- d. The manners of the students consist of the manners of seeking knowledge, the manners of *Muthola'ah*, *Mudzakaroh*, and *Munadzoroh*, the manners of worshipping and entering the mosque, and the manners in ceremonies and meetings.

Here's the context:

يَابُنَيَّ : اقْبَلْ عَلَى طَلَبِ الْعِلْمِ بِجَدٍّ وَنَشَاطٍ، وَاحْرَصْ عَلَى وَقْتِكَ إِنْ يَذْهَبُ مِنْهُ شَيْءٌ  
لَا تَنْتَفِعَ فِيهِ بِمَسْئَلَةٍ تَسْتَفِيدُهَا

<sup>297</sup>*Ibid*, p.56-57.

<sup>298</sup>*Ibid*, p. 31-32.

<sup>299</sup>*Ibid*, p.63.

Meaning: "O my beloved child study earnestly and with enthusiasm. Take care that your time does not pass with something that does not bring benefits to you."<sup>300</sup>

يابنّي : ان اردت الخير لنفسك فلا تطالع درسك وحدك واتخذ لك صديقا من اخوانك يشارككفى المطالعة ويعينك على الفهم, فاذا مررت بمسئلة وظننك انك فهمتها فلا تكتف بظنك حتى تدع الكتاب من يدك وتقرّعا لنفسك اولن معك كائنك تلقى درسا على المتعلّمين.

Meaning: "O my beloved child, if you want to be good to yourself, then invite some of your schoolmates to muthala'ah (study) together, maybe your friends can help you in understanding something. When you have understood your lessons, do not simply abandon your textbooks. Keep studying with your friends as you are facing a lesson in front of your educators."<sup>301</sup>

يابنّي : اياك والتفريط فى عبادة ربك, فانه يقول فى كتابه العزيز : ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ ۝ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ۝ ﴾ سورة الذارات: ٥٦-٥٨.

Meaning: "O my beloved child, fear and shun you in your worship of your Lord, for indeed your Lord has said in His glorious book: "And I did not create jinn and man but that they should worship Me. I do not want any of their sustenance, and I do not want them to eat. Indeed, Allah is the Most Generous who has the power of a very strong song." (QS. (Adz-Dzaaruya: 56-58)<sup>302</sup>

يابنّي : اذا مررت بقوم فأقرئهم السلام باللفظ المعروف الذى وردت به السنّة النبويّة وهو قولك : السلام عليكم ولا تتجاوز هذه التحيّة الى غيرها من المستحدثان ولا تدخل مجلس قوم الا بعد الاستئذان فرّما كانوا يتفاوضون فى امر يحبّون ان يشاركهم

<sup>300</sup>Ibid,p.72.

<sup>301</sup>Ibid,p.83.

<sup>302</sup>Ibid p.115.

فيه غيرهم وتجنب التّطّقل على النّاس جهدك فإنّ الطّفيليّ ثقيل على النّفوس وإن كان أعلم أهل عصره.

Meaning: "O my beloved child, when you pass a group of people, greet them with greetings in accordance with the Sunnah of the Prophet, namely: "Assalamu'alaikum" (may salvation be poured out on you). And do not replace the greeting with a greeting that is not guided by the Prophet (peace be upon him). Do not enter the room except after asking for permission. Perhaps those in the room were talking about something that no one else should hear but them. Stay away from childishness, because it greatly affects authority, even if the person who did it was a respected person at that time."<sup>303</sup>

In addition, Muhammad Syakir in the kitab *Washoya Al Abaa Lil Abnaa* in the twenty moral lessons of *Mardiyah* also wrote other values that can be used in daily life. These values are incorporated in *Mahmudah* morals and *Madzmumah* morals. The following are the values: honest, trustworthy, 'iffah, muru'ah, as syahamah, 'izzatun nafs, tawakal and asceticism, repentance, khouf, roja', be patient, grateful, prohibition of ghibah, prohibition of namimah, prohibition of hasad, prohibition of kibr, and prohibition of ghurur.<sup>304</sup>

**Table 4.4 Muhammad Syakir's Concept of Character Education**

No.	Aspect	Muhammad Syakir
1.	Character Education	Promoting character education through the book <i>Washoya al Abaa lil Abnaa</i> , which teaches the rights and obligations of students and the manners they must possess in order to have noble character. The concept of character education teaches the rights and obligations of students and the manners they must possess based on Islamic values. This approach is rooted in a religious worldview based on the values of Islamic teachings, the Quran, and the Hadith.

<sup>303</sup>*Ibid*, p.97.

<sup>304</sup>Zaenullah. "Kajian Akhlak dalam Kitab Washaya Al-abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir." *Likhitaprajna*, vol. 19, no. 2, 2017, p.19.



No.	Aspect	Muhammad Syakir
2.	Foundation of Character Education	Islamic teachings based on the Qur'an and Hadith.
3.	Strategies and Approaches to Character Education	Using learning strategies such as counselling, discussion, <i>parables</i> , <i>Qissah</i> , and <i>hiwar</i> , as well as a behaviouristic approach.
4.	Character Education Values	Referring to the values of Islamic teachings. Such as: piety, obedience, sincerity, and so on.

## CHAPTER V

### DISCUSSION

#### A. The Concept of Character Education from the Perspectives of Thomas

##### Lickona and Muhammad Syakir

As posited by Thomas Lickona, the concept of character education is predicated on a conscious effort to assist students in the acquisition of objectively valuable virtues. This is attributable to the fact that students have not yet developed the capacity to make a comprehensive distinction between right and wrong during the educational process. Nevertheless, students are capable of making this distinction because educational institutions instil in them a sense of respect and responsibility.<sup>305</sup> This perspective aligns with the contributions of Barnawi and Arifin, who posit that character education is a process aimed at equipping children with the capacity to make judicious decisions and to implement these decisions in their daily lives. The ultimate objective of this endeavour is to foster a positive impact on their immediate environment.<sup>306</sup> In accordance with the perspectives advanced by David Elkind and Freddy Sweet, character education can be conceptualised as a deliberate endeavour aimed at facilitating the comprehension, concern, and action regarding fundamental ethical values.<sup>307</sup>

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<sup>305</sup>Thomas Lickona, Pendidikan Karakter Penanaman Kebajikan, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,hlm.4,diakses 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002.

<sup>306</sup>Sofyan Tsauri, *Pendidikan Karakter: Peluang dalam Membangun Karakter Bangsa*. (Jember: IAIN Jember Press, 2015), p. 44.

<sup>307</sup>Zubaedi, *Desain Pendidikan karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. (Jakarta: Prenada Media Group, 2013), p. 17-18.

It can be concluded that Thomas Lickona's character education can be defined as a deliberate effort to educate students to have good character when acting and behaving in their daily lives. Consequently, the character education process proposed by Thomas Lickona is predicated on the role of schools, parents and the community. As William and Schnaps posit, school personnel, frequently in collaboration with parents and community members, play a pivotal role in fostering the development of caring, principled, and responsible individuals among children and adolescents.<sup>308</sup>

Meanwhile, Muhammad Syakir's concept of character education is to strive for character education through the book *Washoya Al Abaa Lil Abnaa'*, which teaches character education values based on the rights and obligations of students and the manners that students must have. As previously mentioned, the right and obligation to seek knowledge is to be emphasised, as is the obligation to be devoted to Allah and obey the teachings of the Prophet Muhammad SAW. And also, the manners in eating and drinking must also be considered. Furthermore, Muhammad Syakir authored *Washoya Al Abaa Lil Abnaa'*, with the objective of safeguarding Islamic values and Eastern culture from the influence of foreign cultures left behind by colonisers. During this period, Egypt was still under the governance of the British and French empires.<sup>309</sup> This endeavour is initiated with the objective of fostering noble character in students, grounded in Islamic values and Eastern cultural traditions. The programme is designed to instil a sense of respect and

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<sup>308</sup>*Ibid.*

<sup>309</sup>Muhammad Basarrudin, Nilai Pendidikan Karakter Dalam Kitab Washaya Al-Aba' Li Al-Abna Karya Muhammad Syakir Al-Iskandari, *Jurnal Studi Islam Lintas Negara*, Vol. 06, No. 01, 2024, p.85.

kindness in students, fostering an environment where they are treated with respect and kindness by their peers and wider community. This concept is in alignment with Imam Al Ghozali's perspective on character education, which is characterised by the moral education of the *ummahat al akhlak wa ushluha*. This concept encompasses moral values such as *al hikmah*, *al adlu*, *al syajaah*, and *iffah*, which are instrumental in the development of *akhlakul karimah* character.<sup>310</sup> As explained below:

وَبَعْدُ: فَهَذِهِ دُرُوسٌ أَوَّلِيَّةٌ فِي الْأَخْلَاقِ الْمَرْضِيَّةِ، وَضَعْتُهَا لِطَلَبَةِ الْعُلُومِ الدِّينِيَّةِ، وَقَدْ ضَمَّنْتُهَا مِنَ الْأَخْلَاقِ مَا يَحْتَاجُ إِلَيْهِ طَالِبُ الْعِلْمِ فِي بَدَايَةِ أَمْرِهِ، حَتَّى إِذَا وَقَّقَهُ اللَّهُ لِلتَّحَلُّقِ بِهَا كَانَ مَرْجُوًّا أَنْ يَنْفَعَهُ اللَّهُ بِعِلْمِهِ، وَأَنْ يَنْفَعُ بِهِ كَثِيرًا مِنْ خَلْقِهِ، وَاللَّهُ وَلِيُّ الرَّشَادِ وَالْهَادِي إِلَى الصِّرَاطِ الْمُسْتَقِيمِ.

Meaning: “And here are the basic lessons on blessed morals. I have compiled them for students of religious knowledge. I have included some moral principles that are necessary for a seeker of knowledge during their journey in pursuit of knowledge. Until Allah SWT grants them guidance to adorn themselves with these praiseworthy moral principles, there is great hope that Allah will grant them benefit through their knowledge, and through that knowledge, they will bring benefit to many of His servants. Allah Himself is the Creator of truth, and He is the One who guides to the straight path”<sup>311</sup>

يابني : الخلق الحسن زينة الإنسان في نفسه وبين إخوانه وأهله وعسيرته, فكن حسن الخلق يحترمك الناس ويحبوك.

Meaning: “My beloved child, noble character is the adornment of a person within himself, as well as the adornment of a person among his

<sup>310</sup>Nur Kholik Afandi dan Siti Aisyah, “Pengembangan Pendidikan Karakter Perspektif Barat dan Islam”, *Educasia*, Vol. 6, No. 2, 2021, p. 151.

<sup>311</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.27-28.

*friends, family, and relatives. Therefore, be a person of noble character, and surely people will respect and love you.*"<sup>312</sup>

The concept of character education finds support in *Surah Al Baqarah* verse 177, which states:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ١٧٧

Meaning: “ Righteousness is not merely turning your face towards the east or the west, but righteousness is (the righteousness of) those who believe in Allah, the Last Day, the angels, the Holy Scriptures, and the prophets; who give away their beloved possessions to their relatives, orphans, the poor, travellers, and those who ask for help; performing prayer, paying zakat, fulfilling one's promises when one makes them, being patient in adversity, suffering, and during times of war. They are the truthful ones, and they are the God-fearing ones.”<sup>313</sup>

It can be concluded that Muhammad Syakir's concept of character education refers to the values of Islamic teachings, such as piety, the obligation to seek knowledge, and so on. It is evident that the notion of character education finds congruence with the overarching framework of Islamic education. This assertion is supported by Al Attas, who posits that Islamic education must encompass components of adab (etiquette) and knowledge. The fundamental purpose of education, as elucidated by Al Attas, is to nurture noble character and moral values.

<sup>312</sup>*Ibid*, p.34.

<sup>313</sup>QS. 1:177 (terjemahan Kemenag)

These values, in turn, serve to cultivate beneficial knowledge for the individual and the collective.<sup>314</sup>

In essence, the character education concepts of Thomas Lickona and Muhammad Syakir emphasise the cultivation of students' moral integrity, encompassing attributes such as responsibility, compassion, fairness, and honesty. However, Thomas Lickona's concept of character education is positivistic and empiricist in nature, and its values can be implemented universally and democratically. In practice, as Peterson states, character education is a broad term used to describe the general curriculum and organisational features of schools that promote the development of fundamental values in children at school.<sup>315</sup> Meanwhile, Muhammad Syakir's concept of character education is oriented towards a religious Muslim worldview and Eastern culture. This is due to the institution's utilisation of an educational framework that draws upon Islamic values as articulated in the Qur'an and Hadith, in conjunction with Eastern cultural traditions, with the objective of fostering the development of noble character among its student body. As Abdullah Nasih Ulwan asserts, the notion of character education is predicated on the values of faith in Allah. This enables children to grow and develop based on their faith.<sup>316</sup>

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<sup>314</sup>Sri Syafa'ati dan Hidayatul Muamanah, "Konsep Pendidikan Menurut Muhammad Naquib Al Attas dan Relevansinya dengan Sistem Pendidikan Nasional", *Palapa: Jurna Studi Kelslaman dan Ilmu Pendidikan*, Vol. 8, No. 2, 2020, p. 294.

<sup>315</sup>Muhammad Yaumi, *Pendidikan Karakter: Landasan, Pilar, dan Implementasi*, (Jakarta: Prenadamedia Group, 2016), p. 9-10.

<sup>316</sup>Nur Kholik Afandi dan Siti Aisyah, "Pengembangan Pendidikan Karakter Perspektif Barat dan Islam", *Educasia*, Vol. 6, No. 2, 2021, p.151.

**Table 5.1 Character Education Concepts from the Perspectives of Thomas Lickona and Muhammad Syakir**

Aspect	Thomas Lickona	Muhammad Syakir
Character Education Concepts	A conscious effort to help students acquire objectively valuable virtues (the ability to justify right and wrong). Therefore, this concept reflects the Western worldview in terms of positivism, empiricism, universalism, and democracy. This concept is implemented collaboratively, practically, and globally.	An effort made by Muhammad Syakir through his book <i>Washoya Al Abaa Lil Abnaa'</i> to educate students' character in pursuing their education by emphasising character values based on students' rights and obligations as well as manners. This concept is based on Islamic teachings (the Qur'an and Hadith) and Eastern culture. Additionally, this concept is implemented through religious-spiritual, behavioural, holistic, and character-building activities, whose values are relevant to the challenges of the modern era.
Purpose	To develop students into individuals with good character in their daily actions and behaviour.	To develop students into individuals with noble character based on Islamic teachings and Eastern culture, and to enable them to implement these values in their daily lives.

## **B. Differences and Similarities between Thomas Lickona and Muhammad**

### **Syakir's Concepts of Character Education.**

Thomas Lickona and Muhammad Syakir are scientists who are concerned with the issue of character education. As demonstrated in a number of scientific papers written by Thomas Lickona, such as *Educating for Character: How Our Schools Can Teach Respect and Responsibility* and *Character Matters: Smart & Good High Schools*, in conjunction with other institutions, as well as a scientific paper by Muhammad Syakir, which is consistently present in Islamic boarding schools, specifically *Kitab Washoya Al Abaa Lil Abnaa'*. Nevertheless, the concept

of character education developed by Thomas Lickona and Muhammad Syakir still has strong connections and values for character development in the 4.0 era.

An analysis of the character education concepts of Thomas Lickona and Muhammad Syakir reveals a number of similarities and differences between them. An analysis of these differences and similarities can be conducted through the examination of several indicators, including the backgrounds of Thomas Lickona and Muhammad Syakir, the conceptual foundations of character education employed by Thomas Lickona and Muhammad Syakir, the strategies and approaches employed by Thomas Lickona and Muhammad Syakir, and the values emphasised by Thomas Lickona and Muhammad Syakir in their character education concepts. The following aspects can be elucidated as follows:

1. Background Thomas Lickona and Muhammad Syakir.

Thomas Lickona is a Western scholar who has been deeply committed to character education throughout his career. All of his works focus on the development of character education, such as *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, *Character Matters: Smart & Good High Schools*, *Character Education: The Cultivation of Virtue*, and others. Meanwhile, Muhammad Syakir is a Muslim scholar who has several interests in fields such as logic, interpretation, history, and others. He has also served as the Chief Justice of the Sharia Court of Sudan, Chairman of the Provincial Council of Scholars in Alexandria, a preacher, and an educator, among other roles. However, his interest in character education is most prominently expressed in his book *Washoya Al Abaa Lil Abnaa*”.



## 2. Concept of character education

In the following discussion, the definition of character education will be articulated in the words of Thomas Lickona, who characterises it as the deliberate effort to cultivate virtue.<sup>317</sup> Meanwhile, Muhammad Syakir did not provide a comprehensive explanation of the concept of character education; rather, he expressed his aspiration that the book *Washoya Al Abaa Lil Abnaa'* would serve as a moral guidebook, as outlined in the *Mukkadimah*:

وَقَدْ ضَمَّنْتُهَا مِنَ الْأَخْلَاقِ مَا يَحْتَاجُ إِلَيْهِ طَالِبُ الْعِلْمِ فِي بَدَايَةِ أَمْرِهِ ,

Meaning: “In it, I have included some of the moral values needed by a seeker of knowledge at the beginning of their journey in seeking knowledge.”<sup>318</sup>

Thomas Lickona's character education concept consists of several components in shaping good character. First, Moral Knowing, which consists of six parts, namely moral awareness, moral value knowledge, perspective determination, moral thinking, decision making, and personal knowledge. Second, Moral Feeling, which consists of six parts: conscience, self-esteem, empathy, love of good, self-control, and humility. Third, Moral Action, which consists of three parts: competencies such as listening, communication, cooperation, and problem solving; desires such as self-control and courage; and habits such as responding to situations in a morally good way. Fourth, Performance Character is an individual's actions that

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<sup>317</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.1,accessed 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002

<sup>318</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022),p.27-28.

are bound to character, such as perseverance, a strong work ethic, a positive attitude, intelligence, and discipline. Fifth, Moral Character is oriented towards the individual's relationship with the environment, such as integrity, fairness, concern, respect, and cooperation.

Thomas Lickona's character education concept also has several basic principles that are said to be effective. These basic principles consist of a comprehensive approach that can be implemented deliberately and proactively using core ethical values as the foundation for good character formation (covering the dimensions of thought, feelings, and behaviour). The function of the school in the basic principles of character education is as a community that can be used by students to practise moral actions and ensure that learning takes place based on an academic curriculum that is integrated with character education values and supports the success of each student. Efforts in the basic principles of character education are carried out to motivate and develop students intrinsically. These efforts constitute the foundational principles of character education that can be maximised by involving all school staff who have the responsibility to serve as direct role models and lead the character education process. Additionally, collaboration with parents and the community as partners, and character assessment evaluations of students are essential.<sup>319</sup>

Thomas Lickona's character education concept has three main objectives, namely to become a good person, to create a good school, and to create a good

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<sup>319</sup>Thomas Lickona, "Eleven Principles of Effective Character Education", *Jornal of Moral Education*, Vol.25, No. 01, 1996, p.95-99.

society and environment.<sup>320</sup>Based on these objectives, Thomas Lickona also conceptualises the role of character education in an academic setting for students through two components of good character, namely students need and are able to develop performance character in completing school work and moral character in fostering relationships between students at school.<sup>321</sup>

The success of Thomas Lickona's character education has eight criteria. First, students become lifelong learners who have a critical mindset in their lives. Second, students are diligent and competent in their work. Third, students are also socially and emotionally skilled. Fourth, students are ethical thinkers. Fifth, students are honourable and responsible moral agents. Sixth, students are disciplined and able to lead healthy lifestyles. Seventh, students are members of society who are able to contribute as democratic citizens. Eighth, students have a spiritual personality in creating a life with noble goals.<sup>322</sup>

It can be concluded that Thomas Lickona's concept of character education is to strive for character education through character components, basic principles of character education, and evaluation of character education through several criteria for success. This effort aligns with Alan L. Lockwood's (1997) concept that character education is defined as any school-initiated programme, designed in cooperation with other community institutions, to shape directly and systematically

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<sup>320</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations), p.4, accessed 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002.

<sup>321</sup>Matthew Davidson, dkk., Smart Good School A New Paradigm for High School Character Education, [https://www.researchgate.net/publication/241034355\\_Smart\\_Good\\_Schools\\_A\\_New\\_Paradigm\\_for\\_High\\_School\\_Character\\_Education](https://www.researchgate.net/publication/241034355_Smart_Good_Schools_A_New_Paradigm_for_High_School_Character_Education), Handbook of moral and character education, 2008, p.373, accessed 21 Oktober 2024.

<sup>322</sup>*Ibid*, p.379.

the behaviour of young people by influencing explicitly the non-relativistic values believed directly to bring about that behaviour.<sup>323</sup>

Meanwhile, Muhammad Syakir's concept of character education in the book *Washoya Al Abaa Lil Abnaa'* is Muhammad Syakir's advice in twenty chapters of learning based on Islamic values and Eastern culture. Each lesson teaches about the rights and obligations that a student must fulfil in the educational process and the manners that students must apply.

The chapters in the book *Washoya Al Abaa Lil Abnaa* explain the rights and obligations of students in various aspects of life, starting from the relationship between students and teachers (the role of teachers, the rights and obligations of students towards teachers or vice versa), the relationship between students and Allah SWT (piety, worship, and obedience to His Messenger), the relationship between students and their parents, siblings, and friends, student etiquette in seeking knowledge (*Muthola'ah*, *Mudzhakaroh*, and *Munadharah*), student etiquette in public spaces (etiquette in sports and walking), student etiquette in scientific assemblies and forums, student etiquette when eating and drinking, and student etiquette in places of worship (mosques). In addition, it explains the importance of character values in *akhlak mahmudah* such as honesty, trustworthiness, *'iffah*, courage, intelligence, and self-esteem and the prohibition of *akhlak mazmumah* such as gossiping, sowing discord, envy, jealousy, arrogance, and deceit. Finally, the book *Washoya Al Abaa Lil Abnaa'* explains the concepts of

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<sup>323</sup> Anne Turnbaugh Lockwood, *Character Education: Conversy and Consensus*, (California: Corwin Press, Inc, 1997), p. 5-6.

repentance, *khoulf* and *raja'* to Allah, gratitude, *tawakal* and *zuhud*, sincerity, self-introspection, and *mudharasah* of the Qur'an.

It can be concluded that Muhammad Syakir's concept of character education is an effort made by Muhammad Syakir to educate students so that they know their rights and obligations as students and to educate students to have good manners in carrying out their roles as children towards their parents, good manners in making friends, good manners in seeking knowledge, and so on. This concept aligns with the view of Syekh Burhanuddin Az zarnuji, who believes that character education focuses on the values of *adabiyah*, both *bathiniyah* (inner) and *lahiriah* (outer), through character education methods such as the *ilqa' Al nasihah* and *mudzakarah* methods, which incorporate aspects of intention, *wara' istifadah*, and *tawakal*.<sup>324</sup>

### 3. Foundation of character education

Thomas Lickona's approach to character education is based on Lawrence Kohlberg's theory of moral development. In his journal entitled 'Kohlberg and Moral Education: Back to Virtue', The following is an explanation:

“...Larry said he was hesitant to "go Hollywood" with his moral development theory, but asked whether I would be willing to come to New York for a meeting with the Guidance Associates people to talk about what kinds of materials might be useful to teachers.

That was our first collaboration, one that started me thinking seriously about moral education in the schools....”<sup>325</sup>

It also considers the views of the philosophers Plato and Aristotle on wisdom. Dulles' essay suggests a shift in focus, highlighting the influence of Plato's and

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<sup>324</sup>Nur Kholik Afandi dan Siti Aisyah, “Pengembangan Pendidikan Karakter Perspektif Barat dan Islam”, *Educasia*, Vol. 6, No. 2, 2021, p.151.

<sup>325</sup>Thomas Lickona, “Kohlberg and Moral Education: Back to Virtue”, *Counseling and Values*. Vol. 32, No.-, 1988, p.187.DOI: <https://doi.org/10.1002/j.2161-007X.1988.tb00718.x>

Aristotle's philosophy on his belief in the existence of wisdom and the importance of leading a virtuous life in order to achieve it. The following is an excerpt from Dulles's presentation, quoted by Thomas Lickona:

“Plato, whom I read extensively during the summer of my sophomore year, dispelled from my mind the illusion that morality was nothing but a tissue of artificial conventions. He proved conclusively that man is able to discern, in a sure intuition of objective reality, the excellence of virtues such as wisdom, justice, courage, and temperance. He then went on to demonstrate that these virtues are always and everywhere better than their opposites, that the good has a claim on our obedience, that evil is on no account to be done, and that those who do it are liable to punishments in a future life. Plato convinced me that man is not fully a man unless he subjects his passions to his will and his will to the dictates of right reason. My own experience confirmed this lesson. It took this kind of self-mastery, I noticed, to study on an evening which could have been more pleasantly spent in a barroom or a bull session. And such self-mastery was nobler and more satisfying than merely following the path of sensual self-indulgence.”<sup>326</sup>

In addition, Thomas Lickona draws on the philosophy of Aristotle. For example, he defines character based on Aristotle's idea that “good character is a life that is right-behaving correctly in relation to others and to oneself”. Aristotle reminds us of something we tend to forget in modern times: that a virtuous life includes both self-oriented (such as self-control and simplicity) and other-oriented (such as generosity and compassion) virtues, which are interrelated. We must control ourselves-our desires, our passions-to do good to others.”<sup>327</sup>

Meanwhile, Muhammad Syakir's concept of character education is based on Islamic teachings derived from the Qur'an and Hadith, as well as his example of

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<sup>326</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations), p.1, accessed 21 Oktober 2024. DOI: 10.13140/2.1.5149.6002.

<sup>327</sup>Thomas Lickona, *Education for Character: How Our Schools Can Teach Respect And Responsibility*, (New York: Bantam Books, 1991), p.81.

Imam Hanafi as his source of inspiration in the process of seeking knowledge.<sup>328</sup> Therefore, Muhammad Syakir's character education is closely related to the customs and practices of the Hanafi school of fiqh. This is evident in the book *Washoya Al Abaa Lil Abnaa'*, which is the result of Muhammad Syakir's reflections on the values of Islamic teachings that prioritise the nash of the Qur'an and Hadith.

Muhammad Syakir uses the term *akhlak* in his concept of character education. This is because *akhlak* education, which refers to the Arabic context *addabau'addibu*, means to set an example in *akhlak*. The word character comes from the words *khuluq*, *sajiyah*, *thabu'u*, which mean manners, nature or character, and *syakhshiyyah* means personality.<sup>329</sup> As narrated by Abdullah Ibn Amr, the Prophet SAW said:

خيركم خيركم أخلاقا

Meaning: : “The best of you are those who have the best character” (HR.

*Al Tirmidzi*)<sup>330</sup>

This hadith is in line with the advice of Muhammad Syakir, as follows:

يا بني: الخلق الحسن زينة إلا نسان في نفسه وبين إخوانه وأهله وعشيرته, فكن حسن  
الخلق يحترمك الناس ويحبك.

Meaning: “My beloved child, noble character is the adornment of a person, both within themselves and among their friends, family, and

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<sup>329</sup>Ni Putu Suwardani, “*Quo Vadis*” Pendidikan Karakter: dalam Merajut Harapan Bangsa yang Bermartabat, (Denpasar: Unhi Press, 2020), p.21.

<sup>330</sup>Dahrun Sajadi, “Pendidikan Karakter dalam Perspektif Islam”, *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, Vol. 2, No. 2, 2019, p. 9.

*relatives. Therefore, be a person of noble character, and people will respect and love you.*”<sup>331</sup>

As well as the argument for character education based on *Surah Al Ahzab* verse 21 and *Surah Al Qashash* verse 77. The following:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا ۚ ٢١

Meaning: “Indeed, in the Messenger of Allah there is a good example for you, for those who hope for Allah and the Last Day and remember Allah much.”<sup>332</sup>.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ٧٧

Meaning: “ And seek what Allah has bestowed upon you (reward) in the Hereafter, but do not forget your share in this world. Do good (to others) as Allah has done good to you, and do not cause corruption on earth. Verily, Allah does not love those who cause corruption..”<sup>333</sup>

Thus, Muhammad Syakir's character education foundation is in line with Abdullah Nasih Ulwan's concept of character education, which is based on the values of faith in Allah. This enables children to grow and develop based on faith.<sup>334</sup> This is in line with the view of Kh. Ahmad Dahlan that the concept of character

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<sup>331</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.34.

<sup>332</sup>QS. 33; 21 (terjemahan Kemenag)

<sup>333</sup>QS. 28; 77 (terjemahan Kemenag)

<sup>334</sup>Nur Kholik Afandi dan Siti Aisyah, “Pengembangan Pendidikan Karakter Perspektif Barat dan Islam”, *Educasia*, Vol. 6, No. 2, 2021, p.151.



education aims to shape a moral personality that is insightful and capable of striving for the advancement of society at large.<sup>335</sup>

#### 4. Strategies and approaches of character education

Both Thomas Lickona and Muhammad Syakir have their own strategies and approaches. Thomas Lickona takes a comprehensive approach involving all parts of the school and students' living environments. This includes incorporating character education concepts into the academic curriculum and requiring not only teachers, but also school staff, to contribute to the character education process. This highlights the positive aspects of the school environment. Outside of school, the roles of parents and the community are crucial in shaping students' character within the social structure. To maximise the effectiveness of this approach, Thomas Lickona outlines several strategies to facilitate the character education process.<sup>336</sup>

- a. Making teachers caregivers, role models, and moral guides.
- b. Making the classroom a small community for students
- c. Establishing rules to foster disciplined behaviour.
- d. Creating a democratic classroom environment.
- e. Incorporating character values into the academic curriculum.
- f. Using cooperative learning in the classroom
- g. Developing the art of using conscience by showing academic responsibility and respect.

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<sup>335</sup>*Ibid.*

<sup>336</sup>Thomas Lickona, Character Education The Cultivation of Virtue, [https://www.researchgate.net/publication/269574099\\_Character\\_Education\\_The\\_Cultivation\\_of\\_Virtue/citations](https://www.researchgate.net/publication/269574099_Character_Education_The_Cultivation_of_Virtue/citations) ,p.8-10, accessed 21 Oktober 2024.

- h. Creating an environment for moral reflection through reading, writing, discussion, decision-making exercises, and argumentation.
- i. Forming discussion groups to discuss issues surrounding students in order to increase critical thinking and moral awareness.
- j. Teaching students to resolve conflicts by solving problems without resorting to violence.
- k. Fostering a sense of concern among students outside the classroom environment. For example, helping a schoolmate who has fallen on the school grounds.
- l. Creating a positive moral culture within the school environment. For example, not littering in the school environment.
- m. Involving parents and the community in the character education process.

In addition to the above strategies, Thomas Lickona and his research partner Davidson added four key strategies in character education development, namely forming an ethical learning community or Ethical Learning Community to support the character education process, creating an independent learning environment or self-study, conducting other-study in order to have the ability to analyse and imitate the path to success of those around them, and giving presentations in public to help students gain real learning experiences.

It can be concluded that the strategy created by Thomas Lickona in promoting character education is an ideal strategy that can be implemented by schools, parents, and the community. As a result, the character education process can run smoothly and effectively. This is due to the collaborative system that exists between teachers, educational staff, and the school curriculum, as well as the roles of parents and the community. As William and Schnaps noted, school personnel often collaborate with

parents and community members to help children and adolescents become caring, principled, and responsible individuals.<sup>337</sup> In accordance with Alan L. Lockwood's (1997) view that character education is defined “ as a programme initiated by schools, designed in cooperation with other community institutions, to directly and systematically shape the behaviour of young people by explicitly influencing the non-relativistic values that are believed to directly cause that behaviour. ”<sup>338</sup>

Meanwhile, the character education approach used by Muhammad Syakir is the central role of teachers towards students. Just like the role of a father who advises his child with gentle words. As used by Muhammad Syakir in explaining the concept of morals to students, namely using the phrase “*yaa, bunayya*” (يا بني) which means my beloved child. As Wahidah states, the role of the educator as a role model can shape the behaviour of students, instil religious values, and provide motivation to students.<sup>339</sup> Rina Palungan and Marzuki also expressed similar views, stating that the role of educators as role models can be demonstrated through their speech, behaviour, and good character, such as politeness, discipline, responsibility, tolerance, honesty, and caring for students and others.<sup>340</sup> Therefore, a kind and loving voice is a way for teachers to get closer to their students.

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<sup>337</sup>Muhammad Yaumi, *Pendidikan Karakter: Landasan, Pilar, dan Implementasi*, (Jakarta: Prenadamedia Group, 2016), p. 9-10.

<sup>338</sup>Anne Turnbaugh Lockwood, *Character Education: Conversy and Consensus*, (California: Corwin Press.Inc, 1997), p. 5-6.

<sup>339</sup>Yohana Afliani Ludo Buan, *Guru Dan Pendidikan Karakter: Sinergitas Peran Guru Dalam Menanamkan Nilai-Nilai Pendidikan Karakter Di Era Milenial*, (Indramayu: Penerbit Adab, 2020), hal. 6.

<sup>340</sup>*Ibid.*

This kind and loving call was also used by the Prophet Nuh when calling his children to board the ship, the Prophet Yakub when advising his son not to tell his brothers about his dream, and Luqman's advice to his son. Here is the explanation:

﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنَىٰ اَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾﴾

Meaning: “After Prophet Nuh and his followers boarded the ship, it began to sail, carrying them into waves as high as mountains. Before that, Prophet Nuh called out to his son who had not joined him. When he, namely Kan'an, the unbelieving son, was in a distant, secluded place, Then Prophet Nuh called him with love and hope, ‘O my son, come here and board the ship with us so that you may be saved, and do not remain in disbelief with the disbelievers, lest you drown and perish. A sign of the truth of the message, even if accompanied by clear explanations and strong evidence, will not be of any benefit unless there is guidance from Allah.’<sup>341</sup>

﴿قَالَ يُبْنَىٰ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾﴾

Meaning: “Then he, Prophet Yakub, said to his son, ‘O my son, do not tell your brothers about your dream, lest they devise a plot to destroy you because of their envy. Indeed, Satan is a clear enemy to mankind, so that he may appear fair to them and make evil appear fair to them and cover up the truth with lies, and he is the one who is the greatest enemy to you, so beware of Him.’<sup>342</sup>

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

Meaning: “And remember when Luqman said to his son, as he was instructing him, ‘O my son! Do not associate anything with Allah, and know that associating partners with Allah is indeed a great injustice, for it is a great wrongdoing to lower the status of the Almighty to that of the lowly.’<sup>343</sup>

<sup>341</sup>QS. Hud : 42 (terjemahan Kemenag)

<sup>342</sup>QS. Yusuf : 5 (terjemahan Kemenag)

<sup>343</sup>QS. Luqman: 13(terjemahan Kemenag)

﴿يُبَيِّنُ إِنَّمَا إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يُبَيِّنُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾﴾

Meaning: “*Lukman continued his advice, ‘O my son! Truly, if there is a deed that is very small and hidden, like something as light as a mustard seed and hidden in a rock or in the sky or in the belly of the earth, Allah will surely reward it. Verily, Allah is Most Subtle, Most Perceiving. The knowledge of Allah encompasses all things, no matter how small or subtle. O my son! Perform your prayers perfectly and consistently, never neglect them, and urge people to do what is good, that is, what is deemed good by society and does not contradict the teachings of Islam, and prevent them from doing what is evil, and be patient with what befalls you, for it is part of His will and may elevate your faith. Indeed, such matters are of great importance and must not be neglected.’*”<sup>344</sup>

In addition to the approach taken by the teacher, in the learning process, the teacher uses methods that are part of his strategy, such as those used by Muhammad Syakir in the book *Washoya Al Abaa Lil Abnaa*, namely the advice method, the discussion method, the *qissah* method, the *Amsal* method, and the *hiwar* method. These methods are often used by the majority of Islamic educators.

It can be concluded that the approach and strategy used by Muhammad Syakir is to use the *ibrah* and *mau'idah* approaches, which refer to the spiritual education of students by incorporating the values of monotheism and faith through four main components of discussion in the book *Washoya Al Abaa' Lil Abnaa'*, namely morality towards Allah SWT, morality towards the Prophet Muhammad, morality towards fellow human beings, and etiquette in activities while being a student or pupil.<sup>345</sup> In line with one of the approaches presented by Superka, namely the value-

<sup>344</sup>QS. Luqman: 16-17 (terjemahan Kemenag)

<sup>345</sup>Zaenullah, “Kajian Akhlak Dalam Kitab Washoya Al Abaa Lil Abnaa’ Karya Syaikh Muhammad Syakir” *Likhitaprajna Jurnal Ilmiah*, Vol. 19, No. 02, 2017, p. 13-19.

based approach, which is an approach that emphasises the instilling of social values in students.<sup>346</sup> He also uses a behaviourist approach because Muhammad Syakir uses the analogy of a father advising his child. This analogy illustrates that a teacher at school is also a parent to the students.

Muhammad Syakir, in his book, uses the term or phrase ‘yaa bunayya,’ which means my child as a subtle metaphor to describe the caring behaviour and affectionate feelings of a teacher towards their students during the learning process. The teacher also uses advice, discussion, qissah, Amsal, and hiwar methods in their daily teaching. This concept is in line with Cronbach's psychological perspective, which states that character aspects and personality are formed by habits and ideas, both of which are inseparable. The three elements of character formation are beliefs, feelings, and actions.<sup>347</sup>

##### 5. Character education values

The character education values taught by Thomas Lickona and Muhammad Syakir have different forms even though the context of their teachings is the same. Thomas Lickona highlights several character education values, namely respect or appreciation, responsibility, honesty, fairness, tolerance, caution, discipline, helpfulness, compassion, cooperation, courage, and democracy. In addition, there are ten virtues that accompany character building, namely wisdom, justice, courage, self-control, love, positivity, hard work, integrity, gratitude, and humility.

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<sup>346</sup>Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), p. 108-116.

<sup>347</sup>Sofyan Tsauri, *Pendidikan Karakter: Peluang Dalam Membangun Karakter Bangsa*. (Jember: IAIN Jember Press, 2015), p. 45.

Meanwhile, Muhammad Syakir in his book *Washoya Al Abaa Lil Abnaa* also teaches character values, namely piety, obedience, not saying ‘ah’ towards parents, respecting and listening to teachers' advice, not harming others, not wasting time, studying with friends, not being lazy, not forgetting to pray before eating and drinking, greeting others with “assalamualaikum” when meeting people, being honest, trustworthy, chaste, *murū’ah*, *syahamah*, ‘*izzatun nafs*, *tawakal* and *zuhud*, *taubat*, *khouf*, *roja’*, *ikhlas*, *syukur*, and prohibitions against committing the acts of *ghibah*, *namimah*, *hasad*, *kibr*, and *ghurur*.

Meanwhile, Muhammad Syakir in his book *Washoya Al Abaa Lil Abnaa*’ also teaches character values based on the concept of *akhlaqul mahmudah*, which consists of *hablumminallah* and *hablumminannas*, as well as *akhlaqul mazmumah*. The values of *akhlaqul mahmudah* in *hablumminallah* are piety to Allah SWT, obedience to Allah and His Messenger, repentance, *khouf*, *roja’*, *tawakal* and *zuhud*. The values of *akhlaqul mahmudah* in *hablumminannas* are respecting parents and not saying “ah” to them, respecting and listening to teachers' advice, not hurting friends or siblings, being diligent, studying with friends, being disciplined, not forgetting to pray before eating and drinking, and saying “assalamualaikum” when greeting others. when meeting people, being honest, trustworthy, chaste, modest, generous, dignified, sincere, and grateful. The values of bad morals are backbiting, slander, envy, arrogance, and deceit.

It can be concluded that the character education values taught by Thomas Lickona and Muhammad Syakir have many differences. This is because Muhammad Syakir's teachings are predominantly oriented towards monotheism and the character values taught are Islamic values. Meanwhile, Thomas Lickona's

values focus on an individual's actions in treating themselves and those around them well. It can thus be understood that Thomas Lickona's concept of character education is directed toward wise actions, whereas Muhammad Syakir's concept of character education is directed toward awareness of monotheism and acting within the boundaries of Islam.

**Table 5.2 Differences and Similarities between Thomas Lickona and Muhammad Syakir's Concepts of Character Education**

Aspect	Thomas Lickona	Muhammad Syakir	Differences	Similarities
Background	Western scholars have produced many scientific works, both books and articles, on character education. Examples include <i>Educating for Character</i> , <i>The Cultivation of Virtue</i> , and so on.	An Islamic scholar with a keen interest in various fields of knowledge, such as logic, history, and others. He served as the Chief Justice of the Sharia Court of Sudan and held other positions. However, he has a particular interest in character education through his work, the book <i>Washoya Al Abaa Lil Abnaa'</i> .	Thomas Lickona is a Western scholar specialising in character education, while Muhammad Syakir is an Islamic scholar with a keen interest in science who has held various positions in the field of Sharia law.	Thomas Lickona and Muhammad Syakir share an interest in character education. This is evident in their writings, such as <i>Educating for Character</i> and <i>Washoya Al Abaa Lil Abnaa'</i> .
The Concept of Character Education	The concept of character education has components such as moral knowing, moral feeling, moral action, performance character, and moral character, basic principles of character education such as core ethical values, schools as communities, and so on, and criteria for successful character education, such as becoming a critical	The concept of character education focuses on Islamic values. For example, the commandment to be pious and obedient to Allah and His Messenger interprets the obligations of santri (Islamic boarding school students), the commandment to seek knowledge interprets the rights and obligations of santri, the rules on eating and drinking	Thomas Lickona has a complete set of tools for developing character education concepts, such as character education components, basic principles of character education, and criteria for successful character education. This completeness proves that Thomas Lickona's character education is a modern character education concept.	The modern and traditional concepts of character education are evidence of the character education efforts undertaken by Thomas Lickona and Muhammad Syakir.



	thinker, an ethical thinker, and so on.	interpret the manners of santri, and so on. These character values are contained in the book <i>Washoya Al Abaa Lil Abnaa</i> . Therefore, this book was adopted by Muhammad Syakir as a guide for character education.	Meanwhile, Muhammad Syakir only relies on his book <i>Washoya Al Abaa Lil Abnaa</i> as his character education material. Therefore, his character education concept seems traditional.	
Foundations of Character Education	Based on Lawrence Kohlberg's theory of development, Plato and Aristotle's theories of policy, and Western culture.	Based on Islamic teachings (the Qur'an and Hadith), the Hanafi school of thought, and Eastern culture.	Thomas Lickona's character education foundation uses a Western perspective, while Muhammad Syakir uses an Eastern perspective.	The conceptual foundations of character education by Thomas Lickona and Muhammad Syakir are similar in mitigating the character crisis in their respective eras.
Character Education Strategies and Approaches	In theory, Thomas Lickona conceptualises his strategies and approaches using a comprehensive approach. However, in practice, he uses a constructivist approach. For example, teachers function as caregivers, mentors, and role models, cooperative learning, and so on.	Using a behaviourist approach and optimising the teachings in the book <i>Washoya Al Abaa Lil Abnaa</i> as a guideline for character education. The role of teachers as spiritual guides, educators, parents at school, and role models is emphasised, and learning is conducted using methods such as counselling and so on.	Thomas Lickona uses a constructivist approach in implementing his character education process, while Muhammad Syakir uses a behaviourist approach in implementing his character education process.	Thomas Lickona and Muhammad Syakir share similar concepts of character education, namely the role or function of teachers in front of students (teacher centre) as examples, instructors, mentors, and so on.

Character Education Values	Teach core character values, such as respect and responsibility. And general character values, such as honesty, discipline, courage, and so on.	Teaching the values of <i>Akhlaqul Mahmudah</i> based on the concept of <i>hablumminallah</i> , such as piety, repentance, <i>khauf</i> , <i>raja'</i> , and so on, and the concept of <i>hablumminannas</i> , such as honesty, trustworthiness, courage, discipline, and so on. As well as <i>Akhlaqul Mazmumah</i> , such as the prohibition of <i>ghibah</i> , envy, jealousy, and so on.	Thomas Lickona's character values are based on core and general character values, such as respect and responsibility, honesty, courage, and so on. Meanwhile, Muhammad Syakir's character values are based on the values of <i>Akhlaqul Mahmudah</i> , which consist of the concepts of <i>hablumminallah</i> (piety, repentance, and so on) and <i>hablumminannas</i> (honesty, trustworthiness, courage, and so on) and the values of <i>Akhlaqul Mazmumah</i> (prohibition of <i>ghibah</i> , envy, jealousy, and so on).	Muhammad Syakir's character values, based on the concept of <i>hablumminannas</i> , are similar to Thomas Lickona's character values, such as respect, responsibility, honesty, courage, discipline, and so on.
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### C. Implementation of Character Building for Students in the Era of Industrial Revolution 4.0

Implementing character building in students in the era of the industrial revolution 4.0 is not easy. There are many challenges, such as bullying, promiscuity, pornography, drugs, and so on. Therefore, efforts are needed to mitigate these

challenges. The following are points that can be implemented in character education in everyday life.

#### 1. Developing teacher-student relationships in the character education process

Character education is a deliberate effort to educate students' character. Teachers are the main component in implementing the education process. Thus, the function of teachers here is to provide guidance or assistance to students in their physical and spiritual development towards maturity, enabling them to carry out their duties as creatures of God, caliphs on earth, social beings, and individuals who are capable of standing on their own..<sup>348</sup> As stated in the concept of character education in the book *Washoya Al Abaa Lil Abnaa'*, which explains the position of teachers in the character education process. The following is an explanation:

يا بني : إن كنت تقبل نصيحة ناصح فأنا أحق من تقبل نصيحه. أنا أستاذك ومعلمك  
ومربي روحك, لا تجد أحدا أحرص على منفعتك وصلا حك مني.

*Meaning "My beloved child, if you are willing to accept advice from a counsellor, then I am the one who is worthy of giving you advice. For I am your teacher, your mentor, and your spiritual guide. You will not find anyone who desires your well-being and happiness more than I do."*<sup>349</sup>

In the era of the industrial revolution 4.0, teachers must possess certain competencies in carrying out their responsibilities. This is because in the process of

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<sup>348</sup>Yohana Afliani Ludo Buan, *Guru Dan Pendidikan Karakter: Sinergitas Peran Guru Dalam Menanamkan Nilai-Nilai Pendidikan Karakter Di Era Milenial*, (Indramayu: Penerbit Adab, 2020), p. 1.

<sup>349</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p. 31-32.

educating character logically, teachers must also possess good character. Qusthalami mentions five competencies that teachers must possess, namely:<sup>350</sup>

- a. Educational competence is the ability to educate based on the Internet of Things as a basic skill.
- b. Competence for technological commercialisation is technology-based competence that refers to the process of educating students to produce innovative work.
- c. Competence in globalisation is competence in which educators are not unfamiliar with developing cultures and are able to solve problems or problem solver competence.
- d. Competence in future strategies is competence in which educators are able to develop learning strategies.
- e. Counsellor competence is the ability of teachers to become counsellors for their students.

In addition, in Thomas Lickona's character education concept, teachers use a comprehensive approach to maximise their responsibilities in the classroom. This includes treating students with compassion, setting an example, and being a mentor that students need. On the other hand, teachers must use the following components to build strong relationships from a psychological perspective:<sup>351</sup>

- a. Needs for competence: Teachers must guide students to be competent in their subjects. In this process, teachers must interact with students as much as possible.
- b. Needs for autonomy, teachers give students a sense of trust and freedom.

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<sup>350</sup>Setyo Utomo, "Guru di Era Revolusi Industri 4.0", <http://eprints.uny.ac.id/id/eprint/65069> , 2019, p. 9-10.

<sup>351</sup>*Ibid.*

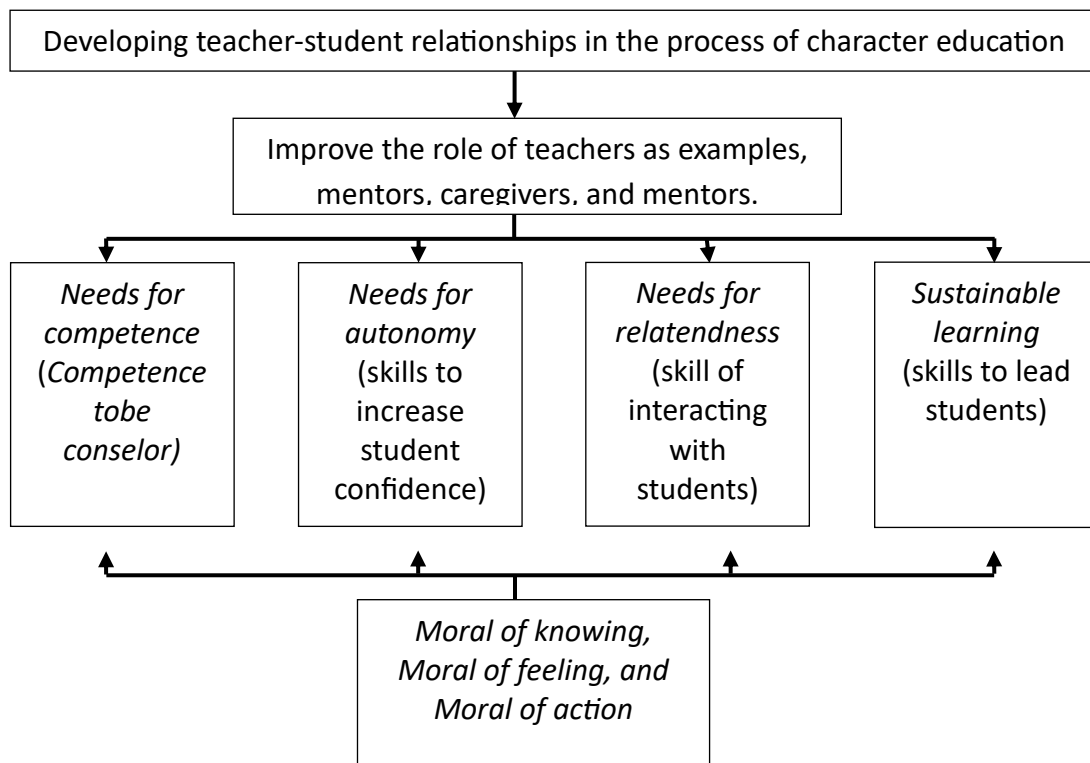
- c. Needs for relatedness, teachers must be able to encourage students to interact collegially and support each other in learning groups.
- d. Sustainable learning, teachers must be able to guide students through the era of the industrial revolution 4.0, where there is a lot of information, media and learning resources everywhere.

Thus, developing teacher-student relationships in the character education process is not an easy task, but it must be pursued. Therefore, teachers must first have the necessary competencies in building relationships with students and educating them. This is because in Thomas Lickona's components of character education, namely moral knowing, moral feeling, and moral action, the role of teachers is very much needed. This is because teachers do not only educate students to be smart but also to have good character. As Martin Luther King said intelligence plus character is the true aim of education.<sup>352</sup> As well as realising the objectives of character education as conveyed by Agus Zaenul Fitri, namely that character education aims to shape and build the mindset, attitudes, and behaviour of students so that they become positive individuals with good morals, noble character, and a sense of responsibility.<sup>353</sup>

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<sup>352</sup>Muhammad Hasyim, "Konsep Pendidikan Karakter Perspektif Umar Baradja dan Relevansinya dengan Pendidikan Nasional", *Cendekia: Jurnal Studi Keislaman*, Vol. 01, No.02, 2015, p. 155-156.

<sup>353</sup>Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah*, (Yogyakarta: Ar Ruzz Media, 2012), p. 22.



**Chart 5.1 Developing teacher-student relationships in the process of character education**

2. Maximising the role of character education in the process of educating students' character.

According to Kesuma, Cepi and Johar, character education focuses on strengthening values and improving the overall behaviour of students. Therefore, character education has several roles, as follows:<sup>354</sup>

- a. Character building can produce a generation that is superior and wise in facing problems.
- b. Character education can change the bad habits of students.
- c. Character education can shape good character in students.

<sup>354</sup>Irma Sofiasysri, HT. Atmaja, dan Purwadi Suhandini, "Pentingnya pendidikan karakter pada siswa sekolah dasar di era 4.0", <https://proceeding.unnes.ac.id/index.php/snpasca/article/download/365/385/1282>, 2019, p. 737.

- d. Character education that is carried out continuously can form habits.

In addition, Irma Budiana and Try Apriani Atieka said that values in character education play a role in shaping holistic individuals whose physical, emotional, social, and creative development is optimal based on faith and devotion to God Almighty and who are able to guide students to have ideas, concepts, and problem-solving skills.<sup>355</sup> In line with Heri Gunawan's view that character education essentially aims to shape a nation that is resilient, competitive, noble, moral, tolerant, cooperative, patriotic, dynamically developing, and oriented towards science and technology, all of which are imbued with faith and devotion to God Almighty based on Pancasila.<sup>356</sup>

Thus, maximising the role of character education in the process of educating students' character is a necessity. This is because there are many concepts of character education that can be used. One of them is Thomas Lickona's concept of character education, which can be used universally and democratically. For example, integrating character values into the curriculum during the educational process. As James S. Leming states, Character education programmes do need to pay attention to providing teachers with skills, emphasising that they also need to look at and develop more consistent curricula, rather than handing teachers material and expecting them to automatically teach character and succeed.<sup>357</sup> As well as Donny Kusuma's view that character education is a dynamic process of developing

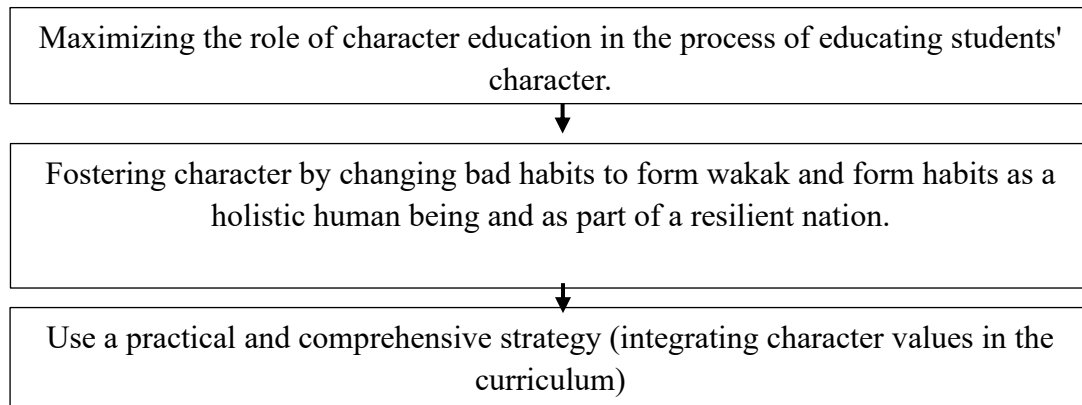
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<sup>355</sup>Nora Rahayu, "Peran Pendidikan Karakter Dalam Menumbuhkan Ekonomi Kreatif Berbasis Digital di Era Revolusi Industri 4.0", <http://repository.uhn.ac.id/handle/123456789/7026>, 2022, p. 4.

<sup>356</sup>Heri Gunawan, *Pendidikan Karkter: Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), p. 30.

<sup>357</sup>Anne Turnbaugh Lockwood, *Character Education: Conersy and Consensus*, (California: Corwin Press.Inc, 1997), p. 24

abilities within humans to internalise values, resulting in active and stable dispositions within individuals.<sup>358</sup>



**Chart 5. 2 Maximizing the role of character education in the process of educating students' character.**

### 3. Internalising character education values in everyday life.

In his book *Washoya Al Abaa Lil Abnaa'*, Muhammad Syakir explains the value of table manners as part of his concept of character education. Eating and drinking are everyday activities. However, in the current era of moral degradation, many people do not pay attention to manners or etiquette when eating and drinking. Examples include overeating, eating and drinking while standing, and failing to recite a prayer before eating and drinking. Therefore, it is absolutely necessary to internalise the values of proper etiquette when eating and drinking in daily life. Good character can be seen in the small things one does. Here is Muhammad Syakir's explanation:

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<sup>358</sup>Zubaedi, *Desain Pendidikan karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Prenada Media Group, 2013), p. 19.



يَابْنِي : اذا كنت تريد ان تعيش صحيح البنية سلبيما من الامراض فلا تدخل في معادتك طعاما على طعام ولا تأكل الا اذا كنت جائعا, واذا اكلت فلا تملأ بطنك من الطعام. قال رسول الله صلى الله عليه وسلم : (ماملا ابن آدم وعاء شر من بطنه).

Meaning “O my beloved child, if you wish to live a healthy life, both physically and mentally, and avoid all illnesses, do not fill your stomach with just any food. Eat when you feel hungry and stop before you feel overly full, for the Prophet Muhammad said: ‘There is no worse vessel that a human being can fill than their own stomach’ (hadith narrated by Imam Ahmad, Tirmidzi, Ibnu Majah, and Hakim from Miqdah bin Ma’dikaribah).”<sup>359</sup>

يَابْنِي : اذا كانت بك حاجة الى الطعام فغسل يديك أولا واذكر اسم الله على طعامك ولا تبتلع الطعام ابتلاعا ولكن امضغ اللقمة مضغا جيدا, فان جودة المضغ تعين على الهضم, وكل مما يليك ولا تذهب يدك في الاناء ههنا وههنا فان ذلك من الشره الممقوت.

Meaning: “My beloved child, when you are about to eat, wash your hands first, say “Bismillah” at the beginning of your meal, do not swallow your food before chewing it thoroughly so that it is soft, as this will aid digestion, and eat what is closest to you, do not reach out your hand to take food that is far from you, as this is a reprehensible act.”<sup>360</sup>

يَابْنِي : اتق الاكل والشرب الاواني القذرة, فربما جلبت لنفسك من الامراض بقذارة الاواني ما لا ينفك فيه طب الطيب ولا علاج الحكيم, ولا تشرب من الماء الا ما كان نقيًا من الاران, واذا شربت فسم الله قبل ان تشرب, ولا تشرب الماء عبًا ولكن اشربه مصًا قليلا قليلا . واسترح في شربك, وليكن ثلاث مرّات تفصل بين كل مرّة واخرى بذكر اسم الله تعالى واذا فرغت من الطعام واشرب فاحمد الله تعالى الذي اطعمك وسقاك وشكره على نعمه التي لا يحصيها العدّ. والله يتولّى هدايتك وارشادك.

Meaning: “O my child, do not eat or drink with dirty utensils, for that will bring illness upon you, which may be difficult to cure. Drink clean water, and when you drink, say ‘Bismillah’. Do not drink a glass of water all at once, but drink little by little, preferably one glass repeated

<sup>359</sup>Muhammad Syakir, Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.105-106.

<sup>360</sup>Muhammad Syakir, *Wasiat Sang Guru: Pelajaran Dasar untuk Membentuk Akhlak Mulia*, terj. Abu Ammar Al Jawi, (Sukoharjo: Pustaka Arafah, 2022), p.107.

*three times, each time separated by the recitation of Bismillah. After finishing your meal and drink, say 'Alhamdulillah' (all praise be to Allah) for providing food and drink. Be grateful for the countless blessings He has bestowed upon you. Verily, it is Allah who guides and assists you.*"<sup>361</sup>

In internalising character values such as table manners, there are several stages, namely:<sup>362</sup>

- a. During the value transformation stage, a teacher will convey character values verbally. These include values such as discipline, honesty, enthusiasm for reading, tolerance, and others. This stage usually occurs at the beginning of a class meeting.
- b. The value transaction stage involves educators engaging in interactive communication or dialogue during each lesson. This is done to gauge students' responses to the values being shared.
- c. The transinternalisasi stage involves students observing character values directly in their teachers through two-way communication. As a result, students are able to apply the values they observe in their daily lives.

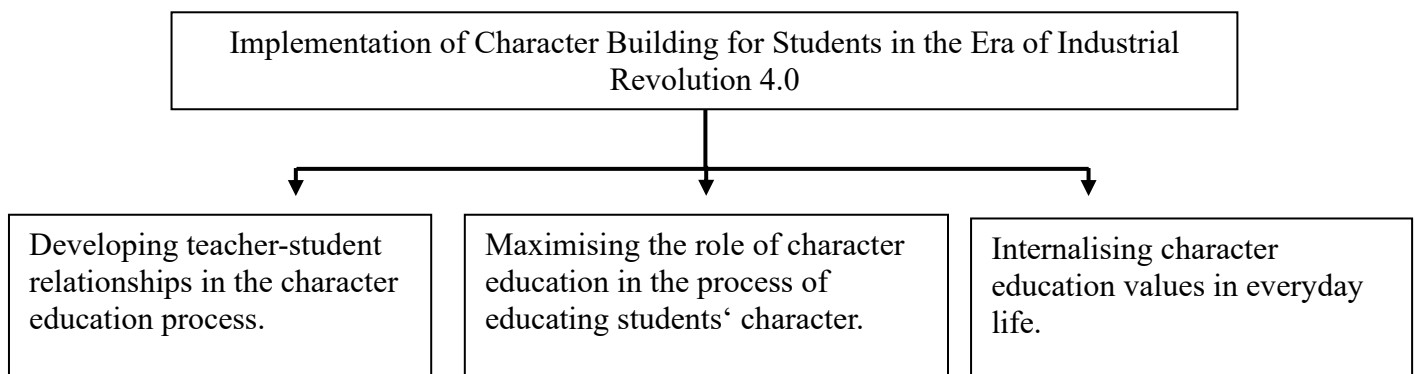
It can be concluded that the internalisation of character education values in the era of the industrial revolution 4.0 can occur because of two-way communication between students and educators. For example, when a teacher conducts a written test in class, before the test begins, the teacher will urge students not to cheat and that if they are caught, they will not receive a grade. The steps taken by the teacher are verbal, and the approach used is comprehensive, integrating the value of honesty into the learning process. On the other hand, the teacher's efforts to urge students not to cheat are part of character education. As Kevin Ryan states,

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<sup>361</sup>*Ibid*, p.111-113.

<sup>362</sup>Eko Prasetyo Utomo, "Internalisasi Nilai-Nilai Karakter dalam Pembelajaran IPS pada siswa SMP Negeri Model Terpadu Bojonegoro", *Metafora*, Vol. 2, No. 2, 2016, p. 95-96.

Education for character is something sterling, pristine, and absolute—an enterprise that he views as nothing less than the moral obligation of schools.<sup>363</sup> Peterson states, character education is a broad term used to describe the general curriculum and organisational features of schools that aim to develop fundamental values in children at school.<sup>364</sup> And in line with Barnawi and Arifin's concept that character education is an effort to educate children to be able to make wise decisions and practise them in their daily lives so that they can make a positive contribution to their environment.<sup>365</sup>



**Chart 5.3. Implementation of Character Building for Students in the Era of Industrial Revolution 4.0**

Thus, it can be concluded that the implementation of character building in students in the era of the industrial revolution 4.0 can be carried out in a tangible manner by improving teacher competence, providing guidance, and practising

<sup>363</sup>Anne Turnbaugh Lockwood, *Character Education: Conversy and Consensus*, (California: Corwin Press.Inc, 1997), p. 12.

<sup>364</sup>Muhammad Yaumi, *Pendidikan Karakter: Landasan, Pilar, dan Implementasi*, (Jakarta: Prenadamedia Group, 2016), p. 9-10.

<sup>365</sup>Sofyan Tsauri, *Pendidikan Karakter: Peluang dalam Membangun Karakter Bangsa*. (Jember: IAIN Jember Press, 2015), p. 44.

character values in everyday life. Therefore, character education as a means of mitigating character challenges can be implemented as it should be.

#### D. Conceptual Diagram

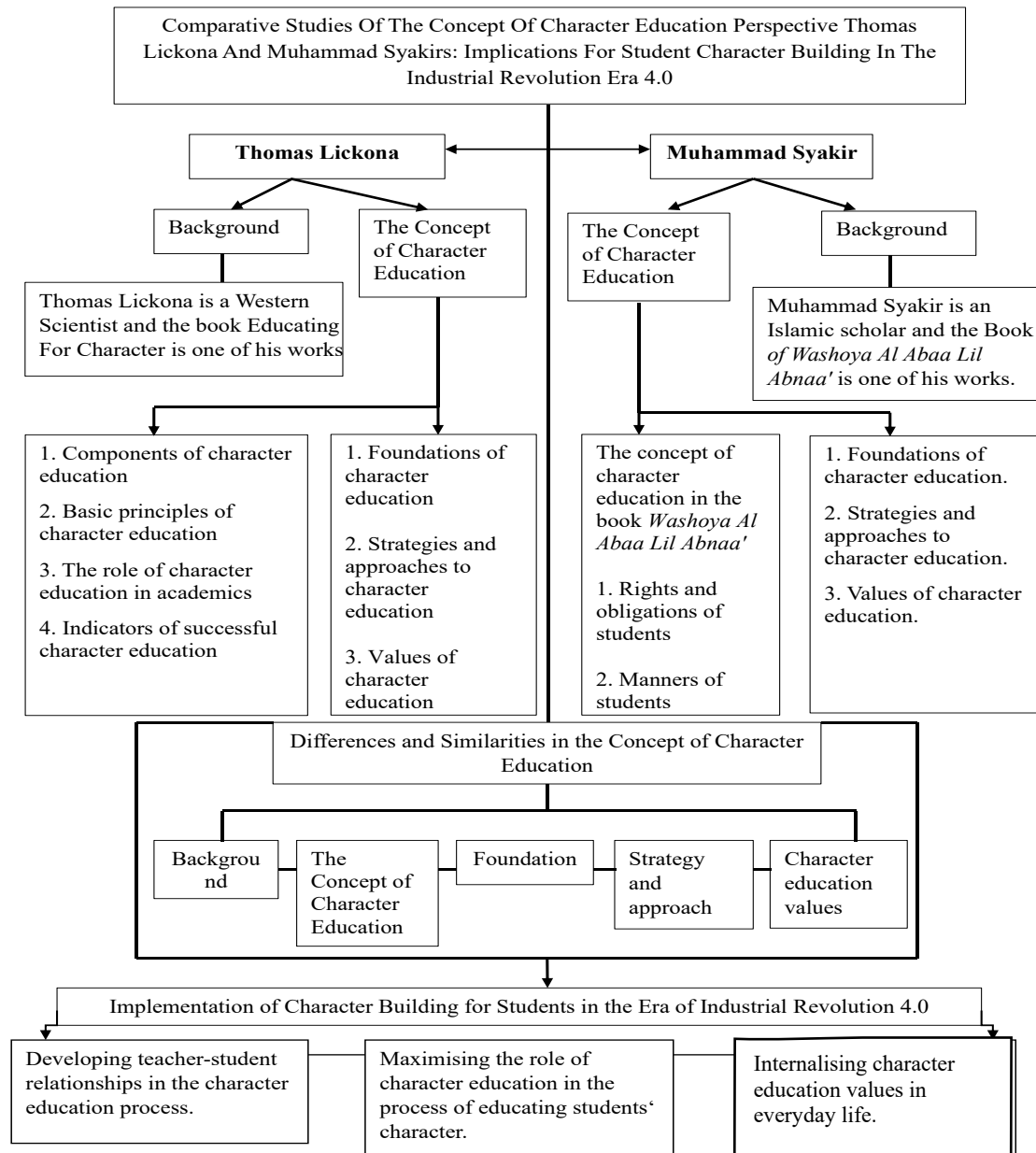


Chart 5. 4 Conceptual Diagrams

## **CHAPTER VI**

### **CLOSING**

#### **A. Conclusion**

Based on the results of the analysis, the following conclusions can be drawn:

1. Thomas Lickona's concept of character education leads to a secular, positivist-empiricist Western worldview. Meanwhile, Muhammad Syakir's concept of character education leads to a religious-spiritualist Islamic worldview sourced from the Qur'an and Hadith.
2. The differences, approaches and strategies of Thomas Lickona's character education are oriented towards student-centred, in line with constructivism theory, Kohlberg's moral development theory, and Plato and Aristotle's virtue theory. Meanwhile, Muhammad Syakir's approach is teacher-centred, in line with behaviourist theory. The similarities lie in the role of the teacher as a role model and the character values (honesty, courage, responsibility, respect, and others).
3. Character education in the era of the 4th Industrial Revolution can be implemented in the formation of students' character through the development of teacher-student relationships in the character education process, maximising the role of character education in the process of educating students' character, and internalising the values of character education in daily life.

**B. Suggestions**

The following are suggestions aimed at improving the quality of character education in the future:

1. For educators, based on the results of character education research from the perspectives of Thomas Lickona and Muhammad Syakir, it is recommended that educators possess good character when educating students. This is because educators serve as role models for students. Therefore, educators in this era must be people of character.
2. For researchers conducting research related to the character education figures Thomas Lickona and Muhammad Syakir, it is necessary to compare themes in a more focused or specific manner regarding character education to gain a more detailed and in-depth understanding of this aspect.
3. For education policymakers, including the Minister of National Education, the Minister of Religion, higher education institutions, and organizations overseeing education. Education is not merely about producing intelligent students through quality education; it must also cultivate students who are wise in their thinking, speech, and behaviour. Therefore, it is recommended to revisit policies to ensure they uphold integrity in implementing character education processes.

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## APPENDICES

### Appendix 1: Books Used In The Research





## Appendix 2: Turnitin Certificate



**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**  
**FAKULTAS ILMU TARBIYAH DAN KEGURUAN**  
**PUSAT PENELITIAN DAN ACADEMIC WRITING**



*Sertifikat Bebas Plagiasi*

Nomor: 1178/Un.03.1/PP.00.9/07/2024

**Nama** : INDAH MAWADDAH RAHMASITA

**NIM** : 19110099

**Program Studi** : Pendidikan Agama Islam

**Judul Karya Tulis** : COMPARATIVE STUDIES OF THE CONCEPT OF CHARACTER EDUCATION PERSPECTIVE/ THOMAS LICKONA AND MUHAMMAD SYAKIRS: IMPLICATIONS FOR STUDENT CHARACTER BUILDING IN THE INDUSTRIAL REVOLUTION ERA 4.0

diberikan kepada:

Naskah Skripsi/Tesis sudah memenuhi kriteria anti plagiasi yang ditetapkan oleh Pusat Penelitian dan Academic Writing, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang.





Malang, 28 Mei 2025  
 Kepala,  
 Benny Afwadzi



**Appendix 3 : Statement Letter****STATEMENT LETTER**

I am the undersigned:


Name : Indah Mawaddah Rahmasita  
NIM : 1910099  
Study Program : Islamic Education  
No. WA : 081233632265  
E-mail : 19110099@student-uin-malang.ac.id  
Title : "Comparative Studies Of The Concept Of Character Education Perspective Thomas Lickona And Muhammad Syakirs: Implications For Student Character Building In The Industrial Revolution Era 4.0"  
Supervisor : Dr. Imron Rossidy, M.Th., M.Ed.  
NIP : 196511122000031001


I hereby declare that I will complete the documents and requirements for the Thesis Examination held by Islamic Education Study Program, Faculty Of Tarbiyah And Teacher Education, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

This letter is a true statement and will be used as intended.

Malang, 26<sup>th</sup> May 2025

Yours sincerely,

  
Indah Mawaddah Rahmasita  
NIM. 19110099

  
METERAI  
TEMREL  
ZAD15AMX298301492

## Appendix 4: Proof of Guidance



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
Jalan Gajayana Nomor 50, telepon (0341) 511354, fax (0341) 512511  
Website: <http://www.uin-malang.ac.id> Email: [info@uin-malang.ac.id](mailto:info@uin-malang.ac.id)

### JURNAL BIMBINGAN SKRIPSI/TESIS/DISERTASI

#### IDENTITAS MAHASISWA

NIM : 19110099  
Nama : INDAH MAWADDAH RAHMASITA  
Fakultas : ILMU TARBIYAH DAN KEGURUAN  
Jurusan : PENDIDIKAN AGAMA ISLAM  
Dosen Pembimbing 1 : Dr. IMRON ROSSIDY, M.Th, M.Ed  
Dosen Pembimbing 2 :  
Judul Skripsi/Tesis/Disertasi : COMPARATIVE STUDIES OF THE CONCEPT CHARACTER EDUCATION PERSPECTIVE THOMAS LICKONA AND MUHAMMAD SYAKIR: IMPLICATIONS FOR STUDENT CHARACTER BUILDING IN THE INDUSTRIAL REVOLUTION ERA 4.0

#### IDENTITAS BIMBINGAN

No	Tanggal Bimbingan	Nama Pembimbing	Deskripsi Proses Bimbingan	Tahun Akademik	Status
1	06 Desember 2022	Dr. IMRON ROSSIDY, M.Th, M.Ed	Konsultasi judul untuk tujuan ganti judul dari "Analisis Pengembangan dan Penggunaan Aplikasi Game Educandy untuk mengurangi kejenuhan pembelajaran PAI ditingkat SMA Negeri" Menjadi nilai adab belajar dalam kitab washoya al abaa lli abna' karya Muhammad Syakir al Iskandari.	Ganjil 2022/2023	Sudah Dikoreksi
2	21 Maret 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Mengganti judul lagi dari "Refleksi nilai-nilai adab menurut Muhammad Syakir dalam pendidikan kontemporer" Menjadi "analisis studi komparatif pemikiran Thomas Lickona dan Muhammad Syakir tentang konsep pendidikan karakter". Alasan ganti judul karena kurang rasional dan kurang fokus terhadap masalah.	Genap 2022/2023	Sudah Dikoreksi
3	29 Maret 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Konsultasi tentang judul penelitian "studi komparasi konsep pendidikan karakter Thomas Lickona dan Muhammad Syakir : relevansi pengembangan pendidikan Agama Islam di era revolusi Industri 4.0" dan pengarahannya untuk bab satu.	Genap 2022/2023	Sudah Dikoreksi
4	06 April 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Konsultasi latar belakang kurang argumentasi, data empiris, data teoretis, rasionalisasi, dan state of art. Dan koreksi orisinalitas penelitian.	Genap 2022/2023	Sudah Dikoreksi
5	13 April 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	koreksi bab 1 penambahan orisinalitas penelitian, dan format kepenulisan	Genap 2022/2023	Sudah Dikoreksi
6	14 April 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	melengkapi bab satu dan revisi serta penguatan topik penelitian	Genap 2022/2023	Sudah Dikoreksi
7	05 Juni 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	konsultasi untuk menguatkan topik penelitian di bab 1 dan judul penelitian	Genap 2022/2023	Sudah Dikoreksi
8	08 Juni 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	konsultasi dan penyerahan bab 1,	Genap 2022/2023	Sudah Dikoreksi
9	26 Juni 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	konsultasi bab 2, melengkapi komponen pendidikan karakter, dan revisi	Genap 2022/2023	Sudah Dikoreksi
10	25 Agustus 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	melengkapi dan merevisi pembahasan di bab 2 dan kerangka berfikir	Ganjil 2023/2024	Sudah Dikoreksi
11	13 September 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	mengembalikan bab 1 dan merevisi bab 2, serta melengkapi pembahasan di bab 3	Ganjil 2023/2024	Sudah Dikoreksi
12	13 September 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Konsultasi bab 1-3 dan koreksi proposal	Ganjil 2023/2024	Sudah Dikoreksi

13	18 September 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Koreksi novelty, metpex, dan typo kependidikan proposal	Ganjil 2023/2024	Sudah Dikoreksi
14	02 Oktober 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Koreksi format kepenulisan, translate Indonesia ke Inggris, pertimbangan judul	Ganjil 2023/2024	Sudah Dikoreksi
15	05 Oktober 2023	Dr. IMRON ROSSIDY, M.Th, M.Ed	Konsultasi kelengkapan dan ttd persetujuan ujian proposal	Ganjil 2023/2024	Sudah Dikoreksi
16	25 Oktober 2024	Dr. IMRON ROSSIDY, M.Th, M.Ed	Bimbingan skripsi bab empat dengan beberapa revisi sub, : 1. Penambahan poin data temuan 2. Perbaikan footnote 3. Penambahan sumber terkait data temuan	Ganjil 2024/2025	Sudah Dikoreksi
17	01 November 2024	Dr. IMRON ROSSIDY, M.Th, M.Ed	Bimbingan bab IV dengan revisi, 1. Penambahan sumber 2. Perbaikan footnote	Ganjil 2024/2025	Sudah Dikoreksi
18	01 Mei 2025	Dr. IMRON ROSSIDY, M.Th, M.Ed	Bimbingan Skripsi bab V-VI dengan revisi, 1. Penambahan poin untuk konsep pendidikan karakter Thomas Lickona dan Muhamad Syakir. 2. Ganti bagian pembahasan sub poin c 3. Perbaikan konten kesimpulan poin 1-3.	Genap 2024/2025	Sudah Dikoreksi
19	12 Mei 2025	Dr. IMRON ROSSIDY, M.Th, M.Ed	Bimbingan Skripsi Bab V-VI yang direvisi, 1. Perbaikan konten kesimpulan sub bab pembahasan terkait pandangan barat konsep pendidikan karakter Thomas Lickona dan pandangan religius Muhammad Syakir. 2. Penambahan mukadimah poin C	Genap 2024/2025	Sudah Dikoreksi
20	15 Mei 2025	Dr. IMRON ROSSIDY, M.Th, M.Ed	Bimbingan Skripsi Bab V-VI dengan merevisi, 1. Konten no. 2 kesimpulan biar lebih konkrit. 2. Penambahan table atau bagan untuk menjelaskan konsep per sub penjelasan.	Genap 2024/2025	Sudah Dikoreksi
21	23 Mei 2025	Dr. IMRON ROSSIDY, M.Th, M.Ed	Bimbingan Skripsi Bab V-VI dengan memperbaiki konten table perbedaan dan persamaan konsep pendidikan karakter Thomas Lickona dan Muhammad Syakir poin konsep, landasan, strategi dan pendekatan, serta nilai-nilai pendidikan karakter, mengubah beberapa poin penjelasan menjadi paragraf, dan memperbaiki poin 2 kesimpulan.	Genap 2024/2025	Sudah Dikoreksi

Telah disetujui  
Untuk mengajukan ujian Skripsi/Tesis/Desertasi

Dosen Pembimbing 2

Malang, 26 Mei 2025  
Dosen Pembimbing 1

  
Dr. IMRON ROSSIDY, M.Th, M.Ed

Kajur / Kaprodi,



## STUDENT BIOGRAPHY



### A. PERSONAL DATA

Name : Indah Mawaddah Rahmasita  
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### B. FORMAL EDUCATION HISTORY

1. Al Muhajirin Kindergarten Batam
2. SDN Jugo 03 Kesamben
3. SMPN 1 Kesamben
4. SMAN 1 Kesamben
5. Universitas Islam Negeri Maulana Malik Ibrahim Malang

### C. NON-FORMAL EDUCATION HISTORY

1. Madrasah Diniyah Pondok Pesantren Nurul Huda Jajagan
2. Pesantren Mahasiswa Darun Nun Malang

### D. ACHIEVEMENTS

1. Panelists of the Ministry of Education and Culture's ICONIC Conference 2022

