Character Education and Implementation in Learning at MAN 1 Banjarmasin

Tamjidnor
UIN Antasari Banjarmasin, Indonesia
E-mail: tamjidnor@gmail.com

Abstract

The purpose of this study was to find out how MAN 1 Banjarmasin implements character education in learning, and to determine the factors that influence character education in MAN 1 Banjarmasin learning. This research is descriptive and qualitative research. The object of this research amounted to 6 people, including the head of the madrasa, waka of the course, several teachers, and several students. Using data collection techniques from interviews, observation, and recording. The results of the research of MAN 1 Banjarmasin on the implementation of character education in learning include learning planning and learning implementation. At the lesson plan stage, the teacher includes various characters in the lesson plan to be applied in learning. At the implementation stage of learning, the teacher internalizes character values in the initial, core, and final activities aimed at developing student character. There is a kind of stimulus or interactive stimulus in the learning process, its function is to instill personality in the learning process. In the implementation stage of learning, teachers also use various methods to shape students' character, namely exploring children's knowledge and skills through lectures, discussions, demonstrations, and questions and answers, and they use scientific methods to make the learning process more focused on student activities. student character formation. Only then can the implementation of character education in language learning be carried out properly. There are two factors that influence the implementation of character education learning at MAN 1 Banjarmasin, namely supporting factors and inhibiting factors. Supporting factors include activities carried out in religious schools to support the successful formation of student character and school environmental conditions. Inhibiting factors include the time of learning implementation, students or students from different backgrounds, and lesson plans.

INTRODUCTION

Character education is not new for the people of Indonesia. Even since the beginning of independence, many steps with different names and forms have been taken within the framework of character education. In the first National Education Law, the 1946 Law which came into force in 1947, until the National Education Law no. 20 of 2003, the last one is character education, but it is not the main focus of education (BSNP 2007, 2017).

In terms of history, if you pay attention to the nature of its contents, the era of character education is actually the same era as the history of education itself. In terms of terms alone, the word character education has only appeared in the United States in the last ten years, including Indonesia in the last two years (Dewi, 2015) . As said by Suyata (2011: 13), in the last ten to twenty years, the term moral education is increasingly popular in the United States, while the term character education has been in Asia. At the same time, in England, people prefer the term value education. Especially in Indonesia, the terms character education and Pancasila moral education have been used (Sudrajat, 2011). Character education or character education has been considered by experts as a must since its birth. For example, as stated by John Dewey by Frank G. Goble in 1916, "In educational theory, character building is the

general goal of teaching in schools and character education is commonplace" (Mu`in, 2011: 297) (Burhanuddin, 2019).

Since 2010, the Indonesian government has launched the "National Character and Culture Education" campaign. The government movement is an effort to achieve the national education goals mentioned above. In order for government campaigns to achieve the best results, they must be carried out continuously and systematically. In terminology, the notion of personality put forward by Lickona (2012: 34) is that personality is "a reliable inner personality who can respond to situations in a morally good way" (Fahroji, 2020) . In addition, Lickona (2012: 34) adds that "the character contained herein has three interrelated parts: moral knowledge, moral emotion, and behavior". From the statement above, noble character includes good knowledge and finally good deeds (Nisfu Ema Fatimah, 2017) . In other words, personality refers to a set of knowledge, attitudes, motivations, behaviors, and skills. From the various definitions of education and character above, it can be concluded that character education is a conscious effort made by educators to shape the personality of students in such circumstances. Behavior, skills and emotions, good culture and noble character, to grow students' ability to make right and wrong decisions and realize them in everyday life (Setiyaningsih et al., 2020).

Unlike the previous curriculum experience in Indonesia, national character education is not defined as education about values, ethics, character, culture, or Pancasila. Education about values, ethics, character, culture, or Pancasila that occurred in the past has led to a greater understanding of values, ethics, culture, character, or Pancasila (Arif, 2017). National moral education is the application of educational values and theories based on the philosophical point of view of humanism, progressivism, and social reconstruction, rather than the philosophical point of view of "knowledge transfer" and immortality essentialism used in the past which devalued the point of view. The curriculum development method adopted is also different from Kohlberg's "moral cognition" thinking, namely the task of character building will not be a burden on certain disciplines, but rather a comprehensive curriculum task (Hasan, 2012).

Character education has a higher meaning than moral education, because character education is not only about right and wrong, but also about how to instill good habits in life, so that children have high awareness and understanding, as well as care and commitment. Build virtue in everyday life (Hasibuan et al., 2018).

Character education can be interpreted as all efforts that affect the character of students (*, 2014). Character education contains three main contents, namely, knowing the good, loving the good, and doing the good. Character education is not just teaching students what is right and what is wrong, but more importantly, character education is instilling good habits so that students can understand, feel and want to do good (RASYID, 2016) . Therefore, character education has the same mission as moral education or moral education (Supranoto, 2015).

Moral education (morals) is still integrated with religious subjects and is left entirely to religious teachers. The implementation of character education for religious teachers can only guarantee that character education will not succeed. Therefore, it is natural that

character education so far has not shown the best effect. This is clearly seen in social phenomena that show characterless behavior. This abnormal behavior, such as frequent fights between students and students, and dishonest behavior, the existence of honesty in several failed schools and student plagiarism in the work of scientists are proof of this. The rise of motorcycle gangs often leads to acts of violence that disturb the public, even criminal acts such as blasphemy, persecution and even murder. Another phenomenon that has tarnished the image of students and educational institutions is the existence of free sex between students and students. According to the sexual behavior survey report, the survey was conducted in 5 major cities in Indonesia in May 2011, namely Greater Jakarta, Bandung, Yogyakarta, Surabaya, and Bali. Among 663 respondents, they admitted that 39% of children aged 15-19 years had had sex. The remaining 61 Russians in 2025.

Kesuma, Triatna and Permana (2013: 7) believe that character education consists of fostering the ability of students to behave well, which is marked by increasing various skills, making humans a holy existence (subject to the concept of God) and fulfilling your role. as mission leader. In this world. The abilities that students need to grow are the ability to be themselves, the ability to live in harmony with humans and other creatures, and the ability to make this world a carrier of prosperity and common prosperity. Therefore, the essence of character education is the process of guiding students to change their behavior, attitudes and culture, which will ultimately create a civilized society (Aushop, 2014: 7). The implementation of character education is believed to be strongly influenced by the educational environment. This article discusses the relationship between the implementation of character education and the educational environment (Mulvey, 1984).

MAN 1 Banjarmasin is an educational institution dedicated to instilling character in students since its inception, with the hope of growing student character. The deepening and enrichment of the application of Islamic values in daily life is presented through (1) a comprehensive approach across all disciplines; (2) cultural construction of educational institutions; (3) extracurricular activities; (4) habituation of living behavior in the educational environment. The above activity is an effort of MAN 1 Banjarmasin to instill Islamic character in students. Continuous habituation activities will become the inner character of the students themselves.

Efforts to improve the quality of education in essence do not only lead to the production of educational achievement, but also lead to the process of providing education. MAN 1 Banjarmasin is a religious school that continues to grow, continues to strive to achieve excellent results in all aspects of management, curriculum and learning processes, this can be seen from the increasing number of students entering and attending outside Banjarmasin. At MAN 1 Banjarmasin, he not only pays attention to the quality of students' academic scores, but also pays attention to how to nurture students with high IQs and moral character through character education. This is also caused by environmental factors that cause students of MAN 1 Banjarmasin to lack good morals and behavior, and some students do not have positive personalities, such as lack of manners and discipline. For this reason, character education is emphasized in every activity, both from the learning process and the process outside of learning, to bring out the character characteristics of MAN 1 Banjarmasin

students that can increase interest. And public trust in sending their children to MAN 1 Banjarmasin.

From this description, the theme of this research is implementing character education in learning at MAN 1 Banjarmasin. This study aims to determine how the implementation of character education in learning at MAN 1 Banjarmasin and what factors are the supporters and obstacles to the implementation of character education in learning at MAN 1 Banjarmasin.

METHOD

The research was conducted at MAN 1 Banjarmasin. MAN 1 Banjarmasin is located on Jl. Kp. Melayu Darat No.31, RT.11, Seberang Mesjid, Kec. Central Banjarmasin, Banjarmasin City, South Kalimantan 70123.

This study used descriptive qualitative method. The qualitative method aims to gain a deeper understanding of how to apply character education in learning at MAN 1 Banjarmasin. This study places more emphasis on the importance and process of utilizing the natural environment as a direct data source. This research design adopts a case study design because it only focuses on one research object and emphasizes in-depth disclosure based on the research focus. According to the view of Bogdan and Biklen (1998), case study design is a form of qualitative design that emphasizes the disclosure of objects, events, or events in more detail and depth (iii, nd).

A case study is a study that aims to collect data, derive meaning, and understand the case. In this case study, it is a single case design, meaning that the researcher focuses on a predetermined case, namely character education in learning carried out at MAN 1 Banjarmasin. In addition, this research is also based on the views, thoughts and actions of all parties involved in the implementation of character education learning, as well as supporting and inhibiting factors in the implementation of character education learning, at MAN 1 Banjarmasin.

Researchers came to the research site, MAN 1 Banjarmasin, to plan, implement, collect data, analyze and interpret data, and write reports on the results of their investigations. In this study, the main tool is the researcher. Under the research focus, the researcher applies character education in learning, collects data carefully, accurately, and correctly, and explores various parts of the research environment. Researchers choose interviewees to provide data and information about the research. The process of selecting people in research uses a deliberate technique in which the researcher selects people who are believed to have a clear understanding of the problem under study. Researchers from MAN 1 Banjarmasin were here to seek information. Investigators used three stages to determine informants, namely, selection of initial informants, selection of senior informants, and termination of selection of additional informants.

In this study, qualitative data sources, namely data with descriptions, are based on answers sent by the subject or research sources related to a series of questions posed by the researcher. The data collected in this study is data on the character education of MAN 1 Banjarmasin in learning.

This study uses two sources of data, namely human and non-human. Human data sources function as topics or key informants (Jalil , 2012) . At the same time, non-human data sources are documents related to research priorities. Sources of data in this study were the head of the foundation, principal, assistant course director, assistant director of student affairs, public relations, teachers, students and student supervisors, documents and observation notes. The selection of informant data sources in this study was carried out by snowball sampling technique. Regarding field data sources as the object of this research, there are two types, namely (1) Original data sources, namely data sources obtained directly from the field, including interviews, foundation administrators, directors, deputy curriculum directors, and deputy directors of student affairs, public relations, teachers, students, documents and notes in place; (2) Secondary data sources are records of events or records that are far from the original source, including parents/guardians of students.

The research topics were several direct visits for interviews and dialogues, and there were also those who were interviewed but were not interviewed or invited to dialogue, but only direct and indirect observations and observations. The second is confirmation of the information obtained from the first. The results of interviews and confirmation of the implementation of curriculum development and implementation were formulated openly, but control was still used, namely through triangulation of information reviewed from one subject to another 4,444 subjects to arrive at a "saturation state", that is, there was no objection. Therefore, although the sources of information are limited in number and have a purpose, with the process of mutual investigation, triangulation and recycling, the researchers still aim to unify the meaning of character education in learning.The collected data were analyzed descriptively through the process of simplifying data, presenting data and drawing conclusions.

RESULTS AND DISCUSSION

According to Ki Hajar Dewantara, education is an effort to improve character, mind and body to promote a life that is in harmony with nature and society. According to Duny (2007:25), character education includes several elements, including character cultivation, understanding the value structure, and the example provided by the teacher and the environment (Afandi, 2011).

And character is the quality or spiritual or moral strength of an individual, character or character, a special personality that is the driving force or motivation, and the difference between individuals and others (Warmansyah, 2017) . If a person can absorb the values and beliefs that society aspires to and serve as a moral force to live his own life, then that person can be said to have character (Hidayatullah, 2010:15). Another view is that personality is a way of thinking and behaving to live and work together in a family, community, country, and country that is unique to each person (Samani, 2012: 41) (Utami, 2015).

In character education, it is important to ask yourself what moral values do you want to teach? (N, 2005) . These questions have sparked debate in the field of normative ethics, namely what moral principles and norms can be used as a reference and basis for rational accountability for moral judgments and decisions. Before entering the field of normative

ethics, this question is also related to the debate about whether moral truth is absolute or relative (Department et al., 2010).

Madrasah Aliyah Negeri (MAN) 1 Banjarmasin is one of the Pioneer Madrasas in Banjarmasin City. This madrasa is located in the middle of the city of Banjarmasin, more precisely in a densely populated area in the area of Jalan Melayu Darat. The values developed at MAN 1 Banjarmasin include: 1) Islamic Aqeedah, Akhlaqul Karimah and Scientific Values; 2) Family and Togetherness; 3) Independent, frugal, and responsible; 4) Simple and Creative.

MAN 1 Banjarmasin combines the general education curriculum with this type of Islamic character education which has a noble goal, namely, to foster a generation of Rabbis, namely taking the values of the Qur'an and Sunnah as guidelines for every corner of life, and turning them into Islam. generation which is a prerequisite for glorious achievement. Achievement.

The person in charge of MAN 1 Banjarmasin formed a team to develop a curriculum document that contained personality values, then perfected documents I and II. Document refinement is done by incorporating character education values into the formulation of the school's vision, mission, and goals. For Document II, include character values in the syllabus and lesson plans. This can be seen in the vision, mission and goals of MAN 1 Banjarmasin. With the vision of "Intech morality, quality, strong competitiveness and cutting-edge technology". To realize this vision, the mission of MAN 1 Banjarmasin is (1) to inspire the development of imtaq and science and technology education and teaching in other educational institutions; (2) cultivate science and technology, be competitive, creative, innovative, and based on strong faith and devotion (3) Establish professional educators and educational resources; (4) Realizing a religious school environment that is child-friendly, disciplined, safe, comfortable, orderly, healthy, and responsible; (5) Strengthening cooperation with all parties to advance Islamic schools.

Since its establishment, MAN 1 Banjarmasin has implemented character education by instilling Islamic values in students, which is realized by combining general education and religious education in one curriculum. All subjects and all school activities cannot be separated from the doctrinal framework and information on Islamic values. In essence, it starts from the integration of the curriculum of the Ministry of Education and Culture (Kemendiknas) with the school curriculum, including the basic curriculum and extracurricular activities, as part of the potential development plan and academic socialization. In addition to studying in public schools, MAN 1 Banjarmasin also educates children by developing the ability to read and write the Qur'an (BTAQ) and understanding, including translations of tahsin, tahfidz, and lafdhiyah, Arabic, and actual worship. Students also have technical knowledge of the use and programming of computers, an introduction to the Internet, and a variety of other skills.

Personality is defined as a way of thinking and behaving that is unique to everyone, be it in the family, community, country or country. People with good character are people who can make decisions and are willing to take responsibility for the consequences of their decisions. Character can be considered as the values of human behavior related to God

Almighty, himself, fellow human beings, the environment and the nation. It manifests itself in thoughts, attitudes, feelings, words and behavior, culture, customs and behavior based on religious rules, laws, and karma. Ethics and aesthetics. However, the nature of character education has a greater meaning than moral education, because character education is not only right and wrong, but what is more important is how to instill the habit of beautiful things in life. knowledge and understanding, and in everyday life. Attention and commitment to practice virtue. In the context of Islamic thought, character is related to faith and sincerity.

The study plan for MAN 1 Banjarmasin also prepares/develops character-oriented teaching materials. In the process of implementing moral education, the preparation of teaching materials is also a link that determines the realization of learning objectives. Teaching materials are basically all materials designed specifically for learning purposes. Teaching materials are a set of materials that are arranged systematically to create an environment or atmosphere so that students can learn well. From the explanation above, it can be concluded that at the planning stage, the implementation of character education includes the preparation of syllabus, teaching plans and teaching materials. In the preparation of courses and study plans, the values of attitudes and behavior must be included in order to accelerate the learning process and the formation of students' personalities according to the plan. At the same time, teaching materials also need to be considered carefully, because an important part of the teaching process is related to the realization of learning objectives.

From the observations of the implementation phase, the steps taken in the learning process are 3 (three) stages in the lower and upper classes, namely initial activities, core activities and final activities. At this stage the learning process can stimulate students, so that the implementation of learning in the classroom becomes active and interactive. The learning process consists of several processes, namely:

a. learning activities;
b. Core activities;
c. Closing activity.

Learning outcomes are the result of interactions between external stimuli and students' internal knowledge. External factors (external) refer to the stimulus and environment in learning events, and internal factors (internal) refer to factors that describe the state and cognitive processes of students. From the explanation above, it can be concluded that the learning implementation process includes initial activities, core activities and final activities. There must be stimulation or stimulation in the process of learning from this area. With the stimulus or stimulation, interaction will occur, so that students can develop their potential in the learning process and make learning more meaningful.

This method is considered to require a method when transferring learning materials so that learning can be carried out properly. If this method is not applied, the learning objectives will not be achieved. There are several learning methods that can be used to implement learning strategies, including: (1) lecture, (2) presentation, (3) discussion, (4) simulation, (5) laboratory, (6) hands-on experience, (7) brainstorming, (8) Debate, etc. The method in which the teacher processes information in the form of facts, data and concepts in the learning process, and this information can occur in strategies. In learning, the teacher must be good

at using or choosing the right method according to the material and conditions of the students. The learning methods applied at MAN 1 Banjarmasin are low, namely lectures, questions and answers, discussions and problem solving. In the senior class it means observation, question and answer, discussion, and demonstration.

There are several factors that influence the process of personality formation through the learning process of fiqh at MAN 1 Banjarmasin. The influencing factors mainly include two aspects, namely factors that support the implementation of character building in the learning process and factors that hinder character building. These factors come from internal and external, from the curriculum system, from learning and teachers and students.

Based on the results of interviews, observations and recordings, there are supporting and inhibiting factors in the implementation of character education at MAN 1 Banjarmasin. These factors are:

a. Supporting factors

   The supporting factors involved in the implementation of student character education at MAN 1 Banjarmasin are:

   1) Activities carried out in madrasas

   Activities or programs run by madrasas are one way to advance madrasas. These activities are carried out in different ways by each school, so that in addition to the learning process in the classroom, the school also has learning outside the classroom. In exemplary activities carried out by the school, MAN 1 Banjarmasin itself also carries out exemplary activities, as stated by the head of the madrasa (interview: 25/7/2021): "Direct training. As practice. In the morning, the children used to clean the school. They routinely pick up trash before working hours every morning, continue to shake hands and wave. If your child forgets not to say hello, ask where to say hello. Say hello to mom and dad teacher, yes, good habit."

   Based on the results of the interview, it is known that the school supports character building. This can be seen in the above activities, such as shaking hands and greetings, picking up trash and cleaning the campus. These activities can help encourage character development, because these activities are routine activities and are expected to develop positive habits that can be applied anytime and anywhere to form character in children. In addition, this activity helps to promote the formation of personality that exists in the learning process of all subjects.

   2) Madrasa environmental conditions

   A religious school environment that has a good religious school climate. Treating teachers who are role models for children is an important factor. The character of the teacher that the children like can support the formation of character. Results of student interviews "The teacher is very good, not fierce, and they like him. It also shows that when the teacher is in class, the teacher is never angry and always smiles. Also, when there are students who are busy, the teacher will immediately scold them and warn them not to be rude. At that time the students looked very obedient and did not feel scolded.

b. Obstacle factor

Inhibiting factors contained in the process of forming student character in learning at MAN 1 Banjarmasin include:

a. Learning implementation time ;
b. Learners or students; and
c. Learning planning.

CLOSING

Conclusion

Based on the results of the research and discussion described above, the conclusions that can be drawn are:

1. MAN 1 Banjarmasin applies character education in learning, including curriculum planning and learning implementation. At the lesson plan stage, the teacher includes various characters in the lesson plan to be applied in learning. At the implementation stage of learning, the teacher internalizes character values in initial, core, and final activities that aim to develop student character. There is a kind of stimulus or interactive stimulus in the learning process, its function is to instill personality in the learning process. At the implementation stage of learning, teachers also use various methods to shape student character, namely the use of lectures, discussions, demonstrations, and question and answer. Taking the teacher as a model, exploring children's knowledge and skills through lectures, discussions, demonstrations, question and answer, and the use of scientific methods to pay more attention to student activities in the learning process, from an easy way to shape students' character. Only then can the implementation of character education in learning be carried out properly.

2. There are two factors that influence the implementation of character education learning at MAN 1 Banjarmasin, namely, supporting factors and inhibiting factors. Supporting factors include activities carried out in madrasas to support the success of student character building, because through routine activities, it is hoped that it will become a positive habit that can be applied anytime and anywhere. Good school environment. conducive to the development of students' character. formed. Inhibiting factors include insufficient time to learn implementation, lack of student attention, neglectful learning, students or students from different backgrounds, because they come from different environments and families, which are factors that hinder character formation in the end, do not support implementation. character education and plans that do not provide special points in building character learning, so do not seem to explicitly include character.

Suggestion

Judging from the thoughts of various experts and practitioners, the development of cultural and character education has strategic importance that is important for sustainable development and extraordinary development in the future. This development must be carried out through good planning, appropriate methods, effective learning, and appropriate learning

methods and teaching materials. In accordance with the nature of values, cultural education and national character are a joint effort of the school. Learning mathematics is expected to help develop students' character and make Indonesia better in the future.

REFERENCE

*S. (2014). Pendidikan Karakter Melalui Pembelajaran Matematika. Jurnal Penelitian, 10 (1), 204–210. https://doi.org/10.28918/jupe.v10i1.354

Afandi, R. (2011). Integrasi Pendidikan Karakter Dalam Pembelajaran IPS Di Sekolah Dasar. PEDAGOGIA: Jurnal Pendidikan, 1(1), 85. https://doi.org/10.21070/pedagogia.v1i1.32

Arif, R. M. (2017). Implementasi Pendidikan Karakter dalam Pembelajaran Sains. STILISTIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya, 2(1). https://doi.org/10.33654/sti.v2i1.385

BSNP 2007. (2017). Wawancara terstruktur dilakukan ketika peneliti sudah menyediakan pertanyaan-pertanyaan kepada sumber informasi yang tersusun secara sistematis. Sedangkan wawancara tidak terstruktur dilakukan secara bebas tanpa menggunakan pedoman wawancara yang tersusun. STILISTIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya, 2(1), 226–239.

Burhanuddin, H. (2019). Pendidikan Karakter Dalam Perspektif Al Qur'an. Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman, 1(1), 1–9. https://doi.org/10.36840/alaufa.v1i1.217

Dewi, Y. K. (2015). Pendidikan Karakter dalam Pembelajaran Matematika. Math Didactic: Jurnal Pendidikan Matematika, 1(2), 124–131. https://doi.org/10.33654/math.v1i2.13

Fahroji, O. (2020). Implementasi Pendidikan Karakter. Qathrunâ, 7(1), 61. https://doi.org/10.32678/qathruna.v7i1.3030

Hasan, S. H. (2012). Pendidikan Sejarah Untuk Memperkuat Pendidikan Karakter. Paramita: Historical Studies Journal, 22(1). https://doi.org/10.15294/paramita.v22i1.1875

Hasibuan, A. A., Syah, D., & Marzuki, M. (2018). Manajemen Pendidikan Karakter Di Sma. Tarbawi: Jurnal Keilmuan Manajemen Pendidikan, 4(02), 191. https://doi.org/10.32678/tarbawi.v4i02.1230

Iii, B. A. B. (n.d.). Sugiyono, Metode Penelitian Pendidikan , (Bandung: Alfabeta, 2010), h. 15. 41. 41–50.

Jalil, A. (2012). Karakter Pendidikan untuk Membentuk Pendidikan Karakter Abdul Jalil Sekolah Tinggi Agama Islam Negeri Kudus. Nadwa: Jurnal Pendidikan IslamJurnal Pendidikan Islam, 6(2), 176.

Jurusan, D., Stain, D., Qaimuddin, S., Abstrak, K., Induk, D., & Karakter, P. (2010). PENDIDIKAN KARAKTER Nurdin. 69–89.

Mulvey, C. (1984). Wage Policy and Wage Determination in 1983. Journal of Industrial Relations, 26(1), 112–119. https://doi.org/10.1177/002218568402600108

N, O. (2005). Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan. Nopan Omeri, 9(manager pendidikan), 464–468.

Nisfu Ema Fatimah, N. U. A. (2017). Implementasi Pendidikan Karakter Dalam Pembelajaran Fiqih di MI Al Islam Tonoboyo Kecamatan Bandongan Kabupaten Magelang. Tarbiyatuna, 8(1), 9–22.

Rasyid, H. A. (2016). Implementasi Pendidikan Karakter dalam Pembelajaran IPS di Madrasah Aliyah. SOCIA: Jurnal Ilmu-Ilmu Sosial, 13(1). https://doi.org/10.21831/socia.v13i1.9904

Riinawati, R. (2021). Education Financial Management during Covid-19 Pandemic of Islamic Universities in South Kalimantan. Dinamika Ilmu: Jurnal Pendidikan, 383-396.

Setiyaningsih, D., Rosmi, F., Santoso, G., & Virginia, A. (2020). Implementasi Pendidikan Karakter Dalam Pembelajaran PKn di Sekolah Dasar. DIKDAS MATAPPA: Jurnal Ilmu Pendidikan Dasar, 3(2), 279. https://doi.org/10.31100/dikdas.v3i2.693

Sudrajat, A. (2011). Mengapa Pendidikan Karakter. Jurnal Pendidikan Karakter, I (1), 47–58. https://doi.org/10.21831/jpk.v1i1.1316

Supranoto, H. (2015). Implementasi Pendidikan Karakter Bangsa Dalam Pembelajaran Sma. PROMOSI (Jurnal Pendidikan Ekonomi), 3(1), 36–49. https://doi.org/10.24127/ja.v3i1.141

Utami, R. D. (2015). Membangun Karakter Siswa Pendidikan Dasar Muhammadiyah melalui Identifikasi Implementasi Pendidikan Karakter di Sekolah. Profesi Pendidikan Dasar, 2(1), 32–40. http://journals.ums.ac.id/index.php/ppd/article/view/1542

Warmansyah, D. E. (2017). Scan by Easy Scanner. 感染症誌, 91, 399–404.