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The Contribution of Education in the Family to Form Muslim Personality Qualified

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Abstrak

Artikel ini menjelaskan tentang kontribusi pendidikan dalam keluarga untuk membentuk kepribadian muslim yang berkualitas. Keluarga memiliki peran penting dalam menentukan kemajuan suatu bangsa, sehingga keluarga merupakan unit yang sangat penting dalam masyarakat. Oleh karena itu, segala bentuk kerusakan masyarakat adalah akibat dari lemahnya institusi keluarga. Bagi seorang anak, keluarga merupakan tempat pertama dan utama bagi pertumbuhan dan perkembangannya. Fungsi utama keluarga adalah sebagai wahana mendidik, mengasuh dan mensosialisasikan anak, mengembangkan kemampuan seluruh anggotanya agar dapat menjalankan fungsinya di masyarakat dengan baik, dan, memberikan kepuasan dan lingkungan yang sehat guna mencapai kesejahteraan. keluarga. Keluarga merupakan tempat paling awal dan paling efektif untuk menjalankan fungsi pendidikan dan kesejahteraan. Jika keluarga gagal mengajarkan kebenaran, semangat, keinginan menjadi yang terbaik, dan menguasai kemampuan dasar. Karena kegagalan keluarga dalam membentuk karakter anak akan mengakibatkan tumbuhnya manusia yang berkarakter buruk atau tidak berkarakter.

Kata kunci: Pendidikan; Keluarga; Muslim

Abstract

The Contribution of Education in the Family to Form Muslim Personality Qualified.

This article describes about the contribution of education in the family to form muslim personality qualified. The family has an important role in determining the progress of a nation, so they theorize that the family is a very important unit in society. Therefore, all kinds of community depravity is the result of weak family institutions. For a child the family is the first and foremost place for growth and development. The main function of the family is as a vehicle to educate, nurture and socialize children, develop the ability of all its members in order to perform its functions in the community well, and, to provide satisfaction and a healthy environment in order to achieve prosperous family. The family is the earliest and most effective place to run the functions of the education and welfare. If the family fails to teach the truth, the spirit, the desire to be the best, and master the basic abilities. Because the failure of the family in shaping the character of the child will result in the growth of people with bad character or not character.

Keywords: *Education; Family; Muslim*

Introduction

In human life, education has an important role in shaping future generations. With education is expected to produce quality human, responsible and able to anticipate the future. Education in its broad meaning has always stimulated, accompanied the changes and development of humanity. In addition, education efforts always deliver, guide the changes and development of life and human life (Sota & Peltzer, 2017).

The role of education as mentioned above can not be separated from human position, either as *abdullāh* or as *khalifatullāh*. As *abdullāh*, man must dedicate himself to Allah with full responsibility, and as *khalifatullāh* then man must manage this nature, also with full responsibility (Yunus & Salim, 2019). Therefore, education is not just an outward act, but it is also an insult, because in the education process there is a responsibility that must be developed. By carrying out these responsibilities well, it is practically that the direction and objectives of education will be easily achieved (Ismail et al., 2021).

In its implementation, parents are responsible for education in the family or in the household; teachers and school managers including the government as responsible for education in the school environment; community leaders and others as responsible for education in the community (Bafadal et al., 2020). These three

parties each have their own educational responsibilities in their respective environments, but this does not mean that they are solely responsible for their environment, but also have significant responsibilities in other educational settings. Parents for example, he is responsible for education in the family environment, but the responsibility is not only limited to the home environment, but also required responsibility in the school and community (A. M. Pawero, 2017).

Education in the home environment, called the informal education path. Household environment or family environment, providing a very meaningful role in the process of forming the Muslim personality early on. Because in this environment a person receives a number of values and norms that have been planted since childhood (Srimulyani, 2007).

The appeal to the believers to piety in the above verse, leads to the formation of Muslim personality. That is why, the verse ends with the phrase "*muslimun*". The believer should grow the character of *taqwā* to himself. With the growth of piety is rapidly, will give birth to the Muslim personality. In other words that with the faith and piety, will form a Muslim personality. Thus, human beings who believe and be cautious is the image of Muslim (Aris Suherman & Saondi, 2012).

Zakiah Daradjat states that dying in a state of submission to *Allah*, as a Muslim as in this verse is the end of piety, as the end of the life process clearly contains educational activities. Furthermore, this educational expert, explains that something that is expected to materialize after people experience Islamic education as a whole, that personality of someone who made it a "*insan kamil*" with the pattern of piety. *Insan kamil* means man intact spiritually and physically, can live and develop naturally and normal because of its afraid (Daradjat, 2018).

The formation of human beings as an indicator of Muslim personality, takes place gradually, and is not a one-time thing, but something that develops. Therefore, the formation of personality is a process. The end of that development, if it goes well, will produce a harmonious personality. Furthermore, the personality is called harmonious if all aspects are balanced, if the workers work balanced also in accordance with needs. On the other hand, a harmonious personality can be recognized, in the balance between the role of the individual and the influence of the surrounding environment (A. M. D. Pawero & Dkk, 2019).

Family environment has a very important role to the success of education, because the development of a person is strongly influenced by the environment of

his family. The environment can have a positive influence and a negative influence on the growth and development of attitudes, morals and feelings of religion (Arif, 2014). It can be understood that the application of Islamic education is good in the family environment, has an important role in the formation of Muslim personality.

Theoretical Review

Definition of Muslim Personality

From the literature reviewed, it was found that the term personality in several languages is called personality (English); *persoonlijkheid* (Netherlands); *personnalita* (France); *personalita* (Italy); *personlichkeit* (Germany) (Daradjat, 2018). Abdul Mujib explains that from the terms of personality in various languages, basically each of these titles comes from the Latin word, ie *persona* meaning mask (Mujib, 2017). A mask is a face cap that is often used by stage performers who intend to describe a person's behavior, character or personality. Thus, the personality depicted by a mask indicates a quality of one's dominant behavior. Whenever in a person's daily behavior is dominant good, his personality is good too. Whenever it is always bad, his personality is bad too.

In the concept of Islamic teachings, a good personality, is the ideal figure of Muslim personality. Such personality, in Arabic dictionary (*al-munjid*) is called *al-syakhsiyah al-bārizah* (Djueni, 2005). The word *al-syakhsiyah*, rooted in the word *syakhs* means person. The word is then given *yā nisbat*, becoming an artificial noun. In addition to the word *al-syakhsiyah*, the Qur'an also connotes personality with the word *al-nafsiyat* derived from the word *nafs*, meaning personal, or individual. Then in the "Science of Morals" known as *al-khulq* (Al-Ghazali, 2005). Each of these terms though has a semblance of meaning with the word *al-syakhsiyah* but it also has a specificity of meaning.

The word "*nafsiyah*" whose root is "*nafs*", can mean life, or spirit. While the word *al-khulq* describes the image of human psychic *nafsanī* nature. So *nafsiyah* and *al-khulq* have a meaning or image of a person's psychological condition without involving other elements. With regard to that, the authors tend to use the term *al-syakhsiyah* in formulating the definition of Muslim personality. Besides being psychologically popular in the various language dictionaries (*al-munjid fī al-lughah*), this term also reflects the meaning of the personality of the birth and the mind (Djueni, 1987). So the Muslim personality in Arabic is called *al-syakhsiyah al-muslim*,

an individual figure integrated with the system of heart, mind, and passion that gives rise to the behavior of every Muslim.

Furthermore, the limitations of personality in terminology, also found the diversity of definitions proposed by each expert according to the field. Sigmund Freud as the father of psychoanalysis defines personality as the integration of the id, ego, and super ego (Kartono, 2009). Id as a component of psychological personality, ego as component of psychological personality, and super ego as component of sociological personality. These three systems are not seen as separate elements, but rather a name for various psychological processes that follow different system principles. Thus, the definition put forward by Sigmund Freud emphasizes an active force in the individual and does not emphasize one's habits. The fact is the organization of psychological systems that integrally work together to achieve certain behaviors.

Based on the personality definitions above, it can be formulated that there are two key words about personality, the "attributes" and "attitudes" that exist in each individual and are reflected in their daily behavior. Thus, the authors formulate that the personality is a dynamic psycho and physical organization and is reflected in each individual who is different from each other in determining his/her individual adjustment to his environment (Mujib, 2017). With such limits, it will easily be known what is meant by the Muslim personality. Sekaitan with it, it should be mentioned in advance what the meaning contained in the Muslim term.

Muslims in Arabic are rooted in the word *salima*, composed of letters *slm* meaning *al-inqiyād* (submissiveness and submissiveness), *al-istislām* (attitude of submission) and *al-ikhhlās* (attitude of sincerity). Then the word *salima* (سلم) is transformed into *fi'il ūlāsya mazīd*, ie *aslama*, *yuslimu*, *islāman*, which lexically means safe, peaceful and submissive (Zakariyah, 1971). So Islam can mean something that saves, reconciles, and subjugates. From the word *islāman* this is then subject, ie *al-Muslim* or *muslimun* (مسلم) means survivors, people who are peaceful.

Al-Alqsi states that the Muslim term is *lugawi* consisting of several meanings namely *mutqin* (people believe in the truth), *mu'min* (believer), and *muhsin* (people doing good). Thus, the identity of a Muslim is to justify the right (*al-tasdiq*), and acknowledge it in the form of utterance (*al-ikrār*), then implemented in custom (*al-adat*) doing charity (*al-amal*) (Al-Bagdādi, 1993).

M. Quraish Shihab states that Muslims are surrenderers, ie the surrender of one's self to another, and limited to physical surrender. But when connected in terms of religiousity, Muslims are people who surrender to *Allah* (Shihab, 2016). So Muslim claimed to have a dutiful personality only to God, consequently run the teachings that revealed through His apostle, that is Islam.

M. Quraish Shihab further commented that the purpose of the verse, among others, is to unite will and heart, do not act like the devil that separates between his heart and mind, and ignites the battle between his feelings and his knowledge. When a person surrenders himself physically, reasonably, and his soul to Allah and the Apostle, only then is called the true Muslim personality (Shihab, 2006). Thus, it is inappropriate for a Muslim to bear the nature of greeting (peace) and Islam (congratulations) if his personality is far from the teachings of Islam itself.

Having understood the limitations of the Muslim term, ie the person who surrenders himself fully to Allah. and practice all the teachings of religion (Islam) as well and correctly as his prophet epitomized. then it can be assumed that the Muslim personality is the universal personality of Islam, ie the personality of each individual whose nature and attitude are integrated in his laudable behavior (*akhlāq al-mahmūdah*) as depicted in the Qur'an, or depicted in the personality of the Prophet, as *uswah al-hasanah*.

The Factors Affect The Personality

The human personality in general, and including the personality of Muslims in particular, has received the attention of psychologists and educators with its various schools. Their study focuses more on the factors that determine personality. There are three major flows that each have different assumptions in looking at the factors that make up the personality. The three streams are nativism, empiricism, and convergence

1. The flow of Nativism

Nativism comes from the word *natus*: born; *nativist*: the innate nature of which the human mind (human child) has been born from birth has brought about something called potential (basic) power (Desmita, 2013). This flow of nativism, based on the leibnitzian tradition that emphasizes the ability in each person, so that environmental factors, including educational factors, less influence on personality. In other words that the flow of nativism holds that everything is determined by the

innate factors, so the development of the individual is solely possible and determined by the derived basis, for example; if his parents have a Muslim personality, chances are his son is also a Muslim personality.

The flow of nativism views heredity as a determinant of personality. Heredity is the totality of character traits that are under or transferred from the parents to the offspring. This genetic transfer is a function of chromosomes and genes. The chromosome is a cell part that contains descendants, a dark-colored body within the nucleus of the elementary cell. A gene is any hypothetical particle that lies along the chromosomes that are elementary units of offspring or immortality (Salim, 2017).

The assumption underlying this flow of nativism is that in the personality of children and parents there are many similarities, both in the physical and psychic aspects. Every human being has a gene, and this parental gene is child-friendly. That way, the adherents of the flow of nativism holds that the baby was born already with good character and bad traits based on the genes of his parents. Thus, personality is determined by the innate carry. Based on this view, the good and bad personality of a person is determined by nature.

For nativism, the environment is meaningless because the environment will not be empowered in influencing one's personality. The adherents of this view state that if a child has an evil personality, he will be evil, otherwise if the child has a good personality, he becomes a good person. This bad and good personality can not be changed by the forces of the environment.

With regard to the core teachings of the flow of nativism, it is understandable that this passage is passivism, because its adherents show a pessimistic nature of the human ability to develop its innate personality. In other words, the child's personality is wholly determined by the laws of inheritance.

The main character (pioneer) of the flow of nativism is Arthur Schopenhaur (Germany 1788-1860). Other figures such as J.J. Rousseau is a philosopher and educator from France. Both of these figures argue how important the "core" of privacy or identity of human personality. That way the flow is almost similar to the religious beliefs that the spirit and spirit of the ancestors can return to the lineage (reincarnation). Good souls reincarnate their descendants to guide the living man (Maragustam, 2016).

Based on the above description, the flow of nativism is essentially detached from the concept of fitrah because it breaks away from the transedental religious bond. Humans according to this flow seemed to afflict orantua and ancestors, because he is the main source of inheritance of personality.

2. Empiricism

The flow of empiricism, contrary to the notion of the flow of nativism. Empiricism (empiri meaning, experience), and also called the flow of environmentalism, which is a flow that focuses his view on the role of the environment as the cause of the emergence of personality (Daulay, 2014). This flow does not recognize the innate or potential personality that is under human since birth. In other words that the son of man was born in a holy state in the sense of a clean child brings nothing. Therefore, the flow is the view that the personality of a person great influence on environmental factors.

The psychological assumption underlying this flow of empiricism is that man is born in a neutral state, lacking in personality. It is like a white paper (*tabula rasa*) that can be written on whatever you want. The manifestation of personality is defined by the outside of the self called the environment, with educational engineering tips. It can be illustrated that every baby, crying when hungry, thirsty, and sick means that the baby is empty in need of help, and then the personality grows and develops because of the environmental influences in his life process.

When the flow of nativism is called the flow of pasimesme, then this flow of empiricism can be called as the flow of optimism. Because, the core of his teaching is to think that personality becomes more different when stimulated by efforts as hard as possible. The human personality is not a robot that is programmed deterministically, let alone surrender to the nature of its fate. With this flow of empiricism has contributed to the idea of how humans should instantly shape their ideal personality. The pioneer of the flow of empiricism was an English philosopher named John Locke (1704-1932) who developed the "*Tabula Rasa*" theory, the child born in the world like a clean white paper (Mujib, 2017). Empirical experience gained from the environment will have a major influence in determining the development of human personality.

3. Convergence Stream

The flow of convergence comes from a convergent word, meaning it is toward a single point of meeting. This flow holds that the personality traits are

determined by the foundation (talents, descendants) and the environment, both of which play an important role. Convergence as a theoretical flow, emphasizing the relationship between innate factors and experience factors gained from the environment. That means that this flow of convergence, bringing together theories of nativism and empiricism.

Humans have personally own each talent that was brought from birth (*fitrah*), which then because of the influence of the environment in accordance with the needs of talent will undergo development. However, the saka talent without environmental influences corresponding to these developmental needs is not enough, for example every normal human child has the talent to stand on both legs, but this talent as a possibility will not become actual (if true), if the child humans are not living in the environment of human society. That way, heredity will not develop naturally if not given the stimulus of environmental factors. Conversely, environmental stimuli will not develop an ideal personality without being based on heredity factors. In summary, the determination of a person's personality is influenced by the integral workings between internal and external factors.

The pioneer of convergence is William Stern (1871-1939), a German scholar who argues that a child is born in the world with both good and evil nature. The good personality that the child has brought about since his birth has not developed well without the support of the environment appropriate for the personality development (Muhmidayeli, 2011). So a child born in a Muslim state, but if not supported by the environment concerned will not be able to also manifest itself into Muslim behavior.

So the core of this convergence flow, is that a person's personality is determined not by inheritance alone, and is not determined by environmental factors. Personality of a person will be determined by the result of a combination of the two factors, the result of cooperation between the factors that exist in a person, and the factors outside will lead to an ideal person.

In line with that, Nasir Budiman stated that man with all his character and growth characteristics is the embodiment of two factors, namely the factors of inheritance and environment. Both of these factors affect humans and integrate with him from the first day of his birth to the end of his life (Budiman, 2018).

Based on the above descriptions, it appears that the concept of the personality of the Islamic perspective will be closer to the flow of covergency which

does not neglect the concept of *fitrah*, although not the same because of its paradigm differences. As for its proximity, it is that Islam affirms the human personality possessing human nature and resources, as well as innate talents, even though they are still potent potentials, as al-Syaibani explains that, after all, the heredity is not a rigid until it can not be affected. In fact it can be flexed within certain limits. The tool for flexing and transforming it is the environment with all its elements. The environment is an important aspect of education (Al-Syabāni, 1979).

The concept of *fitrah* in the above hadith, and as it has been explained that, it implies the basic potential that every human being brings from birth. This potential is the personality of Islam, but the personality potential can sometimes not develop because of the environment that is not supportive. A child may have Jewish or Christian personality if there is no parent (environmental) attempt to direct it.

Can be formulated that Islam recognizes heredity (talent, innate) and environmental factors (experience) as a determinant of good and bad personality. However, in addition to these two factors there is still another factor that is quite influential, namely Allah. Even this *hidayah* factor is often more dominant in determining the personality figure. A child, who has been accustomed to bad behavior since childhood, does not fulfill religious duties, but at some point, after he has received Allah's guidance, he becomes pious and very visible in his behavior, *akhlāq al-karimah*

Method

The method used in this research is literature study. This study aims to collect in-depth information and data through various literatures to obtain answers and theoretical foundations regarding the problems to be studied. The literature is used to analyze the Contribution of Education in the Family to Forming a Qualified Muslim Personality. This library research utilizes library resources as a source of research data, without conducting field research. Sources of data collected are in the form of information or empirical data sourced from books, journals, research reports and other literature that supports the research theme. In this case, the researcher himself as an instrument in the research (Yaniawati, 2020).

Results and Discussion

The Growth and Personality Development

The laws of genes (growth/development) can be distinguished in three types, namely; the law of organic unity, the law of the times, and the law of convergence. These three laws apply equally to every human personality. But the enforceability of these three laws in each person has differences with other individuals. Thus, the problem of growth and development is closely related to the problem of human personality (Arifin, 2016).

In various literatures, it is found that the definition of growth is often interpreted as development, so the two terms are often used for the same meaning. There are experts who like to use the term growth alone and some like to use the term *per-kembangan* only. Related to that, the authors in this study formulate that the term growth is given meaning and is used to express changes in physical size, while the term development is given meaning and is used to state the occurrence of changes in psychological aspects. This physical and psychological aspect, are the two elements that are incorporated in man, thus forming his personality.

Piaget as Sarlito writes that four periods of human development, namely (1) motor sensory period from ages of 0-2.5 years; (2) preoperative period, ages 2.0-7.0 years; (3) a prerational concrete, age of 7.0-11.00 years; and (4) operational life, age 11.0 to adulthood (Sarwono, 2018). Furthermore, Kretschmer as written by Ahmad Musa suggests that from birth to adulthood a person passes through four phases with several distinctive features, namely:

1. From the age of 0.0 to approximately 3.0 years is called the period I fillings, during the child's content looks short.
2. From approximately 3.0 to approximately 7.0 years old is called period *streckungs I*, at this time the child looks straight.
3. From about 7.0 to about 13.0 years is called the filling period II, at this time the child returns look short fat.
4. From about 13.0 to about 20.0 years is called the period II *streckungs*, at this time the child back slim (Musa, 2009).

The division of the developmental period expressed by different scholars, the difference is due to the needs of each individual will essentially experience physical growth and nonphysical development which includes aspects of intellect, emotion, social, language, special talents, values and morals and attitudes (Rusydi, 2013). The following outlines the main points of growth and development of those aspects which are also aspects of the personality of every human being.

The Formation of Muslim Personality in the Family

Education of course has the ultimate goal (end). And the ultimate aim of education in Islam according to Hasan Langgulung is the formation of the caliph for the students who have nature, spirit and body, free will and reason (Farihah & Nurani, 2017). Personal formation or character as a caliph surely demands individual maturity to fulfill that primary goal. *Khalifah* here is a leader who believes in Allah, responds to the needs of the people, creative and productive fair. This is called the *shaleh*, human beings who can functioning sense and conscience.

Among the morals of the pious in Islam are self-esteem, humanity, holiness, compassion, love, physical and spiritual strength, self-control, dynamic, and responsibility. He commanded the *ma.ruf* and forbade the unjust. He is also true, honest, sincere, has a sense of beauty and has a sense of balance in his personality; corpses, minds, and spirits all grow and its growth is unified, it prospers the world and produces its results (Salim, 2018).

The family is the earliest and most effective place to run the functions of the health department, education and welfare. If the family fails to teach the truth, the spirit, the desire to be the best, and master the basic abilities, it will be difficult for other institutions to correct their failures. Because the failure of the family in shaping the character of the child will result in the growth of people with bad character or not character.

Therefore, every family must have an awareness that the character of the nation is very dependent on the education of children's character at home. In Islamic education for children to be a pious person, religious obedience to the first command of the Prophet is to love the child, revealing a glad face to his children.

In addition to the above, among the obligations of both parents as education in the household are:

1. Familiarize children to remember the majesty and blessings of Allah swt and show the religious arguments.
2. Appearing toughness in the presence of children in the face of various disasters.
3. In the family should be intertwined that is Islamic, conducive, husband and wife do not quarrel.
4. Implementing an Islamic culture, such as reading qur'an, congregational prayers and so forth

Father, mother and family members are so important in the process of personal formation and development. Families are required to act as a necessary event for the school in terms of continuing the consolidation of cognitive socialization. Likewise, the family can act as a means of developing affective and psychomotor areas. In the family is expected to continue the education that serves the formation of personality as individual creatures, social beings, moral creatures, and religious beings (Hendarman, 2020).

In order for a family to be more effective in educating the personality of a child, the process of nuclear family characteristics of the nuclear family process are: 1) Small group formed (family consisting only of husband, wife, and children). 2) Relationships between family members are very intimate. 3) Face to face. 4) there are social and emotional ties, so that each member treats the other member as a goal, rather than a means to an end. 5) Fixed. 6) The relationship between the young and the young is arranged in a certain status hierarchy. Such a family is a system of interpersonal interaction networks, where creating friendships, the birth of a sense of love, of family members, the creation of a sense of security, and interpersonal relationships are continuous.

Conclusion

In addition to the increased contribution in the role, the family towards the development of learners, diprasyaratkan also the harmony of this contribution, as well as close and harmonious cooperation between the three child education centers. Various efforts must be made, educational program of every element of the source of education is the family is expected to support each other and strengthen each other.

For example, the family environment has been pursued various things (improvement of nutrition, educative game, good morals planting and so on) which become the foundation of further development in school and society. School environments are endeavored to bring things closer to school with parents (such as creating parent organizations and teachers). Furthermore, the school also strives for the program closely related to the surrounding community. (Example, resource person from the community).

With each role performed well by the family, school and community in education, mutually reinforcing and complementary between the three centers, will provide great opportunities to manifest qualified educated human resources and pious people.

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