

Curriculum Development Model Islam Character Based Education (Studies Analysis In SMKN 2 Pandeglang Banten)

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Abstract: This research was initiated by the lack of characters value in some schools, particularly in vocational skills. Islamic education highlights curriculum content for learning praying did not reach the delivery moral message, teaching materials are very strong prayer dominated jurisprudence, rather than morals, learning praying was only emphasizing on the prayer, while habituation and meaning almost neglected prayers systemically the whole process of learning, and Islamic teachers do not implement Islamic studies which show exemplary moral character. This study aims to find out some strategies for curriculum development of Islamic based studies focussed on character education through studying at SMK 2 Pandeglang. This school is based on education curriculum and syllabus of characters that can be used as teaching materials for teachers in SMK Pandeglang. The researcher used qualitative research through descriptive and explanatory. Descriptive approach seeks to answer the "what" is happening, while the explanatory answer the "Why" and "How", which is focussed on the writing. The techniques of collecting data in this research were to interview, test, and non-test, questionnaires and documentation. She collected data analysis based on three steps, namely (1) data reduction; (2) data display; (3) Withdrawal of conclusion / verification. The result of this research shows that some strategies in curriculum development for Islamic studies at SMK 2 Pandeglang namely: (1) Integrating the value of each character in the learning material, (2) State the value of the character contained in learning materials, (3) Identify the character in the learning material, (4) Give an example of a character value, (5) using the method of demonstration in practice the value of character, (6) Ratings.

Index Terms: Model , Curriculum Development, Islamic Education, Character Education

1 INTRODUCTION

Islamic education is a convenient container for every school teachers of multicultural education and Islamic, Islamic model of multicultural education curriculum should be formulated in the form of curriculum based on local wisdom, and character-based either in schools and madrassah. Islamic Education Multicultural Indonesia can be a curriculum to develop core values *Islam rahmatan lil Alamin*, Indonesia amid multicultural society based on unity. The main issues in Islamic religious education in schools and madrassah are the absence of curriculum development model that can improve the characteristics of the students so that it could be inclusive and tolerant community. Moral decadence is experienced by the current generation in the modern era shows that the implementation of education that has been held less touches on the formation of student character, character education implementation strategy has yet to come to fruition in some schools, as well as in vocational high school or vocational school.

The focus of learning is more emphasizing on science and debriefing skills to work so that students are able to compete and survive, while the formation of character, character or morals barely noticed and this education has been forgotten, when character is what determines the direction of future bright¹. Indonesian society is currently experiencing a slump the previous strength of the Indonesian nation has been taken into account in this world, especially the quality of human resources, multidimensional crisis marked by widespread acts of corruption, collusion, nepotism, bribery, student brawls and various forms of violence in solving the problems of life resulted in the emergence of the phenomenon. Moral decline becomes one of dangerous educational factors that have been used as the backbone of the nation's development as less effective for the formation of national character, moral decline is not a simple issue, and not an easy job though technically addressed pedagogical but need deeper thinking, concerning the business-paradigmatic changes in the business and educational ideologies that affect people's lives. Every people expect and need education, through education will be expected by every person is able to leverage the power of physical and spiritual abilities. Both of these capabilities are not merely displayed in the form of motion, discourse, writing, reading, arithmetic, or some other life activities. The ability of a person is not something that has been so, but something that must be found and developed despite very difficult to answer whether and how the ability of the human, the human is always in the process according to the philosophers are not simply being human, but also becoming, a movement transition process that never stops at each station according to the growth and development of every human soul and physical. A nation will crash due to not having a good character, that's what led to this nation and not dropped out of the multidimensional crisis, for example in the field of learning Islamic education is not up to the delivery of prayer moral message in the prayer learning. Teaching materials are very strong dominance prayer jurisprudence, rather than morals,

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learning evaluation prayer was only emphasizing on the prayer, while habituation and meaning of prayer almost systematically excluded from the whole process of learning and the Islamic teachers not yet fully show exemplary moral character to become a model curriculum. Based On The Description Above Problems, The Researcher Is Interested In Raising The Issue Into A Research Model That Is About Islamic Education Curriculum Development Based Character Education (Studies In Smk 2 Pandeglang).

2. OBJECTIVES AND BENEFITS RESEARCH

2.1 IDENTIFY THE PROBLEM

Based on the above background that the focus of this study is: "How does the format and development strategy based Islamic education curriculum character education in SMK 2 Pandeglang Banten Province?"

2.2 Research Objectives

As for the purpose of this research is to find out a strategy for development of Islamic education curriculum based character.

2.3 Previous Research

This research was carried out based on previous research on multicultural education based Islamic. The first research was done by Erlan. The study entitled "The Urgency of Islamic Education -Based Learning in Multicultural Schools " published in the Journal of Islamic Education (JPI) Faculty of Tarbiyah and Teaching State Islamic University Sunan Kalijogo The study shows that multicultural education increasingly urgent to be implemented in schools, with schools multicultural education into the land to remove prejudice and at the same time to train and build the character of the students to be able to be democratic, humanist and pluralist. The second research was implemented by Zuriah. The study titled "Model Based Development of Multicultural on Civic Education and Local Wisdom in Social Phenomenon Post- Reform in Higher Education. Zuriah finds that the development of a multicultural Civics becomes a nation of Indonesia's diverse needs and diverse as well as being a necessity for understanding multiculturalism desiminasi rides through multicultural education jargon.

3. RESEARCH METHODS

3.1 Research Methods

The researcher used qualitative research through descriptive and explanatory. Descriptive approach seeks to answer the "what" is happening, while the explanatory answer the "Why" and "How" are then poured in writing. This research included in this type of field research which conducted intensive research, detail and depth to a particular object that requires a comprehensive and thorough analysis. In this case study is focused on "development strategy based character education curriculum at SMKN 2 Pandeglang in Banten Province)".

3.2 Research Sites

The location was chosen in this study is SMKN 2 Pandeglang Banten Province based on the following considerations:

- a. State vocational education (SMK) is a big influence for the community and is one of the Middle School State Vocational (SMK) in Pandeglang favorite.

- b. The location is within easy reach of research and facilitates researchers in conducting research studies so expect the process to run smoothly, effectively and efficiently, both in terms of manpower and time.

3.3 Types and Sources of Data

The type of data this study is in the form of qualitative data, ie data obtained from interviews with principals and teachers in vocational education PAI State (SMK) 2 Pandeglang and observations from the study site, qualitative data is data that can not be measured directly or in the form of data that is not numeric. While that is the source of the data in this study is the whole object of research targeted research the source of the data in this study is comprised of:

- a. Primary data, which is the primary data source in this study is the data obtained from interviews and the results of the questionnaire answers from the principal and teachers of vocational education at SMK 2 Pandeglang as research informants. Then matters related to the implementation of character education techniques in vocational education Affairs (SMK) 2 Pandeglang researchers will be collected through observations on the place of research.
- b. Secondary data, which is the source of secondary data, is data that complement the primary data. Secondary data sources include the source bibliography includes books, print / newspapers, magazines, documents and records of anything related to the profile of SMK 2 Pandeglang Banten.

3.4 Data Collection Techniques

The data collection techniques used in this study was:

- a. Observation, observation method is a systematic investigation undertaken and deliberately used to use the senses to the events immediately arrested at the time. This technique is done through direct observation and intensive.
- b. Tests, to determine the ability of the student, as the initial data.
- c. Non-test / questionnaire, to determine teachers' perceptions about the problems faced.
- d. Interviews, data collection techniques used by researchers to get through verbal descriptions and conversing face to face with someone who can provide information to the researcher.
- e. Documentation, which collects documents related to the object of research.

In collecting the data the authors only took 30 samples of teachers are 85 people in accordance with the provisions and targets to be writers are headed.

3.5 Data Analysis

This research was a qualitative research; the data were extracted and compiled from field data that is presented in the form of the word, not the form of numbers. Thus, the analysis of the data used by the researchers based on three steps, as presented models of presentation and analysis of data from Miles and Huberman, namely:

- a. **Data reduction** refers to the process of selecting, focusing, simplification, abstraction, and changes in the raw data contained in writing the results of field notes

and interviews by conducting a dialogue with the principal and several teachers PAI SMK 2 Pandeglang.

- b. Display data** deals with organized collection of information that should be concluded, and the determination of the next step even though a lot of the type of data displays such as matrices, graphs, networks, maps, everything was set up to collect and organize information can be obtained quickly, neatly arranged, so analyze can see what's going on, and then draw conclusions.

Display data in this study is that the data collection effort in the form of documentation, syllabus, and lesson plans, books of religious subjects, leger, and so on are obtained from the object / place of study.

- c. Conclusion / verification**, third stream data analysis activity is conclusion and verification (verification data).

So, the steps in this research were stated as follows: (1) observation, to determine the condition of the field, (2) test to obtain preliminary data on the ability of the student, (3) Spread Questionnaire (Non-Test) and interviews to determine teachers' perceptions of the problem student learning, (4) the data were collected and analyzed (with the display of data, data reduction, and conclusion), (5) obtaining the initial draft (6) to test the beginning (limited trial), (7) Pre test (8) treatment (9) Post Test (10) Workshop on research results, (11) obtaining the curriculum and syllabus Character Based Education in SMK.

4. THEORY

Education is needed to guide the process of living life to overcome his old neighborhood and into a new environment with new experiences and new creations, according psychophysical growth phase. Viewed from the perspective of the human world of education is no longer a "home" fixed and immutable but the transformation of the world, not everyone will be able to stay permanently in orderly cosmos, and continues to seek new and more open environment which is affected by various trends that are not prescribed by the instincts, but formed on the interaction of the world². Therefore in this paper can be underlined that human life is currently showing its presence in the possibility that necessitates constantly changing toward transcendental matters³. The intensity of the development of communication and human relationships are the hallmark of which essentially are in a dynamic state that is offset by the growing human soul with the build environment, just the history of mankind can be perfected himself by creating back, and bring people who realize that the human world is history. This view has implications for education should come first motion and activity to alter the possibility, directing the various possibilities that are based on human openness into actuality, human behavior can be changed essentially from the results of the learning process, and therefore education should direct human behavior in order to change Life reality. As a necessity, education is considered capable of changing human behavior as the more humane reality. Therefore education should aim at the realization of the process of humanization activity, education dealing with human beings who have the same degrees as well as a more noble purpose, not just making it up, but entrenched suppose seen from a historical

perspective. Through education expected of every human being is able to make choices that are considered good for others and the environment, the process is known as a culture that only exists in humans, because human life without culture can not be understood, and not directional. Differences such as human and animal behavior that I know to make sure animals are formed along the physical structure like a monkey can jump from one tree to another tree, a bird can fly, and the fish can dive along the world Fauna (animals) whose life is immersed in the reality. The number of human beings continue to evolve in the process of historical change, human with creating a culture of education that human life has experienced the world through the development of civilization, in this case education leads man find his world that is typical cultured and civilized society. Sign his form of civilization according to Ibn Khaldun is the development of science such as physics, chemistry, geometry, arithmetic, astronomy, optics, medicine and so forth. Even the reciprocation of a civilization depends on reciprocation of science, so the substance of the most important civilizations in Ibn Khaldun's theory is science. But science is not possible to live without the active community, because it is a civilization has to start from a "small community" and when it was enlarged community will be born umran great. The community usually appears in urban or even form a city of cities that will form a community that has a variety of activities arising therefrom life of a system of the society and ultimately born of a State such as the City of Medina, the city of Cordova, Baghdad, Samara city, Cairo and other cities etc. are few examples of cities that come from a community that gave birth to the State⁴. Contemporary Muslim scholars generally accept the idea that religion is a principle of civilization, reject religion is savagery. Sayyid Qutb assert that faith is a source of Islamic civilization paradaban although the organizational structure and shape is materially different, but the principles and values have been violated is a single and permanent. The principles of the Islamic civilization is devotion to God (taqwa), belief in the oneness of God (tawhid), human supremacy over everything that is material, the development of human values and the preservation of animal desire, respect for family, realizes its function as vicegerent of Allah on Earth by the instructions and commands (Shari'a). In line with Sayyid Qutb, Sheikh Muhammad Abduh stressed that religion or belief is the principle of all civilization. Ancient nations such as Greece, Egypt, India, and others were able to build their civilization on a religion, faith or belief.

Arnold Toynbee admitted that the spiritual power (batiniyah) is the power that enables one spawned manifestations lahiriyah (outward manifestation) is then referred to as civilization.

Researchers of civilization, philosophy, science and religion have now many uses as a matrix or framework worldview. Ninian Smart use it to study religion, BC Naquib al-Attas, al-Mawdudi, Sayyid Qutb, using it to explain the concept in Islamic buildings, Alparslan Acikgence to study science, Atif Zayn, use it for comparison ideology, Thomas F Wall to the study of philosophy, Thomas S Kuhn's paradigm concept is actually equal to use for the study of science worldview. Although they differed on the meaning of worldview, the worldview generally associates with civilization Ilmiyah, social and religious person. Ninian Smart, an expert in the study of comparative religion, worldview gives meaning as "beliefs,

feelings, and nothing contained in the mind of the person who serves as a motor for social change and sustainability and moral." Emphasis on worldview functions as a motor of social and moral change. Philosophically Thomas M Wall, interpret worldview as "a belief system that is an integral principle of the nature of our self, reality, and about the meaning of existence", in relation to the activity of Alparslan Acikgence Ilmiyah interpret worldview as the foundation for all human behavior, including Ilmiyah activity and technology. Every human activity can ultimately be traced to the way of life, meaning that human activity can be reduced into a way of life. In the context of science, the nature of worldview can be associated with the concept of "paradigm" Kuhn Thomas S Kuhn The term "paradigm shift" (paradigm shift) by Edwin Hung can actually be regarded as a revolutionary worldview (Weltanschauung Revolution). For each paradigm contains the concept of values, standards and methodologies which are worldview and conceptual framework necessary for the study of science. In short, worldview closely related conceptually to all human activity is social, intellectual and religious, and the most important is that worldview as a belief system, thinking, system thinking, and values have the power to make changes. Therefore, human activity from the smallest to the maximum which subsequently became civilization comes from the worldview. Therefore, in the Islamic worldview have its own terms. For al-Mawdudi Islamic worldview is Islamic Nahzariyat (Islamic Vision) which means "way of life that starts from the concept of the oneness of God (martyrdom) that has implications for the overall activities of human life in the world as a whole"⁵. So as other civilizations, the substance of Islamic civilization is the principal teachings of Islam are not limited to belief systems, system thinking, and values, but it is a super-system that covers the entire view of the nature, especially the view of God. Therefore theology (aqidah) of Islam are the foundation for planning thought, values, and all activities of Muslim life in the Islamic world view if it accumulates in the governance of one's mind he will shine in the overall activities of life and will generate work ethic and manifested in the form of work real. So the substance of Islamic civilization is the Islamic view of life, but a way of life that the most important element is the thoughts and beliefs, according to Ibn Khaldun, a form of civilization is a product of the accumulation of three essential elements: 1) the ability of humans to think that results in science and technology 2) the ability to organize in the form of political and military power, and 3) the ability to struggle for life. So the ability to think is the principle elements of a civilization. A civilized nation will (cultured) only if the nation had reached a certain level of intellectual Traffic, as determined by the height of human perfection of thought. A civilization can only be realized if the man had thought high so as to improve the standard of living. One thought would not grow without infrastructure or supra-structure and infrastructure available⁶. In this case education is an important means for the growth of thought, but the more fundamental structures of thought is derived from the science world view. Without the direction of education and human culture uncontrolled, chaotic and destructive. Thus culture is not just a decoration of human existence, but the essence of the existence of human life⁷. So the essence of the educational

process is the "civilizing", by developing the ability to create and re-create. Every person has the ability to manifest itself through a variety of expressions and actions, therefore education should be a means of self-actualization protégé, without the actualization of the educational process will feel dry and lacking motivation⁸. To be human is to establish relationships between fellow human beings, in the relationship of human self-regulating, changing attitudes and actions, and test again for his actions (reflection). It is certainly every human being must do everything based on the awareness as seen in a child using a pencil to write or draw⁹. Furthermore, it is understood a person relates to the world critically, they will understand the objective data and studying it is reflective, but not reflex as in animals. Therefore education should be able to create a situation that allows the students were able to reflect, to ponder his future self and fought through education arena. The role of education is to help students to be active so that the capabilities it has always mendoronya be creative. The basic principle of education is to develop both cognitive nature, APEKSI, and psychomotor. through the process of the development of every student is expected to inherit the various challenging experience and encouraged him to create and re-create, view themselves objectively and dialectical thinking through the ways of life as it is expected to deliver the students to enter the life, culture¹⁰. In education, students are able to determine the subject and the ability to realize the growth phase at the stage of their own history, not all students are able to understand and grasp the message of education, depending on the methodology of learning, whether they are experienced humanization through the inauguration as a subject to study or undergo a process of dehumanization with degeneration role as an object. Therefore learning methodologies need to be tested and developed through the foundation interests of students, so that educational goals such as growing participation can develop effective and efficient. Because if the students were able to engage themselves in the learning activity, then the activity is considered successful provided the impetus to the growth of cultured capabilities. Education is not only a form of social status, but also the growth of intelligence and independence of children. The students should not be allowed to sink in a separate backwardness of the socially environment that continues to advance, but be prepared as the generation of virtuous character and noble to enter the future is certainly heavier. Only by developing a continuous ability students will be able to cope with various challenges on their own. In situations such as this transition becomes urgent education depends on the ability to play a role in promoting public education needed, in the development of education, there are three points that need to be digested in the world of education, namely :

The first is to strengthen the science and technology base. In this case study should focus more on the development of science and technology, so that our children have the ability competitiveness with other nations, particularly in the field of science and technology.

Second, the strengthening of the base character is asserted as an attempt to strengthen the personality. In the changed circumstances, as now required education effectively able to

shield the children with a strong morality, so do not be swayed by enticements and such drugs can destroy lives and his own future.

The third is a skill. This aspect is crucial to the attention of the managers of education, especially teachers and the school, so that skills are not neglected field. As the authors know life is getting sharper competition in the middle of a high population growth accompanied by high birth rate and urbanization, the debriefing of students through life skills is an urgent need¹¹. Types of skills such as foreign language and computer skills are two types of skills required, in accordance with technological developments in the new era *kesejagatan* (globalization) where the boundaries are becoming increasingly narrow, so that job seekers from various regions and the world will not inevitable. Through this article the author appealed to all parties, the government, the public and the business community, together let us raise awareness to education, so that the quality of education to be gained nation's children have a competitive advantage in many areas of life in the global community association. Because education is known as a strategic vehicle for developing the capabilities and quality of the nation.

5. RESULT AND THE DISCUSSION

Vocational secondary schools (SMK) State 2 is one of the main Pandeglang Vocational High School in the city that attracted many people Pandeglang Pandeglang, while the number of students was 1,500 and the number of teachers 85 people. In general, the purpose of vocational education is to improve the intelligence of knowledge, personality, noble character, and the skills to live independently and to follow further education in accordance with the vocational. When viewed from the vision and mission of Vocational secondary schools (SMK) 2 Pandeglang State, then seen the goals to be achieved, including the wish to apply religious values, create an environment of clean forceps and students have the nature of patriotism. This shows the importance of character values to be applied in any learning. From the analysis of the research, the concept of character education in Islamic education is synonymous with morality. The concept of morality according to Al-Ghazali is a trait that is embedded in the soul of a person, then her birth act. Morals covers a very broad range in all aspects of life, morals include servant relationship with God (vertical) in the form of religious rituals and human beings socially shaped (horizontal) and also reflected the nature and attitude towards all beings (of the universe). In accordance with the results of the research as curriculum, syllabus and RPP PAI applied in mid-Vocational School (SMK) State 2 Pandeglang; the authors can find a wide variety of development strategies kurikulum PAI-based character education, namely:

1. Integrating the values of characters in each lesson.
2. Mention of character values contained in learning materials, for example, when students discuss the letter of Al-kafiruun the character values that can be taken is about tolerance, and so forth.
3. Identify the character values in the learning material to be applied, so that the child can recognize these good values.

4. Provide examples of character values and practice the values of the characters contained in the learning materials.
5. Using the method of demonstration in practice when the character values in the classroom.
6. The existence of Assessment.

Based on the description above, according to the authors still need to be completed again that in addition to classroom practice also need to apply and get used to the daily behavior at school, as well as the evaluation of the student's behavior on the implementation of the values of these characters is not enough just to understand it, but most importantly is applied and socialized in everyday behavior. Based on the syllabus and RPP PAI subjects in secondary Vocational School (SMK) State 2 Pandeglang, the authors can identify the core values of character education in the subjects of PAI in Vocational Middle School (SMK) Pandeglang State 2 consists of :

1. Character values associated with religion, such as religious values obedience students in performing the five daily prayers, fasting Ramadan, and be able to read the Qur'an in accordance according to the rules of recitation.
2. Value associated with the character yourself, such as honesty, responsibility, discipline, self-confidence, work hard.
3. Values in conjunction with other characters, which is aware of the rights and responsibilities of self and others, obey the social rules; appreciate the work and achievements of others, polite and democratic.
4. Character values associated with environmental values, namely social concern such as maintaining social facilities, maintaining good relations with fellow friends / neighbors, as well as environmental concerns such as maintaining tidiness and cleanliness of the environment, planting and maintaining plants.
5. Values associated with national character, like-minded national and insightful (nationalistic), respect for diversity tribes, customs, and religious beliefs.

However, the values of the characters in the subject of Islamic education is more dominant in efforts to instill character values that are religious, honest, discipline, respect for diversity or tolerance. To instill religious values then the teacher should familiarize students praying in school, such as the Duha prayer and prayer *Duhūr*, even the need for fanishmen or sanctions for students who are not praying in congregation or no discipline. Therefore, we recommend the implementation of the Curriculum Development PAI way based character education is moving from character problems faced so that it is necessary to integrate the values of the characters into the subject, especially in Islamic religious education, curriculum development procedures based character education can be taken through the steps namely: (1) socialization, socialization goal is to make the perception of the concept of character education. (2) Internship / Comparative Study on Best Practice schools, teachers PAI Some people should be given the opportunity to intern in school education best practices characters in other areas. (3) Development of curriculum documents, curriculum development document begins with the identification and analysis of character values contained in the Graduation Standards (SKL). (4) Develop a school action plan,

action plan on stacking through a review of the school action plan that had been developed previously in a comprehensive manner. At the school action plan elements related to character education integrated in the programming and in particular, (5) Workshop Documents Documents I and II, in this stage, the development team must hold a workshop curriculum document refinement I and II documents that integrate education character by considering the results of the analysis of the context of the SKL, the aspirations of the community and the School Action Plan (RAS), Improvements made to the document I curriculum (including a vision, mission, and goals of the school) and the second document (syllabus and lesson plan), (6) Planning and Implementation of character Education, in the implementation of character education can be done by integrating the values of character education to the subjects of Islamic Education, (7) Assessment of success. From the description above, the strategy of development of the PAI-based character education curriculum is a method or technique to apply the values that are religious character education into the curriculum and syllabus.

6. CONCLUSIONS AND RECOMMENDATIONS

In accordance with the discussion above it can be concluded that the strategy of development of the PAI-based character education curriculum at SMK 2 Pandeglang is good enough, but still weak in the application in everyday life at school and the evaluation of the values of these characters, whether it is applied or not by students in real life. This is very important because character education is not limited to knowledge when in class, but it should be applied and socialized in everyday life, at least in the school environment, for example in aspects of worship is prayer, not enough students are only able to practice praying with fine, but it should also practice and get used to pray in school, as concrete evidence menerapkan values of character education in learning in the classroom. Similarly, student discipline eg timeliness come to school, hygiene and modesty in dress and others. It is very necessary as an evaluation of the success of character education.

A. Suggestion

Based on the findings in this study, the authors suggest:

1. Evaluation and assessment of the success of the education agency based character education curriculum so do not let the school moved to the new curriculum while the old curriculum is still not finished implementation.
2. Should socialization and apprenticeship schools to have a good achievement or worthy example.

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