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Recognition of Community Environment: Character Education-Based
Student Program (Looking at the Implementation of the PLM Program
at SMAIT Al Irsyad Purwokerto)

Rofik Anhar

State Institute on Islamic Studies Purwokerto, Indonesia

rofikanhar@gmail.com

Abstract: Education is a big investment for every human (parent). Therefore, this is important for parents who want to find educational institutions for their children. They will ask relatives, right-left neighbors, or even searching the internet. Almost certainly, the decisions that are then taken in determining the school, will be accompanied by great expectations, the child will later become a superior person, pious, smart academic, have life skills, and many other hopes. Such great hopes are indeed supposed to be the dreams of parents, educators, and even the country's dreams. In the formulation of the national education law also stated that the purpose of education is the development of potential students to become human beings who believe and devote to the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent, and become citizens of democratic countries and to be responsible. The idea of national education goals seems to be a utopia, after seeing the phenomenon and the reality of the many young people, which in fact is the age of students in this country involved in free association and drugs, pornography, gadget addiction, loss of respect for parents, even many cases occur because demand is not obeyed, to persecute parents. School as one of the pillars of education in addition to family, and the community environment, has a very strategic position in addressing this problem. The necessity in managing the curriculum, human resources, even student programs is oriented towards the formation of attitudes and characters, urging to be formulated carefully and can be implemented. This paper describes a student program in the form of Introduction to the Community Environment (PLM) carried out by SMAIT Al Irsyad Al Islamiyyah. If there is a Community Service (KKN) in higher education, at SMAIT Al Irsyad there is PLM. This program is interesting because it contains a lot of messages related to strengthening character education. There are at least 9 characters built through this program such as; religious, tolerance, discipline, hard work, national spirit, love for the land, friendly / communicative, caring for the social, caring for the environment. The activities carried out in the Community Environment Introduction program were in the form of houses and musholla, nice clothes to wear and cheap basic necessities, SMAIT teaching, great recitation and free medical treatment.

Keywords: *education; student programs; character education*

A. Introduction

Education is a big investment for all people, especially for parents. It is important

for parents to decide the best educational institutions for their children. They will ask their relatives, neighbors, or even internet.

After considering, they finally make a decision. How to determine a school frequently must go through long discussions with family members. It is almost confirmed that the decisions the parents take for determining a certain school will bring out great expectations for their children, such as being excellent, religious, intelligent, having live skills and many more. It is reasonable.

Such great expectations above are indeed supposed to be parents' visions, educators and even country. In the formulation of the Law on the National Education System states that the aims of the National Education are at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible (nn, 2003). The aims of this National Education, which related to the orientation are very noble, because it will produce people whose physically and psychologically, morally and spiritually healthy, so they can be exist, develop, and be useful according to the conditions of the era.

The aims of National Education become a big dream for all components of the country. However, it changes to be pity while facing the reality among students and parliaments. Being a real, factual phenomenon that the students' moral deterioration is observed. Many students truant then engage in drug abuse and brawls, students like pornography and dating then become pregnant, students persecute their parents because of a new motorbike, and students often commit a crime and seen on TV. At the same time many parents and even the parliaments of the country have not been able to become a role model, so there are so many corruption cases, power abuse, crimes, environmental

damage and infidelity in family. The conditions are so concerned, including in "emergency" level.

That conditions above are realized by all people, and become the government's concern. The country characters building which has been strived for in the various forms nowadays has not been done optimally. This matter is reflected from the big social-economic-politic gaps, environmental damages that happen over the country, legal injustice, student's promiscuity and pornography, violence and turmoil, and corruption in all life sectors. Nowadays we can also meet many anarchist actions, social conflicts, bad and impolite language use, and traffic disobedience. Indonesian people who are used to be polite in behaving, implementing deliberations in resolving problems, having rich local wisdom in plurality, as well as being tolerant and mutual cooperation tend to turn into a hegemony group which defeat each other and behave dishonestly (National Education Ministry of Indonesia, 2010).

Some indications show that it has not realized in Indonesian people completely. The characters building has not been expected. Many factors are the source of the failure, especially the shift of the educational goals orientation that only pursue academic values, diplomas or achievements, so many schools practically are willing to spend large budgets just to win medals. On the other hand, the moral education is the essence of the education. The orientation of education often considers a cheating to be a common matter. Besides that, the source of failure is also the loss of parents' example among teachers, parents at home and leaders. The most terrible crisis in this world indeed is not a financial, water, food, electricity crisis, but it is the exemplary and leadership crisis.

For realizing the expected character building, it requires a strong components

synergy such as government, family, school and community. Each has a strategic role in the forming of characters. The government as an institution that has authority must be able to determine the further direction of education policy in the form of a reliable curriculum, according to the recent era, a capable human resource management mechanism that agile to implement curriculum instruments into the details of teaching and learning activities. A place with all facilities and patterned activities will have a major impact on the physical and psychological development of all family members in it. Likewise, the community environment with the structure and pattern of interaction, will have an influence on the formation of community members.

Schools are the most strategic institutions as a center for civilization of various abilities, values, and attitude that are needed for every citizen to be able to participate actively, creatively, and productively in the process of Indonesia society development in the globalization era that full of challenges and opportunities. Schools as educational institutions can become the center for civilization if they meet the minimum quality requirements, such as teaching staffs, educational facilities and infrastructures, relevant curriculum and learning processes, motivated student's evaluation systems, and efficient and effective management of implementation. Formal learning activities in the class only emphasize the occurrence of cognitive students' self-development process through the various subjects that have been determined by the Indonesian Ministry of Education and Culture. While the formal outside students' activities are classified as non-academic fields or commonly refers to extracurricular which is a process of students' self-development in term of attitudes and behaviors forming as well as skills or talents. The extracurricular can be in the form of organizations that are in

accordance with the fields of interest and talent possessed by students, such as basketball, futsal, dance, choir, flag raiser, photography, red cross teen, scout, student council and many more (Suhadi, 2018).

Great and continuous efforts are needed to build pious students personally and socially while minimizing the students' moral deterioration. Of course, these efforts must be realized and integrated in school programs, both at the level of teaching and learning activities and supporting programs, especially student affairs programs.

B. Interpreting Character Building as an Education Trusteeship

Seeing student situation recently, it appears a very challenging thing or even invites mutual support between character reinforcement programs and today's continual student cases. The character building is no longer an additional issue, but it must be an implicated application in school activities and student-specific programs. All should be ended and oriented towards the character formation mission.

Character comes from Latin '*kharakter*', '*kharassein*', '*kharax*', English '*character*', Indonesia '*karakter*', Greek '*character*' and '*charssein*' which means make sharp (Majid & Andayani, 2012, p.11). While according to Indonesia dictionary, character is behavior, personality, psychological, moral that distinguishes someone from others (Lapindus, 1982, p.445). There are also those who interpret character as a way of thinking and behaving someone else which is a characteristic of each individual to live and cooperate in family, society and country (Muslich, 2011, p.70).

Character is a unique value (kindness, willing to be good, good life and affecting towards environment) which imprinted inside and manifested in behavior. Character coherently shows from the results

of one's literacy and numeracy, ethics, kinesthetics, and aesthetics. Character is a someone's identity which consists of values, skills, moral capacities, and determination for facing difficulties and challenges.

Thus, it can be said that, character is a someone's morality which becomes a differentiator between self and others, as there is a difference in the way each person thinking. Therefore, character or moral related to the religion, can be good or bad, as far as the person interprets the flow of thinking, which is influenced by the environment, insight and beliefs.

According to the *Theory of Reasoned Action* (Fishbein and Ajzen, 1973 in Siregar, 1993: 17), between behavioral variables (actions) there is a variable named intention. Someone who will commit certain action is based on certain intention. The theory assigns an attitude in the central position in the correlation of human actions and the function of belief. Someone who believes that the taken action has a positive impact on him, he will tend to take that action. Likewise, if someone believes that the action has a negative impact, he refuses it. This is called *behavior belief*. In addition, personal beliefs (behavior) and group beliefs also determine a one's action. If a person believes that the action will be approved by the group or social environment, so he/she will do it. On the other hand, if the person believes that the social environment will not support, then he/she does not intend to do that (Zuhdi, 1995).

According to Nasiruddin in the book of *Pendidikan Tasawuf*, there are several forms of the process in forming good morals (Nasirudin, tt, pp.36-41):

1. Through comprehension (knowledge)

The comprehension is carried out by providing information about the

nature and values of goodness in it, e.g. honesty with all the nature of truth and good values must be given to children in order to truly understand and believe that honesty is a very valuable and precious thing in the world and the hereafter.

After comprehending and believing that honesty has a value, children will arise interesting feeling later, then they will take an action that reflects that moral. After that child do it continuously, it will be easier for them to do it again. Finally, it becomes a character which is part of themselves and their lives.

2. Through habituation (action)

The habituation functions as a reinforcement of the comprehension that has been inside in the heart. In addition, it also functions as an adhesive between one's action and oneself, as a guardian that is inherent in someone, and will lead the deeper and broader comprehension, so someone is more confident and firmer in holding the moral objects that are believed.

3. Through good model

The good model is a supporting thing which forms of noble morals. *Uswah Hasanah* (in Arabic, means a good model) will be more effective if it appears from the closest people. A good model and a good environment will be more supportive to decide a good moral. The good model in a certain environment will increasingly convince someone to be in the good values. Someone will feel easier in maintaining the holding values because it is supported by people around him/her.

In the book *Psychology of Child and Youth Development*, it is explained that a one's moral is influenced by the

environment in which the individual lives. The environment consists of family, school and society (Yusuf LN, 2008, p.138).

a. Family environment

Family is the first and foremost environment for children, therefore the position of the family in developing a children's personality is very dominant. In this case, parents have a very important role in developing religious for children.

In the family a father and mother do not always act as an educator, but all adults consciously can influence the children's growth and development at home. All social relations, expressions, behaviors, and actions of each adult at home can influence the growth and development of children's behavior (Salim, 2013, p.155).

b. School environment

School is a formal educational institution that have systemic programs in carrying out guidance, teaching and training to children so that they develop related to their potential (Yusuf LN, tt, p.140).

Religious education in school and schoolmates also influence religious behavior. Education which carried out by means of material will not enhance results without using practice. Likewise, in the students' communication with their schoolmates, it almost seems as the children's communication in the society with their peers.

c. Society environment

The society environment is the situation or condition of social and sociocultural interactions that potentially affect the development of

religious nature or individual religious awareness.

In the society, children will have social interactions with their peers or others. If their mates show behavior which is in accordance with the religious values and characters, so children tend to be good, too. However, if they have bad behavior friends, children tend to be affected to follow or imitate that behavior (Salim, 2013, p.155).

For developing and enhancing Indonesian people's characters which is good, superior and noble, the efforts should be done are through education. It is because education is a main medium for enhancing good characters.

According to David Elkind and Freddy Sweet, character building is a conscious effort to help people for comprehending, caring, and implementing ethical values (Zubaedi, 2011, p.15). While Raharjo interprets character building as a holistic educational process that relates the moral dimension and the social realm in the students' lives as a foundation for the formation of a qualified generations who are able to live independently and have the principle of responsible truth (Raharjo, 2010, p.17).

Lickona defines character building as a sincere effort to help someone in understanding, caring, and acting on the foundation of ethical values. Whereas according to Scerenko, character building can be interpreted as a serious effort in the way of positive personality characters are developed, encouraged, and empowered through a good model, study (the history and biography of great thinkers), and emulation practice (maximum effort to realize the wisdom of what is observed and studied) (Samani & Hariyanto, 2011, p.44).

Furthermore, the definition of character building based on the Center Curriculum is as follows:

“Nation character building can be defined as education that develops the cultural values and national characters of students, so that they have values and characters as their identity, apply those values in their lives, as a member of society and religious citizens, nationalist, productive and creative.” (Wahyuni & Ibrahim, 2012)

In the publication of the Center for Curriculum Research and Development Office of the National Education Ministry, entitled *Pedoman Pelaksanaan Pendidikan Karakter* (2011), has identified 18 characters building values which is the results of empiric study in the Center Curriculum sourced from religion, Pancasila, culture and national education aims (National Education Ministry, 2011). These 18 values can be seen in the chart as follows:



Picture II.1

18 National Character Values based on the Center for Curriculum Research and Development Office of the National Education Ministry

C. The Introduction of Society Environment Program: The Effort For Enhancing Students’ Characters

The introduction of society environment is one of the student affairs programs which is implemented in Al Irsyad Al Islamiyyah Islamic Senior High School of Purwokerto (Al Irsyad Al Islamiyah Senior High School, 2008). While there is a program called Community Service Program (KKN) in higher education, it is likewise the program in this school named Introduction of Society Environment (PLM). This program has been held since 2011 in the several locations as follows:

NUMBER	ACADEMIC YEARS	LOCATION
1	2011 / 2012	Grumbul Curug Losari Rawalo
2	2012- 2013	sikapat sumbang
3	2013 2014	Gebangsari Tamansari Karanglewas
4	2014 2015	Karangrau Buntu
5	2015 2016	Arcawinangun Purwokerto Timur
6	2016 2017	Muntang KarangTengah Baturraden
7	2017 2018	Banjarsari Wetan & Kulon, Suro kalibagor
8	2018 2019	Purwokerto area

Table III.1

The location of the Introduction of Society Environment program

It has been 8 years since the program is held firstly as a real action for nation, such as to maintain the dozens of houses and several mosques, involve the dozens of students, develop empathy not just sympathy, and give greetings and smile to others.

After the school forms a committee that consists of teachers and students, the formed committee soon a proposal instrument, followed by fieldwork likes survey. The survey is very important because it relates to the target of houses that should be maintained and repaired, schools for teaching practice, houses that will be used for base camps (attendance, briefing, and evaluation), mosques for congregational prayers and the peak events, such as the symbolic giving for the repaired house, the clothes and staple foods distribution, the great recitation and the free medical treatments. After the results of survey are complete and become the decision of the meeting, then the committee will invite the recipients of this program for socialization. The materials included the mechanism of maintained houses (provided material and consumption budgets, budgetary sources, workers, involvement of the surrounding people), the technical program for SMAIT teaching, the clothes and staple foods distribution, the great recitation and the free medical treatments.

This program is carried out by students of X and XI grades in second semester, with coincide in the National Standard School Final Examinations (USBN) for XII grades students. If generally other schools give holidays for their students, it is not for Al Irsyad Islamic Senior High School of Purwokerto. For 4 days students will learn in a real life in the society, interact, cooperate, learn to be grateful, work hard, care and love for the country.

D. The Introduction of Society Environment Program and The Implementation of Character Building

The introduction of society environment as a big school program is implemented in the activities which is oriented in character building as follows:

1. The maintained house programs

The activity is escorted by a committee consisting of the Lazis Al Irsyad consultants, teachers, and students. They have decided the criteria for the recipients of the program. The criteria set include:

- a. The recipients are prioritized by the elderly, widows, and mosque's caretakers
- b. The house owned by themselves
- c. The condition of the house, such as ground pedestal, improperly broken bamboo windows, and obsolete roofs
- d. The unhealthy and dirty house condition

After the committee agrees on the target, then the house material requirements will be calculated by looking at the available budget (RAPBS). The committee will also determine the teams for each house to be maintained from a certain class with assistants who act as coordinators. The house maintaining is carried out by cooperating with the people in distributing materials in the form of carbs, bricks, cements, sand, etc. to the location which is almost all in a narrow alley. The consumption teams consist of female students that was equally enthusiastic in providing foods and beverage, like ice tea, several traditional Indonesian foods and also lunches for all teams.

The next day after initiating by checking the members attendance and morning dhikr, it is held the evaluation of progress target which is led by the coordinator and class leader, delivers the targets that should be done that day at once, so each member has clear job descriptions.

The program is a form of school's real participation for succeeding the government's programs (PUPR). It also builds the big awareness for students that house is a first environment for the education process in the family, so it becomes necessary for the growth of comfort, be habitable, be healthy for family activities, and so forth. For students the program grows a good attitude of religiosity, such as to start all activities by dhikr and evoke a sense of gratitude, so they are motivated to gain achievements. Besides, the program implements caring for others and the environment, and this concern can be realized in the real and planned actions, as well as good evaluated.

These characters above will be achieved in that program, such as to realize Muslim students who have good personality (friendship and peace of love), national spirit, and hard work, environmental care, and be responsive to the conditions of the people in need, while training to be grateful for the conditions. These characters are in line with the Qur'an and the hadith of the Prophet *shallallahu 'alaihi wasallam*. Allah *subhanahu wata'ala* said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ
إِنَّ عَذَابِي لَشَدِيدٌ

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' " – QS Ibrahim: 7

Rasulullah *Shallallahu 'alaihi wa sallam* said (Tirmidzi, 7251):

الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ ، وَمَنْ
كَانَ فِي حَاجَةِ أَخِيهِ ، كَانَ اللَّهُ فِي حَاجَتِهِ ، وَمَنْ فَرَّجَ
عَنْ مُسْلِمٍ ، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ .
وَمَنْ سَتَرَ مُسْلِمًا ، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

"A Muslim is a brother of another Muslim. So, he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection".

2. The SMAIT Teaching

The activity is specifically for female students, by taking schools located around the maintained houses. The school will provide an official letter for this activity. After getting permission, the committee will follow up by coordinating simultaneously with the addressed school, regarding the class to be taught, learning materials and the need of media and teaching aids. Teaching and learning activities will usually be held for three days, and the last day will be filled with refreshing activities, such as games, door prizes, and merchandise for the principle. In this year's implementation the SMAIT teaching program is along with the midterm school. Finally, after the committee coordinated, teaching activities are replaced by providing motivation after the exam, tutoring, assisting in supervision and correction, and even tidying up rooms such as library, school health unit room, and teacher room.

The SMAIT teaching program consists of character education which is expected to be able to become a provision, such as presentation and public speaking, creativity, the importance of good model, the great role of teachers, so it become the provision for self-evaluation, the importance of organized works, especially in the administration aspect.

3. The clothes and staple foods distribution program

The activity is one of the closing programs in the introduction of society environment program. The staple foods packages come from students which are collected before. The committee decides the staple foods packages which will be sold cheaply, then the packages are distributed by each student grade with the following conditions:

N o.	GR AD E	STAPLE FOODS LIST	NOTE
1	X	2 kg of rice + 1 pack of tea	156 packages
2	XI	1 kg of cooking oil + 1 kg of sugar	152 packages
3	XII	5 packs of instant noodle + stationary	Stationary consists of 5 pics of books, 2 pics of pen, 2 pics of pencil and 2 pics of eraser. Total: 170 packages

Table III.2

Staple food list

Once collected, the committee will pack using special plastic bags provided. The packages of staple food will be sold with a coupon which

distributed directly by the head of neighborhood unit as a party which is considered the most aware of its citizen's conditions. The proceeds from the sale of the packages will be used to the operational activities or the purchase of facilities and infrastructures needed for the maintained houses or mosques around the location.

Character buildings which is expected to be formed from this activity are happy to share with people in need (caring) and empathy to others.

4. The great recitation

When organizing activities with the people who receive the program, the committee certainly emphasizes that the activities are purely social actions and there is no correlation with the one's interest, especially politics, so that excessive social jealousy does not appear, including the recitation. For avoiding the image of an interest, the great recitation is completely given to people surrounding. As for the facilities, consumptions and other administrations, the committee is ready to contribute. This great recitation becomes the part of the closing ceremony of the overall programs by inviting the government members, such as subdistrict, village, hamlet and neighborhood unit.

The character values that are developed through this activity are the growth of religious attitudes, as well as a form of tolerance in seeing differences, a sense of responsibility in managing activities, and a process of creative thinking when looking at activity's location.

5. The free medical treatments

This activity is held on the last day of the program. The members of doctor with its assistant are brought from Lazis Al Irsyad Purwokerto and complete with the medicine packages to serve the people for medical treatments. The high enthusiastic makes the committee should prepare special and comfortable place for this activity. The character values which are expected to be developed are the importance of maintaining health and caring sick people.

6. The student's competitions

For more maximizing the student's roles in the activity, the introduction of society environment program is also held competitions which are expected to foster student's creativity and enthusiasm to move in kindness. The competitions include short films, papers and photography.

The character values that are expected to be formed, such as the growth of independence, the awareness of literacy, the stimulating student's curiosity, the responsible of assigned works, the creative thinking to prepare competitions, and the appreciation of the achievement.

E. Conclusion

Education is a main and strategic factor in the development of a nation's civilization and also the improvement of the quality of people's lives in the future. Therefore, in the aspects of organization, character building and life skills must be the grand design that underlies all activities. The trusteeship of character building is certainly not an easy and simple thing, but it requires the seriousness of all education provider, *i.e.* government, school, home and society, because at the same time big challenges will emerge, especially in the form of the

globalization effects which have many implications for communication, pornography, game addiction and so on.

Moreover, character building in the present context must be oriented in the preparation of demography effects, creating of Indonesia golden generation with a Pancasila spirit and good characters. If it is not prepared carefully, it is not impossible, the demography that should bring blessings instead of disasters. Character building should be the essence and education focus. All components should endeavor to form learners as a human being, both knowledge and moral. It is no longer just becoming a knowledge transferring institution.

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