

Strategy For Developing The Young Generation Of Intellectually Smart And Character

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ABSTRACT

In this increasingly advanced era there are many prominent changes, especially changes in character and morals or morals in the human person. At this time humans prioritize material things such as wealth and prioritize position without caring whether the process is good or not. with the dilapidation of human morals and morals, human behavior is not disturbed. So it is necessary to revitalize the morals and character of the human person by giving them an education that is in accordance with their requirements, making them intellectual and moral. Islamic boarding schools become an educational institution that molds its students to become intellectual and moral human beings, besides that it makes them have a character that is in accordance with human nature, especially among Muslims based on the Al-Qur'an and As-Sunnah. Research at the Darussa'adah Islamic Boarding School using descriptive qualitative research methods illustrates that Islamic boarding schools are a proper place of education for the community, because there are programs to build good character and morals in accordance with the provisions that should be. The Darussa'adah Islamic Boarding School has 8 major programs which, God willing, will become the next generation of the nation with intellectual and good moral character. Led by a strategic leader who want to make them have 8 characters and 8 basic skills of students at the Darussa'adah Islamic Boarding School. They are there familiarized with these programs so that they are able to become human beings with character and skills, this method is called hebitual. Apart from that there too, the children of the santri are educated so that they memorize the Al-Qur'an, every day they are inseparable from the name of the Al-Qur'an. They are given time to memorize the Qur'an.

Keywords:

young generation,
Islamic boarding school,
intellectual and morals.

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1. Introduction

On moment this world starting to feel barren with the reduction of good norms and morals in humans, the view of success according to humans is he who is rich and has a high position so that others respect him (Tabroni, 2019). It doesn't matter if he bullies others and doesn't care if he harms others. People who have a conscience are becoming scarce and hard to find, sometimes even a person's kindness is only a cover while his heart and intentions are very bad, so education is necessary as a defense for humans so that humans realize that life is not only about wealth and position, but life must go hand in hand with good norms and noble morals that are embodied in life and applied in daily life in social interaction, which means that in essence humans are social beings who need one another, and because they need each other, they must be able to maintain harmony (Tabroni & Purnamasari, 2022). In social life

with one another by upholding good norms, noble character, and good morals . and basically the name of education aims to humanize human (N. et al., 2020).

We as Muslims should always stand by the religion blessed by Allah , namely Islam, in which there is a true and appropriate teaching or education in life (Najwa Nurfajriah et al., 2020). but not a few people who are Muslim are only limited to their status as Muslims but the manifestation of their Islam in their lives is not in accordance with the teachings of Islam itself, which in the end their lives are not directed (Sari & Tabroni, 2022).

Education is a place to make Muslims qualified in their Islam (Prabaningtyas & Tabroni, 2022). Al-Quran is not just writing and hadith is not just news that must be wasted, but a guideline through which values that are good and true, even beautiful and appropriate according to humans themselves, this is also explained by Allah in Al-Qur'an Surah Ali Imran verse 138: Al -Qur'an) a clear explanation for all human beings, and a guide and a lesson for those who are pious."

The Qur'an is is source knowledge knowledge and education, that's where religious education prohibits procedures for real life. So it is also necessary in every educational institution in the world in general, especially in Indonesia, to always apply it to their students so that they have an attitude or behavior that is in accordance with the demands of the norms of life, especially a Muslim, their students must be more able to be taught to always love and practice the contents of Islamic teachings are contained in the Qur'an, because in it there is a guidance that not only makes people know, but makes people live a decent life on this earth by practicing these teachings.

Young generation, The younger generation is the generation that will be the successor to build this world and determine the direction of this world. Generations that bring great influence in the future for this earth, progress and setbacks are in their hands. So it is very necessary for them to get a proper education that can lead them in a direction that is in accordance with the meaning of this life. According to Koentjaraningrat, youth/youth/youth is a phase that is in the human life cycle, where this phase can lead to development or change (Koentjaraningrat, 2005).

It is in development and change that educational institutions must lead them to develop and change in a positive way so that they can become the next generation and world leaders who are better than the previous generation (Yusra & Tabroni, 2022).

Akhlakulkarimah and Intellectuals, Morals are linguistically derived from Arabic, namely isim masdar from the words akhlak , yukhliku, ikhlak , which mean al-sajiyah (behavior), al-thabi'ah (behavior, tabi'at basic character), al'adat (habits, prevalence, al-maru'ah (good civilization), and al-din (religion) (Imam Tabroni, Rini Purnama Sari, Rahmat Apendi, n.d.), (Thomas Lickona, 1991). Morals, according to Imam al-Ghojali is a term regarding the state of the self whose nature is imprinted within the self where with these morals an action will arise easily from him without any thought and discussion beforehand (Putra & Imam Tabroni, 2022). From the opinion of Imam al-Ghojali, we can understand that the term morals is a term for a person's character or character which is still general in nature. Young divided my morals into two parts: Good morals (khuluqun hasanatan/al-akhlakul karimah), Good morals are morals that give rise to an af , al or a good job in life. Bad morals (khuluqun sayyi'atun), Bad morals are morals that give rise to an af , al or a bad job in life.

Intellectual according to language is intelligent, rational, and clear thinking based on science. While being intellectual is using his intelligence to work, study, imagine, initiate, or question and answer questions about various ideas . We can respond that intellectuals are people who are able to control their intelligence in a good or positive direction (Tabroni et al., 2022).

Islamic boarding school, Islamic boarding schools in general are a place to gain knowledge of the Islamic religion. Pondok Pesantren is a traditional Islamic educational institution where students live together and study under the guidance of a teacher who is better known as a kiai and has a hostel for the students to stay. The Santri are located in a complex which also provides a mosque for worship, space for study, and other religious activities. This complex is usually surrounded by a wall to be able to monitor the entry and exit of the students in accordance with applicable regulations (Tabroni & Budiarti, 2021).

Islamic boarding schools can also be understood as religious education and teaching institutions, generally in a non-classical way, where a kiai forbids Islamic religious knowledge to students based on books written in Arabic by medieval Ulama, and the students usually live in pondoks (Islamic boarding schools). hostel) in the pesantren. The santri (students) are trained so that they are knowledgeable and can put their knowledge into practice so that when they enter society they are ready and able to become someone who knows the direction of life and how one should live (Imam Tabroni et al., 2021).

2. Methods

In research this , methodology The research used is a descriptive qualitative research method, namely a method in which a writer can give an impression and impression to the reader of the object of study, so that the reader can understand and understand though he no experience in a manner direct . In study qualitative descriptive this tend use analysis so that results from research is also relevant facts in the field . Data from study this obtained through observation , interview . Located in the neighborhood Mountain Darussa'adah Citalang Purwakarta , there I will study how a leader school or head school make participant he taught capable virtuous character sublime and have good morals as well as intellectual use knowledge. Technique deep data retrieval study this through a number of stages.

3. Result and Discussion

Darussa'adah Islamic boarding school is one of the huts education in the environment. Public with a coaching model that is full of educational values, both religious values and norms of shared life, so that this Islamic boarding school becomes an effective forum for the nation in the formation of character generations and even the world. Because it emphasizes the importance of character and morals in life so that when they live in Islamic boarding schools they make it a habit to apply them, this is in line with the opinion of Zamakhsyari Dhofier who defines Islamic boarding schools as traditional Islamic educational institutions to study, understand, live and practice Islamic teaching (Dhofier, 1994). with the emphasis on the importance of religion as a guide to daily behavior. therefore how much this country needs for the next generations who are healed from Islamic boarding schools, because it is very necessary for this country to be led by moral and just people who do not only have lust as Allah subhanuwata'ala ordered the prophet daud to be a leader who does not following his desires, this is stated in the Al-Qur'an letter shod verse 26:

الْهَوَى تَتَّبِعْ وَلَا بِالْحَقِّ النَّاسَ بَيْنَ فَاخُكُمْ الْأَرْضِ فِي خَلِيفَةً جَعَلْنَاكَ إِنَّا دَاوُدُ يَا
اللَّهُ سَبِيلَ عَنْ قَبِيضًا

Meaning : “O David ! verily We have made you caliphs (rulers) on earth, so judge (cases) between people fairly and do not follow your desires, for it will adjust you from the path of Allah. [Syad/38: 26].” The Islamic boarding school in Citalang is a boarding school in which faith or faith education is deposited. Where students here are instilled with the necessity to believe in the existence of Allah SWT completely, and maintain their faith to try to defend their Islam, because the benefits and effects of faith in a person are very great for his life in this world and in the hereafter. in the world, we do not include complete faith in Allah and

the Messenger of Allah, so do not include the good things that we do that are accepted by Allah.

Ustadz kustono M.pd or who is often called abi kustono is the leader of the darussa'adah Islamic boarding school, he withholds faith education because it is the basis or root for life, if the roots are strong then the stems and leaves can grow well and bear fruit too, thing These are the basic principles of the leadership of Darussa'adah as he said, he took these principles from the Qur'an Surat Ibrahim verses 24-26

"Didn't you see how Allah has made a good parable of a sentence like a good tree, its roots are firm and its branches (soaring) to the sky, the tree gives its fruit every season with the permission of its Lord. God made these parables for people so that they would always remember.

And the parable of a bad sentence is like a bad tree, which has been uprooted from the surface of the earth; unable to stay (upright) one bit." And sheikh ibrohim al-baejuri also said that the science of monotheism (the science of faith) is asyroful'ulum (the noblest science) he even said about its comparison with other sciences, the science of monotheism is aslul'ulumu diniyah (principal or basic of religious sciences).

Therefore, the leadership of the Darussa'adah Islamic Boarding School prioritizes fostering and strengthening the faith of its students first, because this is the basis that every Muslim must have, especially the younger generation, because it is this young generation who should be the focus point for moral and intellectual development. As the Arabic proverb says subbanulyaum rijalulghod which means "youth today are leaders in the future", therefore, don't let them become leaders in the future with individuals who are dilapidated or have no knowledge and noble character. We must make them whole human beings, human beings who can comply with their requirements as Allah forbids us not to leave the next generation in a weak state, this is found in the letter An-Nisa verse 9

Meaning: "And let fear (of Allah) those who, if they leave weak offspring behind them, they fear for their (welfare). Therefore, let them fear Allah, and let them speak the right words."

He said that after the roots are strong in the tree then the stems, leaves and fruit will appear, likewise if the faith is strong then Islam and ihsan will also be present and also strong because the initial foundation or roots are strong. He also reflected on the civilization of Muslims in ancient times, whose Islam was very strong so that they were able to rule the world, because the basis of their faith was strong. But it's a shame that the times progressed at that time when their Islam was shaken because they were complacent with the worldly, so that Islam is still at a point like this, now he is trying to make Islamic civilization as it was before, strong in his faith and Islam, so he is working primarily for the next generation of this world is a matter of faith in order to become a strong rhythm. To form this faith, Islamic boarding schools often conduct studies that discuss the faith of a Muslim, one of which presents a study of the yellow book which discusses faith or monotheism, namely "tijan addhoruri". The yellow book is an intellectual foundational race among Islamic boarding schools, the same is true in the Darussa'adah Islamic boarding school, where through the recitation of the yellow book by the religious teachers here internalize the noble character values that have been formulated by the scholars who wrote the yellow book.

In the tradition of Islamic boarding schools, apart from reciting and studying religious knowledge, the students are also taught to practice and be responsible for what they have learned. Apart from that, to shape the attitudes and behavior of students in Islamic boarding schools, they also teach the values of piety, honesty, exemplary, simplicity, sincerity, independence, solidarity, spirit of cooperation, and patience. These values are considered important for shaping children's character as a provision for dealing with problems that exist in society and in the era of globalization (Anissa et al., 2022).

In addition, he also has 8 major programs to form the basis of students' faith.

8 Darussa'adah Islamic Boarding School programs

- a. faith _ ahlusunah waljamaah
- b. walk get along Islam
- c. understand _ get along faith with appropriate
- d. kindle sunnah
- e. morals karimah
- f. accustomed life healthy
- g. Save homely
- h. spirit work

We think these 8 programs are sufficient to make students' capital in their lives, because this will give birth to a faith, instill Islamic values and ihsan, get used to living a healthy and moral life, make a person who is disciplined, creative, and innovative (Mukti et al., 2022). He also added 8 characters and 8 skills that must be possessed by students there

- a. Honest
Honest is an attitude of students that has been exemplified by the Prophet, who has the meaning of behavior as it is or conformity to the speech with the actions that occur. Children's students are required to be honest, so that it doesn't come out of their mouths that they suffer harm.
- b. Fair
Placing a problem in its place, means an attitude in which a person is able to make a decision according to his portion and obligation without being affected by harmful actions. This attitude requires maturity because in it there is a necessity for them to choose based on necessity, not just on the basis of mere will.
- c. Care
An attitude of concern and fruitful action towards something that he should do with that attention, for example, please help. In the culture of the santri, the name caring must be in their soul because they live there with friends who are far from each other, so they depend on their friends, so they must be able to care for each other.
- d. Dare
Dare here means brave in positive terms. Like being brave in front of people conveying Islamic da'wah
- e. Cooperation
The students in one pesantren are a family, because they complement each other, therefore this cooperative attitude is very necessary to build ukhuwah in their environment.
- f. Responsibility
Well, this attitude must be instilled in them from an early age or since they are in Islamic boarding schools, because this attitude becomes one of the main attitudes for humans, so that the students must indeed have this attitude of responsibility.
- g. Visionary
This visionary character is no less important, students are required so that they can be people who always look to the future and make steps or strategies to achieve future goals and they are also educated so they can take advantage of opportunities.
- h. Humble
This last attitude is the most noble attitude, students must have this humble attitude, a humble person means a person who is not arrogant about himself or what he has, even he is a person who is aware of his many shortcomings (Imam Tabroni, Muhammad Naafi'ul, n.d.). Those who are humble realize that it is God who should be arrogant, because God has the seal.

Character is very closely related to the personality of a santri, and is a characteristic of a person, which distinguishes him from the others. The function of character education is also very diverse

a. Formation of Functions and Potential Development

So that students are able to develop their potential in themselves to think well, have good conscience, behave well, and be virtuous.

b. The function is to strengthen and improve and improve the role of individuals, families, educational units, communities and the government to carry out their responsibilities and participate in developing the potential of groups, agencies or society in general.

c. Filter function education is used so that people can choose and sort their own national culture, can filter out other national cultures that are not in accordance with the virtuous values of the nation's own character and culture.

This skill must be owned by the students, because this becomes a circle for all abilities.

With these 8 basic skills, it is advantageous for the daruss'adah students to have abilities and skills that are in accordance with their respective talents with an explosion of these 8 skills, so that when they return home or mingle in society they have more value and can be of benefit to the people (Sari & Tabroni, 2022). From these 8 characters and 8 skills, he hopes to realize a complete education for the students, namely Transfer of knowledge, Transfer of Skills, Transfer of Value (Arthur, 2003).

Talking about education, talk about the process of educating and being educated, now these three are Transfer of knowledge, Transfer of Skills, Transfer of Value is the general process of an education. Das Salirawati, M.Sc, education expert and lecturer at Yogyakarta State University (UNY), said "an educator is not only in charge of transferring knowledge, but also transferring values and skills transfer., that is what educators should think of him. So as the leader of the Darussa'adah Abi Kustono Islamic Boarding School, he organizes these 3 processes so that education is realized in accordance with its true meaning.

In this cottage to shape these characters and skills with habitual methods / habits that will be practiced in all aspects of learning (Newstrom, 2006). This is a practical effort in fostering and shaping the character or morals of students, this habituation effort is made because remembering that humans have forgetful and weak natures (Monette et al., 2013). Basically what is habituated is something that is practiced and in essence contains good values and leads to positive things (Gularso & Firoidi, 2015). Therefore, the description of habituation is always in line with practicing the good that is known. that way the character and skills of students will be formed. As Imam Al-Ghojali likens forming morals to someone who wants his writing to be beautiful or good, the more he can write by following the lines of beautiful writing, then he will be able to write these beautiful writings without following these lines of writing (TABRONI et al., 2022).

but in reality cultivating character or morals in students is not an easy thing, they are like a full bottle so they cannot be filled. To become a human being who is aware of learning, one must empty oneself first. abi kustono organizes,

mo and up grading programs that have a special purpose how they can empty themselves of their original bad personality to become conscious human beings, get rid of the bad character/traits that were in them. only after that it is filled with new values, better values. These are actually the characters in Sufism or the Pillars of Ihsan, namely takhalli, tahalli, tajalli. empty of bad, loving goodness, then there will be radiance, namely morals that will foster a positive civilization.

Meanwhile, in addition to building character, the Daruss'adah Islamic Boarding School tries to make students who have memorized the Qur'an. They are printed to be people who are not only good at character and morals, but also printed as memorizers of the Qur'an so

that these divine words are maintained. People who memorize the Al-Qur'an have several advantages, one of which is being stamped both by Allah and the Messenger of Allah as the hadith of the Prophet

وَعَلَّمَ الْقُرْآنَ تَعْلَمَ مَنْ خَيْرُكُمْ

Meaning: "The best of you are those who study the Qur'an and forbid it." Allah increases the degree of goodness of people who study the Qur'an, including those who memorize the Qur'an.

The students at the Darussa'adah Islamic boarding school memorize the Al-Qur'an with a system of memorizing and repeating the memorization every time after Asr and Isya. The target for the students is that they have to memorize 1 sheet a day, so that their memorization increases over time and is maintained because there is a rote repetition system implemented there .

4. Conclusion

setback Islamic civilization in ancient times as an inspiration to build education, namely the preparation of human resources (HR) to build a young generation that is Islamic, intellectual and moral . The basic concept of civilization is built from a sentence tayyibah. Speaking of pillars: the pillars of Islam, Muslims are weak because the foundation is weak. the tayyibah sentence as the basic foundation is introduced as knowledge then formed habituation (daily worship). for formed character Students must this faith . mark base which want built : aqidah ahlussunnah wal congregation , walk get along Islamic , understand get along Islam & Faith with right , live the sunnah, akhlakul nice , get used to it life healthy , thrifty unpretentious , enthusiastic work . core value that teach will formed character Honest , Fair , Caring , Courageous , Collaborative , Responsible responsible , visionary , low heart . From development character this will produce knowledge , habituation , new skills (skills). 8 skills or skills that must be possessed by students of the Daruss'adah Islamic Boarding School Mental Skills, Intellectual Skills, Methodological Skills, Leadership Skills, Social Skills.

Managerial Skills, Entrepreneurship Skills, Spiritual Skills

this , _ Hopefully be a solution for people / future generations to be even better. Apart from that, the Darussa'adah Islamic Boarding School makes them students who memorize the Al-Qur'an and this is also one of the flagship programs at the Darussa'adah Islamic Boarding School. So that they are not only human beings who have character and morals or morals, they can become heirs of the Qur'an or hafidzd.

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