

---

## Early Moral Cultivation to Build and Improve the Character of Millennial Youth

*Rilia Agustin<sup>1</sup>, Ishma Amelia<sup>2</sup>*

<sup>1</sup>Department of Islamic Studies Akademi Dakwah Indonesia Jawa Tengah, Indonesia

<sup>2</sup>Department of Islamic Studies, Istanbul Sabahattin Zaim University, Turkey

<sup>1</sup>[riliaagustin28@gmail.com](mailto:riliaagustin28@gmail.com), <sup>2</sup>[fahmy.ishma@std.izu.edu.tr](mailto:fahmy.ishma@std.izu.edu.tr)

Received November 28, 2023; Revised December 14, 2023; Accepted December 19, 2023

**Abstract:** *This study aims to 1). Identify sources of morals, concepts, and goals, 2). Understanding the factors of forming morals, 3). Analyze character education from an Islamic perspective and how to implement it. The research method used is a qualitative method with a library research approach with the Koran, hadith, Indonesian translation books, and scientific works, books, and articles that serve as sources of information. The findings of this study indicate that character education has a higher meaning than moral education, therefore character education not only teaches right and wrong, but at the same time instils good habits (habituation) so that students understand, can feel, and are willing to do what is good. Thus, good and bad, according to Islamic morality, are based on the eternal and universal Qur'an and hadiths the fruit of obedience to Allah Ta'ala.*

**Keywords:** *character building, youth, development, morals, millennial era.*

### INTRODUCTION

Youth is an invaluable asset to a nation. No wonder the progress or decline of a nation and country depends on its youth. In addition, youth is a very vital phase for every human being. In this phase that will be one of the keys to a person's future, whether later to become a successful and useful person, become an ordinary person, or become a failure and trouble others. Therefore, it is necessary to cultivate character from an early age for every young man to become a young man of hope for the future. Since 2500 years ago, Socrates has said that the fundamental purpose of education is to make a person good and smart. In Islamic history, 1400 years ago the Prophet Shalallahu alaihi wasallam was sent to this earth none other than to perfect human morals into akhlakul karimah (good morals) [1], [2].

Morals are one of the main pillars of people's lives throughout history. We also read in history that a nation becomes strong if it is supported by strong morals, and vice versa, a nation will collapse when its morals are damaged. This also applies to Muslims who have experienced a heyday, and one of the factors that supported the glory of Islam at that time was noble morals. For Muslims, in a life of noble character, there is an ideal example that must always be used as an example anytime and anywhere. He was the prophet Muhammad, whose mission was to perfect morals. Likewise, building character is a concept that is instilled into a person and can shape a person's person to be more polite, civilized, and physically and spiritually healthy, so that he will have a better

character in his life. The more advanced a society is, the more important it will be for the growth and development of children [3]–[5].

Building character is important for young people to remind them that they are social creatures who will always need others in their lives. Values in building character will be able to help the younger generation to be able to make themselves better. For example, the value of tolerance and mutual assistance. If the younger generation can apply this value in their social life, it will create a more harmonious order in community life. In addition, there is also the value of integrity. If the younger generation has high integrity, it will foster a sense of trust from others. High integrity will also make the younger generation carry out their duties and responsibilities as good citizens, such as being actively involved in social life in the community. Religious values, nationalist values, and independent values are also the main values that must exist to shape the character of the younger generation by the character of the nation [6], [7].

The existence of the youth or millennial generation is believed to contribute greatly to the progress of the nation. One of the criteria for a good youth is satisfied with everything given by God. Good young men are those who know that all that God gives is sufficient. Whatever God gives or decides for us, we should be grateful. Because it could be that what we think is good turns out to be bad for us. In addition, a good young man is a young man who does not delay time, is agile and always does his job well. A good young man is also always responsible for the trust that someone has given him [8], [9].

The role of Islamic youth in the millennial era. Youth in the community who will become the next generation. With the conditions and changes in the millennial era, many young people forget the obligation and importance of knowing more deeply what is the essence of the role of Islamic youth in the millennial era, amid the current globalization. As Muslims, of course, we must understand very well, what is our responsibility in the eyes of Allah, the responsibility of fellow humans, and the responsibility wherever we are [10].

Character education will be more well internalized if it is aligned with the teachings of the religion it adheres to, considering that religion is the main guideline of life as well as the basic ideology of every human being. Religion plays an important role in improving human dignity and dignity by teaching what people can and cannot do based on the revelation of God Almighty. The truth of religion through revelation is practicable by its adherents. For this reason, character education based on religious values will further encourage humans to do it because of the absolute value of the truth they believe in. The majority of Indonesia's population is Muslim. For this reason, character education for Muslims in Indonesia must be given in line with Islamic religious values derived from the holy book, namely the Qur'an and Hadith. For this reason, this research is important to be carried out to analyze the concept of character education in an Islamic perspective and how to implement character education in an Islamic perspective [11]–[13].

Based on the description above, the author considers it necessary to explain and analyze in more detail character education from an Islamic perspective and how to implement it.

## **METHODOLOGY**

This research uses the Library Research type method, namely by collecting data by examining several literatures using the approach method obtained from the Qur'an, Hadith, and Indonesian translation books, as well as related scientific works, books, and articles. The research approach used is qualitative descriptive research and thinking scientifically to obtain true, logical, clear, and accurate data [14], [15].

This study uses a qualitative method with a descriptive type because in its implementation it uses descriptive-qualitative data collection [29]. The data were collected from various sources, including journals, proceedings, books, the Koran, and other relevant sources. The data is analyzed and concluded so that it becomes a benchmark that is neatly arranged as a scientific work and deserves to be published [30]

The approach used in this study is content analysis (tafsir) and phenomenology, namely by using content analysis of laws and texts in the Koran, written documents, pictures, electronic documents, and mass media, as well as phenomena in society regarding debit and credit transactions. the recording process [31].

This study also uses a literature review analysis method. A literature review is a systematic, explicit and reproducible method for identifying, evaluating, and synthesizing research works and ideas that have been produced by researchers and practitioners.

To identify areas for future research, the literature review seeks to assess and synthesize current knowledge about the subject under study. Okoli and Schabram provided a more thorough explanation of the goals, which included (1) providing a theoretical foundation or basis for the research to be conducted, (2) examining the depth or breadth of prior research on the subject to be studied, and (3) responding to practical questions by understanding the results of earlier research.

## RESULTS AND DISCUSSION

### Definition of morals and character of the youth Islamic perspective

Young people whose lives grow up to worship while also having the obligation to be young men who are noble, humble, not arrogant, patient, not gratuitous, not easily ignited by anger, honest, do not like to lie, trustworthy, not betrayal, diligent, not to be lazy, helpful, not individualist, caring for their environment, generous, forgiving, not vindictive, respectful and respectful of others, dislike of insults and other commendable attitudes [16], [17].

Islamic education takes care of its people with its teachings and education, one of which is with morals, where this moral education is a rule or procedure for a person to behave well for himself, parents, others, and society, as contained in Surah al-Ahzab verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: O believers, fear Allah and Say the Right Word. (QS. al-Ahzab:70).

In this verse, the religion of Islam keeps its people from speaking uselessly because guarding oneself against untrue words is one of the morals of speaking and preventing enmity between others.

Ethics is one branch of philosophy Journal of Islamic Basic Education, axiology, which is also called moral philosophy as a measure of good and bad human behaviour. It is inconceivable that human life, which is complex with this issue, is not governed by ethics. Perhaps the world we inhabit will not be much different from forests inhabited by animals of various habitats; The strong oppress the weak, the big eat the small, and so on. Islam places great emphasis on the importance of morality. In a hadith, the Holy Prophetsa once said: From Abu Hurayrah, he said: The Prophet (peace and blessings of Allaah be upon him) was once asked about what included the most people in heaven. He replied: "Taqlawa to Allah and good morals" [18], [19].

## Definition of Morals

The word morals comes from Arabic, namely الخلق which means character, temperament, behaviour, habits, behaviour. According to the term, morality is a trait embedded in a human being who can release something happily and easily without any thought or coercion [20].

From the above moral understanding, a person can be said that he is moral if it arises with himself which is supported by his motivation without any element of coercion and long consideration. If an action is based on compulsion, it cannot be said to be moral. Regarding morals, there is a moral science, which is a systematic science of the nature of the understanding of good and bad, what should be right, wrong, and so on about general principles and can be applied to something. Moral education is educating someone to be moral (good) by accustoming someone to be good and noble. Such as honesty, sincerity, liking to work, being clean, daring to tell the truth, depending on yourself, and so on [21], [22].

In the Qur'an Surah Al-Qolam verse 4 namely:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily you (Muhammad) are true of great ethics".

From the above verse, we can conclude that the Prophet Muhammad SAW was the best role model in good morals. Because good morals are not enough if learned only by reading, but it also takes someone who is an example so that we are encouraged or become our motivation to do good. Prophet Muhammad (peace be upon him) was sent to this world to improve and perfect morals. The Prophet (peace be upon him) said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Behold, I am sent to perfect righteous morals"

And in another hadith, we are commanded to have good morals among other human beings. The Prophet (peace be upon him) said:

إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. رواه الترمذي

"Be devoted to Allah wherever you are and accompany evil with good (inevitably) will remove it and associate man with good morals. (H.R. Tirmidhi)

The command to have good morals is an obligation for us. Then we must instil good morals even from an early age. And one of the characteristics of a believer who is perfect in faith is that of good character.

The following are the opinions of some experts who are pleased with Ahklak

Imam al-Ghazali. In his book Ihya Ulum al-din says that morality is: a trait embedded in the soul that gives rise to various actions easily and easily without the need for thought and consideration [23], [24].

Ibrahim Anas. Morals is a science whose object is to discuss values related to human actions, which can be characterized by good and bad [25].

Ahmad Amin. Saying that morals are good and bad habits. For example, the habit of giving something good is called akhlakul karimah and if the action is not good it is called akhlaqul madzmumah [26], [27].

Thus, an act can be categorized as moral if it meets the following two criteria:

Performed repeatedly or continuously. If it is done only once or rarely, then it cannot be called moral. For example, if a person suddenly gives a gift to another person for some reason, then that person cannot be said to be a philanthropist and of noble character.

It arises by itself, without thinking or weighing because the deed has become a habit for him. If an action is done after thinking and weighing, especially because it is forced, then the action is not moral [28].

In more detail, it can be explained that Islamic morals must meet the following criteria:

The purpose of every Muslim's life is to serve Allah, attain His pleasure, and attain a life of inner and outer prosperity, both in the present and the future.

There is confidence in the truth of Allah's revelation and the Sunnah of the Prophet (peace be upon him). This is the main standard and guideline of Muslim morals. In addition, this will foster a sense of responsibility that raises sanctions in oneself if you violate them, without feeling any pressure from outside.

There is a belief in the day of retribution, which can encourage a person to do good and try to be the best possible, with all forms of worship to God. 4. Islamic morality covers all aspects of human life based on the principle of goodness and free from all forms of evil [29].

#### **Definition of moral sources, concepts, and objectives**

The source of morality is revelation (Qur'an and al-Hadith). As a source of morality, revelation explains how to do good. The Qur'an is not the result of human reflection, but the word of Allah the Almighty and the Most Wise. Therefore, every Muslim believes that the contents of the Qur'an cannot be made and matched by man-made. The second source of morality, al-Hadith, includes the words, decrees, and behaviour of the Prophet of Allah, the moral basis described in the Qur'an, namely: [30].

It means: "Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and who remember Allah a lot". (Q.S.al-Ahzab: 21)

The source of morality for a Muslim is the Qur'an and the Sunnah. So the measure of good or bad, appropriate or not is measured as a whole by the Qur'an and the Sunnah. Tradition is complimentary as long as it does not contradict what has been outlined by Allah and His Messenger [31].

The concept of Islamic Morals is a morality that uses the basic concepts of Allah's provisions s.w.t. Such a formulation of Islamic morals is the formula given by the majority of scholars. The concept of real Islamic decency can be affirmed as follows:

*The concept of absolute virtue.* Islam has directed the morals of charity, either individual or community in every situation, therefore its adherents must carry out continuously and continuously.

*All-round kindness.* Islamic morality guarantees goodness for all mankind, even the whole of nature (*rahmatan lil 'alamin*).

*Ability.* Islamic morality guarantees absolute goodness and is by the knowledge and abilities possessed by humans.

*Fulfilled obligations.* Morals derived from Islam must be obeyed by every Muslim, because it reaches all aspects of life [32], [33].

The ultimate goal of every worship is the formation of taqwa. Taqwa means carrying out all religious commandments and abandoning all religious prohibitions. This means avoiding evil *deeds* (*akhlaqul madzmumah*) and doing good deeds (*akhlaqul karimah*). A pious person is a person of noble character, doing good and virtuous. Therefore, worship in addition to spiritual practice is also an attitude training and moral straightening [34].

### **Factors of Moral Formation**

Morals are very closely related to values and norms. Also, as stated earlier, morals are formed through a process of habituation so that character is formed in harmony with the values prevailing in an environment. Thus, for this character to be directed to good and positive values, it is necessary to know what factors play a role in the formation of the character or morals. Many factors influence a person's behaviour, but here we will mention only some of the most dominant. From a number of these factors, we can classify into two parts, namely external factors.

#### **Internal Factors**

These factors include the following:

**Instinct** or Instinct Instinct is a character inherent in a person's soul that he is born with. This is the first factor that brings out their attitude and behaviour in him.

**Customs.** Adat/habit is every action and deed of a person that is done repeatedly in the same form so that it becomes a habit. Abu Bakr Dikr argued that human actions if done repeatedly so that they can do it, are called customary customs.

**Heredity** means the transfer of certain traits from parents to children. The nature of the child is a reflection of the basic characteristics of his parents. Sometimes children inherit most of their parental traits [35].

#### **External factors**

The external factor in this case is milieu, that is, everything that is outside the individual that influences, either directly or indirectly, both consciously and unconsciously, the formation of mental and character. The milieu is of two kinds: 1) The natural environment that surrounds humans is a factor that influences and determines a person's behaviour. The natural environment can mature the growth of the talent it brings. We can see the difference between individuals living in barren, arid, and hot natural environments and individuals living in fertile and cool natural environments. The mini-style environment can affect a person's temperament and attitude. 2) Social Environment To ensure their survival, humans are always in contact with each other. That is why man needs association. With association, humans can influence each other, such as in thinking, nature, and behaviour [36].

This social environment includes the following.

**Family / Family Home** is one of the sources that provide the basic teachings for a person and is the most important factor in his mental formation. Before a child gets along with the surrounding environment, he first receives experiences from family at home as provisions in his association with the surrounding community.

The surrounding environment is the environment outside the home where individuals socialize with neighbours, in particular, and society, in general, thus exerting an influence on their personality, mentality, and behaviour. A person who lives in a good environment is embedded in him good qualities as well. Conversely, individuals who live in bad neighbourhoods will tend to have bad behaviour as well, especially in children. The most obvious example is in the use of language.

**School Environment/Workplace** The school or workplace environment, where individuals carry out some of their activities in that place, has the potential to influence their character and behaviour. Someone who attends school or works in a school or workplace that enforces strict discipline, for example, tends to have disciplined behaviour and obey rules even though he is in another place [\[37\]\[38\]](#).

### **Definition of character**

According to language, character is a character or habit. According to psychologists, character is a system of beliefs and habits that direct the actions of an individual. Therefore, if knowledge of a person's character can be known, then it can also be known how the individual will behave under certain conditions. Viewed from the point of understanding, it turns out that character and morals do not have significant differences. Both are defined as an action that occurs without any more thought because it is ingrained in the mind, and in other words, both can be called habits [\[39\]](#).

Some opinions of experts are pleased with the character:

According to Maxwell, character is much better than words. More than that, the character is a choice that determines the level of success.

According to Wyne, character marks how or technically to focus on the application of good values into actions or behaviours.

Kamisa According to Kamisa, the definition of character is psychological, moral, and ethical traits that can make a person look different from others. The character can be interpreted as having a character and personality.

Doni Kusuma According to Doni Kusuma, the character is a characteristic, style, trait, or capacity of a person that comes from the formation or forge obtained from the surrounding environment.

W. B. Saunders According to W. B. Saunders, the character is a real and distinct trait exhibited by an individual. The character can be seen from various attributes that exist in individual behaviour patterns [\[40\]](#), [\[41\]](#).

### **Character building**

Character building is a process of instilling positive things in youth to build character by norms and moral rules in society. The character-building process includes: [\[42\]](#).

Educational factors (school),

Character education is all efforts to direct, train, and cultivate good values to foster a good, wise personality so that it can make a positive contribution to the environment and the wider community. This definition is in line with Megawangi's opinion (Kesuma, 2013) which argues that character education is a conscious effort to educate children to be able to make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment [\[43\]](#).

Community environment,

The environment is one of the factors that influence the formation and development of individual behaviour, both physical environment and psychological environment. Whether it's the formation of morals, behaviour, character, and character of a person. Humans cannot escape absolutely from the influence of the environment, because the environment is always available around them. If the environment occupied is good, then a good personality will be formed [\[44\]](#).

Family environment

The family environment has a vital role in educating and helping children to develop their potential and discover outstanding talents within themselves. The morals, character, and personality of a child need to be instilled and shaped as early as possible in the family. Children tend to imitate whatever is done by people in the surrounding environment. This is an important opportunity to start introducing character values to children. The goal of the family is to develop the child's potential holistically with cognitive, affective, and psychomotor changes to prepare him to grow in society with others in his environment [\[43\]](#).

### **Character in an Islamic Perspective**

The discourse of character education hints that spirituality and religious values cannot be separated from character education. Morals and spiritual values are fundamental in building well-being in social organizations. Without both, the vital elements that bind people's lives will certainly disappear. In Islam, there is no single discipline that is separate from Islamic ethics. There are three main values in Islam, namely morals, civility, and example. Akhlak refers to duties and responsibilities other than sharia and Islamic teachings in general. Adab refers to attitudes associated with good behaviour. Exemplary refers to the quality of character displayed by a good Muslim who follows the example of the Prophet Muhammad (peace be upon him) [\[46\]](#)–[\[48\]](#).

### **CONCLUSION**

Morals, character, and morals are different terms but have similar meanings to indicate the cultivation and practice of good values by universal legal principles. In the Islamic view, character is also called morals. This is supported by character education expert Ahmad Tafsir who states that "character is the same as morality in the Islamic view. Morals in the Islamic view is a personality whose components are known (knowledge), attitudes and behaviour". Islamic moral principles are manifested in aspects of life that are coloured by balance, realism, effective, efficient, beneficial principles, discipline, and planning and have a basis for careful analysis. The quality of a person's morals is assessed from three indicators, namely: 1) consistency between what is done and done, 2) consistency of orientation, namely the compatibility between views in one thing with views in other fields, and 3) consistency of simple lifestyles. In Sufism, the mental attitude that always maintains self-purity, worship, lives simply, is willing to sacrifice for good, and always acts benevolently in essence is a reflection of noble morals.

### **Acknowledgements**

Thank you to all parties who have helped write until the publication of this research, especially the Dean of the Akademi Dakwah Indonesia Jawa Tengah, and the Department of Islamic Studies, Istanbul Sabahattin Zaim University, Turkey.

### **Author Contribution**

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

### **Conflicts of Interest**

All authors declare no conflict of interest.

### **References**

- [1] A. Suwito, "Membangun Integritas Bangsa di Kalangan Pemuda untuk Menangkal Radikalisme," J. Ilm. Civ., vol. 4, no. 2, p. 586, 2014.

- 
- [2] A. Reynaldi, Ibrahim Khan, and Krisnawati, “Peran Pemuda Dalam Pembangunan Desa,” *Tasnim J. Community Serv.*, vol. 2, no. 1, pp. 29–37, 2021, <https://doi.org/10.55748/tasnim.v2i1.57>.
- [3] N. Ainiyah, “Melalui Pendidikan Agama Islam,” *J. Al-Ulum*, vol. 13, no. 1, pp. 25–38, 2013.
- [4] M. I. Pamungkas, “Akhlak Muslim Modern: Membangun Karakter Generasi Bangsa,” *Marja*, p. 140 pages, 2016.
- [5] M. Wally, “Peran Guru Dalam Pembentukan Karakter Siswa,” *J. Stud. Islam*, vol. 10, no. 1, p. 70, 2022, <https://doi.org/10.33477/jsi.v10i1.2237>.
- [6] A. S. Aziz, “Pentingnya Pendidikan Karakter bagi Generasi Muda di Era Revolusi 4.0,” *Kompasiana*, vol. 1, no. 1, pp. 1–6, 2022, [Online]. Available: <https://www.kompasiana.com/ahmad20510/62a4a3b7bb44863d3036bf52/pentingnya-pendidikan-karakter-bagi-generasi-muda-di-era-revolusi-4-0>
- [7] Sri Sudarsih and I. Widisuseno, “Pentingnya Membangun Karakter Generasi Muda di Era Global,” *J. Harmon.*, vol. 3, no. 2, pp. 55–59, 2019, [Online]. Available: <https://ejournal.undip.ac.id/index.php/harmoni/article/view/27196/16294>
- [8] T. Fathoni, A. Asfahani, E. Munazatun, and L. Setiani, “Upaya Peningkatan Kemampuan Public Speaking Pemuda Sragi Ponorogo,” *Amalee Indones. J. Community Res. Engagem.*, vol. 2, no. 1, pp. 23–32, 2021, <https://doi.org/10.37680/amalee.v2i1.581>.
- [9] F. Fitriawan, D. M. Rohmatulloh, Asfahani, and R. A. Ulfa, “Pemberdayaan Ekonomi Pemuda Melalui Budidaya Jamur Tiram,” *Amalee Indones. J. Community Res. Engagem.*, vol. 1, no. 01, pp. 47–58, 2020, [Online]. <https://doi.org/10.37680/amalee.v1i01.187>
- [10] Usnan, “Meningkatkan Peran Pemuda,” *Transform. J. Pengabd. Masy.*, vol. 2, no. 1, pp. 87–100, 2021. <https://doi.org/10.22515/tranformatif.v2i1.3336>.
- [11] Yuyun Yunita and Abdul Mujib, “Pendidikan Karakter dalam Perspektif Islam,” *TAUJIH J. Pendidik. Islam*, vol. 3, no. 1, pp. 78–90, 2021, <https://doi.org/10.53649/taujih.v3i1.93>.
- [12] A. Priono, “Integrasi Ilmu dan Agama dalam Upaya Membangun Etika dan Pendidikan Moral dalam Pembelajaran Islam,” *Pros. Semin. Int.*, vol. 1, no. 1, pp. 72–78, 2022, [Online]. Available: [https://www.academia.edu/download/62195699/Penguatan\\_Moral\\_Anak\\_Di\\_Era\\_Millineal\\_Pada\\_Lembaga\\_Pendidikan\\_Islam20200225-73540-tsbpfa.pdf](https://www.academia.edu/download/62195699/Penguatan_Moral_Anak_Di_Era_Millineal_Pada_Lembaga_Pendidikan_Islam20200225-73540-tsbpfa.pdf)
- [13] S. Sugianto and R. Hidayat, “Moderasi Beragama Sebagai Jalan Dakwah Mayoritas Muslim Pada Minoritas Non Muslim,” *J. Bimbing. Penyul. Islam*, vol. 3, no. 1, p. 23, 2021, <https://doi.org/10.32332/jbpi.v3i1.3270>.
- [14] M. Sari and A. Asmendri, “Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA,” *Nat. Sci.*, vol. 6, no. 1, pp. 41–53, 2020, <https://doi.org/10.15548/nsc.v6i1.1555>.
- [15] D. Indrawan and S. R. Jalilah, “Metode Kombinasi/Campuran Bentuk Integrasi Dalam Penelitian,” *J. Stud. Guru dan Pembelajaran*, vol. 4, no. 3, pp. 735–739, 2021, <https://doi.org/10.30605/jsgp.4.3.2021.1452>.
- [16] Yuanda, U. Wahidin, and A. Maulida, “Peran Komunitas Pemuda Hijrah Jasinga dalam Membentuk Karakter Religius Pemuda di Desa Pamagersari Kecamatan Jasinga Kabupaten Bogor Tahun 2019-2020,” *Pros. AL Hidayah Pendidik. Agama Islam*, pp. 80–93, 2020.
- [17] M. Irsyad, S. Ahmad, and S. Lubis, “Pembinaan Ibadah Pemuda Muhammadiyah Sesuai Tuntunan Himpunan Putusan Tarjih Muhammadiyah Di Pimpinan Daerah Pemuda Muhammadiyah Kota Medan,” *Ihsan J. Pengabd. Masy.*, vol. 5, no. 1, 2023, <https://doi.org/10.30596/ihsan.v5i1.11548>.
- [18] N. Nasrullah, J. Rohaniyah, and A. Hanani, “Dimensi Aksiologis Pendidikan Islam,” *Al-Irfan J. Arab. Lit. Islam. Stud.*, vol. 4, no. 2, pp. 217–237, 2021, <https://doi.org/10.36835/alirfan.v4i2.4999>.
- [19] T. W. Abadi, “Aksiologi: Antara Etika, Moral, dan Estetika,” *KANAL J. Ilmu Komun.*, vol. 4, no. 2, p. 187, 2016, <https://doi.org/10.21070/kanal.v4i2.1452>.
- [20] A. S. Sholichah, W. Alwi, and A. Fajri, “Implementasi Metode Keteladanan dalam Meningkatkan Mutu Pendidikan Akhlak pada Mata Pelajaran Pendidikan Agama Islam: Studi Kasus Di Smp Islam An-Nasiriin Jakarta Barat,” *IQ (Ilmu Al-qur’an) J. Pendidik. Islam*, vol. 3, no. 02, pp. 163–182, 2021, <https://doi.org/10.37542/iq.v3i02.130>.
- [21] S. L. Qodariyah, “Akhlak Dalam Perspektif Al Quran (Kajian Terhadap Tafsir al-Marāgī Karya Ahmad Mustafa al-Marāgī),” *J. al-Fath*, vol. 11, no. 02, pp. 145–166, 2017. <https://doi.org/10.18592/jiu.v11i2.737>.
- [22] M. Yusuf, “Pendidikan Akhlak Menurut Ibnu Miskawaih,” *Mau’izhah*, vol. 8, no. 2, p. 41, 2018, <https://doi.org/10.55936/mauizhah.v8i2.4>.
- [23] Y. Suryadarma and A. H. Haq, “Pendidikan Akhlak Menurut Imam Al-Ghazali,” *At-Ta’dib*, vol. 10, no. 2, pp. 362–381, 2015, [Online]. Available: <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/460>
-

- [24] Puput Astuti, Leny Marlina, and Ali Murtopo, “Pemikiran Al-Ghazali Tentang Pendidikan Karakter Mulia (Akhlah) Bagi Anak Usia Dini,” *ULIL ALBAB J. Ilm. ...*, vol. 1, no. 3, pp. 466–474, 2022, [Online]. Available: <http://ulilbabinstitute.com/index.php/JIM/article/view/118>
- [25] M. Jannah, “Studi Komparasi Akhlak Terhadap Sesama Manusia Antara Siswa Fullday School Dengan Siswa Boarding School di Kelas XI SMA IT Abu Bakar Yogyakarta,” *J. Pendidik. Agama Islam Al-Thariqah*, vol. 3, no. 2, pp. 1–15, 2018, [https://doi.org/10.25299/althariqah.2018.vol3\(2\).2216](https://doi.org/10.25299/althariqah.2018.vol3(2).2216).
- [26] C. Sugiartono, “Vol. I No. 1 Edisi April 2022,” *Anal. Pengaruh Gaya Kepemimp. Islam. Komun. Internal, Budaya Organ. Islam. Dan Disiplin Kerja Terhadap Ef. Kerja Karyawan Bank Muamalat Jember*, vol. I, no. 1, pp. 52–67, 2022.
- [27] M. J. Kholish, “Etika dan Moral dalam Pandangan Hadis Nabi Saw,” *J. Ris. Agama*, vol. 1, no. 1, pp. 83–96, 2021, <https://doi.org/10.15575/jra.v1i1.14259>.
- [28] Y. K. Nandang Fathurrahman, “Ta’zir : Jurnal Hukum Pidana,” *J. Huk. Pidana*, vol. 6, no. 1, pp. 25–37, 2022.
- [29] B. Bunyamin, “Konsep Pendidikan Akhlak Menurut Ibn Miskawaih Dan Aristoteles (Studi Komparatif),” *J. Pendidik. Islam*, vol. 9, no. 2, pp. 127–142, 2018, <https://doi.org/10.22236/jpi.v9i2.2707>.
- [30] E. Setiawan, “Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali,” *J. Kependidikan*, vol. 5, no. 1, pp. 55–70, 2017, <https://doi.org/10.24090/jk.v5i1.1252>.
- [31] A. Wakka, “Petunjuk Al-Qur’an Tentang Belajar Dan Pembelajaran (Pembahasan Materi, Metode, Media dan Teknologi Pembelajaran),” *Educ. Learn. J.*, vol. 1, no. 1, pp. 82–92, 2020. <https://doi.org/10.33096/eljour.v1i1.43>.
- [32] Enoch, “Konsep Baik (Kebaikan) Dan Buruk (Keburukan) Dalam Al-Qur’an (Analisis Konseptual Terhadap Ayat-ayat Al-Qur’an yang Bertema Kebaikan dan Keburukan),” *Mimb. J. Sos. dan Pembang.*, vol. 23, no. 1, p. 29, 2007, [Online]. Available: <https://ejournal.unisba.ac.id/index.php/mimbar/article/view/232>
- [33] F. Arfan, “Menelusuri Jejak Pemikiran Konsep Akhlak Al-Ghazali dan Ibnu Miskawaih Dalam Aspek Emosi,” *Tarbiyatul-Aulad J. Ilm. Pendidik. Anak*, vol. 8, no. 02, pp. 129–154, 2022.
- [34] M. A. Saputri, N. H. Nasution, C. Darmawan, and M. Muslimin, “Pengaruh Komunikasi Interpersonal antara Orang Tua dan Anak dalam Meningkatkan Akhlakul Karimah,” *J. Komun. Islam dan Kehumasan*, vol. 2, no. 1, pp. 62–83, 2018.
- [35] M. M. Manurung and R. Rahmadi, “Identifikasi faktor-faktor pembentukan karakter mahasiswa [Identification of the factors for the formation of student character],” *JAS-PT J. Anal. Sist. Pendidik. Tinggi*, vol. 1, no. 1, p. 41, 2017. <https://doi.org/10.36339/jaspt.v1i1.63>.
- [36] A. Ibrahim, M. Sarbini, and A. Maulida, “Implementasi Metode Pembiasaan Shalat Tahajud Dan Puasa Senin-Kamis Pada Pembentukan Akhlak Karimah Di Sekolah Unggulan Islami (SUIS) Leuwiliang Bogor,” *Pros. Al Hidayah Pendidik. Agama Islam*, pp. 1–10, 2019, [Online]. Available: <http://jurnal.staialhidayahbogor.ac.id/index.php/ppai/article/view/332>
- [37] S. Y. Murtiwiidayanti, “Sikap dan Kepedulian Remaja dalam Penanggulangan Penyalahgunaan Narkoba,” *J. Penelit. Kesejaht. Sos.*, vol. 17, no. 1, pp. 47–60, 2018, [Online]. Available: <https://ejournal.kemensos.go.id/index.php/jpks/article/view/1224>
- [38] L. Anam Harvi Nurinsani Khoirul, Sopia Neng Siti, “Pengaruh Perhatian Orangtua Dan Pergaulan Bebas Terhadap Perkembangan Moral Anak Pada Siswa SMP,” *Parol. J. Pendidik. Bhs. Dan Sastra Indones.*, vol. 2, no. 5, pp. 725–732, 2019, [Online]. Available: <https://www.journal.ikipsiliwangi.ac.id/index.php/parole/article/view/3431>
- [39] S. Rosalina, B. B. Binilang, and S. Selanno, “893-Article Text-2433-1-10-20210902,” vol. 7, no. 5, pp. 1–13, 2021.
- [40] A. Andriani and W. Wakhudin, “Implementasi Pendidikan Karakter Melalui Model Pembelajaran Discovery Learning Di Mim Pasir Lor Karanglewas Banyumas,” *J. Pengabd. Masy.*, vol. 1, no. 2, pp. 51–63, 2020, <https://doi.org/10.32815/jpm.v1i2.303>.
- [41] R. Roseta and J. R. Sirait, “Profesionalisme Guru Agama Kristen Dalam Pembentukan Karakter Peserta Didik,” *J. Ilm. Relig. Entity Humanit.*, vol. 4, no. 2, pp. 382–398, 2022, <https://doi.org/10.37364/jireh.v4i2.98>.
- [42] M. Ahsanulhaq, “Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan,” *J. Prakarsa Paedagog.*, vol. 2, no. 1, 2019, <https://doi.org/10.24176/jpp.v2i1.4312>.
- [43] K. Kamar, M. Asbari, A. Purwanto, W. Nurhayati, E. Agistiawati, and R. N. Sudiyono, “Membangun Karakter Asuh Orang Tua berdasarkan Genetic Personality,” *J. Inov. Pembelajaran*, vol. 6, no. 1, pp. 75–86, 2020. <https://doi.org/10.22219/jinop.v6i1.10196>.

- [44] A. Latifah, "Peran Lingkungan Dan Pola Asuh Orang Tua Terhadap Pembentukan Karakter Anak Usia Dini," *J. Pendidik. Raudhatul Athfal*, vol. 3, no. 2, pp. 101-112, 2020, <https://doi.org/10.15575/japra.v3i2.8785>.
- [45] R. W. Ningrum, E. A. Ismaya, and N. Fajrie, "Faktor – Faktor Pembentuk Karakter Disiplin dan Tanggung Jawab Dalam Ekstrakurikuler Pramuka," *J. Prakarsa Paedagog.*, vol. 3, no. 1, 2020, <https://doi.org/10.24176/jpp.v3i1.5105>.
- [46] H. SIREGAR, "Program Studi Pendidikan Agama Islam," *Metod. Penelitian*, vol. 5, no. 2, p. 129, 2018, [Online]. Available: <https://doi.org/10.53649/taujih.v3i1.93>
- [47] M. Musayyidi and A. Rudi, "Pendidikan Karakter dalam Perspektif Islam:(Urgensi dan Pengaruhnya dalam Implementasi Kurikulum 2013)," *J. Kariman*, vol. 8, no. 2, pp. 261-278, 2020, [Online]. Available: <https://doi.org/10.52185/kariman.v8i02.152>
- [48] Z. Sobihah, "Pendidikan Karakter (Akhlah) Menurut Perspektif Islam," *Tarb. J. Ilm. Pendidik.*, vol. 4, no. 1, p. 78, 2020, <https://doi.org/10.32332/tarbawiyah.v4i1.1743>.