



## CHARACTER EDUCATION: CREATORS OF THE NATION

**Shirin Kulkarni\***

Tampere University, Kalevantie, Finland  
[shirin.kulkarni@tuni.fi](mailto:shirin.kulkarni@tuni.fi)

**Abdul Karim**

Univeristas Muhammadiyah Cirebon, Cirebon, West Java, Indonesia  
[karim\\_gml81@yahoo.co.id](mailto:karim_gml81@yahoo.co.id)

\*Correspondence: [shirin.kulkarni@tuni.fi](mailto:shirin.kulkarni@tuni.fi)

### Abstracts

Until now, there are still many deviant behaviors carried out by students, such as brawls, bullying, drug cases, and other immoral behavior. This behavior when viewed from an Islamic point of view is certainly very contradictory because this behavior is very likely to cause a decrease in quality Human Resources (HR). The existence of national education goals stated in the Law on the National Education System Number 20 of 2003 is one of the efforts that can be made to minimize these deviant behaviors which in turn can also create quality Human Resources (HR). It can be said that the purpose of national education is closely related to character education. The purpose of this study is to determine character education, especially religious values that can create a nation's successor that has a positive impact on the country. The research method used in this study is a qualitative method through literature study or *literature review* by collecting several reading journals, after that they are *reviewed*, and analyzed according to research needs. The data collection technique was carried out by collecting data from various systematic search studies. The results obtained from the research are that quality Human Resources (HR) are created not only because of one's intellectuality, but must also pay attention to the spiritual and religious aspects. Therefore, character education related to religious aspects is very important to be realized both in the school environment and in the family environment. The form of its application can be started by habituation to simple things, such as being a good *role model* for students or children and doing activities related to religious values continuously or continuously.

### Article Info

#### **Article History:**

*Received 18 Aug 2022*

*Revised 28 Sep 2022*

*Accepted 30 Oct 2022*

*Available online 15 Nov 2022*

#### **Keywords:**

*Character Education;*

*Deviant Behavior;*

*Quality Human Resources;*

*Religious Values.*

### Introduction

Based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 paragraph (1), Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble

character, and skills needed by themselves and society (Yuningsih 2019). Education can also be interpreted as guidance carried out by someone (adults to children) to create understanding related to intellectual and moral matters by providing teaching (Sholichah 2018). The purpose of national education itself, based on Article 3 of the Law on the National Education System Number 20 of 2003, is to develop students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens. a democratic and responsible state (Noor 2018). From the article it can be said that the purpose of national education is closely related to the implementation of character education in an individual who in the context of the article is a student. It can be said that character education is a conscious, planned, and directed effort through a learning environment to develop human potential so that they have good, moral and moral thoughts and personalities, and have a positive, constructive impact on the surrounding environment (Sholekah 2020).

But in reality, a lot of student deviant behavior is caused by the loss or not implementing character education properly (Ayudia 2022). According to the data presented by the Indonesian Child Protection Commission (KPAI), 504 children became criminal offenders, such as drug offenders, theft, and immoral cases (Source: Detik.com). Furthermore, in the case of ABH, most children have been admitted to the Child Special Penitentiary (LPKA) for stealing, drug cases, immoral cases, and others. In addition, based on data from the Child Protection Commission, it is recorded that junior and senior high school youth in Indonesia are no longer virgins, have had abortions, have kissed, and have seen pornographic films. (Kompas.com, 2010). Finally, based on the results of KPAI research in the Jabotabek area, the number of brawls in 2012 has reached 103 cases and has increased by 1.1 percent throughout 2018 (UPI 2019).

These examples of deviant behavior when associated with one of the values in character education, namely religious values, are certainly very contradictory, especially for adherents of the Islamic religion. The character can also be shaped by the role of culture and leadership in islamic institution (Bimantara et al., 2021; Widiantari et al., 2022). Religious value itself can be interpreted as behavior that must be obeyed by someone when carrying out the teachings of the religion he adheres to, being able to tolerate the implementation of worship of other religions, and living in harmony with followers of other religions. (Juliani and Bastian 2021). To strengthen that the previously mentioned deviant behavior is far from the aspect of religious values, especially Islam, one of which is the case of a junior high school teenager who had an abortion. According to the Islamic view, this is forbidden. Although the prohibition is not specifically stated in the Qur'an, it can be said that QS Al-Isra verses 31 and 33 are the legal basis (Fatmawati 2016).

Deviant behaviors carried out by the age of students have more negative impacts than positive impacts. The negative impacts of these deviant behaviors include the impact on the health of the perpetrator, the community, devotion to God, the state, and so on. Behaviors of students, teachers and principal all three have a role in character change (Karim et al., 2019, 2020, 2022). From one of the previous studies entitled *Strengthening Character Education to Build National Civilization*, it was explained that strengthening character education can be an alternative to answer global challenges and build national civilization (Soraya 2020). The research focuses on the discussion of character education to form Human Resources (HR) which is more directed to moral values. Therefore, in this article the researcher intends to examine the character education aspects of religious values that can create the nation's successors who can have a positive impact on the progress of the nation.

## Methods

This study uses a qualitative method. Qualitative method is a research whose findings are obtained without going through statistical procedures. This study uses a descriptive approach because the data collected is in the form of words related to the problem being studied and the explanation is carried out comprehensively so that it is easy to understand by researchers and academics (Fadli 2021). This research was conducted by reviewing the literature related to the problems studied. This literature review is traced from the researches of other researchers that have been carried out previously and are related to the problems studied. The study of the literature can later be used as a source to solve the problems studied. Literature review is a tool used by researchers in obtaining a theoretical basis as a guide to source hypotheses (Satrianingrum, Setiawati, and Fauziah 2021). The data collection technique used is literature study, namely by collecting data from various search studies, such as *ebooks*, journals on the *Google Scholar portal*, articles on digital portals, and others within the last five (5) years (2018-2022).

## Results and Discussion Education

Education according to the Law on the National Education System Number 3 of 2003 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. needed by himself and the community (Yuningsih 2019). Education is an alternative for a bright future. Therefore, getting an education or studying becomes a mandatory thing that must be done by every individual. The government itself has even made a 12-year compulsory education program. In Islam, seeking knowledge is an obligation. This is in accordance with the Hadith narrated by Ibn Majah 224, from a friend of Annas bin Malik Radhiyallahu'anhu, validated by Al Albani in Sahiih al-Jaami'ish Shaghiir 3913 which means, "*Seeking knowledge is obligatory on every Muslim.*"

However, the fact that education has been influenced by the global world can lead to deviant behavior. With the rapid development of the global world today, education is a determinant in the formation of character, personality, character, and human character. Education is the most responsible for deviant behavior, such as the phenomenon of crime, crime, immorality, corruption, drug use and other vices (Hidayat, Rizal, and Fahrudin 2018; Sajadi 2019). Therefore, education is very important for the life of every individual so that it is hoped that every individual can get a proper education and the government can provide the right direction regarding the implementation of education.

Thus, the purpose of national education as stated in Article 3 of the Law on the National Education System Number 20 of 2003 is the development of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and becoming a democratic and responsible citizen (Noor 2018) can be achieved.

## Character building

The young generation is the determinant of the direction of the nation's development steps in the future. They are called the successors of the Indonesian nation. However, the younger generation can be said to be still immature and well-developed, so it is necessary to have mental guidance and education so as not to do things that deviate. Things that are categorized as deviant occur when these behaviors can harm themselves or others, violate rules, and violate values and norms (Mumtahanah 2018).

Thus, it takes an effort or awareness process in order to form a person with good character, namely character education. This is very important because character is an essential part of humans that must be educated. The current generation of young people on average has a character that is experiencing erosion, fading, and drying out (Soraya 2020).

According to (Rinja Efendi 2020), character is an inherent trait in a person's personality that makes him act without being influenced by anything and without thinking first. This character at any time can turn into a bad thing if there is no guidance in character building. The form of character or personality guidance can include attitudes, behavior, motivation, and environmental care. The formation of this character is done by providing education which is certainly related to character or attitude. This education is known as character education. Character education is an effort to create a generation that is intelligent, good, has noble character, and has good personalities in the nation and state (Santika 2020). The purpose of character education itself is to improve the quality of education in terms of the character and morals of students as a whole in accordance with the competency standards of graduates in educational units who are later expected to be able to improve, use, and review their knowledge and implement character and moral values in the behavior of everyday life.

Character education consists of various components, namely components of knowledge, willingness to learn, and actions to implement the values contained in Pancasila, both towards God Almighty (YME), oneself, fellow humans, the environment, and nationality so that they become human. plenary (*insan kamil*) (Kartika et al., 2022; Parhan et al., 2020; Parinduri et al., 2020). In character education in schools, all components (*stakeholders*) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or managing subjects, school management, implementation of activities, empowerment of infrastructure, financing, and ethos. work of all citizens and the school environment (Judge 2015).

### **Character Building of Students Through Education**

The planting of character education in the educational environment, especially schools, is one of the Indonesian government's programs since 2010. Through the Ministry of Education, this program aims to instill, shape, and develop the values of the nation's character. Thus, students are expected not only to be able to become intellectually intelligent humans, but also to be able to build students into individuals who have noble, moral, and good character. As educators, they should pay more attention to and educate their students to have good character. Ways that can be done, such as making good habits in an effort to shape the character of students, showing good behavior, and paying attention to students (Ahsanul Khaq 2019).

There are three elements in shaping the character of students, namely: mindset, national culture, and Pancasila. First, the mindset is based on empirical, religious, and political facts that tend to be divergent which in the end can bias the character/character of the nation. Second, national culture is faced with the challenge of diversity so that it can be used as a positive value in character building (Kultsum et al., 2022; Rinto et al., 2020). When one can expand the knowledge of cultural diversity contained in *Bhinneka Tunggal Ika*, then it can be of positive value for the formation of the character of students. Finally, Pancasila is a good thing to be used as a national philosophy, this is because Pancasila is a guide for the Indonesian nation and has very good values for the formation of the character of students (Hakim 2015). Of the three elements forming the character, its application can be done through the field of education. Education which means humanizing humans can be done with character education. Character education is instilled in students because good character values are important for every individual to have for a good future.

### **Things that Affect the Character of Learners**

In education, the Ministry of National Education has begun to design a character education model to improve the character and character of the Indonesian people. This is done by incorporating character values into the preparation and learning process both in schools and madrasas. In this case, teachers are required to prepare character learning devices appropriately and well because teachers are one of the keys to the successful implementation of character education that can create a better nation's successor (Haris 2017) .

Things that can affect the character of students according to (Abdusshomad 2020) are divided into two influencing factors, namely internal factors and external factors. Internal factors themselves are divided into several things. First, instincts, instincts are internal factors because all actions taken by a person are based on instincts that are closely related to one's common sense. Second, habits or customs, are internal factors because actions that are repeated by a person will become a habit that will determine his attitude and character. Third, the will or will, is an internal factor because everything that is done certainly has an intention and a goal to be achieved. Fourth, inner voice or inner voice, is an internal factor because at any time it can give a signal to consider all actions to be carried out. Finally, offspring because children can have the same nature as their parents from birth naturally.

In addition to internal factors, there are also external factors that can affect the character of students. The first factor is of course the existence of education, education is very influential in shaping the character of a student. Second, environmental factors. For example, when students often hang out with an environment close to the pesantren, they will have more knowledge related to religion than students who live in an ordinary environment.

### **Causes of Deviant Behavior**

There are several factors that cause deviant behavior, according to (Mumtahanah 2018), including the lack of love and attention from parents. (Fimansyah 2019) mentions that the love and attention of parents in the upbringing given to their children is very influential in shaping the character and personality of the child so that the lack of love and attention from parents can make the child do things that should not be done. Furthermore, the influence of the wrong association is the cause of deviant behavior. Teenagers who have unstable psyche which can be said are still trying to find their own identity, making them look for and do new things, such as smoking, tasting liquor, watching pornography, and so on without thinking. These things will gradually damage the mind and cause or create bad characters in adolescents (Khosiiin 2022).

Television and internet media can also cause deviant behavior because children can imitate everything that is shown on television or seen. It can be said that nowadays many children watch television, but it is not according to their age so that they form a bad character. The same problem also occurs in internet media. With the internet, everything can be searched and found easily, so it is very necessary to provide an understanding of media literacy to educate children or anyone who uses the internet to use technology intelligently and critically. In addition, the lack of economic conditions can also cause deviant behavior and can be an obstacle to the development of the personality of adolescents (Thaariq nd; and Nasution, 2020).

Finally, lack of religious knowledge is one of the factors that cause deviant behaviors. This is evidenced by the many cases that occur, such as the decline in norms, unethical, and showing low morals. These cases occur due to a lack of understanding and inculcation of religious values, causing behavioral deviations and forming a character that is not commendable (Sayuti 2022).

### **Forms of Deviant Behavior**

Deviant behavior is behavior that deviates from the straight path of Allah SWT (Admin 2015). God hates the evil nature of humans who deviate, but humans still often do things that

God hates, he can't restrain himself and follow his desires from the whispers of the devil (Aji et al., 2020). The devil who has been cursed by Allah and promised to go to hell asks for a long life to tempt humans to do things that Allah forbids and always hinders humans from the straight path. Allah SWT said in Qs. Al-A'raf: (16-17): *(Iblis) replied, "Since You have punished me for going astray, I will surely hinder them from Your straight path. Then surely I will come to them from the front, from behind, from their right and from their left. And you will not find most of them grateful."* (al-A'raf: 16-17)

From the verse above, it is very clear that deviant behavior is not commendable behavior. This behavior arises because of the devil who prevents humans from walking straight (the path that Allah SWT is pleased with). The following are forms of deviant behavior, including:

1. Doing acts like unbelievers  
Doing acts like the infidel in question is imitating how to dress, how to style hair, make tattoos on certain body parts, pierce ears, nose, tongue, to imitate lifestyle, such as rah-rah, courtship, and so on.
2. Expressing lust  
One example of indulgence in lust is showing off body curves for women, liking the opposite sex excessively which can lead to adultery, abortion, homosexuality, sexual harassment, porno-action, and other sexual deviant behavior.
3. Form a gang  
The lifestyle of "punk" street children is an example of the case of today's youth. They form gangs because they are aware of the similarity of fate as marginalized humans so that they form gangs and ignore the norms of life that exist in society and tend to live like they like.
4. Bullying or bullying, aggressive actions to others in order to show strength to others.  
Deviant behavior that is included in this form of bullying varies, for example by hitting, threatening, humiliating, looking cynically, demeaning and so on.
5. Becoming a drug and alcohol addict  
Teenagers who fall into the valley of alcohol and drugs are usually caused by unfavorable family conditions so that they feel depressed and look for a place to escape to relieve their stress and anxiety.
6. Likes to lie  
Adolescents who engage in deviant behavior tend to lie to their parents and educators
7. Not afraid of sin  
Everything that is his desire must be fulfilled as soon as possible. He has been caught up in the tricks of the devil so that he can no longer distinguish between right and wrong, and it is also difficult to accept advice because they are no longer afraid of sin and continue to do the things they want to do.
8. Trapped in syuhbat  
Teenagers can be entangled in syuhbat because their curiosity is so deep but they don't have enough knowledge to interpret the things that make them curious so they are often entangled in syuhbat. For example, perpetrators of terrorism in the name of bombing for the sake of God, teenagers who do not have enough knowledge can fall into the trick and become entangled in syuhbat.

### **Efforts to Prevent Deviant Behavior**

Deviant behavior in education is one of the behaviors that draws closer to God's wrath. This is because deviant behavior is not a commendable thing, but is prohibited by Allah SWT. As a person who has faith and piety, he must always obey Allah's commands, stay away from his prohibitions, and study seriously to get the pleasure of Allah SWT.

Effort is an effort to achieve what you want to achieve. Efforts to prevent or overcome deviant behavior carried out by students can be done with supervision in the school environment and home environment. In the school environment, students are often found dating each other. From these courtship activities, it is very possible to create deviant behavior, for example kissing, having sex, and so on. Dating activities usually include, exchanging news, sharing stories, dating, giving each other attention, and so on. In the view of Islam, dating is strictly prohibited or not allowed because it can invite lust (lust) that should not be. If this is allowed, it is not impossible that it will cause unwanted things, for example, students get pregnant out of wedlock. Therefore, in preventing these deviant behaviors, there are three efforts that can be done. These efforts include preventive efforts, curative efforts, and coaching efforts (Marlynda 2017).

The following is an explanation of efforts to overcome deviant behavior according to (Marlynda 2017; Mumtahanah 2018), first, preventive efforts are activities carried out systematically, which are divided into three things: 1) at home or family, parents create religious, harmonious life, teach norms, giving affection and attention to children, and providing supervision; 2) at school, teachers understand the psyche of students, intensify religious lessons, teach norms, and complete educational facilities; 3) in society, society is the third place after home and school. Therefore, the three forms of preventive efforts must complement each other to be able to develop students in order to avoid deviant behavior and education to run properly.

Curative efforts are efforts to anticipate the symptoms of student delinquency so that the delinquency does not spread and does not harm the community. This can be done by means of a well-organized community in terms of tackling juvenile delinquency.

Coaching efforts are efforts by fostering students so that they do not repeat or do deviant things. There are several aspects in this effort to foster, including: 1) mental and religious development by teaching the Qur'an to students; 2) mental development to become a good citizen; 3) foster a reasonable personality; 4) scientific development; and 5) development of special skills/talents possessed by students. (Marlynda 2017).

### **Application of Character Education**

Based on several journals found, there are several forms of application of character education. Character education in the school environment can be done with character education applied in intracurricular programs or the application of character education when learning activities take place, for example linking the materials being studied with existing values or norms. Furthermore, character education is applied in extracurricular programs or the application of character education outside of learning hours, for example camping activities which will result in independence, discipline, mutual assistance, and so on. And finally, education is applied in the learning process. For example, first, getting used to religious culture in all learning processes, such as praying before starting lessons, greeting when entering class, and so on. Second, inserting moral values in every teaching and learning process. Third, all subjects must emphasize attitudinal and moral (affective) values, not just cognitive values. Fourth, the process of assessing learning outcomes is balanced between cognitive learning material (reason) and affective / heart (moral) material. Fifth, teach field practice to students to take moral action. (Prihatmojo and Badawi 2020).

In addition, the application of character education in schools, especially during the pandemic can be done by using interesting learning models, one of which is a problem-based learning model. Using a problem-based learning model can build a sense of responsibility and make students not easily bored in *online learning* because motivation is built in obtaining solutions to the problems they face (Ni'mawati, Handayani, and Hasanah 2020). Character education in schools can be seen in the presence of teachers and students who always start and end learning

by praying, students who can be on time, are responsible for the tasks given by the teacher, help friends who are in trouble, and so on.

Furthermore, character education that can be carried out during a pandemic in the family environment includes: 1) parents always involve their children to participate in prayers as an effort to always ask God Almighty to be given guidance, health, and avoid harm; 2) develop discipline in children regarding health protocols, such as washing hands, using masks, maintaining distance, and so on; 3) parents accustom their children to be independent, such as making their own bed, taking their own food, and so on; 4) implementing a *reward and punishment system* for children to train children's sense of responsibility (Yoga Purandina and Astra Winaya 2020) .

In addition, in a family environment, character education can be carried out based on self-awareness (Safitri 2017). Family is the first place or environment for someone to get character. If a family has good self-awareness it will also create good character education in the family. With self-awareness-based character education in this family environment, it can also grow good character wherever a person or child is.

### **Character Education Based on Aspects of Religious Values**

The Ministry of Education develops character education values into 18 characters. These values are sourced from religion, Pancasila, culture, and national education goals. The eighteen values are: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit of love for the homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, social care, and responsibility (Fahroji 2020).

Religion is the behavior of carrying out religious teachings that are adhered to obediently, tolerant of other religions, and living in harmony with adherents of other religions. One of the verses that require Muslims to obey Allah is QS. An-Nisa: 59: "*O you who believe, obey Allah and obey His Messenger, and the ulema among you*".

In that verse as a Muslim we are required to obey Allah which in another sense is to stay away from his prohibitions. In the hadith narrated by Bukhari it is also stated that Muslims must always do good and stay away from bad or despicable behavior, the following hadith: "*Whoever observes the sunnah or a good path, then for him the reward for the path he took plus the reward of those who teach it until Judgment Day. And whoever establishes a bud'ah or a bad path, then upon him the sin for the bad way he took plus the sin of those who do it until the Day of Resurrection.*" (History of Bukhari)

This religious character is very important for a person's life, especially Muslims (Fahroji 2020) . Character education from this aspect of religious values can also create other character values, not only related to the relationship with God. With someone who has religious values in himself, it is also possible that someone has the character of honesty, tolerance, responsibility, caring, and so on.

The application of religious values in character education can be accompanied by Islamic education or PAI because both can be said to have the same slice, namely matters related to religion. Therefore, the curriculum and material for Islamic education or PAI must be in line with Islamic aqidah so that the wedge between the values of religious character and Islamic education itself can be seen. Islamic education plays a very important role in fostering an Islamic personality because all of this cannot be separated from the goal of Islamic education, namely fostering an Islamic personality (Hidayat et al. 2018). Currently, education is very important in shaping a person's character which in Islam is called noble character education (*akblaqul karimah*) . Having intellectual intelligence from education will not be useful if the morals or character you have are bad. Therefore, religious education is so necessary.

### **Indicators of Qualified Human Resources**

According to Kasanuddin (2011: 18) in (Atika, Nisa, and Mafra 2020) said that the indicators of the quality of human resources are as follows: a) Intellectual qualities (knowledge and skills), b) Education, c) Understanding the field, d) Ability, e) Enthusiasm for work, and f) Planning and organizing ability. In addition, quality human resources also have several ideal characteristics from an Islamic perspective, namely having a strong body and spirit, having adequate skills, having intellectual or intelligent reason, having a serious and professional spirit, having noble character and being disciplined. , have a firm stance (istiqomah and responsible), and have a strong faith and devotion to Allah.

The quality of a human resource becomes perfect and can guarantee welfare for humans as a whole with the mastery of science and technology coupled with the mental and spiritual toughness of the individual himself. This is because human resources who hold religious values will be more resilient spiritually and have a sense of spiritual responsibility towards science and technology and can indirectly contribute to the progress of a nation.

### **The Relationship of Character Education Aspects of Religious Values with the Successors of the Nation**

As mentioned in the previous section, there are a lot of deviant behaviors carried out by students. These behaviors indicate that the goals of national education have not been well realized. In addition, these behaviors are also very deviant from religious teachings, especially Islam. It can be said that because every deviant behavior carried out by these students is clear about the prohibitions and rules in the sources of Islamic law itself, namely the Al-Quran and Hadis.

The deviant behaviors committed by the student or adolescent age in addition to causing a moral decline for themselves which have an impact on themselves, the surrounding environment, and even the country. These deviant behaviors can also lead to a decrease in quality Human Resources (HR) so that they have an impact on the progress of the country. The existence of a national education goal that places great emphasis on the formation of individual character in a good direction is one of the solutions to create quality Human Resources (HR). The application of character education both at school and in the family environment is one of the right things to do in order to create quality Human Resources (HR).

Based on one of the factors causing the occurrence of deviant behavior that has been described previously, namely the lack of knowledge in terms of religion, deviant behaviors that occur can be minimized. One of them is by instilling the value of religious character in students in particular or every individual in general. It can be said that because the characteristics of the ideal Human Resources (HR) can also be seen from an Islamic perspective, not only in terms of intellect and skills. The quality of Human Resources (HR) will not be perfect if it is only associated with the intellectuality of an individual without paying attention to the spiritual aspect of his religion.

Character education by focusing on aspects of religious values not only creates religious characters, but can also create other characters. For example, the character of honesty, responsibility, caring, tolerance, respect, and so on. Therefore, it can be said that with the realization of character education in the aspect of religious values, it can create quality successors or Human Resources (HR) and have a positive impact on the country.

Character education in Islam is very important because with character education can create human beings who are knowledgeable and can advance a nation. Muhammad Athiyah Al Abrashi said; "Islamic education (Al Tarbiyah Al Islamiyah) is an effort to prepare humans to live perfectly and happily, love their homeland, perfect in character, orderly in mind, smooth in feelings, proficient in work, sweet in speech both orally and in writing." The progress of a nation is determined by the presence of quality Human Resources (HR). Human Resources (HR) can

be formed from the application of character education with religious values because Indonesia itself is a country with a majority Muslim.

### Conclusion

Education is something that is highly respected in life. The function of education is to improve the life of the nation by giving birth to children who excel and have good character for the future. Things that explain about education have been stated in the Law on the National Education System Article 3 No. 20 of 2003, one of which is about the goals of national education. With education, it can create the progress of the nation and with education, students can also become people who fear God Almighty. In education a person is taught to respect each other, help each other, and with sufficient knowledge a person can distance himself from deviant behaviors that are not expected. Quality education is education that is able to give birth to good Human Resources (HR) for the progress of the nation. The occurrence of deviant behavior can be caused by several factors. However, deviant behavior can be prevented with guidance, such as guidance that leads to religious values or Islamic values. Parents and teachers play a big role in supervising, especially for those who are in their teens. With direct guidance and supervision from parents and teachers, deviant behavior can be prevented and can give birth to quality children for the progress of the nation. The application of faith to students can give birth to human beings who are meaningful and uphold religious values. In other words, the application of character education with religious aspects can affect the creation of quality Human Resources (HR) because the intellectual aspect of a person cannot stand alone, but must be accompanied by paying attention to religious spiritual aspects as well.

### References

- Abdusshomad, Alwazir. 2020. "The Effect of Covid-19 on the Implementation of Character Education and Islamic Education." *Qalamuna: Journal of Education, Social and Religion* 12(2):107–115. doi: 10.37680/qalamuna.v12i2.407.
- Admins. 2015. "Adolescent Deviant Behavior." *Asy-Syariah.Com* 9:101–110.
- Ahsanul Khaq, Mohammad. 2019. "Shaping the Religious Character of Students Through the Habituation Method." *Journal of the Pedagogic Initiative* 2(1). 21-33. doi: 10.24176/jpp.v2i1.4312.
- Aji, T. S., Karim, A., Hori, M., Maryati, S., Nurkholis, Sudin, M., Surono, Jakaria, Irfan, A., & Nurjannah, W. (2020). The Concept of Togetherness and its Implications for the Unity of the Society: Study of Elucidation by Quthb. *International Journal of Psychosocial Rehabilitation*, 24(08), 13800–13808. <https://doi.org/10.37200/IJPR/V24I8/PR28136>
- Atika, Kina, Nisa, and Ulul Mafra. 2020. "The Influence of the Quality of Human Resources and Work Professionalism on Employee Performance at PT. PIN (Persero) Executing Bukit Asam Tanjung Enim Power Plant introduction Purpose of PT. PLN (Persero) Which A . Electrical Services to Provide As Well As Mel." *Journal of Media Wahana Ekonomika* 17(14):355–366.
- Ayudia, Linda Nur. 2022. "Teacher's strategy in overcoming moral decadence in students at MTs Ma'arif Al-Hikmah Baosan Kidul Ngrayun Hikmah Baosan kidul Ngrayun Ponorogo." 1–23.
- Bimantara, P., Karim, A., Sapari, Y., Billah, S. A., & Nurhaipah, T. (2021). Lengser character communication in mapag panganten ceremony: A comparative study. *Elementary Education Online*, 20(4), 529–539. <https://doi.org/10.17051/ilkonline.2021.04.57>

- Fadli, Muhammad Rijal. 2021. "Understanding the Design of Qualitative Research Methods." *Humanics* 21(1):33–54. doi: 10.21831/hum.v21i1.38075.
- Fahroji, Oji. 2020. "Implementation of character education." *Qatbruna* 7(1):62–82.
- Fatmawati. 2016. "Abortion in the Perspective of Islamic Law (Straightening Women's Problems in the Public Eye)." *Journal of Al-Maiyyah* 9(1):151–163.
- Fimansyah, Wira. 2019. "The Influence of Parenting Patterns on Children's Character Building in the Era of Globalization." *Primary Education Journal Silampar* 1(1):1–6.
- Harris, Abdul. 2017. "Character education in Islamic perspective Abdul." *Al-Munawwarah* 9:64–82.
- Hidayat, Tatang, Ahmad Syamsu Rizal, and Fahrudin Fahrudin. 2018. "Education in an Islamic Perspective and Its Role in Fostering an Islamic Personality." *Mudarrisuna Journal: Media for Islamic Religious Education Studies* 8(2):218-225. doi: 10.22373/jm.v8i2.3397.
- Judge, Rosniati. 2015. "The Character Building of Students Through Al-Quran-Based Education." *Journal of Character Education* (2):123–136.
- Juliani, Asarina Jehan, and Adolf Bastian. 2021. "Character Education as an Effort to Realize Pancasila Students." 257–265.
- Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2022). Spiritual leadership behaviors in religious workplace: the case of pesantren. *International Journal of Leadership in Education*, 00(00), 1–29. <https://doi.org/10.1080/13603124.2022.2076285>
- Karim, A., Mansir, F., Saparudin, Tumin, & Purnomo, H. (2020). Managerial leadership in boarding and public school: An idea and experience from Indonesia. *Talent Development & Excellent*, 12(2), 4047–4059. [www.iratde.com](http://www.iratde.com)
- Karim, A., Mardhotillah, N. F., & Samadi, M. I. (2019). Ethical leadership transforms into ethnic: Exploring new leaders's style of Indonesia. *Journal of Leadership in Organizations*, 1(2), 146–157. <https://doi.org/https://doi.org/10.22146/jlo.44625>
- Kartika, I., Saepudin, Wahyudin, U., Junaedi, Setiawati, Y. H., & Karim, A. (2022). The Effect of transformational leaders, academic culture on the lecturer of University performances in the corona virus era. *Webology*, 19(1), 2504–2524. <https://doi.org/10.14704/WEB/V19I1/WEB19168>
- Khoseen, Khamam. 2022. "Mental revolution based on the Qur'an (As an Antidote to Free Association for Teenagers)." *Heritage Journal* 12(1):43–50.
- Kultsum, U., Parinduri, M. A., & Karim, A. (2022). Comparative studies between public and private Islamic schools in the era of globalization. *International Journal of Evaluation and Research in Education (IJERE)*, 11(1), 421–430. <https://doi.org/10.11591/ijere.v11i1.22182>
- Marlynda, Lilies. 2017. "Efforts of Counseling Guidance Teachers in Overcoming Students' Dating Deviant Behavior." *Journal of Education: Journal of Counseling Guidance* 3(1):40. doi: 10.22373/je.v3i1.1413.
- Mumtahanah, Mumtahanah. 2018. "The Role of Islamic Religious Education Teachers in Overcoming Student Deviant Behavior." *tarbawi: Journal of Islamic Religious Education* 3(01):19–36. doi: 10.26618/jtw.v3i01.1378.
- Ni'mawati, Ni'mawati, Fitri Handayani, and Aan Hasanah. 2020. "Model of Management of

- Character Education in Schools During a Pandemic.” *Fastabiq: Journal of Islamic Studies* 1(2):145–156. doi:10.47281/ fas.v 1i2.26.
- Noor, Tajuddin. 2018. “The formulation of the National Education Goals Article 3 of the National Education System Law No. 20 of 2013 through the approach of the values contained in paragraph 30 of Surah Ar-Ruum and paragraph 172 of Surah Al -' Araaf.” *Singaperbangsa Karamang University* (20):123–144.
- Parhan, Muhamad., Faiz, Aiman., Karim, Abdul., Nugraha, Risris. Hari., Subakti, Ganjar. Eka., Rindu, Mohammad, Islamy, Fajar., Budiyantri, Nurty., Fuadin, Ahmad., & Tantowi, Yusuf. Ali. (2020). Internalization Values of Islamic Education at. *International Journal of Psychosocial Rehabilitation*, 24(08), 14778–14791. <https://doi.org/10.37200/IJPR/V24I8/PR281455>
- Parinduri, M. A., Karim, A., & Lestari, H. (2020). Main values of Toba Muslim Batak culture in moral education perspective. *Karsa: Journal of Social and Islamic Culture*, 28(1), 121–140. <https://doi.org/DOI: 10.19105/karsa.v27i1.2567>
- Prihatmojo, Agung, and Badawi Badawi. 2020. “Character Education in Elementary Schools Prevents Moral Degradation in Era 4.0.” *Dwija Cendekia: Journal of Pedagogic Research* 4(1):142-153. doi: 10.20961/ jdc.v 4i1.41129.
- Rinja Efendi, Asih Ria Ningsih. 2020. *Basic Concepts of Character Education*. Qiara Team. CV. Qiara Media Publisher.
- Rinto, Fikriyah, Iman, B. N., Hanikah, Munajim, A., Sati, Setiana, D., Darmini, M., & Karim, A. (2020). Scientific process skills learning, biotechnology materials, and character building. *International Journal of Pharmaceutical Research*, 12(4), 2044–2051. <https://doi.org/https://doi.org/10.31838/ijpr/2020.12.04.314>
- Safitri, Mustika Rachma. 2017. “Awareness-Based Character Education Planting.” *SENASGABUD Proceedings* (1):126–131.
- Sajadi, Dahrnun. 2019. “Character Education in an Islamic Perspective.” *Tahdzib Al-Akblaq: Journal of Islamic Education* 2(2):16–34. doi: 10.34005/ tahdzib.v 2i2.510.
- Santika, I. Wayan Eka. 2020. “Character Education in Online Learning.” *Indonesian Values and Character Education Journal* 3(1):8–19.
- Satrianingrum, Arifah Prima, Farida Agus Setiawati, and Puji Yanti Fauziah. 2021. “Distance Learning in PAUD: Literature Study of Various Learning Methods During a Pandemic Period in Various Places.” *Journal of Children's Education* 10(1):34–41. doi:10.21831/ jpa.v 10i1.37320.
- Sayuti, Wahdi. 2022. “Islamic Education Science; Understanding the Basic Concepts and Scope of Study.” *Islamic Education* 7:8–19.
- Sholekah, Friska Fitriani. 2020. “Character Education in the 2013 Curriculum.” *Childhood Education: Journal of Early Childhood Education* 1(1):1–6. doi: 10.53515/cji.2020.1.1.1-6.
- Sholichah, Aas Siti. 2018. “Educational Theories in the Qur'an.” *Islamic Education: Journal of Islamic Education* 7(01):23-32. doi:10.30868/ei.v7i01.209.
- Soraya, Zazak. 2020. “Strengthening Character Education to Build National Civilization.” *Southeast Asian Journal of Islamic Education Management* 1(1):74–81. doi: 10.21154/ serveem.v 1i1.10.
- Thaariq, ZZA and “Media Literacy as an Effort to Build Character in Students.” *Academia.edu*.

UPI, BEM REMA. 2019. "The Facts Behind Indonesian Children: Indonesia Emergencies in Character Education." *Simultaneous Motion* 1:4–9.

Widiantari, D., Bin Samadi, M. I., & Karim, A. (2022). Charismatic Leadership Effects of Teachers in Fostering Graduate Quality of Senior High School. *Journal of Leadership in Organizations*, 4(2), 179–190. <https://doi.org/10.22146/jlo.74872>.

Yoga Purandina, I. Putu, and I. Made Astra Winaya. 2020. "Character Education in the Family Environment During Distance Learning During the COVID-19 Pandemic." *Cetta: Journal of Educational Sciences* 3(2):270–290. doi: 10.37329/ cetta.v 3i2.454.

Yuningsih, Yuyun. 2019. "21st Century Skills Education to Realize a Golden Indonesia in 2045." *Journal of Basic Education Pedagogics* 9(1): 135–152.