

The application of character education in developing holistic personality of student

¹Titin Sa'diah, ²Elly Zumailah, ³Dedi Junaedi, ⁴Fathuloh, ⁵Bambang Syamsu Arifin

^{1,2,4,5} Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia

³ IKIP Siliwangi, Bandung, Indonesia

* Corresponding author

Dedi Junaedi, E-mail: dedijunaedi585@gmail.com

Abstract The aim of this research is to gain an understanding of how character education can be applied to develop students' broader personalities. The method used in this research is a qualitative approach. The research was conducted at Madrasah Aliyah Negeri (MAN) 2 Bekasi. The principal, deputy principal, homeroom teacher, teachers and students were important sources interviewed. The research concludes as follows: (1) management of character education can be carried out internally and externally in schools; (2) internal school strategies can be implemented through teaching and learning in class, daily activities in school culture, and curricular and extracurricular activities; and (3) external school strategies can be implemented through the synergy of teachers, students and parents.

Keywords: *Character Education, Holistic Personality, School*

Abstrak Tujuan penelitian ini adalah untuk memperoleh pemahaman tentang bagaimana pendidikan karakter dapat diterapkan untuk membangun kepribadian siswa yang lebih luas. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif. Penelitian dilakukan di Madrasah Aliyah Negeri (MAN) 2 Bekasi. Kepala sekolah, wakil kepala sekolah, wali kelas, guru, dan siswa adalah narasumber penting yang diwawancarai. Penelitian ini menyimpulkan sebagai berikut: (1) pengelolaan pendidikan karakter dapat dilakukan secara internal dan eksternal di sekolah; (2) strategi internal sekolah dapat dilakukan dengan cara belajar-mengajar di kelas, kegiatan sehari-hari dalam budaya sekolah, dan kegiatan kurikuler dan ekstrakurikuler; dan (3) strategi eksternal sekolah dapat diterapkan melalui sinergi para pendidik di sekolah, siswa dan orang tua.

Kata Kunci: *Pendidikan Karakter, Kepribadian Holistik, Sekolah*

Article history:

Received
20 June 2023

Revised
17 September 2023

Accepted
01 November 2023

Available online 06
November 2023

Copyright: © 2023. TARBAWY: Indonesian Journal of Islamic Education. This work is licensed under the Creative Commons Attribution-Noncommercial-ShareAlike 4.0 International License.

Introduction

Character education, a crucial component of modern educational systems, aims to help students grow in their moral awareness, ethical behavior, and emotional intelligence (Rohaeni et al. 2021; Syarnubi et al. 2021). More individuals are realizing how important this discipline is to raising successful citizens who significantly improve society (Sumiharsono et al. 2023; Yusuf 2023).

The importance of character education in fostering moral and ethical values in addition to academic achievement is becoming more widely recognized (Lapsley and Narvaez 2006). It is important because it aids in the development of moral character in children, which is essential for both personal growth and societal advancement. Character education is important because it is necessary for the intentional teaching of moral behavior, which is especially important in today's multicultural and international society. Character education promotes the development of moral ideals and emotional intelligence, which helps people become self-assured, well-rounded individuals who can make major contributions to society (Devis-Rozental, Farrow, and Devis-Rozental 2018; Sharma et al. 2023).

Research has connected character education to a number of subjects, including morality, empathy, integrity, accountability, and emotional intelligence (Singh 2019). Parents and educators should instill these values in their children because a lack of moral education has been linked to negative consequences such as violent incidents in schools and high absenteeism and dropout rates (Was, Woltz, and Drew 2006).

A comprehensive approach to character education can promote a culture of moral rectitude in the classroom, which is advantageous to the community as a whole. Character education is also crucial for building a resilient nation (Brant, Brooks, and Lamb 2022; Shah 2023). The system of character values instillation teaches people how to overcome challenges head-on. Therefore, it is thought that developing character education is essential for the progress and stability of people as well as nations in the twenty-first century.

All things considered, research and international cooperation have shown how important character education is in today's educational systems. Character education fosters moral values, emotional intelligence, and self-worth, all of which help people become well-rounded, valuable contributors to society (Shah 2023). Character education can help students become not just intellectually curious but also morally and socially conscious when it is skillfully included into the curriculum. Character education, especially when supported by family and community, improves the social fabric of a nation and fosters national resilience. This form of education is not just about personal development but is intricately linked with the collective strength and character of a society. National resilience is fostered and the social fabric of a country is strengthened through character education, particularly when it is backed by the family and community. Personal growth is only one aspect of this type of education; it is closely related to a society's overall strength and character (Fitriyani et al. 2023).

The problems of Indonesian education are very diverse because there are problems that need to be resolved in every aspect. The world of education has been filled with moral decadence, causing the portrait of education to become blurry. This can be seen from the number of student fights, cheating in national exams, drug behavior that ensnares students, LGBT, scribbled clothes, fights and pornographic videos played by students (Farmawaty 2021).

By seeing this, many people think that Indonesia is currently in a bad condition that requires appropriate treatment. They also say that character education must be applied at all levels of education (Mulyasa 2007). Apart from that, social interactions have changed from a society that prioritizes social feelings to a society that is more asocial. This is because a lot of foreign values enters Indonesia without going through a filtering process. If left unchecked, this influence will definitely damage the morale of the younger generation, especially students.

Character is a person's character, actions, and morals that are inherent in a person's personality. Character is formed from the results of internalization and is used as a basis for thinking and behaving so as to give the individual a distinctive characteristic (Tim 2016). A person's characteristics will develop well if they receive the right reinforcement, namely education.

Character is the inherent nature, actions, and morals of a person, formed through the internalization of educational values. National education aims to develop students' potential to become individuals who are faithful, pious, noble, healthy, knowledgeable, competent, independent, and democratic, as well as responsible citizens (Singh, 2019). Quality character education creates an integrated culture of character that supports and challenges students and adults to strive for excellence.

National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become people who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, independent, and become democratic and responsible citizens", says Article 3 of the Constitution. This article is the basis for developing character education for the formation of human character, especially for the younger generation. Human resource development for the younger generation has been carried out in various ways, including through programmed education, gradual, and continuous Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Sisdiknas) (Hasan 2010).

Education will be seen over a long period of time, not in one moment. If this is done, the younger generation will have stronger resilience and defense against future problems and challenges. Character education teaches good character through universal values, responsibility through models, and ethical growth (Berkowitz & Bier, 2005:7). Students must be instilled with these character values so that they can apply them in their lives at home, school, community, and country to have a positive impact on their environment (Dewi and Alam 2020; Khaidir and Suud 2020).

Character education helps students understand values and improve the order of life together by prioritizing individual freedom. Apart from that, character education aims to improve the implementation and quality of education in schools. This leads to the formation of students' character and noble morals as a whole, integrated and balanced in accordance with graduate competency standards (Samani 2011).

The Ministry of National Education states that education aims at character education which are: a). cultivating the heart, conscience and affective potential of students as humans and countries who have cultural values and national character. b). foster good habits and behavior in students that are in line with the values and religious traditions of their nation. c). instilling a sense of ownership and responsibility in students as the nation's next generation. d). increasing

students' ability to become innovative, independent and national-minded students. e). building the school living environment as a learning environment that is safe, honest, creative and friendly, as well as with a high and strong sense of nationality (Hasan 2010).

Character education has several main functions. First, the function of forming and developing potential. Character education shapes and develops students' potential to think well, have a good heart, and behave in accordance with the Pancasila philosophy. Second, the repair and strengthening function. Character education improves and strengthens the role of the family, educational unit, community and government to participate and be responsible in developing the potential of citizens and building the nation towards an advanced, independent and prosperous nation. Third, the filter function. Character education sorts out one's own national culture and filters out the culture of other nations which is not in accordance with the nation's cultural values and dignified national character (Taufik 2020).

Behavior can be said to be a valuable character, which is demonstrated by someone's valuable behavior. As a result, there is no child's behavior that does not have value from the perspective of character education (Wulandari et al., 2021). The Ministry of Education and Culture creates character standards for education. Religion, Pancasila, culture and national education goals are the sources of these values (Kesuma 2011). Character education must be based on these principles, as follow: *First*, encourage basic moral principles as the basis of character. *Second*, identify the character as a whole to include thoughts, feelings and behavior. *Third*, build character in a sharp, proactive and effective way. Fourth, building a school community that cares. *Fifth*, give students the opportunity to behave well. *Sixth*, have meaningful and challenging curriculum coverage that values each student and helps them succeed. *Seventh*, try to encourage students to become self-motivated. *Eighth*, make all school staff a moral community who share the responsibility to educate character and be loyal to the same basic values. *Ninth*, make families and school family members part of their community.

This research is significant as it provides a comprehensive understanding of how character education can be effectively integrated into school curricula to develop holistic personalities in students. Given the current moral challenges faced by the education system, this study offers valuable insights into the methods and strategies that can be employed to instill strong moral values in students. Thus, from the explanation above, this research aims to analyse the application of character education in developing holistic personality of students at MAN 2 Bekasi, West Java, Indonesia.

Methods

Research methods are basically a scientific way to obtain data with specific purposes and uses (Sugiyono 2015). This research uses qualitative and experimental methods. The design used is pre-experimental (nondesigns). This design is not yet a true experiment because there is still a dependent variable. So the experimental results which are the dependent variable are not solely influenced by the independent variable. This can happen because there are no control variables and the sample was not chosen randomly (Sugiyono 2015).

The research location was carried out online at each person's home. Both researchers and research subjects (students) use the Google Classroom application and Zoom meetings at their

respective homes. The population and sample size in this research is 300 students, the principal, deputy head, and homeroom teacher of MAN 2 Bekasi. Data collection techniques in this research, namely: 1) Observation, 2) Questionnaire, and 3) Test. In accordance with the data collection tools, the instruments created in this research are: 1) test questions; 2) observation sheet; 3) questionnaire; 4) assessment guidelines and 5) learning instruments, namely in the form of RPS which are used as a reference in the online and offline teaching and learning process.

Results and Discussion

The cultivation of character education at MAN 2 Bekasi is integrated into the school or Madrasah's vision and mission. This is achieved through learning in all subject areas and collaboration with parents and the community. Character education in Madrasahs refers to a value system that is instilled in students. These values include knowledge, awareness, and the desire to apply these values towards Allah SWT. Himself, others, the environment and the country so that they become human beings.

A school's vision and mission are essential to the implementation of character education because they give the entire educational community a clear and targeted path (Saputro and Murdiono 2020; Zulela et al. 2022). Teachers can establish a culture that supports moral ideals, ethical behavior, and emotional intelligence in children by integrating character development into the school's basic principles and goals. Educators may establish a culture that develops moral values, ethical behavior, and emotional intelligence in students by integrating character education into the school's vision and goal (Syarnubi et al. 2021). This will ultimately equip them to become responsible, productive, and compassionate citizens.

To implement Character Education at MAN 2 Bekasi, character values are included in all learning materials. This step is a good way in implementing character education (Pradana et al. 2020; Yulianti and Sulistiyawati 2020). The values instilled at MAN 2 Bekasi include religious values, honest values, tolerance values, discipline values, hard work values, creative values, independent values, democratic values, curiosity values, love of the country, and patriotism values, as seen in the following table.

Table 1: Character Education Values at MAN 2 Bekasi

No	Character Education Values	Practices
1	Religious values	praying, Duha prayers, Zuhur prayers and Asr prayers in congregation
2	Honest value	providing honest training to their students
3	Tolerance value	respecting friends who have different opinions or understandings
4	Discipline value	coming to school on time, going to class after recess

	on time, and returning from school on time
5	Hard work value
6	Creative value
7	Independent value
8	Democratic value
9	Curiosity value
10	Love of the country
11	Patriotism value

Aspects of religion, humanity, and citizenship are among the principles that character education must impart. The principle must incorporate every aspect of the family, community, and school while conducting character education, and as it is an ongoing education, it must be done so continually (Buchori Muslim 2020).

At MAN 2 Bekasi, character education has been implemented well through intracurricular and extracurricular activities. One one hand, intracurricular activities have proven an effective way to conduct character education. Character education activities were found to be incorporated into the independent curriculum through both extracurricular and intracurricular activities in one study (Minsih, Fuadi, and Rohmah 2023). Character education was planned, organized, and implemented in extracurricular activities that incorporated components of general or special goodness based on Islamic ideals, according to a different study that concentrated on madrasas (Ato, Maasoumeh Saleh, and Suhaimi 2022). A manual for implementing character education was also created, and it contained activities that were extracurricular, co-curricular, intracurricular, and non-curricular (Sahabuddin, Haling, and Pertiwi 2022).

On the other hand, learning tools that are integrated in all subject areas are used to implement character education in the extracurricular area. In fact, extracurricular activities and the growth of students' character education are positively correlated. In addition to external influences like parents, this relationship is influenced by internal school elements including friends, teachers, and school climate (Rahayu and Dong 2023). The introduction of extracurricular activities into the curriculum can assist pupils in developing moral principles that permeate the school's social life. In particular, scouting activities can help pupils develop their personalities and skills in rigging, first aid, camping, and navigation, which can result in the construction of a variety of positive character qualities (Mislia, Mahmud, and Manda 2016). Extracurricular activities have been found to positively impact religious character, discipline, hard effort, independence, democracy, and responsibility, and to have a medium-level association with character building (Jamaluddin et al. 2021). As a whole, extracurricular activities are important for students' character development and can help them grow holistically (Agarahim Rahimova 2022). Finally, the development of character can be cultivated via extracurricular and intracurricular activities (Baidowi 2020).

Table 2: Strategy in Implementing Character Education

No	Internal Strategy	External Strategy
1	Teaching and learning activities (KBM) in the classroom	Extracurricular activities: Reading and writing the Qur'an and Rohis (Islamic Spirituality)
2	Daily activities in the form of school culture	parents
3	Habituation	community
4	Extracurricular activities	

Character education planning, implementation of character education, and evaluation of character education are used to carry out this development as a whole.

First, when the syllabus and RPP were created for MAN 2 Bekasi, character education planning was carried out. Make sure that all syllabi and lesson plans include character education material. Second, character education is carried out through independent activities outside the classroom and personally in the classroom. Seventeen character values are used to perform this task. They fulfill religious values by praying, Duha prayers, Zuhur prayers and Asr prayers in congregation. They fulfill the value of honesty by providing honest training to their students, and they fulfill the value of tolerance by respecting friends who have different opinions or understandings. They also fulfill discipline values by coming to school on time, going to class after recess on time, and returning from school on time.

Third, assessment of character implementation is carried out through direct assessment and observation. Character education is evaluated directly through quizzes, daily tests, mid-semester tests and end-of-semester tests. Apart from that, character education assessments are also carried out by looking at how students behave. (1) students' attitudes towards teachers, principals, staff and fellow students; (2) obedience to school rules; (3) discipline in flag ceremonies; (4) discipline in morning exercise; (5) discipline in school picket cooperation; (6) discipline in congregational worship; and (7) discipline in extracurricular activities.

Table 3: Assessment of Character Implementation

No	Character Education Evaluation	Practices
1	Quizzes	
2	Daily tests	
3	Mid-semester tests	
4	End-of-semester tests	
5	Students' attitudes	(1) students' attitudes towards teachers, principals, staff and fellow students; (2) obedience to school rules; (3) discipline in flag

ceremonies; (4) discipline in morning exercise; (5) discipline in school picket cooperation; (6) discipline in congregational worship; and (7) discipline in extracurricular activities.

Character education at MAN 2 Bekasi has a positive impact on students. Students can feel the following effects: (1) a strong desire to always be honest; (2) do not lie to anyone; (3) respect parents and love others; (4) be grateful for what they have received; (5) worship in congregation; (6) appreciate other people's work; (7) trained to be a strong leader in the future; (8) trained to do tasks creatively; (9) accustomed to thinking independently; and (10) trained to pay attention to other people.

Reading and writing the Qur'an and Rohis (Islamic Spirituality) are extracurricular activities that are very helpful in implementing character education. One way to explore PAI outside the classroom and at the same time learn about organizations is through Rohis. Rohis has ten programs, namely respecting Princess Studies, holding Basic Leadership Training (LDK), Community Service (PKM), promoting Greetings, Smiles and Greetings in everyday life, holding Islamic Festivals, Celebrating Islamic Holidays (PHBI), perform Duhur and Asr prayers in congregation, and publish the Rohis bulletin.

Apart from Rohis classes, Al-Quran Reading and Writing (BTA) teaches character. The character values of the most religious students at BTA are those who are used to reading the Qur'an well according to recitation. Apart from that, BTA teaches the habit of reading Tadarus every day before KBM starts.

Character education comes also from external parties to the Madrasah, namely parents and the community. To achieve this goal, the Madrasah has also socialized character education to parents of students by teaching parents to always monitor their children's character, teaching them to practice good manners and good manners in the family, be diligent in worship, respect parents, and instill other characters. Madrasahs make this effort to ensure there is a connection between character education at the Madrasah and within the family. Remembering that character education will not be successful without continuity (Mhd Fredy Al Fadri et al., 2024).

It is imperative that parents and the community support character education (Hamdi, Sultoni, and Sukma 2022; Suherman 2022; Yuliani and Hidayatulloh 2022). Considering that parents are a child's first teachers, they have a great influence on the moral principles and character development that they teach. Because they offer learning procedures, habituation, extracurricular activities, and community and family collaboration, schools play a critical role in character education as well. Through activities and the promotion of virtues like compassion, accountability, and respect, the community—including religious congregations—can support character education. In order to successfully execute character education, collaboration between the community, schools, and parents is necessary (Effendi 2020; Isroani and Huda 2022). These three organizations can cooperate to establish a peaceful and stimulating atmosphere that fosters the growth of moral principles and strong character in students.

It is time for society to stop the very permissive conditions that allow children to play and watch television during school hours. Instead, we must monitor children and ensure they follow the rules that have been mutually agreed upon. If parents enjoy watching soap operas during community study hours, they should be diverted to other times that do not interfere with their children's studies. This ideal condition must be very influential because it will disrupt children's concentration when parents tell them to study while watching soap operas.

This fact shows that Character Education at MAN 2 Bekasi is going well. This success cannot be separated from the supporting components. First, the facilities at MAN 2 Bekasi are complete. Second, the leadership factor at MAN 2 Bekasi which focuses on the progress of PAI by ensuring that any activities that support the Madrasah's vision and mission, either through PAI, will be approved by the head. Third, the exemplary factor of PAI teachers and other subject teachers is good so that character education can be implemented well (Madinah, 2018). Fourth, orderly support from students' parents supports Madrasah character education by building religious feelings. Fifth, support from the wider community who continues to monitor children's behavior. Sixth, there is assistance from alumni.

Table 4: Supporting Components in Implementing Character Education

No	Supporting Components
1	The facilities are complete.
2	The leadership factor
3	The exemplary factor of PAI teachers and other subject teachers
4	Support from students' parents
5	Support from the wider community
6	Assistance from alumni

With extracurricular assistance, character education at MAN 2 Bekasi is carried out well. Character education is carried out within the intracurricular scope using integrated learning tools in each subject area. Character education planning, implementation of character education, and evaluation of character education are used in this management.

First, the character education plan at MAN 2 Bekasi is created when the syllabus and lesson plans are created. Make sure that all syllabi and lesson plans include character education material. Second, character education is carried out through face-to-face meetings in the classroom and independent activities outside the classroom. Third, evaluation of the implementation of character education is carried out by assessing: (1) students' attitudes while at school; (2) their obedience to school rules; (3) their discipline in participating in the flag ceremony; (4) their discipline in morning exercise; (5) their discipline in collaborating with other people at school; and (6) their discipline in participating in mutual cooperation at school. Each score is reduced by the number of student violations, such as being late for or leaving school (Messy et al., 2023).

As mentioned above, both internal and external Madrasah strategies can be used to manage character education. The internal strategy consists of four pillars: teaching and learning

activities (KBM) in the classroom, daily activities in the form of school culture, habituation, and extracurricular activities.

Conclusion

The formation of children's character can be done using two approaches: internally at MAN 2 Bekasi school and externally at student's homes and communities. Madrasah internal strategies utilize the following pillars: teaching and learning processes in the classroom, daily activities that form school culture, habituation, such as curricular and extracurricular activities. An external approach is used through family, parents and society. Students' character will become strong and formed when all these strategies are implemented well holistically. The application of character education must be familiarized and implemented in everyday life. Educators at school and parents at home must synergize to implement holistic character, so that MAN 2 Bekasi students can have good moral character and become role models for students.

References

- Agarahim Rahimova, Manzila. 2022. "Characteristics of the Organization of Extracurricular Activities." *Scientific Bulletin of South Ukrainian National Pedagogical University Named after K D Ushynsky* 2022(1 (138)):43–47. doi: 10.24195/2617-6688-2022-1-6.
- Ato, Wartoni, Maasoumeh Saleh, and Suhaimi. 2022. "Management of Character Education in the Perspective of the Extracurricular Program." *International Journal of Social Science and Human Research* 05(06). doi: 10.47191/ijsshr/v5-i6-96.
- Baidowi, Ach. 2020. "Penanaman Karakter Pada Siswa Melalui Kegiatan Intrakurikuler Dan Ekstrakurikuler Di Sekolah Dasar Terpadu Islam." *EDUCARE: Journal of Primary Education* 1(3):303–22. doi: 10.35719/educare.v1i3.31.
- Brant, Jonathan, Edward Brooks, and Michael Lamb. 2022. *Cultivating Virtue in the University*. Oxford University Press.
- Buchori Muslim, Ahmad. 2020. "Character Education Curriculum in the Government of Indonesia Strengthening Character Education Program." *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 1(2):137–53. doi: 10.33853/jiebar.v1i1.101.
- Devis-Rozental, Camila, Farrow, and Camila Devis-Rozental. 2018. *Developing Socio-Emotional Intelligence in Higher Education Scholars*. Springer.
- Dewi, Erni Ratna, and A. Aminullah Alam. 2020. "Transformation Model for Character Education of Student." *Cypriot Journal of Educational Sciences* 15(5):1228–37.
- Effendi, Yulius. 2020. "The Principal Transformational Leadership Strategy in Developing National Policies for Strengthening Character Education in Eastern Indonesia." *Effendi, YR, Bafadal, I., Sudana, IND, Arifin, I.(2020). The Principal Transformational Leadership Strategy in Developing National Policies for Strengthening Character Education in Eastern Indonesia* 12(2):51–78.
- Farmawaty, Winna. 2021. "Konsep Pendidikan Karakter Dalam Buku Educating For Character Karya Thomas Lickona Untuk Menumbuhkan Karakter Religius."
- Fitriyani, Elsa Yulia, Nur Uyuni, Lucyus Gultom, Widia Anggelina, Muhammad Gita Permana, Muhammad Yogi Triyadi, Masduki Asbari, and Agus Purwanto. 2023. "The Importance

- Of Character Education In Building A Resilient Nation.” *Journal of Community Service and Engagement* 3(1):1–7.
- Hasan. 2010. *Pengembangan Pendidikan Budaya Dan Karakter Bangsa*. Jakarta: Litbang Puskur Kementerian Pendidikan Nasional.
- Hamdi, Muhammad, Sultoni Sultoni, and Abdi Sukma. 2022. “Role of Family, School, and Society in Moral Development and Character Building Elementry School Age Children.” *Jurnal Prajaiswara*. doi: 10.55351/prajaiswara.v3i2.53.
- Isroani, Farida, and Mualimul Huda. 2022. “Strengthening Character Education Through Holistic Learning Values.” *QUALITY* 10(2):289–306.
- Jamaluddin, Jamaluddin, Syahrani Syam, Sirajuddin Saleh, and Nasrullah Nasrullah. 2021. “The Influence of Extracurricular Activities on Character Building of Students of SMPN 22 Makassar.” *Jurnal Office* 7(1):1. doi: 10.26858/jo.v7i1.18989.
- Khaidir, Eniwati, and Fitriah M. Suud. 2020. “Islamic Education in Forming Students’ Characters at as-Shofa Islamic High School, Pekanbaru Riau.” *International Journal of Islamic Educational Psychology* 1(1):50–63.
- Kesuma. 2011. *Pendidikan Karakter: Kajian Teori Dan Praktik Di Madrasah*. edited by PT. Remaja Rosdakarya. Bandung.
- Lapsley, Daniel K., and Darcia Narvaez. 2006. “Character Education.” *Handbook of Child Psychology* 4:248–96.
- Madinah, N. (2018). The Role Of A Teacher In Developing And Implementing A Holistic Model In Youth Personality Development At Higher Education. In *Quest Journals Journal Of Research In Humanities And Social Science* (Vol. 6, Issue 11).
- Messy, Putri, F., & Ilmi, D. (2023). Implementation Of Holistic Learning Strategies. *El-Rusyd: Jurnal Sekolah Tinggi Ilmu Tarbiyah Stit Ablussunnab Bukittinggi*, 8(1).
- Mhd Fredy Al Fadri, Mia Yuliani Sihite, Monika Appryanty P, Muhammad Anugrah, & Nadia Fitri Amalia. (2024). Penguatan Identitas Manusia Indonesia Di Lingkungan Sekolah Sdn 049/Iv Jambi Timur. *Jurnal Pendidikan, Bahasa Dan Budaya*, 3(1).
- Minsih, Minsih, Djalal Fuadi, and Nanda Dwi Rohmah. 2023. “Character Education Through an Independent Curriculum.” *AL-ISHLAH: Jurnal Pendidikan* 15(1):597–602. doi: 10.35445/alishlah.v15i1.2812.
- Mislia, Mislia, Alimuddin Mahmud, and Darman Manda. 2016. “The Implementation of Character Education through Scout Activities.” *International Education Studies* 9(6):130. doi: 10.5539/ies.v9n6p130.
- Mulyasa, E. 2007. *Standar Kompetensi Dan Sertifikasi Guru*. Bandung: Remaja Rosdakarya.
- Pradana, Dian Arief, Mahfud Mahfud, Candra Hermawan, and Herdiana Dyah Susanti. 2020. “Nasionalism: Character Education Orientation in Learning Development.” *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Volume* 3:4026–34.
- Rahayu, Ayu Puji, and Yinshi Dong. 2023. “The Relationship of Extracurricular Activities with Students’ Character Education and Influencing Factors: A Systematic Literature Review.” *AL-ISHLAH: Jurnal Pendidikan* 15(1):459–74. doi: 10.35445/alishlah.v15i1.2968.
- Rohaeni, Anie, Iim Wasliman, Deti Rostini, and Yosai Iriantara. 2021. “Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School.” *Journal of Industrial Engineering & Management Research* 2(4):154–71.
- Samani, Muclas dan Hariyanto. 2011. *Konsep Dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya.

- Sahabuddin, Erma Suryani, Abdul Haling, and Nurlita Pertiwi. 2022. "Development of Character Strengthening Implementation Guidelines for Students." *Klasikal: Journal of Education, Language Teaching and Science*. doi: 10.52208/klasikal.v4i1.124.
- Saputro, Johan Dwi, and Mukhamad Murdiono. 2020. "Implementation of Character Education through a Holistic Approach to Senior High School Students." *International Journal of Multicultural and Multireligious Understanding* 7(11):460–70.
- Shah, Anjali. 2023. *Value Education And NEP 2020*. AG PUBLISHING HOUSE (AGPH Books).
- Sharma, Isha, Ritu Sharma, Ranjit Kaur, and Adepu Sreenivas. 2023. *A Text Book On Human Values And Ethics*. Academic Guru Publishing House.
- Singh, Balraj. 2019. "Character Education in the 21st Century." *Journal of Social Studies (JSS)* 15(1):1–12.
- Sugiyono. 2015. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta.
- Suherman, Suherman. 2022. "Character Education in the Family as a Strengthening of Moderation during the Pandemic Era." *Journal of Social Studies (JSS)* 18(2):237–48. doi: 10.21831/jss.v18i2.53229.
- Sumiharsono, Rudy, Nasaruddin Nasaruddin, Moh Safrudin, and Syahrul Ramadhan. 2023. "Research Trends On Character Education Based On Scopus Database From 2018 To 2023: A Bibliometric Analysis." *Edukasi Islami: Jurnal Pendidikan Islam* 12(02).
- Syarnubi, Syarnubi, Firman Mansir, Mulyadi Eko Purnomo, Kasinyo Harto, and Akmal Hawi. 2021. "Implementing Character Education in Madrasah." *Jurnal Pendidikan Islam* 7(1):77–94.
- Taufik, Muhamad. 2020. "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0." *Jurnal Ilmiah Islam Futura* 20(1):86–104.
- Tim. 2016. *Kamus Besar Bahasa Indonesia (KBBI)*. Jakarta: Kementerian Pendidikan Dan Budaya.
- Was, Christopher A., Dan J. Woltz, and Clif Drew. 2006. "Evaluating Character Education Programs and Missing the Target: A Critique of Existing Research." *Educational Research Review* 1(2):148–56.
- Wulandari, F., Hidayat, T., & Muqowim, M. (2021). Konsep Pendidikan Holistik Dalam Membina Karakter Islami. *Muróbbi: Jurnal Ilmu Pendidikan*, 5(2).
- Yuliani, Yuliani, and Hidayatulloh. 2022. "The Pattern of School Cooperation with Parents and the Community in Building Student Character at Madrasah Aliyah." *Adabiyah: Jurnal Pendidikan Islam*. doi: 10.21070/adabiyah.v2i2.1646.
- Yulianti, Tien, and Ari Sulistiyawati. 2020. "The Blended Learning for Student's Character Building." Pp. 56–60 in *International Conference on Progressive Education (ICOPE 2019)*. Atlantis Press.
- Yusuf, Furtasan Ali. 2023. "Meta-Analysis: The Influence of Local Wisdom-Based Learning Media on the Character of Students in Indonesia." *International Journal of Educational Methodology* 9(1):237–48.
- Zulela, M. S., Amos Neolaka, Vina Iasha, and Bramianto Setiawan. 2022. "How Is the Education Character Implemented? The Case Study in Indonesian Elementary School." *Journal of Educational and Social Research* 12(1):371.