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The uniqueness of SMA Plus Muthahhari Bandung in character education through the development of spiritual intelligence of students

Muhammad Iskandar Suhifatullah^{*)}, Wangsih Wangsih
Sheikh Yusuf Islamic University, Indonesia

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ABSTRACT

The rise of the phenomenon of moral degradation is shown by various groups in society, one of which is students. To overcome this, character education is needed. This study aims to reveal data about the uniqueness of SMA Plus Muthahhari Bandung in the implementation of character education through the development of students' spiritual intelligence. This research is considered important for finding an effective student character education system. This is bearing in mind that character education in schools in general has not shown maximum results, and even tends to fail when viewed from the rampant deviant or immoral behavior of students and society as an educational output. This study used a descriptive qualitative method; therefore, the researcher became the main instrument by using interview techniques, observation and documentation studies. To test the validity of the data, data, technique and time triangulation was carried out. While the informants involved school principals, vice principals, teachers, and students. The results of the research show that there is a uniqueness in the implementation of character education through the development of students' spiritual intelligence consistently by all school members and integrated into various school programs. These findings are expected to inspire other schools and related parties in planning and implementing student character education programs.



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Corresponding Author:

Muhammad Iskandar Suhifatullah
Sheikh Yusuf Islamic University, Indonesia
Email: misuhifatullah@unis.ac.id

Introduction

Essentially, character education is an embodiment of the philosophy of postpositivism which views absolute morals or absolute values as indispensable in educational practice. This philosophical view is the antithesis of the philosophy of positivism followed by John Dewey's progressive educational philosophy and Rousseau's naturalism which rejects the existence of absolute morals or absolute values. Letourneau & Allen (1999) in Panhwar et al. (2017) says, that post-positivism rejects the neutrality and separation of humans from the metaphysical world that is characteristic of positivism logic. While the truth may lie "out there", for postpositivism the human limitations of being able to observe and understand phenomena must be taken into account when making truth claims.

Character education is a reaction to the stagnation of natural Rousseauian pedagogy and Deweyan pedagogical instrumentalism. The anti-positivist and anti-naturalist polemic in Europe in the early 19th century

was a movement for liberation from natural determinism towards the spiritual dimension, moving from personal formation with a psycho-social approach towards the ideals of a more integral humanism. Character education is an attempt to revive an ideal-spiritual pedagogy that had been lost by the wave of Comte's positivism (Koesoema, 2019). So, idealist philosophers firmly believe that humans are spiritual or psychological beings. Therefore, education must be able to awaken spiritual awareness or what is currently known as spiritual intelligence.

In character education, a clear and absolute moral foundation is needed (Suwartini, 2017; Yaumi, 2016), so that it can become a spiritual strength for every human individual in doing good or wisdom, self-control and justice (Saidek & Islami, 2016). According to Edward J. Power, that humans live by clear moral rules and are believed to be rules from the Absolute. Since humans are part of a purposive universe, they are also intelligent and purposive beings. In addition, because "the human mind is endowed with rational abilities, it has the ability to make choices, it is a free being (Syarifudin, 2012). That is, in the course of his life in the world, humans have the freedom to be creative or choose a way of life according to their talents and interests, but still within the boundaries or corridors of moral values.

The most fatal educational failure is when educational products no longer have a sense of conscience based on morality, sense of humanity. The substance of education is humanizing humans, placing humanity at the highest degree by maximizing work and initiative (Elmubarak, 2020). The rise of the phenomenon of moral degradation shown by various groups in society, such as; students, community members in villages and cities, State Civil Apparatus, members of the National Armed Forces, members of the police and State officials, indicate the failure of education in instilling moral values or failure in developing spiritual intelligence.

Moral degradation is a decrease in awareness of behaving in accordance with applicable rules as a result of a lack of awareness to obey the law, while the law is written in the human heart, namely in the form of values (Marufah et al., 2020). Currently, the younger generation of Indonesia continues to experience a very sad moral degradation. It can see on social media, news, and television showing Indonesian teenagers having brawls between students, sexual harassment, bullying, free sex, drug abuse, and a hedonic lifestyle (Afriani, 2019). This condition is very threatening to the civilization of the Indonesian nation. Because according to Arnold Toynbee, that of the twenty-one world civilizations that can be recorded, nineteen were destroyed not because of conquest from the outside, but because of moral decay from within (Lickona, 2022). Theodore Roosevelt says that to educate a person in mind and not in morals is to educate a menace to society.

Actually, it has been realized for a long time, that the essence of education is as an effort to form character, so that humans become noble or civilized. As Socrates said 2500 years ago, that the most basic purpose of education is to make someone good and smart. Similarly, about 1500 years ago, Islamic history recorded that the main mission of Muhammad SAW. as the last Prophet in Islamic teachings is to educate humans or shape humans to have noble morals or good character. As Martin Luther King also said, that Intelligence plus character is the goal of true education (Muslich, 2022). Therefore, character education must become a national movement with a good system and with adequate infrastructure support to create schools that can develop ethics, be responsible and care for the younger generation with good character learning and modeling through an emphasis on universal values that we all have (Sari et al., 2020).

The behaviors shown by the youth or students above are evidence of the failure of education in shaping the character of students both through instilling moral values and through developing spiritual intelligence. In fact, goodness or moral behavior that was previously seen only as a moral attitude, today is believed to be part of spiritual intelligence. Even Zohar and Marshall say, spiritual intelligence is the highest intelligence that exists and is possessed by humans as well as an important condition for being able to function intellectual intelligence (IQ) and emotional intelligence (EQ) effectively (Arin Muflihatul, 2021). Spiritual intelligence is the ability to give spiritual meaning to thoughts, behaviors and activities, and to be able to synergize IQ, EQ and SQ comprehensively (Agustian, 2016).

In research conducted by Fauziatun & Misbah (2020) on the relevance of emotional intelligence (EQ) and spiritual intelligence (SQ) to character education, it is stated that emotional intelligence and spiritual intelligence are needed in the development of character education, are gateway openers, and must be raised by students to carry out character education. In addition, Rohana (2018) states that building human resources as a whole is essentially the development of superior human character from the intellectual, emotional, and spiritual sides. This is supported by Haryanto (2022) that the design of education aimed at meeting basic human needs, which is expected to be a win-win solution to the moral and spiritual crisis, is spiritual-based character education.

Given that spiritual intelligence is very decisive in the formation of moral character or behavior, then in every educational activity effort to develop spiritual intelligence should not be ruled out. However, it seems that these efforts have not been carried out in earnest in every school. Even though the written program exists, in general

it is not implemented with a good system and without adequate and supportive resources. SMA Plus Muthahhari Bandung is a few of the schools that are considered serious in implementing character education programs through the development of spiritual intelligence. On that basis the authors are interested in researching it so that it can describe various activities related to character education through the development of spiritual intelligence. The results of this research are expected to inspire many schools and parties who have responsibility in character education efforts.

Method

This study uses a qualitative descriptive method, so that the researcher acts as an instrument and the techniques used include; interviews, observations, and documentation reviews. This technique is to reveal data or information related to the implementation of character education through the development of spiritual and emotional intelligence of students at SMA Plus Muthahhari Bandung. The informants in this study involved school principals, vice principals, teachers and students. Meanwhile, to test the validity or accuracy of the data, triangulation was carried out using both the data source, the technique used, and the time when the interview was conducted. Before the data is presented, a data reduction process is carried out to sort data that is less relevant or not needed. The data presented is emic data or what it is as disclosed by the informant. Then interpreted as ethical data, analyzed and conclusions drawn.

Results and Discussions

Muthahhari Plus High School was founded on July 1, 1992, started by a figure, namely Prof. Dr. Jalaludin Rahmat, M.Sc. Muthahhari in Arabic means "the purified one", Muthahhari also means sincere, clean, pure, and sincere. With this name, it is hoped that SMA (Plus) Muthahhari can become a candradimuka crater, especially in fostering student morals. Now, at the age of 18, SMA (Plus) Muthahhari has undergone three accreditation processes and reached the level of accreditation equated with a decree of the Directorate General of Education Elementary and Intermediate No. 37/e/Kep/MN/1996, dated 26 March 1996; Decree of the Head of the Regional Office of the Ministry of National Education of West Java Province, No. 2912/I.02/Kep/MN/2000, as well as obtaining Accreditation "A" from the National Accreditation Board.

In 2002 SMA Plus Muthahhari was designated as a Model School for Learning Morals or Moral Development. In 2005-2007, Muthahhari Plus High School became a Model School for Information Technology-Based learning by receiving an ICT Block Grant. Through this assistance, the PSMAC Directorate hopes that Muthahhari Plus High School will be able to improve its capabilities in the field of ICT. SMA Plus Muthahhari's vision, namely: "Preparing human resources that have competitive advantages in the global market". Regarding the vision, the principal said that this vision reflects the ideals of a school that is oriented towards the future by paying attention to current potential, in accordance with community norms and expectations. To realize this vision, the school establishes strategic steps which are stated in the mission as follows: "Increasing intelligence, developing creativity and perfecting morals". Regarding this mission, based on the results of interviews with the principal and the results of the documentation study, the following explanation was obtained: (1) Increase Intelligence: It is carried out through critical thinking methods based on the philosophy that humans have unlimited potential. (2) Develop Creativity: It is carried out through recreational methods (X-day) based on the philosophy of maximizing and exploring the potential of students. (3) Perfecting Morals: It is carried out through a riyadhah approach based on the philosophy that humans have the spiritual ability to go to Allah SWT, one of which is to serve the weak.

The above vision indicates seriousness and a strong commitment to create generations that are not only superior in intelligence, but also creative and have noble character, as set out in the goals of national education. Related to the above missions, there are various efforts made by Muthahhari Plus High School, namely as follows. Regarding the Mission to Increase Intelligence, the school makes efforts to: (1) Creating an effective learning community. (2) Overcome learning barriers and increase students' potential to absorb information. (3) Increase a variety of intelligence (multiple intelligences). (4) Stimulate learning skills and maximize brain power. (5) Make the learning process fast, cheerful and suitable. (6) Improve the ability to access information from the internet. (7) Improve the ability to store and recall information. (8) Improve the ability to process and convey information via the internet. (9) Instill entrepreneurial spirit and spirit. (1) Instill a love for Sundanese arts and culture. (11) Improve foreign language skills. (12) Improve the ability to express oneself in works of art.

Regarding the mission of developing creativity, the school makes efforts to: (1) Create a productive and creative learning environment. (2) Develop and enhance creative potential. (3) Increase the ability to generate innovation. (3) Overcoming barriers to the creative process. (4) Enhance the collaborative spirit to create

innovation. (5) Contribute to solving social problems around the school. (6) Maximizing information technology to generate innovation. (7) Develop creativity in coming up with business ideas. (8) Shows the results of the creativity of business ideas in a product. (9) Showing the results of artistic creativity in a performance.

Related to the Mission To improve morals, the school makes efforts to: (1) Instill tolerance, openness, criticality, and non-sectarianism. (2) Fostering a love of knowledge and wisdom. (3) Creating a personality that prioritizes self-purity. (4) Forming habits to maintain and prosper the environment. (5) Increase spiritual intelligence. (6) Grow gratitude when receiving favors. (7) Growing patience when taking the test. (8) Develop a life mission based on dedication to Al-Khaliq. (9) Foster compassion and concern for the suffering of fellow human beings. (10) Fostering an honest attitude in speaking and acting. (11) Realizing a democratic attitude in social and political life. (12) Instill respect for authorities such as teachers, parents, and the government

To realize the vision, mission and goals, it is necessary to have a school policy that can be a reference for school members in their activities. On this basis SMA Plus Muthahhari establishes the following policies: (1) Establish a curriculum system consisting of three parts, namely: (1) Government Curriculum; (2) Foundation Curriculum (Islamic Studies); and (3) Student Curriculum (X-day). The X-day curriculum includes extracurricular activities. All students of grades X and XI must take part in the X-day activities. Likewise, the scores from all areas of X-day activities will be included in the student's report card grades. Optimizing counseling service activities related to personal problems and social life, learning, and student career development. Counseling services are carried out through activities: (1) Guidance and Counseling Services, (2) Habituation Activities, (3) Interest and Talent Development Activities of Students. This is done in the context of self-development of students.

Establish 10 Insights of Muthahhari Plus High School Alma mater which included the following: (1) The potential of each person is unlimited and can be developed to the fullest. (2) Everyone should try to approach Allah and absorb His infinite Asma. (3) The ideal human being reaches heights in character, intelligence and creativity. (4) Effective learning only occurs in a pleasant atmosphere and with activities that activate all intelligences. (5) Everyone must try to appreciate the goodness of others and cover up the bad. (6) Everyone judges others by their good deeds. (7) With willingness, confidence and self-respect everyone must try to be the best. (8) Creative humans dare to be different from most people with productive differences. (9) Every human being has special characteristics and therefore must be treated in a special way. (10) Teachers and students are learning partners and friends in the spiritual caravan towards Allah.

The development of faith and devotion at SMA Plus Muthahhari is well programmed and carried out very seriously. Not only through the provision of religious subject matter, but also through the provision of ongoing soul cleansing guidance. Interesting and uniq findings related to the spiritual intelligence development program include the following. (1) Read the Al-Qur'an together (some are reading and some are listening). This is done every day in the first hour students are accustomed to reading the Qur'an, at least three verses. This activity is intended besides getting used to reading the Qur'an, also to cleanse the soul by glorifying (find blessings) on the holy book, so that His light can easily enter the soul. (2) Congregational prayers. (3) Read Yasin's letter and praying together to Allah on Friday night. At least once a month on Friday nights, teachers, students and employees are required to attend the reading of the Yasin letter and pray with the community. (4) Sunday Morning Recitation. At least once a month students are required to attend sunday morning recitation with the community at the Al-Munawwarah Mosque. (5) Commemoration of Islamic holidays. (6) Spiritual Camp. This activity is carried out in order to get closer to Allah by dhikr to cleanse the soul and perform ritual worship at night, while during the day approaching Allah by doing social service to the community by providing services and providing assistance to people who are unable. This activity is carried out in the mountains/rural areas for approximately three days and three nights. This activity is mandatory for class X. (7) Spiritual Work Camp. This activity is carried out to train students' social awareness. For four days, class II students were placed in the homes of rural residents (a kind of Real Work Lecture). One house is occupied by two students. They help the host's daily work.

Regarding spiritual work camp activities, in particular, the general chairman of the Muthahhari Foundation, Dr. Jalaluddin Rakhmat said: "The most important morals that we develop here and from these actually specific morals such as empathy are born. To instill this empathy, we have a series of programs, one of our main programs, what we call Spiritual Camp or Spiritual Work Camp. And we see that this program has changed the behavior of our students a lot. Children who previously only cared about themselves are now very concerned about the fate of other people. This empathy has given birth to their responsibility to their fellow human beings". Several students of class XI IPA who were interviewed (all from outside Java) related to the Spiritual Work Camp program, revealed: "One activity that is not available in other schools is the Spiritual Work Camp activity. We can really learn a lot from people whose lives are hard. Even though he works hard, he earns little, eats as

he is, and even lives mediocre. We become more grateful to Allah, compassion to those who lack. It was a wonderful experience that we will always remember”.

In particular, the following presents the impressions obtained from the Spiritual Work Camp activities as told by one of Muthahhari Plus High School alumni in <http://speedhollic.blog.com/2009/10/14/hello-world/> as follows: (1) On October 7 2009, my school SMA Plus Muthahhari held a SWC (Spiritual Work Camp) event. The destination is the Pasir Panjang Village, Cimaung Pangalengan District. After the Muthahhari Plus High School students arrived there, they were immediately divided into houses to live in. In this division, there are those who occupy RT 01, 02, 03. I occupy RT 02 which is occupied by Mrs. Nining. When I went to her house it turned out that her son had picked me up first, so I went straight to Mrs. Nining's house. When I was at Nining's mother's house, I immediately rested. Mrs. Nining also welcomed the arrival of the Muthahhari students, so I rested until morning. (2) On October 8, 2009 at 04.00 I woke up to perform the dawn prayer at the mosque. After finishing the prayer I immediately helped Mrs. Nining to prepare items such as sickles, sacks and others. Me, Andri, and Nining's mother went straight to the garden to harvest red beans first. While on the way we met her friend Mrs. Nining and immediately joined. When we got there, we immediately went into the garden. This was the first time I had done something like this. Even though I couldn't do it, I still wanted to help Nining's mother. Because, my vision and mission here is to help the underprivileged. From 07.00 to 12.00 we continued to pick red beans for one hectare, so tired that I couldn't do it anymore, but when I saw Nining's mother and her friends they were so excited and I wanted to go back to work. At 10.00 we rest first. During breaks we eat while chatting. After eating we work again until 12.00. Andri and I were told by Nining's mother to go home first, because Nining still had other work to do. We both went home first to Nining's mother's house. By the time I got home I went straight to bed and was very sleepy. At 17.00 I woke up and went straight to the field to play ball and it was very exciting to play ball beside the rice fields. Rare in a field town like this. At 18.00 I returned to Mrs. Nining's house and rested again. Anyway, this SWC activity really impressed me deeply and this SWC activity could become a very memorable story material. Even now, I still often remember Mrs. Nining. (3) From the stories of the students and alumni above, it shows that Spiritual Work Camp activities are unique and quite effective in providing social, emotional and spiritual experiences, including empathy, gratitude and responsibility.

The various steps taken by Muthahhari Plus High School in character education through the development of students' spiritual intelligence are inseparable from the commitment to the vision that has been set. So that all resources are organized and directed to realize the vision. According to Pearce & Robinson (2008), that "a vision statement presents the company's strategic intent that focuses the company's energy and resources on achieving the desired future." Likewise according to Nilasari (2014), that "Vision comes from the Latin word "Videree" which means looking ahead. Vision in the company can be interpreted as an answer to the question "what do we want to become?" or "what we want to be". What a company or organization wants to become is something that needs to be known before a company or organization runs.

The above statement shows that vision is very important for an institution or organization, so that it is clear what you want to achieve or realize and how to make it happen in the next few years. However, the formulation of the vision is not just beautiful and ideal words that are displayed on the walls of the office room, but must really emerge from the reflections of institutional leaders or the consensus results of the various parties involved and all of them are committed to carrying out the various missions that have been set to realize the vision by earnest and responsible. In this regard, the leadership and all members of Muthahhari Plus High School have shown their commitment to the vision and mission of the school that has been set, by implementing various character education programs through efforts to develop spiritual intelligence, including through the Spiritual Camp and Spiritual Work Camp. This is something unique and there are not many schools that carry out the vision and mission consistently like Muthahhari High School.

Today there are indications that there are still many heads of public vocational schools who are still weak in the field of vision. The school's vision has not been proportionally transformed to all teachers and school staff so that it has not resulted in the commitment of all personnel. In addition, the independence of teachers has not yet grown to act as self-leadership in carrying out their main tasks, so that teacher productivity has not been maximized. This is why most of the existing schools do not yet have the characteristics of an effective school. This means how important the vision and mission of a school is because the institutional goals of education can be achieved through educational performance. Without a clear school vision, it is impossible for teacher performance to be achieved as expected (Mappaenre, 2014).

Character education in schools must be a conscious movement and carried out with all school members (principals, teachers, staff, and students) with reference to the vision, mission, and values that have been formulated together or have been mutually agreed upon. The principal must be an inspiration and motivator for school members to behave in accordance with the values or norms that apply. This is because character

education requires a figure or person who can be emulated and is able to create a conducive environment. Wallace (2016) revealed that characters cannot be inherited, characters cannot be purchased and characters cannot be exchanged. Character must be built and developed consciously day by day by going through a process that is not instantaneous. Character is not something innate that cannot be changed anymore like fingerprints. This has implications for the importance of every school having policies that support creating an environment that is conducive to the formation of student character.

Character education through efforts to develop spiritual intelligence is very important, because humans are essentially spiritual beings. When education does not touch the spiritual aspect, it is the same as leaving the human aspect itself. According to Koesoema (2019), the originator of character education which emphasizes the ethical-spiritual dimension in the process of personal formation is the German pedagogue F.W. Foerster (1869-1966). Character education is an attempt to revive a spiritual ideal pedagogy that had been lost by the Comte-style positivism wave. Rakhmat in Muhtahid (2011) said that spiritual intelligence is an ability that lies in humans that needs to be developed in schools. This potential must be continuously trained with curriculum design, a good environment, and teacher involvement. This must change the view that the goals of educational institutions are not only in the scope of cognitive and emotional development of students, but even further, namely the development of spiritual intelligence. This spiritual intelligence is used in training students to get a happy life.

Character education through the development of students' spiritual intelligence needs to be based on absolute values originating from religious values that are believed. The ability to give transcendental meaning to an event or events experienced, is the highest spiritual intelligence that comes from religious values. Character education without absolute values will not produce absolute morals. Therefore, absolute morals need to be taught to students so that they understand exactly what is good and right. Character education should not be based on moral reasoning and value clarification which contains an understanding of relative truth. Meanwhile, absolute universal moral values come from the world's religions, which he calls the golden rule. Examples are being respectful, honest, modest, helping people, being fair and being responsible (Lickona, 2022).

There is something very important in shaping character through the development of students' spiritual intelligence, namely through the process of getting used to doing positive things in an orderly and meaningful life based on absolute values. Therefore Gaffar (2010) in Burhanudin & Wahyuni (2020) defines character education as a process of transforming life values to be developed in a person's life so that they become one in that person's life behavior. Based on some of the opinions above, it is clear that character education is an effort to deliver students so that they are able to understand core values that are absolute, evaluate to believe in the trueness of those values, and then do what they believe in, even though they have to face challenges and pressures both from outside and from within him. In other words, they have an 'awareness to force themselves' to carry out those values.

The opinions of various experts above converge, that the development of spiritual intelligence is very important in character education and must be based on absolute values that are universal. Character education is essentially a process of transforming absolute moral values that is carried out through a process of exemplary and habituation that is carried out consciously and planned by an educational institution in order to foster respectful, honest, empathetic, humble, helpful, fair and responsible. As William Bennett said in Sudrajat (2011), that people with good character are people who do things 'with all their heart', 'sincere', 'manly', 'with love or generosity', and 'with full honesty'. People engage in good behavior because it is based on the strength of habit. Mutahhari Plus High School through the Spiritual Camp, Spiritual Work Camp and other spiritual programs, based on the testimonies of its alumni, it has succeeded in providing a very memorable and valuable experience, so that it can change its behavior, especially to be more empathetic and respectful towards people who are less fortunate or less successful in life. So that it can be a model to be applied in other schools that have character education programs through the development of spiritual intelligence.

Conclusions

Character education at Mutahhari Plus High School is carried out through efforts to develop spiritual intelligence. This is because spiritual intelligence is believed to be intelligence which greatly determines one's moral behavior. For this reason, it is very important to instill spiritual values in education, so that each individual is able to be wiser in interpreting complex, multidimensional and multi-meaning phenomena in life. The development of spiritual intelligence at SMA Plus Mutahhari apart from spiritual activities at school, is also carried out in community life through unique programs, namely the Spiritual Camp and Spiritual Work Camp programs. The program was felt to be effective by students in providing social, emotional and spiritual experiences, including empathy, gratitude and responsibility. The program has also changed the behavior of

students a lot, from previously students only cared about themselves, to be very concerned about the fate of others. This attitude of empathy has given birth to their responsibility towards fellow human beings. The success of Mutahhari Plus High School in character education through the development of students' spiritual intelligence is inseparable from the commitment of all school members to the vision that has been set. With this commitment, all educational resources can be managed and directed effectively to realize the vision through consistent and responsible implementation of the mission.

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