

## THE IMPLEMENTATION OF CHARACTER EDUCATION VALUES IN INDONESIA IN REALIZING THE IDEAL HUMAN BEING (INSAN KAMIL)

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### ***Abstract***

*Education is a conscious effort to develop human potential optimally, covering divine and humanitarian aspects. The background of education is the belief that human beings have essential potential that can be developed to become perfect people (Insan Kamil) who obey God and can carry out their role as leaders on earth. The method used in this study is a library research method or approach, which collects library data related to the research. This research aims to explore and analyze the purpose of character education more deeply, which is to form human beings who are balanced between physical and spiritual aspects and have a strong character based on faith and piety. Thus, education is expected to produce intelligent individuals with noble character who can implement divine and human values in daily life, ultimately creating a safe and prosperous society.*

**Keywords:** *Implementation; Values; Education; Character; Insan Kamil.*

### **Abstrak**

Pendidikan merupakan usaha sadar untuk menumbuhkembangkan potensi manusia secara optimal, mencakup aspek ketuhanan dan kemanusiaan. Latar belakang dari pendidikan adalah keyakinan bahwa manusia memiliki potensi dasar yang dapat dikembangkan untuk menjadi insan paripurna (*insan kamil*) yang taat kepada Tuhan dan mampu menjalankan peran sebagai pemimpin di bumi. Metode yang digunakan dalam penelitian ini menggunakan metode atau pendekatan kepustakaan (*library research*) dengan mengumpulkan data pustaka yang berkaitan dengan penelitian. Tujuan penelitian ini adalah menggali dan menganalisis lebih dalam bahwasannya tujuan pendidikan karakter adalah membentuk manusia yang seimbang antara aspek jasmani dan rohani, serta memiliki karakter kuat yang berlandaskan keimanan dan ketakwaan. Dengan demikian, pendidikan diharapkan dapat melahirkan individu yang cerdas, berakhlak mulia, dan mampu mengimplementasikan nilai-nilai ketuhanan dan kemanusiaan dalam kehidupan sehari-hari, yang pada akhirnya akan mewujudkan masyarakat yang aman dan sejahtera.

**Kata kunci:** *Implementasi; Nilai; Pendidikan; Karakter; Insan Kamil.*

## INTRODUCTION

Education is essentially an effort made consciously to grow the potential of human resources by encouraging and facilitating students' learning activities.<sup>1</sup> With education, it is expected to be able to develop all the potentials or abilities that exist in humans since birth in order to be able to develop optimally, in line with the opinion of Ahmad Tafsir, who said that education is an effort to improve the quality of oneself from various aspects.<sup>2</sup>

If education is seen as an effort, then the effort will be completed when the final goal of education is achieved. The ultimate goal of education is essentially the implementation of the values formed in human beings that make them perfect human beings from the aspects of divinity and humanity.<sup>3</sup>

The aspect of divinity in question is so that human beings can become Abdullah/servants of Allah who submit to all the provisions of the *Khaliq* by holding fast to faith and devotion. Human beings were created to worship Allah broadly, including devotion, self-surrender, and submission to Allah in all aspects of life, as the Qur'anic verses in Q.S. say. Adz-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

It means: "I did not create jinn and human beings but for them to worship Me."

The humanitarian aspect referred to at the end of the educational goal is for human beings to become *caliphs*/leaders on the face of the earth. *Caliph* What is meant is the duty of human beings as leaders for themselves, their families, communities, and the country<sup>4</sup>. Human beings have the potential or nature that Allah has bestowed as a provision so that they can carry out their duties as leaders who are able to manage the resources that Allah has bestowed on humans. This is in line with Q.S. Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً<sup>٥</sup>

It means: "And when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you want to make a man who destroys and sheds blood there while we praise You and sanctify Your name?" He said, "Truly, I know what you do not know."

Education seeks to integrate divine and human aspects so that human beings can become complete human beings (*Insan Kamil*), which has the following characteristics: *first*, have a muscular physique and have skills. *Second*, they are intelligent and clever; *third*, they have a high-quality spirituality<sup>5</sup>. Education must develop all basic human potentials, especially spiritual potential, by not ignoring physical potential, which must run balanced.

Education functions to form a good character or character. Good character is the principal capital for humans to be able to have a safe and prosperous life. Character education aims to form a nation that is resilient, competitive, noble, tolerant, working together with a patriotic spirit, developing dynamically, and upholding science and technology based on faith and devotion to God Almighty.<sup>6</sup> Character education is expected to be able to increase the ability to implement

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<sup>1</sup> Soedijanto Padmowihardjo, "Psikologi Belajar Mengajar," *Pengertian Psikologi Belajar Mengajar dan Definisi Proses Belajar*, 2014.

<sup>2</sup> Ahmad Tafsir, *Filsafat Pendidikan Islam*, 6th ed. (Bandung: Remaja Rosdakarya, 2012).

<sup>3</sup> Indah Wahyu Ningsih, "KONSEP HAKIKAT TUJUAN PENDIDIKAN ISLAM PERSPEKTIF ULAMA NUSANTARA," 2019, 101–7.

<sup>4</sup> Indah Wahyu Ningsih, "KONSEP HIDUP SEIMBANG DUNIA AKHIRAT DAN IMPLIKASINYA DALAM PERSPEKTIF PENDIDIKAN ISLAM," *Jurnal Tahsinia*, 1 (2), 2020, 128–37.

<sup>5</sup> Tafsir, *Filsafat Pendidikan Islam*.

<sup>6</sup> Muhammad Idris, "Pendidikan Karakter: Perspektif Islam Dan Thomas Lickona," *Ta'dibi: Jurnal Manajemen Pendidikan Islam* VII, no. September 2018 (2019).

the values of divinity, humanity, and noble morals, have academic intelligence, and behave according to applicable values

## RESEARCH METHODE

The research method used in this study is to use qualitative research topology with a descriptive approach. Descriptive research produces descriptive data in the form of written or spoken words. The library research technique, look and note, is used. The qualitative approach is a research methodology used to research objective conditions that are natural, develop naturally, without manipulation, and the researcher's presence does not influence the research object. Bogdan and Taylor define qualitative methodology as a research procedure that will produce descriptive data in the form of written words or expressions of the people and behaviors being studied. Creswell and Guetterman define qualitative research as a type of research that relies on information from objects or participants in a broad scope and general questions and explains and conducts analysis of the collected text subjectively.<sup>7</sup>

Lexy J Moleong explained that the qualitative research method aims to understand the phenomena experienced by the research subject by explaining behavior, perception, motivation, behavior, and others.<sup>8</sup> Sugiyono explained that the definition of the qualitative approach is based on the post-positivism philosophy used by the research to study the state of the leading natural objects by using data triangulation with data reduction, data analysis, and verification.

Characteristics or characteristics of qualitative research include the following characteristics: data sources from the natural environment, descriptive-analytical, focus on processes, inductive, and prioritized meaning. Qualitative research aims to explain in detail the phenomena that occur in society by collecting detailed and complete data. This shows that the integrity and depth of the data analyzed are essential in this study

## RESULTS AND DISCUSSION

### The Importance of Character Education in the Formation of Muslim Individuals

Is The SISDIKNAS Law states that education is an effort that is carried out consciously and planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious and spiritual strength, build personality, self-control, intelligence, noble character, and skills needed by themselves, society, nation and state.<sup>9</sup>

*Education* or education etymologically comes from Latin, namely *educare*. Educare means 'training,' 'taming,' or 'nourishing'. Education in Arabic is known as "*tarbiyah*" and is taken from Rabba-Yarubbu-Tarbiyah, meaning maintaining, caring for, and educating.<sup>10</sup>

In this context, education is interpreted as "a process that helps grow, develop, mature, make the unorganized or wild more orderly and orderly that creates a culture and order in oneself and others." This definition of education is in line with the opinion of people *behaviorists* such as Watson and Skinner, who stated that education is a process to change behavior.<sup>11</sup> Education is also a process of developing various potentials that exist in humans, including cognitive abilities, relationships with others, talents, talents, physical abilities, and artistic power.

Education in the Great Dictionary of Indonesian Language (K.B.B.I.) states that education comes from the word "did" (educating), which means "maintaining and providing training

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<sup>7</sup>J.W Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed Methode* (New York: Pearson, 2018).

<sup>8</sup>Lexy Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002).

<sup>9</sup>(Brilliant Publishing Team, 2003)

<sup>10</sup>Jalaludin, *Filsafat Pendidikan Islam: Telaah Sejarah Dan Pemikirannya* (Jakarta: Kalam Mulia, 2010).

<sup>11</sup>Ramayulis and Samsul Nizar, *Filsafat Pendidikan Islam* (Jakarta: Kalam Mulia, 2009).

(teachings, guidance, leadership) related to morals and intelligence of the mind <sup>12</sup>. Ki Hadjar Dewantara, who is known as the father of Indonesia's education, defines education as an effort to advance the growth of ethics (inner strength and character), mind (*intellect*), and physical in order to advance the perfection of life and livelihood of the children we educate in harmony with their world.<sup>13</sup>

Based on some of the definitions of education above, education is a process of formation that takes place consciously and continuously and involves all aspects of life to develop human self-potential/nature in order to form human beings who have religious and spiritual strength, can control themselves, have a good personality, are intelligent, and have the skills needed for themselves as well as society, nation, and state. Education is life itself because education knows no boundaries of space and time, and it lasts a lifetime (lifelong education), which includes all environments and life situations that affect individual growth.

Character, according to the Great Dictionary of the Indonesian Language (KBBI), is defined as "innate, heart, soul, personality, ethics, behavior, personality, nature, character, temperament, disposition" <sup>14</sup>. Character means "personality, behavior, nature, character, and character." A human being with a good or superior character is someone who always tries to do good things for God, himself, others, and his environment by optimizing his potential.

Etymologically, character means character or habit, while in terminology, character means value education, ethics education, and moral education. Character education or moral education aims to develop students' ability to make decisions in determining good and evil, maintaining what is good, and realizing goodness in daily life.

The terminology of Character Education has been widely discussed in the Western World since the 1990s. The term character used in the context of education began its appearance at the end of the 18th century and was first coined by a pedagogic education expert from Germany, F.W Forester.<sup>15</sup> Thomas Lickona carries out character education through his work entitled "*The Return of Character Education*," which opens the horizon of thinking in the world of education in general about the concept of Character Education as a concept that must be implemented in life. According to Lickona, character education includes three basic things, namely: *first*, knowing the goodness of (*knowing the good*), *second*, loving-kindness (*Desiring the Good*), and *third*, doing good (*doing the good*).<sup>16</sup>

About education, character education can be interpreted as value education, ethics education, moral education, and character education, which has the purpose of developing students' ability to make decisions with consideration of good and evil, maintaining, realizing, and spreading goodness in daily life with all soul and body. Character education is an ethical education that involves aspects of knowledge (*cognitive*), feelings (*feelings*), and actions (*action*).

Character education is a deliberate effort to develop good character based on core, objective virtues for both individuals and society. Lickona stated that the content of character education in the psychological realm includes three dimensions: moral reasoning (knowledge), moral feeling (feeling), and *moral behavior* (knowledge). The three dimensions are coherent and comprehensive, interconnected with each other. If what is developed is only one dimension, then character education is categorized as unsuccessful. Character education begins from ignorance to

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<sup>12</sup>P Bahasa, *Kamus Besar Bahasa Indonesia: Edisi Keempat*. 2008, Gramedia Pustaka Utama (Balai Pustaka, 2008).

<sup>13</sup>Siti Pupu Fauziah and Martin Roestamy, *Pendidikan Karakter Berbasis Tauhid* (Depok: Rajawali Pers, 2020).

<sup>14</sup>Suharno and Ana Retnoningsih, *Kamus Besar Bahasa Indonesia* (Semarang: Widya Karya, n.d.).

<sup>15</sup>Dharma Kesuma dkk, *Pendidikan Karakter Kajian Teori Dan Praktik Di Sekolah* (Bandung: Remaja Rosdakarya, 2012).

<sup>16</sup>Matthew Davidson, Thomas Lickona, and Vladimir Khmelkov, "Smart & Good Schools a New Paradigm for High School Character Education," *Handbook of Moral and Character Education*, 2014, 290–307, <https://doi.org/10.4324/9780203114896>.

knowledge; after knowing, one begins to feel the urgency of the values upheld in character education, and then the estuary of understanding the urgency of character education values is to implement them in daily life.

As an effort that has similarities with the teachings in Islamic education, character education in Islam has uniqueness and differences with character education globally. These differences include the emphasis on Islamic principles, rules, and laws in strengthening morality, differences in understanding the nature of truth, rejection of moral autonomy as the goal of moral education, and emphasis on life and eternal retribution in the afterlife afterlife in this world as motivation for behavior. The essence of these differences is the basis of Divine Revelation as a guideline and signpost for character education in Islam.

Character education is the central vision of Islamic education. Character is essential before science and even long before science and technology. Islamic education focuses heavily on honesty, cleanliness, courage, and hard work, and all of these things reflect a person's character.

Character formation must start with oneself in the family, with parents as the primary educators. Islamic education has three central values as a character builder: morals, manners, and exemplary.<sup>17</sup> Akhlak refers to duties and responsibilities other than worship in general. In contrast, adab refers to attitudes related to good behavior, and exemplary refers to the quality of character displayed as a Muslim's identity by making the Prophet Muhammad the primary example.<sup>18</sup> These three central values are the pillars of character education in Islam.

Character education in Islam aims to make human beings have noble character by making the Prophet Muhammad his benchmark in all aspects of life, especially his morals, with the primary basis of the Qur'an as a foothold in life, especially in the formation of character education. Noble character or morals will be manifested in a Muslim when he has the correct Aqidah and sharia.

Character education is essential for every individual. The essential character possessed by an individual will positively impact the development of other characters. The essential character in Islamic education refers to the prophetic shaft, which is called prophetic or the nature of making the Prophet and Messenger role models in all aspects of life<sup>19</sup>. Prophetic character refers to prophetic traits like *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. Humans with prophetic character do not only think about themselves but also think about how to become a person who provide many benefits to the surrounding environment.

Essential character education in Islam has its own characteristics. The essential character characteristics in Islamic education are as follows<sup>20</sup>:

1. Conscious as a creature created by God. It is realizing oneself as a creature created by God. Conscious as a creature created by Allah, it appears to understand the existence of itself, the environment, and God Almighty. This conception is built through the concept of *transcendence*. The values of *transcendence* are divine values. From the understanding of self-examination, there will be an understanding and awareness of all things related to the Supreme Creator, so that when doing everything is done with the intention of worship.

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<sup>17</sup> Yuyun Yunita and Abdul Mujib, "Pendidikan Karakter Dalam Perspektif Islam," *TAUJIH: Jurnal Pendidikan Islam* 3, no. 1 (2021): 78–90, <https://doi.org/10.53649/taujih.v3i1.93>.

<sup>18</sup> Indah Wahyu Ningsih, Hasan Basri, and Andewi Suhartini, "HISTORY AND DEVELOPMENT OF PESANTREN IN INDONESIA," *JURNAL EDUSCIENCE* 10, no. 1 (May 22, 2023): 340–56, <https://doi.org/10.36987/jes.v10i1.3392>.

<sup>19</sup> Indah Wahyu Ningsih, Unang Wahidin, and Ali Maulida, "Building Youth With Prophetic Character As Generation Rahmatan Lil'Alamain Through Da'i Sebaya Education Program (PDS) MUI Bogor City," *Proceeding International Conference on Islam and EDUCATION (ICONIE)* 3, no. 1 (2024): 1679–92.

<sup>20</sup> Umum Budi Karyanto, "Pendidikan Karakter: Sebuah Visi Islam Rahmatan Lil'alamin" 2, no. 2 (2017): 191–207.

2. Love of Allah. Humans who are aware of the existence of Allah and believe that everything that happens is the will of Allah, then this belief will give rise to a sense of love for Allah. When this awareness and confidence is embedded in a person's heart, he will believe that all achievements are not only pure human efforts but also Allah's power and will. This awareness will erode the sense of arrogance, *riya'*, *ujub*, *hasad*, and others.
3. They have an honest character, respect for each other, like to help, and so on, which shows part of the moral character of fellow humans.
4. Wisely, this character appears because of a person's breadth of insight. Through this breadth of insight, he will see that all the existing differences are a Grace. This wise character is formed from the awareness of the values of diversity.
5. Learner spirit. To have a broad insight, humans are required to continue learning. Essentially, a valid learner is aware of and understands the breadth of the creator's knowledge (the value of *transcendence*). In addition, they are aware of the values of diversity, which will make them more confident in knitting togetherness and strength from various things.
6. Self-sufficient. This character emerges from the values of *humanization* and *liberation*. These values of understanding realize that every human being and nation has the same potential in life. This understanding gives rise to an attitude of independence as the identity of a nation.

The noble character or morality that is fostered can manifest in a person if he has the correct creed. A Muslim with the right faith will have good and correct faith, which manifests in his behavior in daily life. The ultimate goal of character education in Islam is to give humans noble character. Because morality is the root of goodness, humans with noble character will continually do good and leave bad. With noble morals, a human being will be realized as one who can carry out his role as Abdullah and Caliph in harmony and balance in his life.

### **Implementation of Character Values in Daily Life**

Character education is based on primary human character, including universal moral values sourced from religious values. The fundamental human character values include the values of love for God, responsibility, honesty, respect, courtesy, love, care, cooperation, confidence, creativity, hard work, justice, leadership, humility, tolerance, and love of unity. The fundamental values of human character can be explored and developed according to the needs and environmental conditions.

Broadly speaking, human character is influenced by internal and external factors. Internal factors exist in humans themselves that can influence human character, including biological instincts, psychological needs, and the need for thought. While external factors come from outside the human self and can influence human character, these external factors include family, social, and educational environments.

Broadly speaking, internal and external factors that affect human character are as follows:

1. Instinct Factor.

Instinct is a set of dispositions or habits that have been carried since birth; instinct functions as a driving motivator that causes the emergence of natural human behaviors such as the instinct to eat when feeling hungry, wanting to be loved and loved, feeling afraid of something that inspires him, socializing with others and so on. All these instincts grow naturally without having to be studied first.

2. Customary or Customary Factors.

Customs/habits of every person's behavior are repeated to become a custom or habit. These factors include how to dress, how to eat, how to sleep, how to socialize, and so on.

3. Hereditary (hereditary) factor.

Heredity has a vital role in human development, directly and indirectly. The hereditary factor

consists of decreasing two qualities: physical and spiritual.

#### 4. Environmental Factors.

The environment is a medium where humans live and seek and have a distinctive character and function, and they are mutually related to the extermination of other creatures who occupy it. The environment consists of two things, namely, the natural environment and the social environment. Based on the above explanation of the factors that affect character education, internal factors from within humans and external factors from outside humans significantly contribute to the process of comprehensively forming human character. These factors are integrated with each other.

I was referring to the educational philosophy of Ki Hadjar Dewantara. The character that exists in human beings is an integration of the four parts of human beings. The four parts include heart exercise, mind exercise, exercise, taste exercise, and karst <sup>21</sup>. The definition of the elements of character education is as follows:

1. Exercise your heart. Characters that come from the heart include beriman, bertaqwa, grateful, honest, trusted, fair, orderly, patient, disciplined, obeying the rules, being responsible, empathetic, having compassion, daring to take risks, never giving up, respecting the environment, willing to sacrifice and have a patriotic spirit.
2. Exercise. Characters from thinking include intelligent, critical, creative, innovative, analytical, curious, productive, science-oriented, and reflective.
3. Sports. Characters sourced from sports or kinesthetics include clean, healthy, sportsmanlike, rugged, reliable, resilient, friendly, cooperative, determined, competitive, cheerful, tenacious, and persistent.
4. Taste processing. Characters that come from the process include humanity, mutual respect, mutual love, mutual cooperation, togetherness, caring, friendly, respectful, tolerant, nationalist, prioritizing the public interest, love for the homeland, pride in Indonesia's culture and products, dynamic, hard work and work ethic.

Based on the educational philosophy of Ki Hajar Dewantara, character education can be developed into a concept of national character values. The values of the nation's character are described in detail until they form an integration that is related to each other. Character formation cannot stand partially but must be utterly interconnected to reflect a complete and comprehensive personal character in all walks of life. Character values are closely related to divinity (*religion*), related to oneself, and related to fellow humans.

In this regard, the internalization of character education in life can be described in the following table <sup>22</sup>:

Table 1.  
 Internalization of Character Education Values in Daily Life

No.	Developed Character Values	Behavior Description
1.	Values related to the One God	The value of all words, actions, and actions of humans who always rely on divine values and are based on sharia.
Internalization of character values related to oneself		
2.	Honest	It is a behavior based on making oneself a person who can always be trusted in words, actions, and deeds for oneself and others.
3.	Responsible	It is a person's attitude and behavior to carry out their

<sup>21</sup>Samani Muhlas and Hariyanto, *Konsep Dan Model Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2012).

<sup>22</sup>Kementrian Pendidikan dan Kebudayaan, *PANDUAN PENGEMBANGAN PENDIDIKAN KARAKTER* (Jakarta, 2012).

		duties and obligations as they should be done to themselves, society, the environment, and the state.
4.	Have a healthy lifestyle.	It is all efforts made to apply good habits in creating a healthy and balanced life.
5.	Discipline	It is all actions that show orderly behavior and comply with various provisions and regulations.
6.	Strive	It is a behavior that shows serious efforts in overcoming various problems to complete the task optimally.
7.	Confident	It is an attitude of confidence in one's own ability to fulfill every desire and expectation.
8.	Entrepreneurship	Attitudes and behaviors that are self-sufficient and good or talented in recognizing new products, determining new production methods, arranging operations for the procurement of new products and marketing methods, and regulating their operational capital.
9.	Logical thinking, critical, creative, and innovative	Think and do things in real life based on logic to produce the latest and new way of thinking about what you have.
10.	Self-sufficient	An attitude and behavior that does not depend on others to complete their tasks.
11.	Curious	Attitudes and actions always seek to know more deeply and broadly than what is learned, seen, and heard.
12.	Love of knowledge	A way of thinking, behaving, and doing that shows loyalty, loyalty, and a high appreciation for knowledge.
Internalization of character values related to others		
13.	Be aware of the rights and obligations of yourself and others	An attitude of knowing and understanding and carrying out what one's and other rights are as well as one's own and others' duties/obligations.
14.	Obey social rules	An attitude of obedience and obedience to the rules and regulations regarding the community and the public interest.
15.	Appreciate the work and achievements of others.	Attitudes and actions that motivate oneself to produce something useful for society and recognize and respect the successes of others.
16.	Polite	A subtle nature and both from the point of view of grammar and behavior to everyone.
17.	Democratic	A way of thinking, behaving, and acting that equalizes the rights and obligations of oneself and others.
18.	Character values about the environment	Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred and always want to provide help to others and people who need it.
19.	National values	A way of thinking, acting, and insight that puts the interests of the nation and state above the interests of individuals and groups.
20.	Nationalist	A way of thinking, behaving and acting that shows loyalty, loyalty, and high respect for the nation's language and physical, social, cultural, economic, and political environment.
21.	Respecting diversity	An attitude of respecting various things in the form of physical, nature, customs, culture, ethnicity, and religion.



The internalization of character education values related to divinity, self, and others described in the table above forms a network that needs to be developed as a priority in character education values. The priorities of values in character education include:

1. Religious.

The value of religious character reflects a sense of faith in God Almighty. It is implemented in an attitude of implementing the religious teachings that he believes in, respecting differences, respecting multiculturalism, and upholding an attitude of tolerance towards implementing worship and other religious beliefs. This religious value includes three aspects of relationships: the relationship between humans and God, the relationship between humans and others, and the relationship between humans and the universe.

2. Nationalist.

The value of nationalist character is a way of thinking, behaving, and acting that shows loyalty, concern, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation, placing the interests of the nation and state above the interests of oneself and its group. Nationalist sub-values include an appreciation of the nation's own culture, maintaining the nation's cultural wealth, willingness to sacrifice, excellence and achievement, love for the homeland, protecting the environment, obeying the law, discipline, and respecting ethnic, cultural, and religious diversity.

3. Self-sufficient.

The value of independent character is an attitude and behavior that does not depend on others by using all energy, time, and mind to realize hopes, dreams, and ideals. Independent sub-values include work ethic, toughness, have high fighting power, professionalism, creativity, bravery, and the ability to become lifelong learners.

4. Mutual cooperation.

The value of the character of mutual cooperation reflects the act of appreciating the spirit of cooperation and working hand in hand to solve problems together, establish communication and friendship, and provide assistance/assistance to people in need. The sub-values of mutual cooperation, among others, are appreciation, cooperation, inclusiveness, commitment to joint decisions, consensus deliberation, help, solidarity, empathy, anti-discrimination, anti-violence, and volunteer attitudes.

5. Integrity.

The value of integrity character is the value that underlies behavior based on efforts to make oneself a person who is always trusted in words, actions, and work and has commitment and loyalty to human and moral values (moral integrity). The character of integrity includes an attitude of responsibility as a citizen, being actively involved in social life, and being consistent in actions and words based on the truth. Integrity subvalues include honesty, love of truth, loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary, and respect for individual dignity.

Character education has a substantial contribution to the culture of community development. Character education is not only in the form of instilling values in humans but also an effort made jointly to create a conducive environment for each individual. The purpose of education is not only to transfer knowledge but also to change and shape students' character and disposition so that they become better, have skills, be polite at the level of ethics and aesthetics, and apply noble character in life.

## CONCLUSION

Character education in Islam aims to make human beings have noble character by making the Prophet Muhammad his benchmark in all aspects of life, especially his morals, with the primary basis of the Qur'an as a foothold in life, especially in the formation of character education. Noble character or morals will be manifested in a Muslim when he has the correct Aqidah and sharia.

The ultimate goal of character education in Islam is to give humans noble character. Because morality is the root of goodness, humans with noble character will continually do good and leave bad. With noble morals, a human being will be realized as one who can carry out his role as Abdullah and Caliph in harmony and balance in his life.

The internalization of character education values is related to each other; all are interrelated and cannot be separated between one component and another. The internalization of character education values is related to divinity, oneself, and others. The priority of internalizing character education values includes religion, nationalism, independence, mutual cooperation, and integrity.

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