

**STRENGTHENING CHARACTER EDUCATION IN FACING SOCIAL  
DISRUPTION AND DEHUMANIZATION OF SOCIETY 5.0**

Lala Intan Gemala

Universitas Muhammadiyah Sidoarjo

lalaanshori@gmail.com

**Abstract**

This paper discusses the importance of character education for students in dealing with social disruption and dehumanization of society 5.0 . Around the 2010s the idea of the industrial revolution 4.0 was launched with intellectual engineering (artificial intelligence) and the internet of things as the main foothold for the connectivity of human life with machines. The main principle in this revolution is that it is easy, cheap, fast and accessible anywhere (simple, cheaper, faster and accessible). Therefore, the industrial revolution 4.0 is understood as a new civilization that will present opportunities for success as well as challenges for humans and their lives, especially the younger generation (millennials). ) as an agent of social change and a milestone in the history of his life. Digitization of information has provided very wide and even unlimited opportunities for every human being to access information and communicate and interact quickly and easily at a very low cost, so that slowly the industrial revolution 4.0 has fundamentally caused changes in mindset and behavior even identity as a human.

**Keywords:** *Character Education, Cultural Disruption and 4.0 and society 5.0*

**A. INTRODUCTION**

Around the 2010s the idea of this revolution was launched through intelligent engineering and the internet of things as the main foothold for the connectivity of human movement with machines. This revolution has fundamentally caused a change in the way and mindset (mindset) as well as the model of human interaction and communication with society. This era has also disrupted various activities and values that have been deeply rooted in human life, not only in the field of technology but also in a sector which is understood as something uprooted. In Kasali's view (2017) Disruption has the meaning of "innovation" as well as "threat" which is a threat to cultural concepts and values that already exist and are firmly entrenched before. Therefore, if it is connected with the context of social life, the disruption can be understood as a fundamental change concerning the entire scope of human life.

Disruption innovation as the real change and global word system in the industrial revolution 4.0 continues to grow to permeate and change patterns and lifestyles as well as affect the world community. Human activities in the real world begin to shift and even be replaced by digital activities that occur

in the virtual (virtual) world. This phenomenon has a tremendous impact on people's lives, virtualization is rapidly showing its dominance and even a little noise in the virtual world has become a trending topic that is integrated with the real world. Kasali (2017) calls it a “disruption society”.

In the economic field, for example, the emergence of the online taxi phenomenon has shifted the transportation system for conventional transportation services. The same thing also happened in the social and political fields. Social interaction and communication also underwent extraordinary changes, the presence of the internet and the ease of accessing it have caused the model of social interaction and communication to be unlimited by space and time (unlimited). Changes in the political sector are also inevitable, the ease of digital access has caused political movements to shift to become more media-based (online) by carrying certain themes and ideologies. But behind the convenience, speed and low cost offered according to its main principles (simpler, cheaper, faster and accessible), the Industrial Revolution 4.0 actually presents various extraordinary social problems for the sustainability of human life, including the future of manual and conventional workers is threatened (PHK). ) caused by digitalization and automation, natural damage is getting worse due to massive industrial exploitation, the rise of HOAX due to the easy dissemination and access of information, even the damage to the moral joints of the young generation (millennials) is also unavoidable, such as the rise of alcohol and narcotics parties. , free sex, violence between students, bullying, murder, robbery and rape even the most recent and trending topic is online prostitution, all of which involve the school-age generation (millennials) including celebrities as public figures.

Dr. Boyke Dian Nugraha, a sex expert who is also a specialist in Obstetrics and Gynecology, has released that every year the data on free sex by the younger generation continues to increase, starting in 2000 as much as 19.5%, in 2003 as much as 29.5% then in 2009 as much as 30.2 % Then in 2013 a survey conducted in several big cities in this country such as Jakarta, Bandung, Surabaya, Yogyakarta, Semarang and Medan recorded that 85 % of the younger generation aged 13-15 years had had premarital sex with their girlfriends. Ironically, when they commit immoral acts at home using over-the-counter contraceptives, about 12 percent choose to excrete sperm outside the female sex organs (coitus interruptus). With the increasing number of cases of free sex, this will lead to a higher number of pregnancies outside of marriage. It is a social phenomenon that makes people sad and worried, how can this country with the largest Muslim majority population in the world and its young generation be so damaged and immoral, far from the values that were adhered to and firmly held by their ancestors.

No less horrifying is the phenomenon of social dehumanization which is marked by the loss of identity and personality and even the disappearance of religious ties and the need for God (Kasali, 2017: 47) because they think that all their needs have been fulfilled easily, quickly and cheaply, so they no longer need formal institutions. In religion or in God, for him religion and God will be merry and limit the space for his life activities. Religion is the opiate of life. Therefore, facing the Industrial Revolution 4.0, a special strategy and approach is needed that can fortify and even underlie humans in constructing their lives and future.

Al-Qur'an-based character education is one solution to fortify and strengthen the character of students in dealing with the flow of cultural disruption in the era of the industrial revolution 4.0. Al-Qur'an is seen as a source of noble teachings that are final, it's just a matter of how humanity mixes and translates the teaching tools in accordance with social dynamics that continue to change and develop. The Qur'an teaches character by using the word "akhlak" which means "accustomed will". Therefore, character education is not only oriented to learning about what is right and showing what is wrong, but rather to habituation of oneself to always do good and stay away from *fakhsya'* and evil deeds so that we are able to understand (cognitively) which one is right and what is wrong even feel (affective) the values of goodness and get used to doing it (psychomotor).

Islam is present as a *kaffah* religion and is universal, positioning itself as a "rahmatan lil 'alamin" religion, namely a religion that provides guidance and enlightenment to the universe, including humans and their environment, so that Islamic religious values that are sourced from the Qur'an and Sunnah must be used as norms and values that embrace and underlie the system of social and national life, to borrow the term Prof. Dr. Quraish Shihab (1998) re-grounds the Qur'an in the universe of human life. In (Qs. Al-Ahzab: 21) Allah describes the best and perfect examples of life that was ever carried out by the Prophet Muhammad SAW both regarding his relationship with Allah (*hablun min-Allah*) or with others (*hablun min-an Nas*) even with all creatures. Others in this universe. More than that in (Qs. Al-Qalam: 4) Allah makes the nobility and morality of the Prophet Muhammad SAW (*hadith / sunnah*) as a legal footing which has a very important and strong position after the holy book Al-Qur'an.

## **B. DISRUPTION OF PUBLIC CULTURE IN THE ERA OF THE INDUSTRIAL REVOLUTION 4.0**

### **1. Industrial revolution 4.0 (Its influence on human life)**

In the Big Indonesian Dictionary (KBBI) the Industrial Revolution is defined as a process of change that occurs rapidly and the resulting product has value added and better selling value (commercial). The industrial revolution 4.0 is an integrated mass production system and relies on digitalization and automation (Herman, 2016: 29). Digitization and automation supported by the increasing volume of data, computing power, and connectivity as well as the emergence of new analyzes originating from human-machine interactions as well as improvements to digital transfer instructions to the human physical world are work patterns and main characteristics of the industrial era 4.0. This era is marked by the interconnection between the human physical world and the virtual world through the Internet of Things (IoT) or Internet of People (IoP) as well as information and data transparency (big data) in the form of the ability of information systems to create virtual copies in the human physical world as a solution. for the necessities of life. Industry 4.0 is also referred to as the Era of disruption technology because digitization, automation and connectivity in a sector will cause social movements and industrial competition to become non-linear, the cause (Tjandrawinata, 2016) is the translation and application of artificial intelligence (artificial intelligence) which is realized in a small robot. with all-powerful intelligence chips that are applied as a substitute for the human role so that it becomes cheaper, more effective, and efficient.

Industry 4.0 as part of the technological revolution episode has remodeled patterns and models of human activity in scale, scope, and complexity, even transformation from previous life experiences. Humans (Kasali; 2017) live in global uncertainty, therefore humans must have instincts and the ability to predict their future which continues to change very quickly. Disruption innovation a = is the most dangerous impact of the industrial revolution 4.0. Disruption itself (Kasali: 2017) has the meaning of "innovation" as well as "threat" which is for cultural concepts and values that already exist and are firmly entrenched before. In the Big Indonesian Dictionary, Innovation is defined as the entry or introduction of new things. According to (Sasongko & Sahono, 2016) innovation is an activity that can generate new ideas, ideas and activities as well as provide benefits to humans so that a new world without intermediaries has been born and is often invisible to destroy the old one (Kasali, 2017). the real change and global world system in industry 4.0 continues to penetrate and change patterns and lifestyles and the mindset of the world community, including the education sector. The changes that occur are not just patterns of management and teaching systems in education

providers, but are more about changing perspectives on very essential educational concepts and paradigms.

The emergence of a disruption society has brought new values to society and its civilization. Various ideas that have emerged through artificial intelligence have fundamentally changed all aspects of human life and disrupted culture and civilization, economic, social, political, educational and even global cultural landscapes, which were originally manual in nature and experienced automation so that humans lost their roles as well as their personalities and became isolated in his own world. he no longer understands the meaning and purpose of his life, no longer heeds moral values and even religion and God Almighty is no longer a basic need for his nature. Humans no longer love the Qur'an, no longer love brotherhood, togetherness, even the trip to the mosque is the toughest journey in their lives. the ideal of Islam is the paradigm of society based on the values of the Qur'an and the sunnah of the Prophet Muhammad SAW.

## **2. Sowing Character Education Era 4.0**

### **a. Overview of Character Education**

Character comes from the Greek "charassen" which means to carve or carve. Daryanto (2001) mentions character as a person's pattern of behavior and attitudes. Whereas in Latin terms, character is interpreted as psychological, moral or character traits, character and character (Syafri Amri, 2011; 1)

The English Dictionary (Echols; 1999) explains "character" means character, or nature. Meanwhile, in the Big Indonesian Dictionary (Tim, 2008) "character" is defined as the inner nature of humans that affects all thoughts and actions. Thomas Lickona in Marzuki (2015: 21) views character as a character that appears spontaneously in responding to a problem in a good and wise/moral way. Suyanto in Muslich (2012: 67) describes that character is a way of thinking and acting which then becomes his trademark in living life and working together in social life so that it reflects the identity of a person who shows his submission to applicable moral rules or standards (Mulyasa, 2011: 3)

Poerwadarminta in Sarbini (2913:13), explains that the word character means character, the character of psychological traits, morals or character that distinguishes one person from another. According to the theory of psychology, character is understood as the main indicator of human quality as a person (character is personality

evaluated). Imam Al-Ghazali considers that character is closer in meaning to morality, namely an act of spontaneity carried out without going through a process of contemplation or thinking first (Muslich , 2012 : 70)

Whereas in the Qur'an the term "character" uses the terminology "morals" as contained in the hadith and verse as follows: "Indeed I was sent to perfect pious morals". (Narrated by Bukhari in Sahih Bukhari the book of adab, Baihaqi in the book of Shu'bil Faith and Judge).

*Meaning: "And verily you are of great character." (Surat al-Qalam verse 4)*

In language "morals" is the plural form of the word "khuluq" with the meaning of habits and actions that are done repeatedly. In the Arabic dictionary "character" is known as "al-thab'u" and "al-sijiyat" (character) which means feeling or soul, instinct, a person's character that is displayed in real behavior, good or bad, even causing the emergence of certain reactions from others such as praise, appreciation or even criticism. Therefore, al-khuluq is understood as a condition of strong mental feelings to create actions without the need for first thoughts or ideas (Rahman, 2014; 255). Dr. Quraish Shihab, (1998; 263) views that morality in the view of Islam has a higher status than ethics and morals if the understanding is only limited to politeness in outward behavior. Islam positions morality in a very broad sense related to the inner attitude and human mind in the totality of life.

So that character education (Suparlan; 2010) can be understood as an effort made to educate students to be able to make an assessment of something that is right, have a concern for the truth and be able to teach and practice something that they believe is true. In line with the opinion above, Arifin (2012) explains that character education is a directed and systematic effort in the form of a mentoring and learning process for individuals or groups to develop and grow into independent, responsible, creative, knowledgeable, and noble human beings. Character education can also be interpreted as a process of internalizing and even acculturating culture into a person and society so as to be able to make him a dignified human being and a civilized society (Amin Abdullah, 2003; 17).

While Muslich (2012; 78) explains that character education is a process of forming human competence skills, both intellectual,

emotional, social and spiritual. In a different language, Raharjo (2010) explains character education more broadly, namely an educational process that takes place holistically and connects the moral dimension with the social realm in the lives of students as a foundation for the formation of a quality generation, able to live independently and have the principle of truth that can be accounted for. Answer

Based on the above perspective, it can be concluded that character education is an effort to shape one's personality through the cultivation of noble values (values education) and culture that is lifted from religion (religiosity) as well as local wisdom which is reflected in the culture and culture of the community. Therefore, the purpose of character education is to build general character in the form of living, understanding, and practicing noble values (spirituality) by passing on various knowledge, experience and skills and even piety, so that character education (Mu'ammara, 2019) is not just a process. memorizing and working on test materials and techniques to answer them, but requires habituation and supervision, such as habituation of honest, independent, inclusive, tolerant and so on. Characters like this cannot be formed instantly through classical learning but must be trained and accustomed seriously and programmed. This means that the character will be strong and even actual when it is always trained, directed, trained and developed continuously through a systematic and continuous educational process

b. Al-Qur'an-Based Character Education

Law Number 20 of 2003 concerning the National Education System (Sisdiknas) explains that National Education must function as a process of developing and shaping the character and character of a dignified civilization (culture) to educate the nation's life through developing the competence of students to become human beings who believe and fear God. Allah SWT, has noble character, is knowledgeable, independent and has global insight.

Character education is very essential in a process of social life, therefore it is the joint responsibility of educational stakeholders such as school leaders and residents, students, parents, and even related government agencies to create quality schools. In Indonesia (Mahfudz, 2018) the social history of the development of education is strongly influenced by the role of the developing government's political education policy.

In general, education in this country is experiencing "disruption values", even being degraded because it is only stuck in the routine of taking notes, memorizing and training students' skills in working on and solving exam questions (UN). On the other hand, education is still carried out as a commercialization process that is so rigid in calculating the profit and loss that education has turned into a commodity that is traded or traded in a structured and systematic way (profit oriented). As a result, there is often a gap between the implementation of education in schools and the reality of graduates in the community. The educational process he received has failed to instill essential values that should become mainstream for every graduate.

There are 18 character values that must be instilled in the education process, lifted from the noble values of religion, Pancasila, culture and national education goals, namely (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5 ) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love for the country, (12) Appreciating Achievements, (13) Friendly/ Communicative, (14) Love for Peace, (15) Loves to Read, (16) Cares for the Environment, (17) Cares for Social, & (18) Responsibility. The character values above must be taught, instilled and even accustomed consistently and continuously

For character values related to belief in Allah, Lord Rabbul 'Izzati, can be formed by getting used to the teachings of praying either together or individually, such as when starting and ending lessons, before and after eating, when looking in the mirror, when going in and out. mosque, or when you want to travel. Get used to praying in congregation, greeting teachers, parents and peers, shaking hands with teachers, parents, giving infaq/sodaqoh, eating and drinking and dressing according to syar'ie being honest, responsible, independent , istiqamah, healthy and Islamic lifestyle, discipline, hard work, confident, independent, even entertainer spirit are noble character values that must be instilled in students with different habituation models depending on the character context and competence of each student. Another example, for example Gen-Z loves science and the Qur'an, this character can be developed by getting used to the literacy culture (books and Al-Qur'an) scientific and technological literacy.

Meanwhile, character values related to interpersonal relationships such as being tolerant, inclusive, aware of the rights and



obligations of others, complying with the provisions and social norms that apply in society, respecting the opinions and achievements of others, being polite and courteous with others. is a self-character that can be formed by familiarizing and imitating good behavior through learning models approaches such as discussion, question and answer, role playing and so on. It is different with character values related to the environment and the life of the nation and state, such as nationalism, patriotism, democracy, respect for diversity, which can be started by getting used to singing the national anthem, commemorating national holidays, the love movement for domestic products, or building the habit of not discriminating. -Distinguish friends in socializing, avoid gaps between friends, and develop mutual respect.

The cultivation and habituation of these character values requires structured and systematic planning as well as supervision, for example through mabit activities (night building of faith and piety) or other boarding school activities.

Based on the perspective above, it can be understood that the main purpose of character education is actually more focused on improving and perfecting students' morals. This is the mission of the Prophet Muhammad SAW on this earth, namely educating and improving the morals (good character) of mankind. Borrowing the term Prof. Amin Abdullah (2000;92) makes humans as good and smart. Therefore, the Ministry of National Education emphasizes that character education must be built on a long-term goal, namely the creation of strong, competitive, moral, tolerant, determined people, independent, dynamic spirit, thinking and being inclusive, democratic, patriotic, and insightful. global insight (global insight) based on the rules of faith and piety to Allah SWT.

According to An-Nahlawi in Anas Salahuddin, (2013: 105) explains that education must have a goal that is identical to the purpose of human creation, namely worship and draw closer to Allah SWT. Therefore, education must be built on an ethical foundation that is dynamic and future-oriented (futuristic) so that it is able to place humans on their identity in accordance with the nature they carry. Borrowing the term Buya Syafi'ie Ma'arif (1997) that education must be seen as an effort made to humanize humans so that character education must be understood as character education that emphasizes the achievement of aspects of knowledge (cognitive), feelings

(feeling) and action (action). so as to create a person who has a good heart, has a good mindset and behaves well.

The Qur'an (An-Nisa; 9) explains that it is forbidden for parents to leave offspring who are weak and helpless and have no competitiveness in their life competition. In his language, Sudrajat (2002: 17) the main task of humans is to maintain the continuity of the life of the next generation to become a generation that is tough, stronger than their predecessors. Therefore, human perfection is not measured by its physical strength, but by the psychological quality that becomes its basic nature, namely the heart which is manifested in daily behavior. Development on the physical side is seen as only plunging humans into the lowest degree of "asfala safilin" (Qs. At-tin; 6) so that the development of the psychological dimension in the form of morality and spirituality will actually lead and elevate humans to the highest degree of "ahsani taqwim" namely the degree of "devotion"

The perspective on character education based on the Qur'an, explains that the Qur'an (religion) must be understood as a value system that is taught, instilled and transformed and even accustomed by students so that these values are firmly attached and become a distinctive character and identity. his humanity. This is where the strategic role of Al-Qur'an-based character education is interpreted as a process of endeavoring to inherit existing noble values (religiosity) as well as a systematic and innovative effort in order to ground these values in accordance with the evolving modern situation.

Thus, Qur'an-based character education is positioned as the ending goal of an educational process in general. Because according to Azra (2002; 69) character is the fruit of conscience while conscience is rooted in morals and morals are sourced from life awareness which is centered on the mind, so that morals can be understood as directions, considerations and even rounddown in doing something and being responsible. in accordance with the values, norms and culture of his choice. So studying character means learning values, norms, and morals. The implementation of Qur'an-based character education should be intended to:

- 1) Freeing humans from their shackles that will lead their lives astray (Qs. Al-Baqarah; 257)
- 2) Show and lead him on the path that pleases Allah SWT (Qs. Al-Jumu'ah; 2)

- 3) Elevating humans to the highest degree in the world and in the hereafter (Qs. Al-Imran; 3)

With the perspective above, it can be concluded that mastery of certain knowledge must be firmly embedded in the heart, applied consistently in speech and then manifested in polite and virtuous behavior. Our knowledge of something good, should lead us to a belief in making choices so that we are able to convey that goodness and enjoy and get used to that goodness in everyday life. That is a reflection of noble character portraits based on the Qur'an that must be taught, instilled and developed even accustomed to students and this nation.

According to Thomas Lickona, instilling character values in students will be successful if they fulfill the following stages;

- 1) Moral Knowing  
Moral knowing emphasizes the development of cognitive aspects, namely instilling knowledge so that students are able to know an abstract value.
- 2) Moral Feeling  
Moral feeling emphasizes more on the nature / affective aspect so that students are able to feel and believe in something that has been obtained in the learning process about a value above, in other words, students have and are aware of themselves with moral feelings.
- 3) Moral Action  
In this context the emphasis is on the psychomotor side or the skills of students to work on and get used to the moral behavior

Approach models in Qur'an-based character education (Syafri, 2014) include:

- 1) Command Model: The Qur'an directs, commands human attitudes and behavior to a better level with the command model.
- 2) The prohibition model: In the Qur'anic sentence it is known as *an-nahi* which means "prohibition", meaning an explanation of something bad and must be avoided and abandoned, such as forbidding lying, cheating, fighting sheep and so on.
- 3) Targhib model; This model gives a motivational effect to do charity and believe in something promised, the phenomenon of death for example. The phenomenon of death is the most

powerful life training and Islam provides a very good explanation of this death.

- 4) Tarhib model; an effort to scare people with a certain punishment to stay away from the prohibition of Allah SWT
- 5) Story model; ibroh is an easy means to educate humans so that ± 60% of the Qur'an uses this model in the delivery of its teachings.
- 6) Dialogue and debate models; dialogue and debate space is one of the models of character building contained in the Qur'an. Elida Prayitno (2002) calls it an approach to clarifying values, namely an approach that provides a learning experience for students through a process of in-depth analysis of values. Children are given the opportunity to find, choose, and analyze then try to internalize these values into themselves and practice them in their lives.
- 7) Habituation model; The word 'amylus shalihah is expressed ± 73 times. This model emphasizes the process of habituation of a good deed in the process of character education based on the Qur'an.
- 8) Qudwah model; Personality is a reflection and the most beautiful example for students (Qs. Al-Ahzab; 21)

With this approach, it is hoped that it will raise awareness of the consequences of choosing values, spreading, appreciating and doing something in accordance with these values in their lives. Therefore, the Qur'an views that human quality is not judged by deeds, faces, wealth and even positions. Beautiful or dashing face, abundant wealth, high position and even wide popularity do not raise the degree of human glory in the eyes of Allah SWT. A person's glory is determined by his heart and actions, so Allah commands humans to always do good (*fastabiqul khoirot*) in their lives.

The implementation and development of character education can be influenced by several factors (1) Internal Factors: This factor is related to the internal conditions of each student. Inborn traits that are inherited from their parents (genetic) will have a significant influence on the development of their character. Second; external factors, this factor incidentally comes from the environment that develops around it such as family, playmates, neighbors or even informatics media (online) which is now booming in this universe (internet).

Therefore, character education in this melineal era can be developed through 3 development models, namely: (1) integrating character points in all subjects taught, including subjects that are local content or even activities oriented as self-development of students. (2) habituation through example in every school activity, both regarding service, management and teaching. (3) increasing the role and involvement of educational stakeholders such as school residents, guardians of students, the community and even related agencies in terms of cultivating the character values of students both at school, at home or in the midst of social life. There are several social theories that are usually used in efforts to strengthen and familiarize students' character, including;

1) Behavioristic Theory

This theory states that the habits inherent in a person are influenced by the environment, education and life experiences. According to this understanding (Hamzah, 2009; 93) a person's knowledge of substance is obtained from the empirical experience he has experienced so that this theory views that changes in a person's attitude can always be observed based on the development and changes in behavior. Masnur Muslich (2011; 139) explains the influence of the environment on changes in a child's behavior, according to him, changes in a person's behavior must be influenced by the stimulus or response that develops around him. In conclusion, according to the theory of behaviorism, character education is strongly influenced by the surrounding environment.

2) Constructivism Theory

According to this theory, students must be able to reconstruct themselves and even transform the information they get with their cognitive intelligence. This means that students are directed to find and apply their own ideas and teach them so that they consciously use their own strategies for learning, the teacher's job is only to provide stages that lead to higher understanding. It is from this culture that the creative power of thinking and acting is more likely to be honed and directed, especially in developing new knowledge that can be developed or found solutions with the reasoning power they have.

3) Cognitivism Theory

This theory emphasizes the learning process rather than learning outcomes because in a learning process it must involve a very

complex thought process so that according to this theory one's knowledge is obtained from thinking, so this flow is popular as the flow of rationalism.

### C. CONCLUSION

From the description above it can be concluded that:

1. Character is a set of attitudes and behaviors as well as skills that are projected to do good deeds, so they must be supported by knowledge of goodness (knowing the good), instinct and desire to do good (desiring the good) and motivation to get used to doing that good.
2. The Qur'an uses the word "Akhlaq" to introduce character which has the meaning of will and habit
3. The factors that influence the character development of students can be internal such as gender factors and external factors such as family, friends, neighbors and even the socio-cultural development that surrounds them.
4. Character education cannot only be done by transferring of knowledge or training competencies and skills alone, but must be followed by planting and intense habituation, and strong role models both in schools, families and communities.
5. The principles of character development of students are:
  - a. The principle of conscientiousness
  - b. The principle of consciousness
  - c. Continuity principle

### BIBLIOGRAPHY

- Ahmad Barizi (Ed). *Integrative Education of Tradition Roots & Scientific Integration of Islamic Education*. UIN-Maliki Press, Malang, 2011
- Amir, T.M, *Educational Innovation through Problem Based Learning: How Educators Empower Learners in the Knowledge Age*. Kencana Prenada Media Group, Jakarta, 2009
- Amri Rahman and Dulsukmi Kasim, *Al-Qur'an-Based Character Education Efforts to Create a Characterized Nation*, Jurnal al-Ulum Vol. 14 No. June 1 2014
- Arfan Mu'ammam, *Character Education: Internalization Strategies and Theoretical Studies*, Raja Grafindo Persada, Jakarta, 2019
- Azyumardi Azra, *New Paradigm of National Education: Reconstruction and Democratization*, Gramedia, Jakarta, 2018
- Dasim Budimansyah, *Character Education; Core Values for National Personality Development efforts*. Widaya Aksara Press, Bandung, 2011
- Daryanto. *Education Evaluation*. Rineka Cipta, Jakarta, 2012.
- Ministry of Religion of the Republic of Indonesia. *Al-Qur'an and its translation*. Dipenogoro, Bandung, 2009
- Doni Koesoema A., *Character Education, Strategies for Educating Children in the Global Age*, Kencana Prenada, Jakarta, 2013
- Elmubarak, Z. *Grounding Values Education*. Alfabeta, Bandung, 2008
- Fathul Mu'in, *Character Education in Theoretical and Practical Construction*. Ar-ruzz Media, Yogyakarta, 2011
- Hamdani Rizal and Saifuddin Zuhri, *al-Ghazali's Thoughts on Moral Education*, in eprints.ums.ac.id
- Irianto, D. *Industry 4.0; The Challenges of Tomorrow. Presented at the National Seminar on Industrial Engineering*, Batu-Malang, 2017
- John M. Echols and Hasan Shadily, *Indonesian English Dictionary*, Gramedia, Jakarta, 1997
- Kasali, Rhenald. *Disruption "Nothing Can't Be Changed Before Dealing With Motivation Is Not Enough" Facing Invisible Opponents in Uber Civilization*, PT Gramedia Pustaka Utama, Jakarta, 2018
- Ministry of Religion of the Republic of Indonesia, *Thematic Qur'an Interpretation, Character Development, and Human Resource Development*, Research and Development and Training Agency, Jakarta, 2010
- King, F.J., Goodson, L., & Rohani. *Higher Order Thinking Skills*. Center for Advancement of Learning and Assessment, 2006

- M. Arifin, *Islamic Education Science. Theoretical and Practical Overview Based on an Interdisciplinary Approach*. Earth Literacy, Jakarta, 2006
- Megawangi, Ratna. *Character Parenting Space*. Publishing House, Mizan, Bandung, 2007.
- Minister of National Education. *Law of the Republic of Indonesia No. 20 of 2003 concerning National Education System & Government Regulation of the Republic of Indonesia of 2010 concerning the Implementation of Education and Compulsory Education*. Citra Umbara, Bandung, 2010
- Moh. Zainal Fanani, *Instilling Character Values Through the Development of School Culture*” Tuban: Al Hikmah Journal, Volume 3, Number 2, September 2013
- M. Quraish Shihab, *Insights of the Qur'an: Thematic Interpretation of Various People's Issues*, Mizan, Bandung, 1998
- Muhaiman. *Islamic Education Paradigm*. Bandung: PT. Rosdakarya Youth 2012
- Muhammad Ridwan Ashadi, *"The Values of Character Education in Sirah Nabawiyah"*, Fak, Tarbiyah, Yogyakarta, 2004
- Muhammad Nur Wangid, *The Role of School Counselors in Character Education*, Articles in the Horizon of Education (Yogyakarta: UNY, May 2010, Th. XXIX, Special Edition of UNY's Anniversary), p. 174-175
- Mulyasa, *Character Education Management*, Earth Literacy, Jakarta, 2011
- Nurcholish Madjid, *Islamic Doctrine and Civilization*, Paramadina, Jakarta, 1996
- Nurcholish Madjid, *Islam Religion of Humanity*, Paramadina, Jakarta, 1995
- Nurcholish Madjid, *Islam Religion of Civilization*, Paramadina, Jakarta, 1996
- Ramli, T. *Character Education*, Gema Rosda Karya, Jakarta, 2003
- Sasongko, R. N., & Sahono, B. *School Management Innovation Design*, Shany Publisher Saputro, Central Jakarta, 2016
- Syafi'ie Ma'arif, *Grounding Islam, Realities and Challenges of Islam in the Modern Era*, Mizan, Bandung, 1996
- Suparlan, *How Important is Character Education and What Should We Do*, in Suparlan.com published October 15, 2010
- Siti Zubaidah, *21st Century Skills: Skills Taught Through Learning*, Qpress, Jakarta, 2016



- Drafting Team, *Big Indonesian Dictionary*, Balai Pustaka, Jakarta, 2008
- Thomas Lickona, *Character Education Complete Guide to Educating Students to Be Good and Smart*, Nusa Media, Bandung, 2014
- Ulil Amri Syafri, *Al-Qur'an-Based Character Education*, Raja Grafindo Persada, Bandung, 2014,
- Zahrudin Ar and Hasanuddin Sinaga, *Introduction to Moral Studies*, Rajawali, Jakarta 2004
- Zubaedi, *Design of Conceptual Character Education and Its Application in Educational Institutions*, Kencana, Jakarta, 2013