

**CHARACTER EDUCATION VALUES IN
TREATISE DAWA' AL-QULUB MIN AL-'UYUB
THE WORK OF SHEIKH MUHAMMAD BIN KHATIB LAGIEN**

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ABSTRACT

Character education goes hand in hand with Islamic education, because it has the same goal to form good morals, morals and ethics in students. The character values used as a starting point by the government of the Republic of Indonesia, which amount to 18 values, also have a connection with moral education in Islam. Sheikh Muhammad bin Khatib Langien wrote the book *Risalah Dawa' al-Qulub Min al-'Uyub* as a guide for Muslims to be a guide in building and forming noble morals in every human being. So, this research will examine the character education values in the treatise. This research is a descriptive qualitative research. The approach used is a literature study and uses an analytical descriptive approach. The primary data source in this research is the book of *Risalah Dawa' al-Qulub Min al-'Uyub* by Sheikh Muhammad bin Khatib Langien, and the secondary data sources are articles, books, and other sources related to the research title. The data collection technique uses the documentation method, with *contents analysis* as the data analysis technique. The results showed that in the book of *Risalah Dawa' al-Qulub Min al-'Uyub* by Sheikh Muhammad bin Khatib Lagien there are 21 important character values that students must have. These character values will lead them to success, success, and happiness in this world and the hereafter. These character values are follows: sincerity, choosing discipline, loving knowledge, seriousness of learning, discipline, love of cleanliness, care for the environment, humble, communicative, compassion, good prejudice, taqwa, diligent worship, self-introspection, zuhud, patience, gratitude, tawakkal, rida, respect for teachers, and social care.

Keywords: *Value, Character education, Risalah Dawa' al-Qulub Min al-'Uyub, Muhammad bin Khatib Lagien.*

ABSTRAK

Pendidikan karakter berjalan selaras dengan pendidikan Islam, karena memiliki tujuan yang sama untuk membentuk akhlak, moral dan etik yang baik pada diri peserta didik. Nilai-nilai karakter yang dijadikan start point oleh pemerintah Republik Indonesia yang berjumlah 18 nilai juga memiliki keterkaitan dengan pendidikan akhlak dalam Islam. Syekh Muhammad bin Khatib Langien menuliskan kitab *Risalah Dawa' al-Qulub Min al-'Uyub* sebagai pedoman bagi umat muslim untuk menjadi pedoman dalam membangun dan membentuk akhlak mulia dalam diri setiap manusia. Maka, penelitian ini akan mengkaji nilai-nilai pendidikan karakter yang ada dalam risalah tersebut.

Penelitian ini adalah penelitian kualitatif yang bersifat deskriptif. Pendekatan yang digunakan adalah studi pustaka dan menggunakan pendekatan deskriptif analitis. Sumber data primer dalam penelitian ini adalah kitab *Risalah Dawā' al-Qulub Min al-'Uyub* karya Syaikh Muhammad bin Khatib Langien, dan sumber data skundernya adalah artikel, buku, dan sumber lainnya yang berkaitan dengan judul penelitian. Teknik pengumpulan data menggunakan metode dokumentasi, dengan analisis isi (*contents analysis*) sebagai teknik analisis data. Hasil penelitian menunjukkan dalam kitab *Risalah Dawā' al-Qulub Min al-'Uyub* karya Syaikh Muhammad bin Khatib Lagien terdapat 21 nilai karakter penting yang harus dimiliki pelajar. Nilai-nilai karakter tersebut akan membawa mereka kepada keberhasilan, kesuksesan, dan kebahagiaan di dunia dan akhirat. Nilai-nilai karakter tersebut adalah sebagai berikut: ikhlas, memilih disiplin ilmu, mencintai ilmu, kesungguhan belajar, kedisiplinan, cinta kebersihan, peduli lingkungan, rendah hati, komunikatif, belas kasih, berprasangka baik, taqwa, tekun beribadah, introspeksi diri, zuhud, sabar, bersyukur, tawakkal, rida, menghormati guru, dan peduli sosial.

Kata kunci: Nilai, pendidikan Karakter, *Risalah Dawā' al-Qulub Min al-'Uyub*, Muhammad bin Khatib Lagien.

INTRODUCTION

Character education is very important for children as it will affect their lives in the future. To achieve certain goals, education is a process of action that aims to shape, direct and develop human beings. The purpose of character education refers to the role of education across the country. According to Article 3 of Indonesian Law No 20 of 2003, National Education serves to develop and help the character and civilisation of a dignified nation in order to educate the nation. The purpose of national education is for students to become people who are faithful, devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens¹. The government continues to make every effort to improve the quality of

¹ RA Ananda dan M Inas, "Pentingnya Pendidikan Karakter pada anak Sekolah Dasar di Era Digital," *JPBB: Jurnal Pendidikan, Bahasa dan Budaya* 1, no. 4 (2022), <https://journal.amikveteran.ac.id/index.php/jpbb/article/view/836>; Fajar Dwi Mukti, "Integration of Science Literacy and Social Values in the Era Globalization Integrasi Literasi Sains Dan Nilai-Nilai Akhlak Di Era Globalisasi," *Jurnal Pendidikan Madrasah Ibtidaiyah* 1, no. 2 (2018): 311–12; Fajar Dwi Mukti dan Ayu Sholina, "Level of Self-Regulated Learning of Students at Takhassus Elementary School Al-Qur'an Kalibebber Wonosobo," *Southeast Asian Journal of Islamic Education* 4, no. 2 (20 Juni 2022): 209–20, <https://doi.org/10.21093/sajie.v4i2.4363>; Fajar Dwi Mukti, Imanuel Hitipeuw, dan Siti Faizah, "تنفيذ نظرية الشخصية لسكنر (Skinner) الابتدائية بالتعليم بالمدارس الابتدائية لسكنر," *Waniambey: Journal of Islamic Education* 5, no. 1 (6 Juni 2024): 36–48, <https://doi.org/10.53837/waniambey.v5i1.1044>; Nasution Nasution, Efhalistiana Dewi, dan Siti Vivi Rohmawati Qiyarotul Ummah, "Pengembangan Karakter Komunikatif dan Disiplin melalui Metode Culturally Responsive Teaching dengan Pembelajaran Sosial Emosional pada Pembelajaran Sejarah Siswa Kelas X-2 SMAN 1 Kalitidu," *Journal on Education* 6, no. 1 (2023): 2408–20, <https://doi.org/10.31004/joe.v6i1.3262>; Septiaji Evi Natanti, Ida Dwijayanti, dan Kusen Kusen, "Analisis Pengaruh Pembelajaran Sosial Emosional (PSE) terhadap Karakteristik

character education for students at every level of education through rules and regulations, and most recently contained in Permendikbud of the Republic of Indonesia Number 20 of 2018 concerning strengthening character education in formal education units.

The purpose of character education is in line with one of the main objectives of Islamic education, which is to form human beings with noble character, i.e. transforming the values of Islamic teachings sourced from the Qur'an and hadith in children so that they are manifested in their behaviour. This is in accordance with the Prophet Muhammad's own statement that he carried the mission to perfect human morals.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Meaning: "Indeed, I was sent only to perfect moral excellence".²

However, in its implementation in the field, character education launched by the government since 2010 has not yet had a significant impact in improving and increasing the morality of students. Physical and sexual violence, bullying, brawls between students, and drug use are some of the immoral behaviours that are still rampant among students. According to data from the Ministry of Women's Empowerment and Child Protection (Kemen-PPPA), in the period 1 January-27 September 2023 alone there were 19,593 cases of violence across Indonesia. And 38% or 7,451 cases occurred in the age group of 13-17 years, which are students.

The concept of moral education based on Islamic teachings has proven to be able to form great personalities and succeed in instilling praiseworthy traits in students. The Prophet Muhammad Saw as a great educator succeeded in educating his companions who had faith and noble character. The concept of the Prophet's education is continued and implemented by Muslims from time to time. Moral education based on Islamic teachings is considered very important and can be a solution as well as a

Peserta Didik Kelas II di SDN Kalicari 01," *Journal on Education* 6, no. 4 (2024): 19217-44, <https://doi.org/10.31004/joe.v6i4.5922>.

² Muhammad Bin Ismail al-Bukhari, *al-Adab al-Mufrad* (Kairo: Dar al-Basyair al-Islamiyah, 1989). <https://shamela.ws/book/12991/416#p1>

perfection of existing character education.³

Kitab *Jam'u Jawami' al-Mushannafat* or more famous among the people of Aceh with *Kitab Lapan* is one of the many works of scholars who explain about moral guidelines for humans. This book is the work of Syeikh Isma'il bin 'Abdul Muttalib al-Asyi, which is an encyclopaedia containing nine writings of Acehnese scholars. The treatise *Dawa' al-Qulub Min al-'Uyub* written by Sheikh Muhammad bin Khatib Lagien is one of the 9 books in *Jam'u Jawami' al-Mushannafat*. This treatise discusses the ethics and manners of a student or learner, both when pursuing knowledge and after completing the learning period, the manners of students with teachers, parents, society and the environment.

On this basis, the author wants to research and study the values of moral education or character contained in the *Risalah Dawa' al-Qulub Min al-'Uyub*. The author hopes that the results of this research can be useful and contribute to the world of education and can be used as reference reading material both in formal and non-formal educational institutions and in all lines of society in shaping human character, especially students.

RESEARCH METHODOLOGY

This research is a descriptive qualitative research. The approach used is a literature study and uses an analytical descriptive approach. The primary data source in this research is the book of *Risalah Dawa' al-Qulub Min al-'Uyub* by Sheikh Muhammad bin Khatib Langien, and the secondary data sources are articles, books, and other sources related to the research title. The data collection technique uses the documentation method, with *contents analysis* as the data analysis technique. *Contents analysis* technique is an analysis technique carried out by in-depth discussion by researchers of written or documented information, be it in the mass media or books that become research references. In relation to this research, researchers explore the contents of the book *Risalah Dawa' al-Qulub Min al-'Uyub* by Shaykh Muhammad bin Khatib Langien, by reading it repeatedly. After that, the researcher will explain and describe the

³Suharsiwi Irpan Supriatna, Sopa, Saiful Bahri, "Nilai-nilai Pendidikan Akhlak dalam Kitab Bulūg Al-marām min Adillah Al-ahkām Karya Ibnu Hajar Al-'asqalānī dan Relevansinya dengan Pendidikan Karakter," *MISYKAT AL-ANWAR JURNAL KAJIAN ISLAM DAN MASYARAKAT* 6, no. 1 (2023): 39.

contents of the book which explain the values of character education.

RESEARCH RESULTS AND DISCUSSION

Character education and character education values

The term character began to be used specifically in education in the late 18th century AD, referring to a normative education or spiritualist idealist approach⁴. In this approach, transcendent values are prioritised and considered as historical drivers for individual and national change.⁵ The term character comes from the English character which has its roots in the Greek *kharakter*, originally used to mark the side of a coin or coinage and *charassein*, which means to engrave.⁶ The two sides of the coin or engraving have the main characteristics of being attached, united and inseparable, and removing one side of the coin or engraving is tantamount to removing or damaging part of the object itself. This meaning is closely related to the view that character is a painting of the soul that is manifested in actions and behaviour. According to Sri Juidiani, as cited by Rustam and Ngatiman, from this root meaning, the notion of character as a special mark, characteristic or pattern of behaviour in individuals that distinguishes them from other individuals has developed.⁷

Hermawan Ketajaya, quoted by Edy, argues that character is a characteristic possessed by an object or individual. And according to Masnur Muslich, in Johansyah, character is related to moral strength with positive connotations, not neutral.⁸ In a sense, character is the formation of positive values that encourage good things. According to the General Indonesian Dictionary (KBBI), character is defined as psychological traits; morals or character traits that distinguish a person from others; character, character.⁹ Doni Koesoema understands that character is the same as personality, which is considered a characteristic or style or characteristic of a person that comes from the

⁴ Rija Efendi dan Asih Ria Ningsih, *Pendidikan Karakter Di Sekolah*, 1 ed. (Pasuruan: Penerbit Qiara Media, 2020), 5.

⁵ Rija Efendi dan Asih Ria Ningsih, 5.

⁶ Akhtim Wahyuni, *PENDIDIKAN KARAKTER Membentuk Pribadi Positif dan Unggul di Sekolah* (Sidoarjo: Umsida Press, 2021), 1.

⁷ Ngatiman Ngatiman dan Rustam Ibrahim, "Pendidikan Karakter Dalam Perspektif Pendidikan Islam," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 18, no. 2 (2018): 213–28, <https://doi.org/10.32699/mq.v18i2.949>.

⁸ Dkk. Edy Riyanto, *Implementasi Pendidikan Agama dan Pendidikan Karakter* (Tangerang: Media Edukasi Indonesia, 2019), 6.

⁹ Johansyah Johansyah, "PENDIDIKAN KARAKTER DALAM ISLAM; Kajian dari Aspek Metodologis," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 85, <https://doi.org/10.22373/jiif.v11i1.63>.

formation of values received from the environment and also innate.¹⁰

Based on the description above, it can be concluded that character is synonymous with personality formed from a combination of good values that humans believe in, firmly embedded in their souls, fused with thoughts and actions, thus forming a characteristic that distinguishes them from other individuals. The value of goodness received from family, friendship, school, and society will shape a person's character and personality, which will then be reflected in thoughts, attitudes, feelings, words, and actions in responding to every situation around him. This explanation is in accordance with Simon Philips' view that character is a collection of good (moral) values that lead to the formation of a system that underlies the thoughts, attitudes, and behaviours displayed.

According to Lickona, one of the western character education figures, character consists of three elements; moral concept (moral knowing), moral attitude (moral feeling) and moral behaviour (moral behaviour). This means that character is the unity of these three things, not a partial of the three. According to Lickona, the first step to forming character in a person is to have knowledge of moral values, then foster a sense of love and desire to carry out these values, and finally familiarise the good values in his life. Through this final step, character will be formed in a person who is integrated with his thoughts and actions.¹¹

In the context of Islamic Education, character is called morals. According to al-Ghazali, morals are traits or conditions that have been embedded and rooted in the soul that will make an individual easy to perform an action without needing to think and consider again. If the state of the soul encourages the emergence of good things, then it will be called good character. And vice versa if the state of the soul encourages the emergence of bad things, then it will be called bad morals. Similar opinions to al-Ghazali were also expressed by several other figures, such as Ibn Maskawaih and Moh. Abdul Aziz Kully.¹² In other words, character is a trait that has been embedded in the human soul and this trait will appear when he does something without feeling difficulty because it has become his habit.

¹⁰ Wahyuni, *PENDIDIKAN KARAKTER Membentuk Pribadi Positif dan Unggul di Sekolah*, 1.

¹¹ Akhtim Wahyuni dan Dkk Fadilah, *Pendidikan Karakter* (Sidoarjo: Umsida Press, 2021), 30.

¹² Ngatiman dan Ibrahim, "Pendidikan Karakter Dalam Perspektif Pendidikan Islam," 220.

According to researchers, character in general education and morals in Islamic education have similarities and differences. The similarity is that both are the accumulation of knowledge, belief, experience, and habituation about the value of goodness that forms a person's personality and then has real implications for behaviour that becomes his habit. The difference is that good values in character come from an infinite variety of sources. These sources can be from religion, morals, ethics, customs and other sources. Whereas morals in Islamic education come from the Qur'an, Hadith, Ijma', qiyas and the views of scholars, so it is rich in nuances of spirituality, where morals are based on the sincerity of doing because they expect the pleasure of Allah, not just limited to pursuing success in the world. People with character are not necessarily civilised, but people with morals must have high manners. This is the fundamental difference between the two.

Character education values can be understood as praiseworthy traits or noble morals that will be taught and guided to learners during the learning process. Both individually and in groups, with the embedding of these values in learners and their ability to implement them in their daily lives, they are expected to be able to become human beings with character and noble character, so that they are able to provide and contribute a positive role in society.

Character education rests on the existence of humans as value-dwellers. This existence illustrates the basic structure of humans as beings who have freedom of will while being aware of their limitations. The dynamics of human structure like this is what allows character education to become a pedagogic. With it, humans live their transcendence by dedicating themselves to values that are believed to be valuable for themselves and their communities.

The value of character education is important to discuss, because character education is based on and built from these values. Character values will determine the direction of character education in the future and what kind of character will be developed in students. Hamdani Hamid and Ahmad Seabani argued that the implementation of character education in educational institutions should be based on basic character values, which are further developed into more or higher values

according to the needs, conditions and environment of schools and communities.¹³ According to them, there are nine basic human character values that are noble and universal, and character education will have a definite goal if it is based on these values, namely:¹⁴ The character of love for God and all His creations, Independence and responsibility, Honesty or trustworthiness, Respect and courtesy, Generosity, helpfulness and mutual cooperation, Confidence and hard work, Leadership and justice, Kindness and humility, The character of tolerance, peace and unity.

The nine values can be accepted by every group that comes from different backgrounds. Because these character values are actually a picture of an ideal personality for every person in this part of the world. The nine values are intended to form human beings who can build harmonious relationships with God, themselves, their social environment, and the surrounding funds. In addition, these values can also improve the quality of learners, and will form a mentally, emotionally, and spiritually intelligent person.

However, in its development, not all character education that is promoted to improve the ethics and morals of students includes these nine values. Character education developed in the West, for example. In a study, it was mentioned that there are four character education models that are widely spread and most dominantly developed in America, namely the *national curriculum model*, *minigrant*, and *comprehensive model*, where these four models are inseparable from developing 10 character values initiated by Thomas Lickona who is a pioneer of character education in the western world.¹⁵ The character values initiated by Thomas Lickona are; integrity, fairness, wisdom, courage, self-control, love, positive attitude, hard work, gratitude, and humility. Of the ten values, there is no value related to the character of love of God or faith.

The absence of values related to faith makes character education only develop values that are socially based and do not touch the spiritual side. The ten values are only to mould learners into someone who is professional, adaptive, and communicative.

¹³Hamdani Hamid dan Beni Ahmad Seabani, *Pendidikan Karakter Perspektif Islam* (Bandung: CV Pustaka Setia, 2021), 34.

¹⁴Hamdani Hamid dan Beni Ahmad Seabani, 34.

¹⁵ Saipullah, "Nilai Pendidikan Karakter Dalam Kitab Adab al-'Alim wa al-Muta'allim Dan Relevansinya Terhadap Pendidikan Karakter Di Indonesia," 2018, 40.

From this, it appears that western-style character education only aims to improve learners' success in the world.

Character education developed in the West focuses on rational values that are produced by human thoughts and ideas about what is considered good and what is considered bad. This results in different and diverse character values that are used as a reference in fostering students in various places according to their respective needs. Therefore, western character education is relatively not holistic, because it is based on values that are not universally accepted in all cultures and cultures.

In contrast to western character education, in the eyes of Islamic education, the character values developed are universal because they include both faith and social aspects. This is clearly illustrated in the goal of Islamic education to form pious and righteous human beings. Taqwa and piety will not be obtained except by being able to carry out the rights of Allah and the rights of His servants. Thus, the value of character education in Islamic education comes from revelation; the Qur'an and Hadith.

The Prophet Muhammad (PBUH) is an important figure in teaching noble moral values to humans. Allah SWT has made him a role model for all humans in building happiness. In the Qur'an, Surah al-Ahzab verse 21, the Prophet is described as *uswah*, which means a noble person whose words, deeds, and everything about him need to be used as a role model in everyday life. And in Surah al-Qalam verse 4, Allah also confirms this:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: Truly you are of great character.¹⁶

The Prophet Muhammad SAW has provided a solid foundation in shaping human character. The morals he taught are manifested very clearly in his behaviour both in worship as a servant and in social dealings with fellow humans. On this basis, Abdul Majid considers that the value of character education in Islam is divided into two; divine value and human value.¹⁷ These two values lead to a balance between *habl min Allah* and *habl min an-nas*, which will lead to happiness in this world and the hereafter.

Ilahiyah value consists of Iman as an inner attitude that shows full trust in Allah,

¹⁶ <https://quran.kemenag.go.id/>

¹⁷ Abdul Majid Dan Dian Andayani, *Pendidikan Karakter perspektif Islam* (Bandung: Remaja Rosdakarya, 2013), 92.

Islam as an attitude of submission and obedience to the provisions of Allah, Ihsan as an attitude that shows awareness that Allah is always watching human movements, taqwa by carrying out Allah's commands and staying away from His prohibitions, ikhlas as an attitude that shows actions, actions and attitudes are carried out solely because they expect the pleasure of Allah alone, tawakkal, as an attitude that rests hope only on Allah, gratitude as an attitude that shows gratitude for all the blessings given by Allah, and patience as an attitude of steadfastness in facing trials and tribulations. *Insaniyah* value consists of silaturahmi as an attitude of love and care for fellow humans, ukhwah as the spirit of Islamic brotherhood, musawah as an attitude that views equality between humans, 'is as a balanced and wise insight in assessing others, husnu al-Zhan as an attitude of kindness towards others, tawadhu; as a humble attitude, wafa as an attitude that shows self-integrity, and insyirah as an attitude of tolerance in differences.¹⁸

The value of character education in Indonesia has been formulated by the Ministry of Education and Culture in 2010 in the National Action Plan (NAP) on character education. There are eighteen (18) character values, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democracy, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.¹⁹ Presidential Regulation No. 87/2017 on Strengthening Character Education (PPK) further clarifies the foundation of character values in education in Indonesia. PPK is an educational movement under the responsibility of the education unit to strengthen the character of learners through the harmonisation of day, feel, think, and exercise with the involvement and cooperation between the education unit, family, and community. PPK is implemented by applying the values of Pancasila in character education, especially the 18 values that have been determined by the Ministry of Education and Culture in 2010. The 18 values are developed from five basic character values; religious, nationalist, independent, mutual cooperation, and integrity.²⁰

¹⁸ Abdul Majid Dan Dian Andayani, 93–98.

¹⁹ Kemdikbud, "Konsep dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama," *Kementerian Pendidikan dan Kebudayaan Republik Indonesia*, 2019, 8–10.

²⁰ Witarsa dan Rahmat Ruhayana, *Pendidikan Karakter: Konsep dan Implementasinya* (Bandung: Penerbit Yrama Widya, 2021), 10–11.

Profile of *Risalah Dawa' al-Qulub Min al-'Uyub* and Shaykh Muhammad bin Khatib Lagien

Sheikh Muhammad Bin Khatib Langgien or better known as Teungku Muhammad Khatib Langgien is one of the scholars from Langgien, Luengputu City, located in Bandar Baro District, Pidie Jaya Regency, Aceh Province. Embedding the name of the place of birth or residence is a tradition of the Acehnese in mentioning the nickname for an alim, so that it is easily recognised. He was born in Cot Meuleuweuk, Gampong Lada, Bandar Baro Subdistrict, Pidie Jaya District, Aceh Province in 1176 H/1762 AD and died on 19 Zulhijjah 1276 H/1859 AD.²¹

Since childhood, he received a qualified religious education from his parents who were also scholars, Teungku Khatib or better known as Teungku Malim Pahlawan.²² When he began to enter his teenage years, he continued his religious education at the Dayah (pesantren) in the Langien area and from the scholars there.²³ One of his famous teachers was Teungku Muhammad 'Ali Pulo, an Acehnese scholar from Pulo Sueb Village, Luengputu, from whom Teungku Muhammad Khatib Langgien also received the talqin tariqah Syattariyah.²⁴ After reaching adulthood and receiving permission from his teacher, Teungku Muhammad Khatib Langgien migrated to Simpang, Geulumpang Minyeuk which is 3 KM from Langien. There he developed his career by building a dayah to teach religious knowledge to students and the surrounding community, so that he became a role model ulama for the surrounding community.²⁵

Around the 1800s, Teungku Khatib Langgien was offered to become Qadhi in his area which was developed into a new uleebalang territory. But he refused the offer, because he did not want to be involved in the civil war that occurred at that time between the ulama and the uleebalang. As a result of this refusal, Teungku Khatib Langgien was expelled by the Head of Uleebalang Aron through the Head of Gampong Simpang, Keuchik Hasan. Finally, he had to migrate from Simpang to another area that

²¹ Fakhriati, "Refleksi Pengamalan Tasawuf di Aceh pada Abad ke-19M dalam Kitab Dia'ul Wara," *Jurnal Lektur Keagamaan* 12 (2014): 333.

²² Fakhriati, 333.

²³ Fakhriati, "Naskah Tasawuf Teungku Khatib Langgien: Sebuah Kajian Kodikologis," *Majalah Ilmiah Widyariset*, no. 1 (2010): 166.

²⁴ FATHURAMAN Oman, "Shaṭṭārīy ah silsilah in Aceh , Java, and the Lanao area," *Research Institute for Languages and Cultures of Asia and Africa Tokyo University of Foreign Studies TOKYO*, no. April (2016): 30.

²⁵ Fakhriati, "Refleksi Pengamalan Tasawuf di Aceh pada Abad ke-19M dalam Kitab Dia'ul Wara," 333.

he did not know where. Finally, in order not to cause turmoil among the students and the people who were loyal to defend him, he asked for his departure from Simpang at night. He travelled down the river on a bamboo raft. When the raft got stuck at Teupin Raya, he stopped and dismounted. In this place he later settled down to continue his career as a scholar and preacher. In this place too, he died and was buried on the banks of the Teupin Raya river, in Kruet Teumpeun Village in 1276 AH/1859. His grave is located on the Blangdrang road north of the Teupin Raya pedestrian bridge.²⁶

During his lifetime, Teungku Muhammad Khatib Langgien was a scholar who contributed a lot to the benefit of the people in every area he lived in. In addition to establishing Dayah, teaching and preaching to educate the people to the right path and blessed by Allah, he was also very productive in writing. Based on information from his great-grandson, his written works reached 40 books.²⁷ Unfortunately, only a few of these works still remain today, because the families who inherited them were unable to maintain and care for them, so many of his works are unknown. Among his works that still exist today are *Mi'raj as-Salikin*, *Dia' al-Wara ila Suluki Tariqat al-Ma'bud al-'Ali*, *Dawa' al-Qulub min al-'Uyub bi 'Aunillah al-Malik 'Alim al-Syahadat wa al-Guyub*, and *'Ilam al-MuttaqIn min Irsyad al-Muridin*.²⁸

Based on his surviving written works, we can know that Teungku Muhammad Khatib Langgien was a scholar who followed the madhhab of Imam ash-Shafi'I in fiqh, the madhhab of Abu Hasan al-'Ash'ari in aqidah, and the madhhab of Imams al-Ghazali and Junaid al-Baghdadi in taswuf. He also practised the Syattariyah tariqah and became its murshid.

The book of the treatise *dakwa Al qulub min Al Ayyub* was written by Sheikh Muhammad bin khatib langit who lived in the 18th century AD or 12th century Hijriyah. The name of the author is in accordance with what the author himself said at the beginning of the book. From this information we can know that he was kind even to the area called langit which is now located in Pidie Jaya district, bandar Baru sub-district in the mud area in the lueng Putu city area.

Based on the information provided by the author at the end, we can say that this

²⁶ Fakhriati, 333–34.

²⁷ Fakhriati, 335.

²⁸ Fakhriati, 335.

book was written on Saturday of the month of Rabeul Akhir in the year 1237 Hijri or coinciding with the month of December 1821 AD. While information on when or the beginning of the writing of this book is not included by the author, one thing can be ascertained that the possibility of writing the beginning of this book began in the same year.

The book is organised around a preamble, three chapters and a conclusion. In the preamble he explains two main points. The first is the manners or character that must be possessed by a teacher, and the second is the manners or character or morals that must be possessed by a student.

The first chapter explains how to abstain from all sins of the body. Then the second chapter explains how to abstain from all sins of the heart. The second chapter consists of several sub-chapters in the form of chapters that are as follows the first chapter explains about the bad of eating a lot the second chapter explains about the dangers of not keeping the tongue the third chapter explains about anger the fourth chapter explains about hasud the fifth chapter explains about hubbul mal or crazy treasure the sixth chapter explains about crazy positions and influences the seventh chapter explains about love for the world the eighth chapter explains about arrogance or takabur the ninth chapter explains about ujub the 10th chapter explains about Riya.

The second chapter discusses the act of obeying the heart where the second chapter of the third chapter consists of several reasons, namely as follows the first article explains about repentance the second article explains about fear of Allah the third article explains about zuhud the fourth article explains about patience the fifth article explains about gratitude the sixth article explains about sincerity the seventh article explains about tawakal the eighth article explains about loving Allah and his messenger the ninth article explains about usury and the 10th article explains about remembering the dead

Furthermore, in the Khatimah section, it is explained about some characters or morals that must be possessed by students or studying and what is explained is a complement to what is explained in the preamble. In addition to explaining about manners or morals or additional characters for students because on the sidelines he also tells some stories that have happened based on several traditions of the apostle related to

the discussion.

Character Education Values in the *Treatise of Dawah' al-Qulub Min al-'Uyub*

1. Ikhlas

Sheikh Muhammad bin Khatib Langien emphasised that the basic foundation in studying is the right intention, which is to study only for the sake of Allah SWT. The intention to study should not be tainted by the desire to achieve worldly desires, both material in nature such as wealth, and non-material in nature such as fame. Without being based on such noble intentions, the knowledge gained will not lead a human being to success in the world and the afterlife. The knowledge will be in vain and will not lead him to goodness nor can it bring him closer to Allah SWT. Because knowledge that is demanded not for the sake of Allah, but for worldly desires, will only lead humans to obey the lust that will plunge humans into failure and destruction.

Based on the explanation above, Shaykh Muhammad bin Khatib Langien emphasised that the main thing in demanding knowledge is the right intention, namely demanding knowledge only for the sake of Allah SWT. According to Sheikh Muhammad bin Khatib Langien's view, without being based on this noble intention, the knowledge gained will not lead a human being to success in this world and the hereafter. Knowledge acquired only to fulfil worldly desires, without considering moral and spiritual values, will be useless and not bring goodness. Furthermore, knowledge that is not demanded for the sake of Allah Swt²⁹ . Character education in primary schools can take inspiration from this view. Teachers and students need to understand the importance of the right intention in the learning and teaching process. By strengthening moral and spiritual values, character education can shape a better generation that is more aware of the higher

²⁹ Ema Rizky Ananda dan Marno Marno, "Analisis Dampak Penggunaan Teknologi Media Sosial terhadap Perilaku Bullying di Kalangan Siswa Sekolah Dasar Ditinjau dari Nilai Karakter Self-Confident Siswa dalam Konteks Pendidikan," *EDUKATIF: JURNAL ILMU PENDIDIKAN* 5, no. 5 (2023): 2207–17, <https://doi.org/10.31004/edukatif.v5i5.5206>; Fadillah Ahmad Nur dan Hendro Widodo, "Internalisasi Nilai-Nilai Islam Berkemajuan Melalui Kegiatan Ekstrakurikuler di Pondok Pesantren Al-Ikhlas Taliwang, Nusa Tenggara Barat," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1420–28, <https://doi.org/10.29303/jipp.v8i3.1501>; Maulidya Shofia Maharani, Wawan Shokib Rondli, dan Diana Ermawati, "Analisis Integrasi Nilai-Nilai Karakter dalam Pembelajaran IPS pada Siswa Kelas IV SD 3 Robayan," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 4 (2023): 2519–26, <https://doi.org/10.54371/jiip.v6i4.1869>; Shinta Kusniawati dan Slamet Asari, "Analisis Nilai Kebhinekaan Global Profil Pelajar Pancasila terhadap Pembentukan Karakter Siswa Sekolah Dasar," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 5 (2024): 5013–19, <https://doi.org/10.54371/jiip.v7i5.4419>.

purpose of life.

2. Choosing a discipline and loving science

Shaykh Muhammad Bin Khatib Langien emphasises that it is very important for a learner to choose and sort out what knowledge to learn. This must be done by a student to avoid learning things that are not important and will not benefit him in this world and in the hereafter. He also gave clear boundaries on which knowledge is useful and which knowledge is not useful. Useful knowledge is knowledge that makes the person who learns it more afraid of the greatness of Allah Swt, more hateful of the deceit of the world and more familiar with his shortcomings.

3. Study sincerity and discipline

Being serious is a commendable character trait in every work we do, not only in studying. If this character has been formed from an early age while studying, then when a student matures and enters the world of work he will very easily apply an earnest attitude in every work he is engaged in without sincerity in learning or in working, we will not get any results.

This earnest nature will also foster another commendable trait, namely discipline. Discipline is a manifestation of compliance with various rules and regulations that apply. Islam pays great attention to discipline. We can see through one of the Prophet's traditions that the noblest practice is praying at the beginning of time. The five daily obligatory prayers are the main worship that every Muslim must perform, which in its implementation requires seriousness and high discipline. The practice of prayer, fasting, zakat, and other acts of worship are examples of how Islam teaches discipline.

A disciplined student will try to organise his activities and time as much as possible, so that a lot of time can be utilised for learning and deepening knowledge. Discipline will also allow a student to adapt and live in harmony with society and the surrounding environment, so that he or she will consciously take part in building an orderly and regular learning environment.

Sheikh Muhammad Bin Khatib Langien wants to emphasise that without sincerity in learning, no success will be achieved in the future. Success is always

accompanied by hard work, effort and sincerity. Without sincerity, effort, and hard work, the goals that a student dreams of in the future will not succeed.

4. Love cleanliness and care for the environment

Sheikh Muhammad Bin Khatib Langien explained that a student must be modest in appearance by not showing luxury. This modesty is shown by wearing clean, neat and polite clothes. He suggested that the best clothes that a student can wear are white clothes, because white clothes are the clothes of the Prophet Muhammad. In fact, the Prophet strongly encouraged Muslims to wear white clothes. Cleanliness is not only related to the body and clothing, but also closely related to the place and environment. Islam forbids people to visit dirty places and places of immorality that play a major role in the moral decadence of society. Love of cleanliness will form a healthy lifestyle which is one way to maintain personal health, place and environment. With this healthy lifestyle, a student will be able to protect himself from being exposed to various kinds of diseases that can interfere with his academic activities, because the disease comes from an unhealthy lifestyle.

5. Humble and communicative

Sheikh Muhammad bin Khatib Langien also encourages knowledge seekers to say greetings first when meeting other people, be it parents, teachers, elders, or younger people. Whoever and whenever he always shows this attitude. He explained that whoever wants to spread greetings when meeting others, shows that he has a humble nature and compassion for others. And people who spread affection are loved by Allah Swt.

Saying salam is another form of humility. Whoever initiates the greeting means that he is positioning himself lower or equal to others, so he will not look down on others. The attitude of tawaduk or humility is a noble character that must be present in every human being. Without this character, a person will easily become arrogant, proud, and look down on others. In addition, saying salam also shows the presence of a friendly, cheerful, and cheerful nature in the perpetrator.

6. Compassion

Sheikh Muhammad bin Khatib Langien also emphasised that the seeker of knowledge must have compassion for fellow humans and other creatures of Allah.

Compassion for others is a manifestation of the breadth and depth of knowledge he has. The broader and deeper the knowledge, the more he will know about his own shortcomings. So that he will be able to see other people and the surrounding nature with compassion. And compassion and care for fellow creatures of Allah, will make us loved and cherished by Allah. The Prophet said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

Meaning: "Those who love others will be loved by the Most Compassionate. Be merciful to everyone on earth, and you will be merciful to Allah, the Most High".

Muhammad Nasih Ulwan, in Saipullah, defines compassion as the tenderness of the heart and the sensitivity of feelings of love for others.³⁰ People who have the nature of compassion will be very caring and sensitive to their surroundings. So that he will always be ready and responsive in helping according to his ability to anyone who needs his help. Compassion towards others can be manifested in the form of mutual help, assistance, giving, co-operation, and caring for one another. When love and care are manifested in these actions, it will create harmonious relationships, cooperation and mutual care among individuals and communities. This will create an atmosphere conducive to learning and other activities.

7. Be prejudiced

Sheikh Muhammad Bin Khatib Langien explained that a student must abstain from the despicable trait of prejudice against fellow human beings, especially against fellow Muslims. We must be kind to everyone, even if they are considered very wicked and evil, and their actions seem to contradict what we believe to be the truth. Because it could be that the person is doing it for a reason that we do not understand.

8. Taqwa and Diligent worship

Furthermore, Shaykh Muhammad bin Khatib Langien explained that a knowledge seeker must practice his knowledge by worshiping diligently. However, in performing worship, as a student of course he must prioritise his time to study

³⁰ Saipullah, "Nilai Pendidikan Karakter Dalam Kitab Adab al-'Alim wa al-Muta'allim Dan Relevansinya Terhadap Pendidikan Karakter Di Indonesia," 105.

and repeat lessons. So he suggested that in worshipping the knowledge seeker must be selective, meaning that he limits his worship to fard prayers, voluntary rawatib prayers, and remembrance after prayer. He also recommends sunnah fasting. As for the rest, he must spend and optimise his time for learning activities and other academic activities.

He strongly recommended that students should observe the Sunnah fast at intervals of two days or one day. This is because fasting can suppress the turmoil of lust that arises among young people. If a student is unable to suppress his desires, he will be distracted and negligent with activities that are detrimental to himself, and if he is able to suppress his desires then he will be able to optimise his time for learning and will not be distracted by the glory of the world.

9. Self-introspection

Sheikh Muhammad bin Khatib Langien explained that a knowledge seeker must be able and able to correct the shortcomings that exist in himself by reflecting a lot on his quality, so that he really knows all the shortcomings and disgraces that exist in him, and will also be more motivated to become a better person, more fearful of Allah Swt, and closer to His pleasure. Islam teaches that every human being born into this world has their own strengths and weaknesses, so Muslims are prohibited from insulting and demeaning others. People who are busy with their own disgrace and shortcomings, will continuously introspect and correct their shortcomings and disgrace. Meanwhile, people who are busy taking care of and disturbing the disgrace of others will forget about their own shortcomings and disgrace.

10. Zuhud

Sheikh Muhammad bin Khatib Langien explained that learners must have zuhudan, which is closely related to a simple lifestyle. Zuhud is the ability to use everything available to fulfil the needs of life simply and not excessively. The nature of zuhud is closely related to controlling the heart to always feel enough with a simple lifestyle. Although related to a simple lifestyle, zuhud is basically a concept that teaches humans not to be wasteful, not a concept that plunges humans into laziness and unwillingness to work.

11. Patience

Patience is a trait that shows the spaciousness of a person's soul in accepting and facing difficult conditions in his life. The conditions of human life that are not always in the desired and pleasant conditions, require humans to be able to accept this reality with patience. Believers are obliged to put forward the nature of patience in facing the trials and tests of life. Patience will help him in getting through every difficulty faced. Patience will also bring him closer to Allah SWT.

Sheikh Muhammad bin Khatib Langien explained that a knowledge seeker must be patient with two points, patience in dealing with the teacher for his actions, character, and words. Teachers are one of our parents and we must obey and obey because what they do is for the good of students, as long as they do not violate religious rules and restrictions. Secondly, patience with difficult conditions and trials that occur during learning, be it economic, health, friendships, or difficulties in learning. All these things are obstacles that must be overcome by a learner to achieve success in the future. And without being patient, there will be no knowledge that can be obtained easily, because everything has a process.

12. Grateful

Sheikh Muhammad bin Khatib Langien explained that as believers, we must believe that all the favours and goodness we receive are gifts from Allah. So wherever the goodness comes from, we must be grateful. And the perfection of gratitude is to show and express our gratitude to anyone who conveys it to us. Gratitude to fellow humans can be implemented in actions, including saying thank you, praising their kindness, being polite, and of course wishing them well. The nature of gratitude will make a person always appreciate and accept the slightest kindness of others towards him, not getting carried away with underestimating, degrading and insulting the kindness. The nature of gratitude will also make oneself aware that humans need each other in helping to build a good civilisation, so that the self with gratitude will continue to try to build and establish good and harmonious relationships with fellow communities.

13. Tawakkal

Sheikh Muhammad bin Khatib Langien explains that tawakkal is the key to

success in this world and in the hereafter. Tawakal is one of the attitudes that must be possessed when we have very high dreams because to reach high dreams requires long-term patience. By making tawakal then at the same time we train ourselves to be patient. In this case, In this case, knowledge claimants are obliged and must be taught the nature of tawakal because a knowledge claimant is required to have high ideals so in the form of success in the world and in the hereafter and these high ideals must be accompanied by the nature of tawakal so that a student has the nature of tawakal he will try his best with all his earnestness and ability to achieve what he aspires to and then he prays and submits the results to Allah subhanahu wa ta'ala whether or not his ideals are achieved will not make him sad. A student who does not have the trait of tawakal will tend to become stressed and frustrated when his goals are not achieved how the strategy will lead to continuous stress that is very hated by Allah subhanahu wa ta'ala.

14. Ridha

Shaykh Muhammad bin Khatib Langien explained that rida is the work of the heart that shows strong willingness and pleasure in all the provisions of Allah subhanahu wa ta'ala. A person who has a heart that is content with Allah will always have an optimistic nature and be far from envy and jealousy, rather he will always be prejudiced and always see the perfection and wisdom of all the creations and provisions of Allah subhanahu wa ta'ala. Rida is a trait that must be instilled in the hearts of humans from an early age, especially when they are still studying. By having the nature of suffering, a student will be able to control the acceptance of all destinies from Allah subhanahu wa ta'ala, both good and bad destinies will be able to be accepted with a spacious heart. Acceptance of Allah's destiny is one of the keys to success in this world and in the hereafter, which day will also perfect faith.

15. Respect and honour teachers

Teachers and students are the two main components in the learning process. Good communication between the two will create educational interactions that can support the achievement of learning goals. For the creation of educational interaction between teachers and students, there are things that must be maintained by both teachers and students, both during the learning process and outside the

teaching and learning process. This is what Tengku Muhammad khatib langien wants to convey through this article, that of the many things that must be put forward and owned by students in interacting with their teachers, there are 11 main things that according to him should be used as guidelines by students. In his view, applying these eleven morals and manners will help students and teachers in creating educative interactions in every lesson.

The 11 things are first greeting the teacher, not talking too much and listening to the teacher, answering the teacher's questions, asking permission when asking a question, not comparing the teacher with others, showing pleasure towards the teacher, not whispering in front of the teacher, not turning left and right when learning, not asking questions when the teacher is tired and exhausted, standing up to greet the teacher when he comes, not badmouthing the teacher.

16. Social care

Humans as social creatures, always need other people in living life. The diverse needs of life, be it primary, secondary, or tertiary, require humans to continue to interact with others in order to achieve the desired welfare of life. Especially in modern times, where needs are not only clothing and food, but also the need for access to technology and other sophistication in supporting all kinds of daily activities.

Of course, in establishing social relationships with other individuals, a human being must be able to understand and apply clear boundaries regarding how they interact. Otherwise, there will be gaps that can lead to divisions and conflicts. Therefore, social care should be instilled in children from an early age during the learning period. Children who grow up with a high sense of social care will be able to have a positive impact on society.

In this regard, Sheikh Muhammad Bin Khatib Langien provides some clear boundaries for knowledge seekers or students in building social relationships with anyone in society. Among them are not hurting the feelings of others, either by word or deed, not interrupting others when speaking, not talking about and exposing the disgrace of others, forgiving the mistakes of others against us. not commenting on the actions and words of others that we do not understand, not

calling others with a nickname that they do not like, not considering bad or bad every action and word of others, preventing others from doing maxait, if they see it.

CONCLUSIONS

Based on the results of the analysis that researchers have described, it can be concluded that in the book of *Risalah Dawa' al-Qulub Min al-'Uyub* by Sheikh Muhammad bin Khatib Lagien there are 21 important character values that students must have. These character values will lead them to success, success, and happiness in this world and the hereafter. These character values are follows: sincerity, choosing discipline, loving knowledge, seriousness of learning, discipline, love of cleanliness, care for the environment, humble, communicative, compassion, good prejudice, taqwa, diligent worship, self-introspection, zuhud, patience, gratitude, tawakkal, rida, respect for teachers, and social care.

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