

CHARACTER EDUCATION IN THE BOOK OF HIKAM AND ITS RELEVANCE TO NATIONAL CHARACTER EDUCATION PROGRAM IN INDONESIA

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Abstract: The aim of this study is to explain the concept of character education contained in the book of Hikam and its relevance to Indonesia's national character education program. This research was a library study that employed the content analysis technique. The data collection method was the documentation technique. The findings of this study indicate that the concept of character education in the book of Hikam emphasizes religious character education. This approach focuses on *uluhiyyah* (divinity), suggesting that humans should align all their life activities with God by spreading goodness in all circumstances. The closer and more obedient a person is to God, the more character and noble that person would be. This religious education is an exercise (*riyadhah*) and sincerity (*mujadah*) that is well organized and systematic and carried out by an educator to shape a pious personality in a student, both physically and spiritually. The concept of religious character refers to faith, honesty, piety, sincerity, and patience. Religious character teaches human being to become a person with character and responsibility. The character education values in the book of Hikam strengthen Indonesia's national character education program. In Sheikh Ibn Atha'illah's view, the character education strategy are divided into two stages: planting and spreading. Religious education is very relevant to the national character education strategy, such as intervention (instilling character in students) and habituation (instilling character through the environment).

Keywords: book of Hikam; character building; national education program

Abstract: Studi ini bertujuan menjelaskan konsep pendidikan karakter yang ada dalam kitab Sufi Hikam serta relevansinya terhadap program nasional pendidikan karakter yang ada di Indonesia. Penelitian ini adalah library research yang menggunakan teknik content analisa. Teknik pengumpulan data yang digunakan adalah teknik dokumentasi. Temuan dalam penelitian ini adalah konsep pendidikan karakter yang ada pada kitab sufi Hikam adalah pendidikan karakter religious yang mengacu pada karakter *uluhiyyah* (ketuhanan), yakni manusia harus mengorientasikan segala aktivitas kehidupannya kepada tuhan dengan menyebarkan kebaikan dimana saja berada. Semakin dekat dan taat seseorang kepada tuhanya maka orang tersebut akan semakin berakarakter dan berakhlak mulia. Pendidikan religius ini merupakan suatu latihan (*riyadhah*) dan kesungguhan (*mujadah*) yang terencana dan sistematis, serta dilakukan oleh seorang pendidik untuk membentuk kepribadian yang shaleh pada seorang anak didik baik dari segi jasmani maupun rohaninya. Konsep karakter religius ini mengacu pada nilai-nilai keimanan, kejujuran, ketakwaan, keikhlasan dan kesabaran. Kitab Hikam mendidik seorang manusia menjadi pribadi yang berakarakter dan bertanggung jawab. Nilai-nilai pendidikan karakter pada kitab Hikam menguatkan program nasional pendidikan karakter di Indonesia. Strategi pendidikan karakter dalam pandangan Syeikh Ibnu Atha'illah dibagi dalam dua tahap, yaitu proses penanaman dan penyebaran. Hal ini sangat relevan dengan strategi pendidikan karakter nasional, yaitu intervensi (penanaman karakter pada diri peserta didik), dan habituasi (penanaman karakter melalui lingkungan).

Kata kunci: kitab Hikam; pendidikan karakter; program pendidikan nasional

Introduction

The aim of character education is to make the intellectually capable generation and emphasize an effort to form a dignified and virtuous society.¹ Character education can be realized through the development of human potential, including affective, cognitive, and psychomotor aspects. These dimensions serve socio-cultural, psychological, and functional roles within academic settings, family environments, and the broader community. The type of character education can be divided into thinking (intellectual developmental), cultivating the soul (spiritual and emotional developmental), taste and intention (affective and creativity developmental), and kinesthetic and sports (physical and kinesthetic developmental). Fourth, these psychosocial processes are complementary and continuous, fostering the development of strong character values.²

Character education is very important, intact, and comprehensive. Not only to shape young people into intelligent and good individuals, but also to transform them into positive agents of change in their personal lives, ultimately contributing to improvements in social life. A quality of someone's character must be formed and nurtured since their youth. This is a critical period for the formation of the character. Failure to instill a feeling in a person from an the youth will create problematic personality later in their adulthood. furthermore, instilling morals in children is an effort to create a noble character.³

Learners with character will be able to behave and follow the rules or norms that apply in the environment within their area. In this case, students will be able to behave politely,

responsibly and uphold local wisdom that represent characteristic of their region. On the other hand, when students are not provided with knowledge and instillation of moral values, then students could be easily influenced by negative things from their environment, including rude behavior, skip class, even until the level of being affected using drugs that have a bad impact as has recently occurred.⁴ Observing the phenomenon above, character education is needed so that students have a noble personality. A person with a noble personality will increase the achievement of faith and devotion to Allah SWT. The closer the human soul is to God, the more committed it becomes to His teachings and guidance. On the other hand, if the human soul in his life is ruled more by his physical interests, then the quality of one's faith and devotion will degenerate even more.⁵

The rise in cases of cyberbullying, student brawls, and child sexual harassment reflects a weakness in the nation's character. Good national character must be formed and educated as early as possible so that people can instill good traits and behavior early and reduce crime rates.⁶ Considering the current and future conditions, the availability of character-driven human resources is a crucial necessity. This is done to equip individuals for global challenges and the nation's competitiveness. It is not easy to produce Human Resources as stated in the Education Law because, in reality, many schools rarely apply the noble values of Pancasila to students. The most straightforward example is that the teacher is no longer close to the students, nor are the students close to each other. Many of them are indifferent to the presence of the teacher. Bad situations and environments that like this will serve as a trigger for the development of a student's character in a deviant direction. The loss of the value of mutual respect, courtesy, care, and others. Character is psychological, moral, or

¹ Much Maftuhul Fahmi and Rahmatullah Rahmatullah, "Analisis Nilai Pendidikan Karakter Dalam Kitab Wadza'If Al-Muta'allim Dan Relevansinya Dengan Materi Pendidikan Agama Islam," *Piwulang: Jurnal Pendidikan Agama Islam*, vol. 4, no. 2 (March 31, 2022), p. 116, <https://doi.org/10.32478/piwulang.v4i2.967>.

² Menangkal Radikalisme Dengan Penguatan Pendidikan Karakter Nasionalisme Melalui Amaliyah Aswaja Di SD Islamiyah Magetan," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, vol. 13, no. 2 (December 22, 2021), p. 802, <https://doi.org/10.37680/qalamuna.v13i2.1071>.

³ I. Wayan Sutarwan, "Urgensi Pendidikan Karakter Bagi Generasi Bangsa Di Era Perkembangan Teknologi," *Dharma Duta*, vol. 16, no. 1 (June 30, 2018), p. 95, <https://doi.org/10.33363/dd.v16i1.148>.

⁴ Sofyan Mustoip, *Implementasi Pendidikan Karakter*, (Surabaya: CV Jakad Publishing, 2018), p. 7.

⁵ Muhaimin, *Wacana Pengembangan Pendidikan Islam*, (Yogyakarta: Pustaka Belajar, 2013), p. 149.

⁶ Sukatin Sukatin et al., "Urgensi Pendidikan Karakter Bagi Remaja Di Era Digital," *Jurnal Sosial Dan Sains (SOSAINS)*, vol. 1, no. 9 (September 15, 2021), p. 1102, <https://doi.org/10.36418/sosience.v1i9.205>.

character traits that represent a person or group of people and the values of human behavior related to God Almighty, a person, fellow humans, and the natural environment.⁷

The values that strengthen student character formation are found in numerous Sufism books. The integration of Sufism values in character education is significant because character education has not succeeded in instilling religious character values. So it is necessary to have a religiously minded approach to shape the character to overcome the problems mentioned above. This is in line with the expert opinion that to overcome moral crisis, one way that the experts almost agree upon is to develop the moral life of Sufism. One of the recommended Sufism books is "The Book of Wisdom" by Imam Ibn Atha'illah. This book contains 264 wise sayings that are instrumental in shaping a person's character into that of a well-rounded human being.

Research related to the book of wisdom and character education has often been done. One of them was research conducted by Rizky Habibie and Moh. Syamsul Falah with the title "*The Value of Social Education in the Book of Al Hikam by Ibn Atha'illah Al Sakandari*". The findings of this study indicate that the social teachings in the book of Al-Hikam by Ibn Atha'illah al-Sakandari remain highly relevant to the current context; the value of education includes: our polite attitude to Allah almighty the creator, which is really necessary for every human being to understand the nature of being a servant of God, recognizing God as the Divine. Education aimed at self-awareness is crucial for controlling passions, which are the root of all disobedience.⁸ Binti Maunah conducted other research titled "Implementation of Character Education in Formation of Students' Holistic Personality." The findings of this study indicate that the formation of children's character could

be done by two strategies, internal and external schools. The school's internal system can be carried out through four pillars, teaching and learning activities in the classroom, daily activities in the form of school culture, habituation activities, and co-curricular and extra-curricular activities. At the same time, the external strategy can be done through the family and community. When all these strategies can be appropriately implemented, the child's character will be strongly formed.⁹

These two studies are different from one the researchers will do in this study. Researchers will conduct a study by elaborating the concept of character education in the book of wisdom and the idea of character education, a national program in Indonesia. Combining these two concepts of character education is a novelty in the research the researchers will examine. The aim of this study is to explain the concept of character education contained in the book of Hikam and its relevance to Indonesia's national character education program.

Method

The researchers used library research that examines the object of study, character education, contained in the book of Hikam by Imam Ibn Atha'illah Al Askandari, linked to the national character education program in Indonesia. This study used documentation methods to collect research data. The documentation technique had been collect by researchers related documents in books, journals, and other scientific matters relevant to the research object. Data analysis of this study used the method of Content analysis. Content analysis is a method of studying and analyzing communications systematically, objectively, and quantitatively to measure variables.¹⁰

Researcher has undergone several stages, including a) the pre-research stage by compiling

⁷ Sigit Dwi Laksana, "Urgensi Pendidikan Karakter Bangsa Di Sekolah," *Muaddib: Studi Kependidikan dan Keislaman*, vol. 5, no. 2 (April 4, 2016), p. 168, <https://doi.org/10.24269/muaddib.v5i2.67>.

⁸ Rizky Habibie and Moh Syamsul Falah, "Nilai Pendidikan Sosial Pada Kitab Al-Hikam Karya Ibnu Atha'illah Al-Sakandari," *MENARA TEBUIRENG: Jurnal Ilmu-Ilmu Keislaman*, vol. 14, no. 02 (February 20, 2019), p. 244.

⁹ Binti Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," *Jurnal Pendidikan Karakter*, vol. 6, no. 1 (2015), p. 99, <https://doi.org/10.21831/jpk.v0i1.8615>.

¹⁰ Nanang Martono, *Metode Penelitian Kuantitatif (Analisis Isi Dan Analisis Data Sekunder)*, (Jakarta: PT. Raja Grafindo Persada, 2014), p.10.

research proposals, b) the research work stage by reading related books, journals, and articles and then organizing all the data obtained from research sources, c) the data analysis stage by organizing the data to find the values of character education in the book of Hikam, and d) the stage of compiling research reports based on the data obtained.

Results and Discussion

The Profil of the Book of Hikam

This book is also known as al-Hikam al-Atha'illah to distinguish it from other books, which are also titled Hikam. Sheikh Ibn Atha'illah presented the Book of Al-Hikam with direct support from the Quran and Sunna. This great teacher of spiritualism lit a lamp to be a guidance for every *salik*, pointing out all the obstacles that exist in every turn of the road, so that we are all safe on the path. Sheikh Ibn Atha'illah as-Sakandari was born in Alexandria, Egypt. The coast city of the United Arab Republic was born in the middle of the seventh Hijri and passed away in 709 H. Sheikh Tajuddin Ahmad bin Muhammad bin Abdul Karim bin Abdurrahman bin Abdullah bin Ahmad bin Isa bin Husein Atha'illah as-Sakandari was his full name. Abd al-Karim was the name of his grandfather, known as a *fiqh* expert in his era, while His father, Muhammad Ibn Abd al-Karim, was a loyal follower to Sheikh Abu Hasan ash-Syadzili. Since his childhood, Sheikh Ibn Atha'illah had studied various branches of science, the thoughts of especially Imam Malik. In the later years of his life, he dedicated himself to teaching law. Maliki school of law at al-Azhar University and madrasas was in the vicinity of al-Mansuriyah. Among his famous disciples, like Sheikh Shihabuddin Ibn Maylaq (died 749 H) and Sheikh Taqiyyuddin as-Subki (died 756 H). Sheikh Ibn Atha'illah also played a role as the Sheikh of the Syadziliyah congregation, who is quite productive in putting their thoughts in writing. Until he became the first teacher of the Syadziliyah congregation to use pen and paper as a medium to disseminate and clarify the teachings of the Syadziliyah order; one of his most famous works is al-Hikam. The Book of al-Hikam is a magnum opus containing aphorisms that are both soothing and heartwarming, and it has become

a cornerstone of Sufi doctrine. This was the first book written when Sheikh Abul Abbas al-Mursy was still alive. Besides that, he also wrote the book Miftah al-Falah wa Misbah al-Arwah, at-Tanwir fi Isqath at-Tadbir, Lathaif fi Manaqib Abi al-Abbas al-Mursy wa Sheikh Abi Hasan, Taj al-Arus al-Hawli Tahdzib an-Nufus and several other writings were composed in the form of a treatise, offering brief and concise descriptions¹¹

This book of al-Hikam was written after several years of intense encounters and struggled with Sheikh Abu Al-Abbas Al-Mursi, whom he greatly admired. The book of Al-Hikam was the result of deep contemplation and spiritual enlightenment granted to him by God. This work has received a tremendous response over time; the points of wisdom written in it contain high spiritual values. Some scholars identify this work as containing the thoughts and ideas of Neoplatonism wrapped in the Sufism thoughts of the previous Sufism masters.¹² The book of hikam contains 266 verses of wisdom, 20 letters from Ibn Atha'illah to his companions, and 42 prayers.¹³ This book designed as a guide for the spiritual development of spiritual truth seekers because its content focuses on two major themes, which are the attitude of creatures towards their *Rabb* (God) and the attitude of creatures towards the actions of their *Rabb* (God). The book of al-Hikam is a form of resistance to the reality of the world today. In this era of globalization, we cannot escape the harsh global association, elbowing each other in various occasions. Moreover, the world, which is said to be able to distance itself from God by some people (especially among the Sufis), is shunned and abandoned, namely by doing *suluk* zuhud (leaving the world). However, on the one hand, our society is required to be able to compete in the world arena. Muslims have been far behind others, with the excuse of doing

¹¹ Ade Anang Suhada, Muliadi Muliadi, and Dodo Widarda, "Kebahagiaan Menurut Syekh Ibnu Atha'illah as-Sakandari," *Jurnal Penelitian Ilmu Ushuluddin*, vol. 2, no. 1 (January 22, 2022), p. 184, <https://doi.org/10.15575/jpiu.13590>.

¹² Mu'minin Mu'minin, "Kajian Intertekstual Antara Kitab Al Hikam Karya Ibnu Athailah Dan Syiir Jawi Budi Utami Karya Syekh Djamaluddin Ahmad," *Jurnal Pendidikan Tambusai*, vol. 5, no. 1 (June 13, 2021), p. 2034.

¹³ Imam Ibnu Athoilah, *Kitab Syarh Hikam*, (Surabaya: Al Hidayah, 2010), p. 106.

zuhud. His heart seeks to avoid entanglement with worldly affairs, as the world can easily distract and enslave individuals. However, Ibn Atha'illah's occupation and seeking the world (clothing, food, and shelter) are essential. That can be a vehicle (*washilah*) to reach gratitude to Allah. These understandings need to be clarified so that Muslims do not misunderstand and isolate themselves entirely from the world.¹⁴

Definition of Character Education

In the comprehensive Indonesian dictionary, "character" is defined as a psychological, moral, or personality trait that distinguishes one person from another. Additionally, the term "character" is translated as possessing character, having a personality, or being characterized by specific traits. The psychological dictionary stated that character is personality in terms of ethical or moral starting points; for example, someone's honesty; usually associated with relatively fixed properties. The term character itself creates ambiguity. Character etymologically comes from the Greek "karasso," which means "blueprint," "basic format," and "print," as in fingerprints. Meanwhile, according to the term, there are several meanings for the character itself.¹⁵ According to Darmiyati Zuchdi, the character is a way of thinking, behaving, and acting that characterizes a person and becomes a habit displayed in society.¹⁶

Character education is a type of education that shape a person's personality through character education, the results of which can be seen in the actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on.¹⁷ Meanwhile, according to the Character

Education Partnership (CEP), the definition of character education is: "an educational movement that supports the social, emotional and ethical development of students."¹⁸ This is a proactive effort by schools, regions, and the state to instill in students virtues, moral and performance values, such as caring, honesty, perseverance, fairness, fortitude, responsibility, and respect for self and others.¹⁹ Character education provides long-term solutions to moral, ethical, and academic issues that are receiving growing attention in our communities and schools. Character education teaches students how to be their best selves and do their best work.²⁰

Character education has four essential characteristics: (1) Regularity related to the interior, where every action is measured based on a hierarchy of values. Then the value becomes a guideline that has normative nature in every step. (2) The existence of coherence will give the courage to make someone firm in principle and not be easily swayed in a new situation or afraid of risk.²¹ Coherence is a basis that can build a sense of trust between each other.²² The loss of coherence can undermine a person's credibility. (3) Autonomy, a person can internalize external rules and transform them into personal values. This can be seen in assessing a personal decision without pressure from other parties.²³ (4) Firmness

no. 1 (2011), 2, <https://doi.org/10.17509/eh.v3i1.2795>.

¹⁸ Erwin Mahrus, Zaenuddin Hudi Prasajo, and B. Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman*, vol. 24, no. 1 (June 30, 2020), p. 25, <https://doi.org/10.29300/madania.v24i1.3283>.

¹⁹ Syafruddin Muhtamar, Abdul Rauf, and Hardi Hardi, "Multi-Strategies For Treating the Roots of Corruption Behavior in Indonesia," *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan*, vol. 9, no. 1 (August 16, 2022), p. 12, <https://doi.org/10.29300/mzn.v9i1.6786>.

²⁰ Kharisul Wathoni, "Internalisasi Pendidikan Karakter Di Perguruan Tinggi (Studi Kasus Di Jurusan Tarbiyah Stain Ponorogo)," *Islamika : Jurnal Ilmu-Ilmu Keislaman*, vol. 15, no. 2 (2015), p. 150, <https://doi.org/10.32939/islamika.v15i2.45>.

²¹ Manpan Drajat and Mohd Roslan Mohd Nor, "The Models of Character and Akhlaq Education for Special Needs Children in An Inclusion School," *Madania: Jurnal Kajian Keislaman*, vol. 24, no. 1 (June 30, 2020), p. 78, <https://doi.org/10.29300/madania.v24i1.2956>.

²² Baihaqi, "Upaya Guru Madrasah Dalam Membentuk Kedisiplinan Pelajar Di Madrasah Aliyah Swasta Amaliyah Tanjung Tiga," *Nusantara Education*, vol. 1, no. 1 (December 14, 2022), p. 7.

²³ Arif Samsurrijal, "Permainan Tradisional Indonesia Sebagai

¹⁴ Azizah Aryati, "Pemikiran Tasawuf Syekh Ibn 'Atoillah As-Sakandari Dalam Kitab Al Hikam (Kajian Tentang Rekonstruksi Dan Kontribusi Nilai-Nilai Tasawuf Dalam Pendidikan Islam)," *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat*, vol. 6, no. 1 (2017), p. 2, <https://doi.org/10.1161/.v5i1.746>.

¹⁵ Abdul Jalil, "Karakter Pendidikan Untuk Membentuk Pendidikan Karakter," *Nadwa: Jurnal Pendidikan Islam*, vol. 6, no. 2 (March 22, 2016), p. 182, <https://doi.org/10.21580/nw.2012.6.2.586>.

¹⁶ Alwazir Abdusshomad, "Pentingnya Penerapan Pendidikan Karakter Dalam Pembelajaran," *Jurnal Asy-Syukriyyah*, vol. 19, no. 1 (February 2, 2018), p. 35, <https://doi.org/10.36769/asy.v19i1.22>.

¹⁷ Edi Rohendi, "Pendidikan Karakter Di Sekolah," *EduHumaniora: Jurnal Pendidikan Dasar Kampus Cibiru*, vol. 3,

and fidelity, constancy is a person's endurance that is useful when wanting anything and has been seen as good. Meanwhile, loyalty is a basis for respect for the chosen commitment.²⁴

The Values of Character Education

According to Nur'aini, Character education is founded on several core values that form its essential basis. These values can be seen in the table below.

Table 1. Character education values

No	Value of Character Education	Explanation
1	Honesty	Honesty is one of the characteristics that individuals must own because openness affects their relationships with others. The more honest a person is, the more liked by others and the environment. On the other hand, the environment will not like people who are dishonest and want to cheat.
2	Discipline	Discipline is one of the essential behaviors and must be owned by someone if they want a good life. Discipline will help a person to manage everything that will be done in his life. Everything has been planned and executed on time so that the results obtained are better and comply with the rules.
3	Tolerance	Tolerance is an attitude of caring for others, providing opportunities for others to develop themselves, and other forms of concern related to Humanity. The philosophy of tolerance will grow if the child grows up in an environment that instills tolerance in the community. Therefore, children also need a model or example to be imitated to develop an attitude of tolerance.
4	Independence	Independence is an attitude that individuals need. Independence can help a person to develop himself on his initiative. A person's independent attitude can reduce dependence on others. An independent attitude in individuals must be instilled from an early age through various children's activities, both at home and in educational institutions. ²⁵

Media Penanaman Nilai Moral Pada Siswa: Sebuah Studi Literatur," *Nusantara Education*, vol. 1, no. 1 (December 14, 2022), p. 14.

²⁴ Feriska Listrianti, "Urgensi Pendidikan Karakter Di Min 1 Probolinggo," *Pedagogik: Jurnal Pendidikan*, vol. 6, no. 1 (July 1, 2019), p. 265, <https://doi.org/10.33650/pjp.v6i1.581>.

²⁵ Mulianah Khaironi, "Pendidikan Karakter Anak Usia Dini,"

Character education should be taught systematically in a holistic education model using the method of knowing, feeling, and acting the good. Knowing the good is easy to impart because it is cognitive. After learning the good, it is necessary to cultivate feelings of pleasure or love for goodness (feeling the good). Furthermore, feeling the good is intended to serve as a motivating force, encouraging individuals to voluntarily engage in good deeds. Planting such model will lead a person to good habits. However, in producing character education, the main thing is exemplary. Parents provide positive behavior to their children, and teachers set an example for their students. Meanwhile, leaders set an example of good character in society.²⁶

The Urgency of Character Education

Several factors contribute to character deviation, prompting the government to recognize the need to revive character education in schools: First, inappropriate learning methods. It is undeniable that the lecture method is the most commonly used by educators. According to research, students who learn by listening to the teacher's explanation will be very little absorbing information. So, if the value of that character transferred to students through lectures, small will probably be embedded in his brain, let alone applied in life. Second, Most educators just focusin on cognitive value, while the value of effectiveness is ignored. This is what strongly suspected to be the cause of the degradation of the learners character. Third, many students focus on memorization rather than understanding. While memorization can help, without comprehension, the information is easily forgotten and not truly usable. Understanding the value of good things cannot be achieved through rote memorization; it must be learned and practiced. Students will remember it all the time

Jurnal Golden Age, vol. 1, no. 02 (December 29, 2017), p. 85, <https://doi.org/10.29408/goldenage.v1i02.546>.

²⁶ Mardiah Baginda, "Nilai-Nilai Pendidikan Berbasis Karakter Pada Pendidikan Dasar Dan Menengah," *Jurnal Ilmiah Iqra'*, vol. 10, no. 2 (February 26, 2018), p. 10, <https://doi.org/10.30984/jii.v10i2.593>.

as an experience that won't be forgotten. Fourth, the invasion of foreign cultures is so powerful to destroy our generation's moral and religious pillars. Uncertain foreign cultures are adopted and imitated without proper filtering or evaluation. So a good culture and the bad ones mixed, even they dominate and eliminate indigenous cultures, including the culture of verbal abuse, like what political buzzers do.²⁷

Character education is essential and urgent to be carried out in this era because education results doesn't match educational goals, let alone see the phenomenon among teenagers. Moral decadence is increasing because education does not touch the affective aspect, so behavior of the students does not reflect humans with good character. The tendency is that students may be intelligent but lack of emotional depth. Therefore, teachers need to educate students to have a positive personality. For this reason, it is necessary for teachers who can seek character education so that students have positive character.²⁸

Character education is crucial to be applied in the world of education for seven reasons, including:

1. The best way to ensure the children has a good personality in his life;
2. The way to improve academic achievement;
3. Some students cannot form a strong character for themselves in other places;
4. Prepare students to respect other parties or people and can live in a uniform society;
5. Departing from the root problems related to social and moral issues, such as impoliteness, dishonesty, violence, violations of sexual activities, and a low work ethic (learning);
6. The best preparation for behavior in the workplace;
7. Teaching cultural values is an essential aspect of fostering civilization.²⁹

²⁷ Wahyu Abdul Jafar, "Political Buzzer In Islamic Law And Its Impact On Muslim Society," *Hamdard Islamicus*, vol. 45, no. 3 (September 30, 2022), p. 58, <https://doi.org/10.57144/hi.v45i3.491>.

²⁸ Chairiyah Chairiyah, " Pendidikan Karakter Dalam Dunia Pendidikan," *LITERASI: Indonesian Journal of Humanities*, vol. 4, no. 1 (December 14, 2017), p. 46.

²⁹ Nurul Mawaddah, " Urgensi Pendidikan Karakter Sebagai Pengembangan Mental Peserta Didik di MTS. As'adiyah Putra II

The National Program of Character Education in Indonesia

Based on Article three, Law Number 20, the Year 2003 concerning the Education System, The National Education System Law stated that: "National education functions to develop ability and shape the character and civilization of a nation that dignified to educate the life of the country, aims to develop the potential of students, so that become a human being who believes and fears God Almighty, has a noble character, healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen. Thus, it is apparent that this law mandates and emphasizes the importance of education as an agent for improving the quality of the nation's children, both in terms of mastery of knowledge (intellectual) and aspects of ethical values and culture (character).

The Ministry of National Education provides directions that 18 characters must be planted in students, drawn from religion, culture, Pancasila, and national education goals. Those are; 1. religious attitude. 2. honest nature. 3. Posses tolerance character, 4. disciplined behavior, 5. hard work, does not give up easily, 6. creative nature, 7. has an independent attitude, does not depend on others, 8. democratic, 9. sense of want to know. 10. have a strong sense of nationality, 11. love the homeland, 12. can appreciate achievement, 13. always friendly and communicative, 14. peace lover, 15. has an affinity for reading, 16. cares about the state of the surrounding environment, 17. cares about social 18. have the natural responsibility.³⁰

The national education law can be understood to mean that education should equip students with both knowledge and values. With these two types of provisions, it is hoped that intelligence can be improved as well as the formation of noble character so that they can compete, be ethical, moral, polite, and able to interact with society.³¹

Pusat Sengkang," *Al-Ishlah: Jurnal Pendidikan Islam*, vol. 15, no. 1 (March 30, 2017), p. 83, <https://doi.org/10.35905/alishlah.v15i1.561>.

³⁰ Rony Rony and Siti Ainun Jariyah, " Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik," *Tafkir: Interdisciplinary Journal of Islamic Education*, vol. 1, no. 1 (2020), p. 87, <https://doi.org/10.31538/tijie.v1i1.18>.

³¹ Suranto Aw, " Nilai-Nilai Pendidikan Karakter Yang Terkandung Dalam Tayangan "Mario Teguh Golden Ways," *Jurnal*

Building national character takes a long time and must be carried out continuously. Our government, represented by The Ministry of National Education, continues to improve the quality of education in Indonesia. However, not all efforts have been successful, particularly in cultivating Indonesian citizens with strong character. One of the efforts to realize education as above, the students must be provided with special education that carries the primary mission of character building/ noble character.³²

If the character is not well educated, it can lead to a moral crisis. One of the most significant crises of this decade, particularly among teenagers, is the prevalence of ethical violations among students, marked by dishonesty, lack of responsibility, low discipline, and minimal commitment to core values. Those traits must be highlighted; we must be aware and avoid them. To grow an excellent stronghold, serious guidance is needed.³³ The Indonesian government, through a national policy of character development nation, emphasizes the need for education character for the nation for several reasons as follows (1) disorientation failure to embody the values of *Pancasila*; (2) limitation of policy tools integrated into realizing values of *Pancasila*; (3) shifting ethical values in the life of the nation and state; (4) diminishing awareness of the nation's cultural values; the threat of nation disintegration; and (5) weakened independence of nation.³⁴

The Concept of Character Education in the Book of Hikam

The book of al-Hikam is one of Sheikh Ibn Atha'illah As-Sakandari's writing, containing 264

words of wisdom. Sheikh Ibn Atha'illah explained that education is a lengthy journey one must undertake to achieve a goal. The term 'journey' suggests that a seeker of knowledge is a traveler on a long path. Therefore, in many of his writings, students are called *as-sâlik*, which means walking, while *al-murîd* means people who want to achieve their goals. Thus, Sufistic education termed *as-sulûk*, which means walking, and *at-tharîq*, which means way. The word *at-tharîq* even used by him as one of the title of his writing, *'unwân at-taufiq fî adâb at-tharîq*, which means a sign of help in explaining travel etiquette. On this long journey, God gave obstacles as a test. When a person can through one obstacles, he will through the next, and so on until his death come. The obstacles manifests as his desires and the temptations and whispers of Satan in his heart.³⁵

According to Imam Ibn Atha'illah, The nature of education extends beyond formal institutions like schools to include non-formal settings as well. In his perspective on the nature of education, he tends to focus more on its vertical aspect, emphasizing the value of divinity and the relationship between a servant and their Lord. In the book of al-Hikam, chapter 136 described the importance of religious character education; he stated: "Rely on the attributes of Allah SWT *rububiyyah*, and manifest your *ubudiyyah* traits." In this verse, Sheikh Ibn Atha'illah describes the character education of a person by trying his best to become a reasonable person in the sight of Allah SWT, understands the qualities of being His servant through study, showing the qualities of servanthood (*ubudiyyah*) while being aware of the characteristics of servants such as poor, weak, stupid, despicable, and helpless. Therefore, the servant must realize that he is weak and in dire need of Allah's *rububiyyah* attributes so that Allah SWT provides help and assistance and entrusts His *rububiyyah* to His servants. As a result, a person required to explore his human traits so that the characters that that person must

Pendidikan Karakter, vol. 7, no. 2 (December 14, 2016), p. 182, <https://doi.org/10.21831/jpk.v6i2.12048>.

³² Badrus Zaman, "Urgensi Pendidikan Karakter Yang Sesuai Dengan Falsafah Bangsa Indonesia," *Al Ghazali*, vol. 2, no. 1 (June 27, 2019), p. 18.

³³ Zainal Fanani and Ahmad Ma'ruf, "Penanaman Spiritual Remaja Karang Taruna Melalui Pengkajian Kitab Hikam Di Desa Karangrejo Kecamatan Gempol Pasuruan," *Jurnal Al-Murabbi*, vol. 4, no. 2 (July 25, 2019), p. 324, <https://doi.org/10.35891/amb.v4i2.1557>.

³⁴ Badawi Badawi, "Pendidikan Karakter Dalam Pembentukan Akhlak Mulia Di Sekolah," *SEMNASFIP*, vol. 1, no. 1 (October 26, 2019), p. 213, <https://jurnal.umj.ac.id/index.php/SEMNASFIP/article/view/5129>.

³⁵ Ahmad Fauzi, "Psikosufistik Pendidikan Islam Dalam Perspektif Pemikiran Syekh Ibnu Atha'illah," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, vol. 8, no. 2 (August 1, 2018), p. 236, <https://doi.org/10.33367/ji.v8i2.714>.

possess will appear to be fully human. According to Ibn Athaillah, the purpose of religious character education is so that students can reach the level of *ma'rifat* to Allah. Because when a servant has opened the door of *ma'rifat* to Allah, He will find peace and abundant spiritual joy, and with that *ma'rifat*, a servant will draw closer to Him.

The values of religious character education contained in the book of al-Hikam are as follows:

Table 2. The value of religious character education

No	The value of religious character education	Explanation
1	Charity, surrender, and <i>ma'rifat</i> to Allah	People who hold fast to the principle of piety, uphold Allah's commands, and stay away from His prohibitions, as well as all actions based on shari'ah norms, will get countless virtues. On the other hand, people who adhere to norms contrary to <i>syara'</i> will get challenging to count losses.
2	Pray only to Allah (sincere)	essence, every prayer that we say is a reflection of the object that Allah SWT has prepared. We don't necessarily want something in our hearts unless there is already an object. Without Allah SWT's object, everyone will not have the desire to pray. Like when you want food, the smell can be smelled from afar. Prayer requires knowledge (<i>ma'rifat</i>) of Allah and about yourself. Allah SWT knows better what is best for his creatures than a mother knows her baby's needs.
3	Humble or negate yourself	Human form or existence wants to be recognized, known, famous, respected, the greatest, and the like. This trait must be eliminated to become a human with character and character.
4	Cultivate sincerity	In carrying out all daily activities only seeking the pleasure of Allah, not expecting praise from humans and others
5	Feeling need Allah SWT	Allah SWT himself designs the destiny of every servant. On the path of fate, there are things, events, and devices that will reveal the secrets of each servant. This need is not a temporary need that comes from lust but an essential need that is needed. A servant to carry out his mission in life. This need is tiered, depending on how much a servant recognizes his soul. ³⁶

In the book of wisdom, Imam Ibn Atha'illah explained that religious character education have to

get through at least five spiritual stages (*maqam*) that someone must undertake. The five stages are repentance, emptying the heart of worldly matters as well as filling it with love for Allah (*zuhd*), patience (*sabr*), surrendering to His will (*tawakkal*), and acceptance of what God has given (*rida*). Furthermore, Imam Ibn Atha'illah noted that during their journey, students will experience several conditions (*ahwal*) such as *khauf*, *raja'*, *tawadhu*, sincerity, and gratitude, which must be embraced as gifts, not the result of their efforts.³⁷

Imam Ibn Atha'illah As-Sakandari views morality as a trait that can be learned and developed by humans. Sufism is a way of practice to get closer to Allah SWT and placing oneself following Allah's provisions. *Ma'rifat* is the final achievement goal of a long journey to Allah SWT. Therefore, in the view of Sheikh Ibn' Atha'illah, moral education is an exercise (*riyadhah*) and sincerity (*mujahadah*) in a planned and systematic manner carried out by an educator to form a pious personality in a student both physically and spiritually so that human beings are created, which is condescending to Allah SWT.³⁸

The Relevance of Character Education in the Book of Hikam with the National Character Education Program in Indonesia

The book of Hikam contains essential teachings and advice that are crucial for strengthening one's character becoming a complete human being. The teachings and advice in the Book of Hikam is in line with the Indonesian National Character Education Program. This compatibility can be seen from the aspect of the content and implementation of the theory. Indonesia's national character education program refers to Pancasila as the state foundation. Pancasila provides the foundational principles for developing character education. The Pancasila, known as the five

³⁷ Zaenal Muttaqin, "Al-Hikam Mutiara Pemikiran Sufistik Ibnu Atha'illah as-Sakandari," *Ushuluna: Jurnal Ilmu Ushuluddin*, vol. 2, no. 1 (2016), p. 67, <https://doi.org/10.15408/ushuluna.v2i1.15173>.

³⁸ Irpan Alimuddin, Selamat Selamat, and Udung Hari Darifah, "Konsep Pendidikan Akhlak Menurut Syekh Ibnu Atha'illah As-Sakandari Dalam Kitabnya Al-Hikam," *Bestari: Jurnal Studi Pendidikan Islam*, vol. 15, no. 1 (2018), p. 123, <https://research-iaid.net/index.php/bestari/article/view/150>.

³⁶ Yulianto Nurcahyono, "Pendidikan Karakter Religius Dalam Kitab Al-Hikam Karya Syaikh Ibnu Atha'illah As-Sakandari Dan Relevansinya Dengan Peraturan Presiden Nomor 87 Tahun 2017," 2021, p. 86.

basics 1) God Almighty contains the value of the character of faith and piety, 2) Just and Civilized Humanity contains values of fair character, mutual assistance, solidarity, morals, mutual love, and care, 3) Indonesian Unity, contains the character values of love for the homeland and cooperation, prioritizing interests public interest above personal interests, 4) Democracy Led by Wisdom of Wisdom in Deliberation/Representation contains values of responsibility and wisdom, tolerance, 5) Social justice for all Indonesian people, has values of fairness, community, mutual help, harmony, hard work, and straightforward attitude.

If character education is associated with religion, then the source of religious teachings can serve as the foundation for character education. It is undeniable that every religion has its own sources of instructions that contains the moral and ethical values adherents should follow. Islam is no exception, the basis of which is the Quran and Hadith. As the primary basis of Islam, the Quran clearly and in detail stated the main points of character education, which are more specifically described in the hadith of the Prophet Muhammad.³⁹

In the Book of Wisdom, Sheikh Ibn Atha'illah's approach to character education emphasizes the importance of Uluhiyah (divine) values. Therefore, the essence of the character education he wanted was a process of inculcating values where ultimate goal is to get closer to Allah SWT or become a good person by His side. The values instilled in a student or individual aim to shape them into a person who strives to be as close as possible to Allah SWT.

Fostering these values is primarily religious and does not encompass national or social values. However, From a content perspective, it can be understood that when a person can instill religious values in himself, it will be oriented towards national and social values. Therefore, The nature of character education he describes closely resembles national character education. He is more focused on the vertical realm, namely the value of God, while national character education

is more directed at the horizontal domain.

The book of wisdom strengthens the spiritual side of one's character, not only intellectual and physical character education. In Sheikh Ibn Atha'illah's perspective, the character education strategy was divided into two stages: planting and spreading. This strategy is very relevant to the national character education strategy: intervention (planting in students) and habituation (planting through the environment). However, in this context, he focuses more on the role of the students in education. This means that the character education he advocates emphasizes what students should do rather than what teachers should do. Furthermore, Sheikh Ibn Atha'illah emphasizes that for effective character education, a student must equip themselves with five key concepts: avoiding harmful behaviors, consistently obeying, continually learning, maintaining a clean heart, and practicing their knowledge. These five concept represents components of character education. Those are in line with the configuration of national character education, which is grouped as follows: heart, thought, exercise, and taste and intention. Character education in the book of wisdom has similarities with the national character education program. The purpose of character education in the Book of Wisdom is to cultivate individuals who are close to and maintain a good relationship with Allah SWT. The purpose of character education is no different from the goals of national character education. It's just that national character education is more directed to the horizontal realm, namely from the social and national direction than towards God.⁴⁰

Conclusion

After conducting in-depth research, the conclusion was reached that the concept of character education in the Sufi book Al-Hikam focuses on religious character education, specifically uluhiyyah (divinity). This means that humans should align all their life activities with God by spreading goodness wherever they are. The closer and more obedient a person is to God, the more character and noble

³⁹ Muslim Hasibuan, "Makna Dan Urgensi Pendidikan Karakter," *Fitrah: Jurnal Kajian Ilmu Ilmu Keislaman*, vol. 8, no. 1 (2014), p. 65.

⁴⁰ Nurhafid Ishari and Ahmad Fauzan, " Pendidikan Karakter Dalam Kitab Hikam Al-Atha'iyah Karya Syekh Ibnu Atha'illah As-Sakandari," *Tarbiyatuna: Jurnal Pendidikan Islam*, vol. 10, no. 1 (February 15, 2017), p. 78.

that person would be. This religious education is an exercise (*riyadhah*) and seriousness (*mujahadah*) that is well organized and systematic, carried out by an educator to form a pious personality in a student both physically and spiritually. The concept of religious character refers to the values of faith, honesty, piety, sincerity, and patience. The book of hikam teaches human being to become a person of character and responsibility.

The character education values in the book of hikam strengthen Indonesia's national character education program. The character education strategy in Sheikh Ibn Atha'llah's view was divided into two stages: planting and spreading. This is very relevant to the national character education strategy, which are intervention (instilling character in students) and habituation (instilling character through the environment). The essence of the character education he advocates is a process of instilling values aimed at ultimately drawing closer to Allah SWT and becoming a good person in His sight. The values that are instilled in a student or oneself are character values that are oriented to become a person who is as close as possible to Allah SWT.

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