

CONTEXTUALIZATION OF YUSUF AL-QARDHAWI'S CONCEPT OF MORAL EDUCATION: An Integrative Study with Character Education in Indonesia

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Abstract: This study aims to analyze the input, process, output, outcome, and contextualization of Yusuf al-Qardhawi's concept of moral education within the framework of Indonesia's character education. Data were collected from books, journals, articles, videos, and especially Yusuf al-Qardhawi's works on moral education, using qualitative content analysis. The findings reveal that moral education consists of both software and hardware. The software includes a curriculum emphasizing morality toward Allah, the Prophet, oneself, other creatures, and the state, supported by both soft skills and hard skills activities. The hardware consists of teachers and students, with teachers expected to possess pedagogical, personal, social, and professional competencies, strengthened through prayer, dhikr, and advice. The process is carried out through structured lesson planning that integrates materials, syllabi, teaching modules, media, methods, and facilities into the lesson plan (RPP), while learning activities cover opening to closing stages with appropriate methods, assessments, and classroom management. The output and outcome of Yusuf al-Qardhawi's moral education are students who have faith and piety to Allah, love the Prophet, show noble character toward others, and respect all creation. In its contextualization, this study highlights that Yusuf al-Qardhawi's moral values, such as compassion, humility, sincerity, patience, justice, moderation (*wasathiyah*), and balance (*tawazun*), are strongly relevant to character education in Indonesia. These values align with key traits promoted nationally, including religiosity, honesty, discipline, creativity, tolerance, democracy, nationalism, patriotism, respect, peace, and environmental care. The study affirms that Yusuf al-Qardhawi's ideas provide a valuable contribution to strengthening character education in Indonesia.

Keywords: Yusuf al-Qardhawi; moral education; character education; contextualization; Indonesia

Abstrak: Penelitian ini bertujuan untuk menganalisis input, proses, output, outcome, dan kontekstualisasi konsep pendidikan moral Yusuf al-Qardhawi dalam kerangka pendidikan karakter di Indonesia. Data dikumpulkan dari buku, jurnal, artikel, video, dan terutama karya-karya al-Qardhawi tentang pendidikan moral, dengan menggunakan analisis isi kualitatif. Temuan penelitian menunjukkan bahwa pendidikan moral terdiri atas perangkat lunak (*software*) dan perangkat keras (*hardware*). Perangkat lunak mencakup kurikulum yang menekankan moralitas terhadap Allah, Nabi, diri sendiri, makhluk lain, dan negara, yang didukung oleh kegiatan *soft skills* dan *hard skills*. Perangkat keras terdiri atas guru dan peserta didik, di mana guru diharapkan memiliki kompetensi pedagogis, personal, sosial, dan profesional, yang diperkuat melalui doa, dzikir, dan nasihat. Proses dilaksanakan melalui perencanaan pembelajaran yang terstruktur dengan mengintegrasikan materi, silabus, modul ajar, media, metode, dan sarana ke dalam RPP, sementara kegiatan pembelajaran mencakup tahap pembukaan hingga penutupan dengan metode, penilaian, dan manajemen kelas. Output dan outcome dari pendidikan moral Yusuf al-Qardhawi adalah peserta didik yang beriman dan bertakwa kepada Allah, mencintai Nabi, berakhlak mulia terhadap sesama, serta menghormati seluruh ciptaan. Dalam konteks kontekstualisasi, penelitian ini menegaskan bahwa nilai-nilai moral Yusuf al-Qardhawi, seperti kasih sayang, kerendahan hati, ketulusan, kesabaran, keadilan, moderasi (*wasathiyah*), dan keseimbangan (*tawazun*), sangat relevan dengan pendidikan karakter di Indonesia. Nilai-nilai tersebut selaras dengan karakter utama yang dikembangkan secara nasional, termasuk religiusitas, kejujuran, kedisiplinan, kreativitas, toleransi, demokrasi, nasionalisme, patriotisme, sikap hormat, cinta damai, dan kepedulian terhadap lingkungan. Penelitian ini menegaskan bahwa gagasan Yusuf al-Qardhawi memberikan kontribusi berharga dalam memperkuat pendidikan karakter di Indonesia.

Kata kunci: Yusuf al-Qardhawi; pendidikan moral; pendidikan karakter; kontekstualisasi; Indonesia

Introduction

The existence of a nation lies in moral education; when moral education is strong, the nation will thrive, but when it is corrupted, the nation will face decline and destruction. Ibn Khaldun emphasized that the formation of a nation begins with *al-‘ashabiyyah*, or solidarity, which originated in the Prophetic era characterized by a fully Islamic identity. In a positive sense, *al-‘ashabiyyah* reflects *ukhuwah Islamiyyah* (Islamic brotherhood) that fosters cooperation, mutual support, and prioritization of collective progress in building civilization. In a negative sense, however, it leads to fanaticism, blind partisanship, and reckless actions that neglect the principles of truth.¹

The principles of truth referred to are grounded in religion. Islam teaches *maslahah* (benefit), goodness, honesty, justice, and trustworthiness—qualities that can be understood as noble character (*akhlaq*). Morality permeates the executive, legislative, and judicial branches. When morality becomes the spirit of a nation’s leadership, the nation will certainly be good, progressive, and prosperous. Conversely, if leaders prioritize negative *‘ashabiyyah*, the nation will decline, stagnate, and fail to develop. Therefore, moral education is a fundamental human need in life.² Larry stated that character education is essential to preserve the nation’s morals, curb violent actions, and address the incoherence between politicians’ rhetoric and their daily behavior, emphasizing ethical and religious dimensions that are relevant to be applied.³

Thus, moral education serves as an agent of change in shaping human personality, forming students’ character into reliable human resources, as stipulated in the *Law of the Republic of Indonesia Number 20 Year 2003 on the National Education System*. The function of national education is to develop abilities, cultivate behavior, and build moral civilization in order to enlighten the life of the nation. As Martin Luther King⁴ emphasized, “*Intelligence plus character—that is the goal of true education.*” In line with this, Greeley⁵ argued that when intellectual intelligence is balanced with good character, the objectives of education are successfully and effectively achieved.

Therefore, moral education is an essential instrument for character development, shaping students into responsible and ethical individuals. This is aligned with Indonesia’s National Education Goals, which state that the function of national education is to develop capabilities, behavior, and morality to enlighten the nation’s life. True education aims to integrate intelligence with character. When faith and knowledge are balanced, educational objectives are effectively realized, leading to individual and societal well-being, both in this world and the Hereafter.⁶

Yusuf al-Qardhawi⁷ emphasized that education is the nurturing of the whole human being—mind and heart, soul and body. This implies that in carrying out moral education, educators must integrate the intellectual and emotional, as well as the spiritual and physical dimensions of their students. Humanity was created by Allah as the most perfect of His creation, endowed with both mind and heart, soul and body, and entrusted with the role of vicegerent (*khalifah*) on earth, as stated in the Qur’an: “We

¹ Ibn Khaldun, “Muqaddimah,” *Translated by Ahmadie Thoha*. Ed 12 (1986); Nurul Huda, “Pemikiran Ibn Khaldun Tentang Ashabiyah,” *Suhuf* 20, no. 1 (2008): 41–52. See also Asmah Kadir, Halimang, and Basyira Mustarin, “Ashabiyah Ibn Khaldun Dan Relevansinya Dengan Negara Indonesia,” *Sisyasatuna: Jurnal Mahasiswa Siyasah Syar’iyyah* 5, no. 1 (2024): 1–13, <https://journal3.uin-alauddin.ac.id/index.php/siyasatuna/article/view/43200/20271>.

² Mitra Sasmita, Agus Fudholi, and Rahma Dilla Zainuri, “Islamic Education As The Spiritual And Moral Foundation Of The Young Generation,” *Indonesian Journal of Education (INJOE)* 4, no. 3 (2024): 857–71.

³ Larry P. Puccy and Narcia, *Narvaez Hand Book Pendidikan Moral Dan Karakter*, (Transl) Imam Baihaqi Dan Derta Sri Widowati (Bandung: Imam Baihaqi dan Derta Sri Widowati, 2014).

⁴ Martin Luther King Jr, *A Gift of Love: Sermons from Strength to Love and Other Preachings*, vol. 7 (Beacon Press, 2012).

⁵ Lucas Greeley and Catherine A Lugg, “Toward a Reconceptualization and Revitalization of Consumer Education” (Rutgers The State University of New Jersey, School of Graduate Studies, 2021).

⁶ Gordon Vessels and William Huitt, “Moral and Character Development,” in *National Youth at Risk Conference, Savannah, GA, March, 2005*, 8–10.

⁷ Yusuf Al-Qardhawi, *Ar-Rasul Wa Al-Ilm* (Kairo, Daar Ash-Shahwah, 2001).

have certainly created man in the best of stature" (Qur'an, Surah At-Tin [95]:4).

To fulfill this role as *khalifah*, a person must possess faith, piety, knowledge, and physical strength. The Prophet Muhammad (PBUH) affirmed this balance when Abu Hurairah (RA) reported that the Messenger of Allah PBUH said: "*The strong believer is better and more beloved to Allah than the weak believer*" (Muslim, Hadith No. 2664). This hadith highlights that a believer should be strong in both spirit and body, as strength in faith must be supported by physical health and resilience.

A teacher is expected to possess firm faith and physical strength in order to guide and nurture students effectively. According to Marimba, education is "*Conscious guidance or counseling by educators for the physical and spiritual development of students toward the formation of a perfect personality.*"⁸ This aligns with Ki Hadjar Dewantara's view that education should sharpen the mind and strengthen the physical well-being of children so that their activities remain in harmony with both nature and society.⁹

Education is not only about knowledge transfer but also about shaping morals and character. Law No. 20 of 2003 on the National Education System defines education as a conscious effort to develop students' spirituality, personality, intelligence, noble character, and essential skills. Thomas Lickona,¹⁰ highlights three pillars of character education: knowing the good, loving the good, and doing the good, while Aristotle emphasized that character grows through consistent habits. Moral strength helps prevent negative behaviors such as promiscuity, crime, and corruption.¹¹

Yusuf al-Qardhawi, a leading contemporary Muslim scholar, provides significant contributions to moral education. Excelling academically at Al-Azhar University, he completed his doctorate with *Fiqh al-Zakah* in 1973 and went on to author more than 125 influential works in various fields of Islamic thought, many translated worldwide. His teachings emphasize the integration of faith, knowledge, and morality as the foundation of human development.¹²

Therefore, this study explores the contextualization of Yusuf al-Qardhawi's concept of moral education with character education in Indonesia, emphasizing its significance for strengthening national education and advancing human civilization.

Method

This study employs a qualitative descriptive approach combined with critical analysis. According to Bogdan and Taylor, as cited by Moleong,¹³ qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words and observable behavior. The research is descriptive-qualitative in nature and utilizes library research. Library research focuses on studying, reviewing, and analyzing references—both classical and contemporary—that are relevant to the research topic. This method was chosen because the study aims to explore and contextualize the moral education concept of Yusuf al-Qardhawi, which requires an in-depth understanding of texts, ideas, and scholarly works. A qualitative descriptive approach allows the researcher to critically analyze and interpret al-Qardhawi's thoughts, while library research provides access to a wide range of authoritative sources that support the discussion and strengthen the validity of the findings.

⁸ Ahmad D Marimba, *Pengantar Filsafat Pendidikan Islam*, Bandung: PT, Al-Ma'arif (Bandung: Al-Ma'arif, 1989).

⁹ Ki Hajar Dewantara, "Ki Hadjar Dewantara," *Jogjakarta: Majelis Leluhur Taman Siswa*, 1967.

¹⁰ Thomas Lickona, *Education for Character Education: How Our School Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), -.

¹¹ Mahmud, *Akhlaq Mulia Terj. Abdul Hayyie Al-Kattani* (Jakarta: Gema Insani, 2004).

¹² Azyumardi Azra, *Ensiklopedi Tokoh Islam, Dari Abu Bakar Sampai Nashir Dan Qardhawi* (Jakarta: Hikmah, n.d.). See also. Abdul Azis, Jannatul Husna, and Waharjani Waharjani, "Nilai-Nilai Profetik Seputar Etika Pendidik Dalam Pembelajaran Menurut Yusuf Al-Qardhawi," *Ta'allum: Jurnal Pendidikan Islam* 10, no. 2 (2022): 220–48.

¹³ Lexi J Moleong, "Metodologi Penelitian Kualitatif/Lexy J. Moleong," 2017.

Results and discussion

Input of Yusuf al-Qardhawi's Moral Education Concept

Yusuf al-Qardhawi's concept of moral education emphasizes that the formation of character must be grounded in two fundamental components: moral software and moral hardware. These two dimensions are interrelated in constructing a holistic, philosophical, and integrative model of Islamic education. *Moral software* refers to the curriculum, programs, and activities designed to internalize ethical values, while *moral hardware* pertains to the educators, learners, and spiritual aspects such as supplication, remembrance of God (dhikr), and guidance that accompany the educational process.

1. Yusuf al-Qardhawi's Moral Software

In the field of education, the curriculum is an essential component of any form or model of education. Without a curriculum, it would be difficult for education planners to achieve the intended educational objectives. In Arabic, the term "curriculum" is referred to as *manhaj* or *minhaj*, which means a set of plans and means established by an educational institution to realize its educational goals.¹⁴

The curriculum cannot be understood in a narrow sense, for if it is seen merely as a teaching plan to be achieved, both educators and learners would be limited to that alone. However, in a broader sense, the curriculum encompasses all activities carried out and experienced by educators and students, whether in formal or non-formal settings, aimed at achieving educational objectives.¹⁵

Meanwhile, the Islamic education curriculum, as described by al-Syaibani, differs from general curricula. In Islamic education, the curriculum serves as a tool to educate the younger generation, helping them to uncover and develop their potential, talents, strengths, and skills, adequately preparing them

to fulfill their role as Allah's vicegerents (*khalifah*) on earth.¹⁶

Moral software in Yusuf al-Qardhawi's educational concept includes the curriculum, moral values, as well as educational programs and activities. The curriculum is regarded as the core of education, not merely a teaching plan, but the entirety of formal and non-formal activities experienced by educators and students to achieve educational goals. The Islamic curriculum formulated by al-Qardhawi differs from the general curriculum in that it is religion and morality oriented, comprehensive, balanced, encompassing both worldly and spiritual aspects, and designed in accordance with the potential, interests, and talents of the learners.¹⁷

The moral curriculum of al-Qardhawi emphasizes several key dimensions. *First*, morality toward Allah SWT, which encompasses sincerity, obedience, gratitude, patience, trust in Him, love and fear of Him, as well as hope in His mercy. *Second*, morality toward the Prophet Muhammad (PBUH), namely love, obedience, and emulation of his Sunnah in words, deeds, and attitudes. *Third*, morality toward oneself, which includes self-purification, humility, honor, cleanliness, self-control, optimism, and the wise use of time. *Fourth*, morality toward other creatures, including human beings, animals, plants, inanimate objects, and even the unseen, grounded in ethical treatment and responsibility in accordance with Islamic teachings. *Fifth*, morality in governance, which stresses trustworthiness, justice, consultation (shura), knowledge, respect for human dignity, and the upholding of sharia as the foundation of a civilized society.¹⁸

¹⁶ Maragustam Siregar, "OMAR MOHAMMAD ASY-SYAIBANI THOUGHT (RELIGIOUS-RATIONAL) THINKING ABOUT ISLAMIC EDUCATION," *Jurnal Eduslamic* 2, no. 1 (2024): 1–12.

¹⁷ Ahmad Syafiq Yusof et al., "Pendidikan Islam Berteraskan Konsep Karamah Insaniah Dari Persepektif Manhaj Yusuf Al-Qaradhwawi Dalam Mendepani Cabaran Kontemporari," *International Conference on Islamic Contemporary and Management*, 2024.

¹⁸ Yusuf Al-Qardhawi, *Daur Al-Qiyaam Wa Al-Akhlak Fii Al-Iqthishadi Al-Islami* (Maktabah Wahbah, 1990). Yusuf Qardhawi, *Pengantar Kajian Islam (Studi Analitik Komprehensif Tentang Pilar-Pilar Substansi, Karakteristik, Tujuan, Dan Sumber Acuan Islam* (Pustaka Al-Kautsar, 2010).

¹⁴ Muhammad Ali al-Khuli, *Dictionery of Education English Arabic* (Beirut: Dar Ilim Lilmalayin, 2008).

¹⁵ Toto Suharto and K R Rose, *Filsafat Pendidikan Islam: Menguatkan Epistemologi Islam Dalam Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2020).

In addition to the curriculum, al-Qardhawi developed a variety of programs and activities to strengthen moral education. In terms of soft skills, he was actively engaged through sermons, lectures, seminars, study circles (*halaqah*), training sessions, and conferences. Regarding hard skills, he established educational institutions, utilized print and electronic media, and adopted modern digital platforms. As dean at Qatar University, he integrated religious sciences with modern disciplines such as science, mathematics, and foreign languages. He also founded modern Islamic schools with a system similar to *pesantren*, featuring a rigorous daily schedule from dawn until night, filled with congregational prayers, Quranic study, as well as devotional practices *wird* and *dhikr*.¹⁹

2. Yusuf al-Qardhawi's Moral Hardware

Moral hardware in Yusuf al-Qardhawi's educational concept refers to the human elements that serve as both the subjects and objects of education, namely educators and learners, as well as the reinforcing components of supplication, remembrance, and advice. These two dimensions complement one another, ensuring that the idea of moral education does not remain merely theoretical but is realized in practical life.²⁰

According to Ahmad Tafsir, an educator in Islam is anyone responsible for the development of learners, striving to cultivate all their potential, cognitive, affective, and psychomotor.²¹ Jalaluddin notes that the Prophet Muhammad, PBUH began instilling noble character within himself, then extended it to his family and the broader community in accordance with Quranic guidance.²² Noeng Muhadjir describes educators as the embodiment (personification) of the values they teach. It is not

enough for religious instructors to have extensive knowledge; they must firmly believe in their faith and exemplify it in practice. In short, educators must be professionals.²³

Educators are not only responsible for transferring knowledge but also serve as motivators and facilitators in the learning process. Hasan Langgulung emphasized that educators should motivate and guide students to actualize the noble attributes of Allah within themselves, developing their inherent potential.²⁴ In fulfilling their professional duties, educators hold three primary functions (1). Instructional – delivering lessons effectively, (2). Educational – shaping students to achieve the goals of education, (3). Managerial – leading and managing the educational process.²⁵

Thus, the moral hardware in al-Qardhawi's thought serves as a vital foundation that ensures moral education is not merely theoretical, but emerges from the example set by teachers, the innate purity of learners, and spiritual reinforcement through prayer and remembrance (*dhikr*). All of these elements render moral education fully functional as a means of shaping the *insan kamil*, a complete human being who is faithful, knowledgeable, and possesses noble character.

The Implementation Process of Yusuf al-Qardhawi's Moral Education Concept

Yusuf al-Qardhawi's moral education process consists of planning, implementation, and evaluation. Planning involves the preparation of lesson units and teaching media; implementation comprises core learning activities; and evaluation includes summative, formative, cognitive, affective, and psychomotor assessments.

¹⁹ Yusuf Al-Qardhawi, *At-Tarbiyah Al-Islamiyah* (Maktabah Wahbah, 1990). Al-Qardhawi, *Ar-Rasul Wa Al-Ilm*.

²⁰ Yusuf Al-Qaradawi, *The Impact of Iman in the Life of an Individual* (ScribeDigital. com, 2001).

²¹ Ahmad Tafsir et al., *Cakrawala Pemikiran Pendidikan Islam*, vol. 1 (Mimbar Pustaka: Media Tranformasi Pengetahuan, 2004).

²² Jalaluddin, *Filsafat Pendidikan Islam: Telaah Sejarah Dan Pemikirannya* (Jakarta: Kalam Mulia, 2011).

²³ Noeng Muhadjir, *Filsafat Islam: Telaah Fungsional* (Jakarta: Rake Sarasin, 2003).

²⁴ Langgulung Hasan, *Pendidikan Dan Peradaban Islam*, Jakarta: Pustaka Al-Husna (III: Jakarta: Pustaka Al-Husna, 1985).

²⁵ Muhaimin, *Nuansa Baru Pendidikan Islam: Mengurangi Benang Kusut Dunia Pendidikan* (Jakarta: Raja Grafindo Persada, 2016), https://opac.iainbengkulu.ac.id:443/index.php?p=show_detail&id=20700.

1. Planning Moral Education Lessons

Yusuf al-Qardhawi emphasizes that educators, institutions, and learners are inseparable elements in the planning of moral education. Therefore, lesson preparation must include careful selection of content, teaching methods, and media that suit learners' characteristics.²⁶ This resonates with curriculum guidelines in Indonesia, such as *Kurikulum 2013* and *Permendikbud No. 65/2013*, which integrate knowledge, attitudes, and skills into both syllabus and lesson plans.

The Prophet Muhammad's practice also demonstrates the importance of teaching aids. Although he was *ummi*, he often used symbols and illustrations to explain concepts, such as drawing a straight line to represent Allah's path (Q.S. Al-An'am [6]:153). This prophetic method is cited by al-Qardhawi (1994) as a basis for educators to employ media traditional or digital to stimulate learners' cognition, motivation, and emotional engagement.

Das, Rochdito, and Cooper (1981) underline that syllabi and lesson plans must be prepared before instruction begins, as they serve as an "action plan" for teaching.²⁷ Similarly, Gagne and Briggs²⁸ regard instructional design as a system in which objectives, methods, and assessment are interconnected, ensuring coherence between short-term and long-term lesson design.²⁹

A lesson plan, therefore, is not a static document but a dynamic tool that guides teachers to organize learning objectives, teaching strategies, and assessment techniques. Ormrod³⁰ stresses that planning must consider learners' age, characteristics, and developmental stages to ensure effective instruction. In this sense, al-Qardhawi's emphasis

on systematic planning places moral education within a broader pedagogical framework that combines technical preparation with ethical orientation.

2. Implementation of Learning

The implementation stage realizes the syllabus and lesson plans into structured activities. Preliminary learning prepares students by fostering motivation and respect for diversity, while core activities encourage inquiry and discovery. Lessons should progress from simple to complex, enabling students to connect prior knowledge with new concepts. Closing activities consolidate learning through reflection and reinforcement, ensuring that knowledge, skills, and values are retained. These stages embody al-Qardhawi's educational methods, which include self-restraint, practice, guidance (*nasihat*), storytelling, role modeling, and the balance of rewards and punishments.³¹

Evaluation is an integral component of this process. Inspired by the Prophet's practice of encouraging learners to articulate their understanding, al-Qardhawi regards assessment as both formative and summative, encompassing the cognitive, affective, and psychomotor domains. Bloom's taxonomy further reinforces this perspective by providing a framework that ensures moral education develops balanced capacities in knowledge, attitudes, and skills.³² Thus, evaluation serves not merely as a tool to measure achievement but also as a mechanism to refine curricula and enhance instructional practice.

Scholars of education argue that learning should always begin with meaningful experiences that connect to students' backgrounds.³³ Supports discovery and problem-based learning approaches, which encourage students to actively construct knowledge rather than receive it passively. This

²⁶ Al-Qardhawi, *Ar-Rasul Wa Al-Ilm*.

²⁷ Ahmad Rohani and Abu Ahmadi, *Pengelolaan Pengajaran*, Jakarta, Rineka Cipta (Jakarta: Rineka Cipta, 1995).

²⁸ Thomas Briggs and Joseph Justman, *Improving Instruction* (New York: The Mac Millan Company, 1979).

²⁹ F. Ornstein. A., & Hunkins, *Curriculum: Foundations, Principle and Issues*. (New Jersey: Prentice Hall, 1998).

³⁰ Jeanne Ellis Ormrod, *Psikologi Pendidikan: Membantu Siswa Tumbuh Dan Berkembang*. Edisi Keenam. Alih Bahasa: Wahyu Indianti, Dkk. (Jakarta: Gelora Aksara Pratama, 2009).

³¹ Yusuf Al-Qardhawi, "Karakteristik Islam, Kajian Analitik, original title, Al- Khashooish Al-Ammah Li Al-Islam," in *Translated by: Rofi' Munawwar Dan Tajuddin* (Surabaya: Risalah Gusti, 1996).

³² D A Nafati, "Revisi Taksonomi Bloom: Kognitif," *Afektif, Dan* 21, no. 2 (2021).

³³ R. Zais, *Curriculum: Principles and Foundations*, Scientific Research an Academic Publizer (New York: Happer & Row Publishing, 1976).

aligns with al-Qardhawi's idea that moral values are best cultivated through active practice and experiential learning.³⁴

Closing activities, as noted by Wina Sanjaya,³⁵ provide opportunities for reflection that integrate cognitive and affective aspects of learning. Reinforcement and feedback are also essential, as Bruner (1960) and later meta-analyses confirm that positive reinforcement significantly enhances mastery and motivation.³⁶ Thus, al-Qardhawi's implementation model is consistent with both Islamic tradition and modern pedagogical research.

3. Management of Learning

Classroom management, according to al-Qardhawi, is central to creating a conducive environment where students feel comfortable and motivated. A harmonious and orderly setting supports active participation and development, while disorder undermines learning outcomes. Contemporary educational theorists likewise argue that effective management should focus less on external control and more on fostering self-discipline and collaboration.³⁷

Beyond technical organization, al-Qardhawi integrates spirituality as a dimension of moral education. Practices such as prayer, remembrance (dhikr), and sincere advice (*nasiha*) reinforce the moral formation of educators and learners alike. This aligns with al-Ghazali's perspective that supplication purifies the heart, strengthens virtues, and repels harmful influences.³⁸

In the context of globalization, Islamic education must also prepare learners to face emerging issues such as digital ethics, cultural pluralism, and social justice. Hashim and Langgulang³⁹ argue that education should not only preserve tradition but also equip students with critical competencies to engage modern challenges. Al-Qardhawi's synthesis of classical principles with modern pedagogical insights thus provides a model that is contextually adaptive and globally relevant.

Output and Outcome of Moral Education According to Yusuf al-Qardhawi

The discussion on the implementation process of moral education in Yusuf al-Qardhawi's thought would be incomplete without considering its tangible results. Moral education, as envisioned by al-Qardhawi, is not merely a theoretical framework but a practical system that produces clear outputs in students' daily lives and long-term outcomes in their personal and social development. These two dimensions, output and outcome reflect the effectiveness of moral education in shaping both immediate behavior and enduring character.

1. Output of Moral Education

Moral education nurtures students' faith and piety in Allah SWT. Yusuf al-Qardhawi states that the primary purpose of moral education is to cultivate individuals or students who have faith in Allah SWT.⁴⁰ When moral education is implemented correctly, from its input to the teaching process, it produces commendable outcomes students who uphold tawhid and embody piety toward Allah. Imam al-Ghazali emphasizes that when moral education is taught through a sincere and gradual process, it inevitably shapes Muslim personalities with purity of soul and noble character, drawing them closer to Allah.⁴¹

³⁴ Trianto Ibnu Badar Al-Tabany, *Desain Pengembangan Pembelajaran Tematik* (Jakarta: Prenada Media Group, 2011).

³⁵ Dr H Wina Sanjaya, "Strategi Pembelajaran Berorientasi Standar Proses Pendidikan," 2006.

³⁶ Jaap Scheerens, *Menjadikan Sekolah Efektif*. Translated by Abas Aljauhari (Jakarta: Logos Wacana Ilmu, 2003).

³⁷ Teresa M McDevitt and Jeanne E Ormrod, "Fostering Conceptual Change about Child Development in Prospective Teachers and Other College Students," *Child Development Perspectives* 2, no. 2 (2008): 85–91.

³⁸ Muhammad Al-Ghazali, *Akhlak Seorang Muslim* (Bandung: Al-Ma'arif, 2002).

³⁹ Hasan, *Pendidikan Dan Peradaban Islam*.

⁴⁰ Yusuf Al-Qardhawi, *At-Tarbiyah Islamiyyah Wal-Madrasatu Hasan Al* (Banna, Qohiroh: Maktabah Wahbah, 1990).

⁴¹ Fathiyah Hasan Sulaiman, "Alam Pikiran Al Ghazali Mengenai Pendidikan Dan Ilmu" (Bandung: CV Diponegoro, 1986).

Similarly, Ibn Khaldun⁴² asserts that moral education enables humans to know Allah and affirm His oneness, thereby elevating their spiritual state.

Moral education also cultivates noble character in students. Yusuf al-Qardhawi states that when individuals develop faith, obedience, and certainty in Allah SWT, such faith inevitably leads to noble character. This implies that consistent moral education at school, delivered by teachers, instills virtuous behavior in students, enabling them to apply moral values in their interactions with others. They are expected to display sincerity, honesty, humility, compassion, discipline, courtesy, moderation, balance, tolerance, and other noble qualities. Hamka concurs, stating that education itself is essentially Islamic education, as its purpose is to shape character, morality, and personal integrity so that learners can distinguish between right and wrong.⁴³

Students imbued with noble character practice sincerity in learning and completing school assignments, assist others without expecting anything in return, and express honesty by speaking truthfully without exaggeration or deceit. They demonstrate humility by refraining from arrogance regarding their intelligence or wealth, show compassion and politeness in their speech, and uphold consultation, peace, and tolerance. Furthermore, they develop a strong sense of discipline punctual in their studies, attendance, and submission of assignments; cooperative in group work; consistent in performing prayers on time; and committed to collective activities within the school environment. Discipline permeates all aspects of their behavior.

2. Outcome of Moral Education

Yusuf al-Qardhawi asserts that moral education is a continuous, lifelong process that never ends, as

morals are inherently tied to human life, governing interactions with others and all of Allah's creations. Morality accompanies individuals wherever and whenever they are, in any place or circumstance, encompassing both material and spiritual dimensions, for its ultimate purpose is to cultivate true humanity.⁴⁴ This indicates that the outcomes of moral education extend beyond immediate or short-term benefits; they encompass long-term impacts that endure after students graduate, start families, and integrate into society. Students who have internalized moral values during their schooling will continue to apply them in broader contexts. They will maintain their faith and tawhid, remain diligent in worship, and consistently observe the five daily prayers—a reflection of the moral training ingrained during their education. Over time, such practices become habitual, eventually transforming into intrinsic needs.

Imam al-Ghazali explains that habitual training in moral upbringing instills positive behavioral patterns in children, helping them avoid negative conduct.⁴⁵ Thus, good moral habits cultivated early in life influence individuals permanently. Even after leaving school, marrying, and rejoining the wider community, they continue to worship Allah SWT and embody noble moral values in their family and social lives. Among the virtues that graduates carry forward are compassion, sincerity, contentment (*qanaah*), honesty, courtesy, kindness, gentleness, justice, tolerance (*tasamuh*), and moderation (*wasatiyyah*). These virtues guide individuals in navigating the temporal world. They become resilient personalities—good parents in family life, ethical politicians in governance, and principled entrepreneurs in business.

Contextualization of Yusuf al-Qardhawi's Moral Education with Character Education in Indonesia

The contextualization of Yusuf al-Qardhawi's moral education with character education in Indonesia cannot

⁴² Ibnu Khaldun, *Muqodimah (Terjemah)* (Jakarta: Ahmadi Toha Pustaka Firdaus, 2001).

⁴³ Juarman Juarman, Happy Susanto, and Rido Kurnianto, "Konsep Pendidikan Akhlak Menurut Buya Hamka Dan Ibnu Miskawaih Serta Relevansinya Terhadap Pengembangan Pendidikan Islam," *JMP: Jurnal Mahasiswa Pascasarjana* 1, no. 1 (2020): 37–74.

⁴⁴ Qardhawi, *Pengantar Kajian Islam (Studi Analitik Komprehensif Tentang Pilar-Pilar Substansi, Karakteristik, Tujuan, Dan Sumber Acuan Islam)*.

⁴⁵ Imam Al-Ghazali, *Ringkasan Ihya' `Ulumuddin* (Bandung: Sinar Baru Algesindo, 2008).

be separated from an understanding of moral and character values.

1. Values of Moral Education

Moral education teaches various educational materials to students. Sidiq states that the materials/values of moral education are divided into two types: morals toward Allah and morals toward other creatures. Furthermore, he explains that morals toward other creatures are further divided into morals toward humans and morals toward other beings. Morals toward humans are divided into morals toward oneself and morals toward others. Thus, overall, morals can be categorized as morals toward the Creator, Allah SWT, morals toward other creatures, and morals toward oneself.⁴⁶

There are seven essential elements of Islamic education: (1) Faith Education, (2) Moral Education, (3) Physical Education, (4) Intellectual Education, (5) Spiritual/Conscience Education, (6) Social Education, and (7) Sexual Education. These elements reflect a holistic approach to the formation of human character, ensuring that moral education is integrated with other aspects of personal and social development. Yusuf al-Qardhawi, in developing moral education, refers to values derived from divine revelation, as all his writings are rooted in revelation, which he then contextualizes with the culture and behavior of everyday society.⁴⁷

This intellectual orientation cannot be separated from al-Qardhawi's life background. Growing up in a religious social environment, he was shaped by an atmosphere of tolerance toward different schools of thought, a trait also emphasized within his family. Consequently, al-Qardhawi adopted a moderate and adaptive approach to change, believing that not all transformations are inherently negative but should be assessed in light of their benefits. This perspective allowed him to embrace globalization and digitalization, as reflected in his work *Islam and Globalization*.

⁴⁶ Happy Syafaat Sidiq, "Akhlaq Tasawuf," *Eksekusi: Jurnal Ilmu Hukum Dan Administrasi Negara* 2, no. 1 (2024): 88–100.

⁴⁷ Zainuddin, *Seluk Beluk Pendidikan Al-Ghazali* (Jakarta: Bumi Aksara, 1999).

2. Values of Character Education

Character education in the Indonesian context is value education, aiming to cultivate the noble values rooted in Indonesian culture to shape the personalities of the younger generation. Based on studies of religious norms, social norms, legal norms, academic ethics, and human rights principles, five main value dimensions have been identified: human behavioral values in relation to God Almighty, oneself, fellow humans, the environment, and the nation.⁴⁸

Instilling character values requires three aspects: affective, cognitive, and psychomotor. Thomas Lickona, a prominent contemporary figure in character education, argues that there is a dichotomy between character education and religious education, and that the two should remain distinct. For him, basic values must be upheld if society is to continue living and working peacefully. The values prioritized in character education include wisdom, respect for others, personal responsibility, mutual compassion, and peaceful conflict resolution.⁴⁹

The Ministry of National Education has announced 18 Character Education Values for building the nation's character through education in schools and madrasahs: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, appreciation of achievement, communication, love of peace, reading enthusiasm, environmental care, social care, and responsibility.

These values demonstrate that character education in Indonesia aims to build well-rounded individuals, encompassing divine, personal, social, environmental, and national dimensions. According to Islam, the ultimate goal of character education is to shape individuals with noble morals, as noble morals are the foundation of goodness. People with noble morals strive to do good and avoid wrongdoing.⁵⁰

⁴⁸ Masnur Muslich, "Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional" (Jakarta: Bumi Aksara, 2011).

⁴⁹ Masfi Sya'fiatul Ummah, *Pendidikan Karakter Konsep Dan Karakter, Sustainability* (Switzerland), vol. 11 (Bandung: Alfabeta, 2019).

⁵⁰ Amin Abdullah, *Antara Al-Ghazali Dan Kant: Filsafat Etika Islam* (IRCISO, 2020).

Yusuf al-Qardhawi implemented moral education during his tenure as *Mudir* and founder of a madrasah, making his book *Akhlaqul Islam* part of the curriculum. He noted that several schools in Qatar and other Arab countries have adopted his work. His writings on morality aim to address the challenges of globalization, equipping students with strong religious foundations to counter moral degradation. Thus, al-Qardhawi integrates divine (religious) curricula with modern curricula. He rejects the strict dichotomy between religious and general education, advocating for a synthesis of classical heritage and modern knowledge, continuously developed in line with technological advancements and globalization.⁵¹

The character values listed above closely align with Yusuf al-Qardhawi's moral education values, which emphasize faith, belief in Allah, His Messengers, Angels, scriptures, the Last Day, divine decree, and destiny, as well as virtuous traits such as sincerity, trustworthiness, honesty, justice, forgiveness, amiability, promise-keeping, modesty, gentleness, cheerfulness, consultation, mutual assistance, brotherhood, politeness, contentment (*qanaah*), compassion, tolerance (*tasamuh*), and moderation (*wasathiyah*).

Thus, the moral education practiced by al-Qardhawi in Qatar is highly contextual with Indonesia's character education. Students are guided to uphold faith in Allah SWT, directly corresponding to the religious values in Indonesia's character education, which emphasize spiritual practices and deep internalization of religious teachings. Furthermore, al-Qardhawi's moral values addressing humanity, such as honesty, trustworthiness, tolerance, moderation, kindness, courtesy, brotherhood, justice, forgiveness, mutual assistance, and keeping promises—resonate with Indonesian character values like intelligence, ethical conduct, discipline, honesty, hard work, responsibility, tolerance, creativity, democracy, nationalism, patriotism, respect, friendliness, love of peace, and environmental stewardship. These social values aim to shape young generations into

individuals who uphold moral conduct in relationships with parents, teachers, peers, and society, both in formal and informal contexts.

From this perspective, it is evident that Indonesia's national education system still exhibits a dichotomy, with an imbalance between character education and moral education. In reality, the two should form an inseparable unity, like two sides of the same coin within the national education framework. Therefore, it is imperative for the national education system to fully embrace moral education. Integrating character education with moral education is essential, provided that both share the understanding that knowledge must ultimately be rooted in divine laws, and professional competence developed through formal education must be aligned with faith and devotion to God.

Conclusion

Yusuf al-Qardhawi divides moral education into two aspects, software and hardware. The software includes a curriculum that emphasizes morals toward Allah, the Prophet Muhammad, oneself, fellow creatures, and the state, supported by programs that develop both soft skills and hard skills. The hardware consists of teachers and students, where teachers are expected to possess pedagogical, personal, social, and professional competencies, strengthened through prayer, remembrance of Allah (*dhikr*), and giving advice. The implementation process involves lesson planning that integrates materials, syllabi, modules, media, and facilities into the lesson plan (RPP). In practice, learning activities are carried out from the opening to the closing stages, using appropriate methods, assessments, and classroom management strategies. The outcome is the formation of students who have faith and piety to Allah, love for the Prophet, noble character toward fellow human beings, and good conduct toward all of creation. When contextualized with character education in Indonesia, these values align with the goal of shaping students to be religious, honest, disciplined, creative, tolerant, democratic, patriotic, friendly, peace-loving, environmentally conscious, moderate (*wasathiyah*),

⁵¹ Al-Qardhawi, *At-Tarbiyah Al-Islamiyah*.

and balanced (*tawazun*). These qualities align with character values promoted in Indonesian schools, such as religiosity, honesty, discipline, creativity, tolerance, democracy, nationalism, patriotism, respect for others, friendliness, love of peace, and care for the environment.

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