

Integrating Islamic and Pancasila Education in the Character Development of 12th Grade Students at Karya Dharma Veteran High School, Sambu Subdistrict, Boyolali Regency, Academic Year 2023/2024

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Abstract: This study aims to find out how the implementation of the integration of Islamic Education and Pancasila moral education in Grade 3 students of Senior High School by veteran dharma Sambu Boyolali, how the role of the integration of Islamic Education and Pancasila moral education on the formation of character of Grade 3 students of Senior High School by veteran dharma Sambu Boyolali and how the perception of teachers, students and guardians of Grade 3 students of Senior High School by veteran dharma Sambu Boyolali towards the implementation of educational integration Islam and Pancasila moral education in learning. This study uses a qualitative method with a descriptive approach. Data collection was carried out by interview, observation, and documentation methods. To test the validity of the data, it was carried out using source triangulation and triangulation techniques. As for the data analysis technique, it uses data reduction, data presentation, and conclusion. The results of the study can be concluded that the integration of Islamic Education and Pancasila Moral Education in Grade 3 of SMA Karya Dharma Veteran Sambu Boyolali received a positive response from teachers, students, and guardians. Despite the challenges in their implementation, stakeholders are aware of the importance of these values in shaping students' character and their social lives. The involvement and support of all parties is essential to achieve the success of this program.

Keywords: Integration; Moral Education; Pancasila.

Abstrak: Penelitian ini bertujuan untuk mengetahui bagaimana implementasi integrasi Pendidikan Islam dan Pendidikan moral Pancasila pada siswa Kelas 3 SMA karya dharma veteran Sambu Boyolali, bagaimana peranan integrasi Pendidikan Islam dan

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Pendidikan moral Pancasila terhadap pembentukan karakter siswa Kelas 3 SMA karya dharma veteran Sambi Boyolali dan bagaimana persepsi para guru, siswa dan wali murid Kelas 3 SMA karya dharma veteran Sambi Boyolali terhadap implementasi integrasi Pendidikan Islam dan Pendidikan moral Pancasila dalam pembelajaran Penelitian ini menggunakan jenis metode kualitatif dengan pendekatan deskriptif. Pengumpulan data dilakukan dengan metode wawancara, observasi, dan dokumentasi. Untuk menguji keabsahan data dilakukan dengan menggunakan triangulasi sumber dan triangulasi teknik. Adapun dalam teknik analisis data menggunakan reduksi data, penyajian data, dan kesimpulan. Hasil penelitian dapat disimpulkan bahwa integrasi Pendidikan Islam dan Pendidikan Moral Pancasila di Kelas 3 SMA Karya Dharma Veteran Sambi Boyolali mendapatkan respon positif dari guru, siswa, dan wali murid. Meskipun ada tantangan dalam implementasinya, para pemangku kepentingan menyadari pentingnya nilai-nilai ini dalam pembentukan karakter siswa dan kehidupan sosial mereka. Keterlibatan dan dukungan dari semua pihak sangat penting untuk mencapai keberhasilan program ini.

Kata Kunci: Integrasi; Pendidikan Moral; Pancasila.

A. Introduction

Education is a process of development through various means we choose, with the aim of promoting both physical and spiritual growth, sharpening the intellect, and cultivating good character, so that individuals may achieve their goals and attain happiness both outwardly and inwardly (Abdul Majid, 2004). Education is essentially a complex event, involving a series of communicative interactions between humans that foster the growth and development of individuals into holistic persons (Abdulsyani, 2007). Education can also be defined as a conscious and systematic effort to improve one's quality of life and achieve progress (Siswoyo. D, 2008). Furthermore, education plays a critical role in character development through a variety of activities, including value cultivation, moral and ethical training, religious instruction, and the teaching and learning of moral values (Kaelan, 2008).

Character education aims to improve the quality of educational implementation and outcomes in schools by focusing on the achievement of character formation and the

development of noble morals in a comprehensive, integrated, and balanced manner, in accordance with graduation competency standards (Karim M.A, 2004). Through character education, students are expected to independently enhance and apply their knowledge, internalize and personalize moral values and noble character traits, so that these values are manifested in their daily behavior (Khan Y. D, 2010). Fundamentally, character education seeks to shape a resilient, competitive nation with virtuous, moral, tolerant, cooperative, patriotic, and dynamically developing citizens who are oriented toward science and technology, all of which are inspired by faith and devotion to the Almighty God based on the values of Pancasila (Abidin, 2013).

The Indonesian government believes that in preparing the younger generation, the only viable path is to shape Indonesia into a strong and resilient nation—marked by a stable economy, an excellent education system, an efficient and just government, and a united society working together to achieve common goals. Education is seen as the most strategic arena to prepare the nation’s agents of change, who will lead Indonesia toward becoming a powerful and progressive country (Megawangi R, 2004).

In Islam, no character (*akhlak mulia*) is considered an integral part of the religion itself. This implies that religion is not merely a matter of belief or ritual, but must be evidenced through daily conduct. Islam is a religion of action, and Allah SWT explicitly warns against those who speak without acting accordingly. This is clearly stated in the Qur'an, in Surah Ash-Shaff (61): verses 2 and 3:

يَأْيُهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ, كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Translation: “O you who believe! Why do you say something that you do not do? It is greatly detested in the sight of Allah that you say what you do not practice.” (Q.S. Ash-Shaff: 2–3)

This verse aligns with the ideology of Pancasila, which is not merely to be written in texts or spoken through words, but must be internalized and practiced in the daily lives of every Indonesian citizen. The values of Pancasila, apart from being an ideology with both objective and subjective qualities, are also values that have been derived from and deeply rooted in the cultural

traditions and worldview of the Indonesian people. These values are not fabricated by the state, but are drawn from the moral, spiritual, cultural, and historical wealth of the nation itself (Muslich M, 2011)

As values extracted from the moral, spiritual, cultural, and historical legacy of the Indonesian people, the principles of Pancasila are dynamic and continue to evolve alongside the development of Indonesian society. As an ideology that was not state-imposed but culturally developed, Pancasila serves not only as a guiding ideology but also as a source of core values. It functions as the spiritual foundation of Indonesia's legal order, shaping the ethos of the 1945 Constitution and serving as the moral compass of national law. Furthermore, Pancasila provides a unifying reference point in addressing political conflicts and differences among various groups and political forces. This means that all societal and political groups in Indonesia agree to uphold and defend the sovereignty of the Republic of Indonesia under the framework of Pancasila (Mulyana D, 2004).

In this regard, Pancasila represents a system of values that is inherently tied to the identity of the Indonesian nation. It serves as a framework of norms that guides the conduct of individuals and communities in their social, national, and civic life. This unified and systematic structure of values has long been adopted by the Indonesian people. Pancasila is both the embodiment and aspiration of the nation. It is not a set of collective norms drafted solely in textual form, but rather, it is a crystallization of values already present within the soul of the Indonesian people. These values would lose their meaning if not lived out personally in the daily lives of individuals. Therefore, Pancasila education must truly become a character-forming process, shaping a national identity that resonates with every citizen and defines what it means to be Indonesian (Izati R. S, 2003).

However, in reality, along with the rapid and complex changes of the modern era especially in this era of globalization—the morality of the Indonesian people has begun to be questioned. Amid the dominance of media and the revolution of science and technology, modern conveniences and comforts are not the only outcomes. These advancements have also brought forth a number of societal concerns and challenges

Television, for instance, often promotes hedonistic content, enticing viewers with entertaining programs filled with promises of pleasure, indulgence, and excitement (Susanti R, 2013).

Additionally, violent action films and advertisements that exploit the human body are frequently broadcast, while cultural boundaries and traditional norms are increasingly seen as irrelevant in this globalized world. As a result, censorship is often viewed as outdated and unnecessary. Considering this, the formation of students' character becomes increasingly critical amidst the dynamic and morally complex nature of society today.

The integration of Islamic education and Pancasila moral education is therefore both important and relevant, as it enables the development of a holistic character by combining religious and national values. SMA Karya Dharma Veteran in Boyolali Regency, as an educational institution, requires a comprehensive approach to ensure that students are not only academically competent but also uphold high moral and spiritual values.

The purpose of this research is to examine: (1) how the integration of Islamic Education and the values of Pancasila Moral Education is implemented; (2) the role of this integration in the character formation of students; and (3) the perspectives of teachers, students, and parents of 12th grade students at SMA Karya Dharma Veteran Sambi, Boyolali, regarding the implementation of such integration in the learning process.

A study written by Yulianto Dwi S. in Surakarta in 2016, entitled *The Relationship between Understanding Pancasila Ideology and Nationalism Attitudes*, concluded that there is a significant relationship between one's understanding of Pancasila ideology and their nationalistic attitude. The study showed a positive correlation of moderate strength between comprehension of the ideology and nationalistic behavior. The significance test further confirmed that understanding of the Pancasila ideology is significantly related to the attitude of nationalism in both state and societal contexts

B. Method

This study employs a qualitative method. Qualitative research (Sugiyono, 2019) is an approach used to examine social life in its natural or real-life setting. The information gathered in this research includes interview results, field notes, documents, and visual materials such as photographs or videos. All data collected are presented factually, accurately, and systematically in a flowing narrative format, which allows readers to understand the context and draw conclusions based on thorough and in-depth analysis (Sugihartono, 2008). Therefore, this descriptive qualitative approach enables the researcher to gain deep insights into the phenomenon under study and provides a solid foundation for discussing the chosen topic. The data collection techniques used in this study consist of four methods: documentation, observation, interviews, and a combination/triangulation of all three. The data analysis in this study is based on the model developed by Miles and Huberman, which involves four stages of interactive data analysis: 1) Data collection, 2) Data condensation, 3) Data display and 4) Conclusion drawing and verification.

C. Results and Discussion

Based on the research findings and hypothesis testing, it was revealed how the integration of Islamic Education and Pancasila Moral Education is implemented among 12th-grade students at SMA Karya Dharma Veteran, Sambu, Boyolali.

The implementation of the integration between Islamic Education and Pancasila Moral Education in Grade 12 at SMA Karya Dharma Veteran, Sambu, Boyolali, has contributed to the creation of a holistic learning environment. In this environment, students not only gain academic knowledge but also develop character in line with both religious and national values. With the right approach, students can grow into morally upright individuals who love their homeland. This integration involves multiple aspects (Nurul Z, 2007) including:

1. Integrated Curriculum

Based on the researcher's observations, the school adopts an educational approach that integrates multiple disciplines to create a holistic and interconnected learning experience. In this curriculum, learning materials are not separated by subjects but are

arranged in a way that allows students to see the relationships between the concepts being studied.

2. Interdisciplinary Connections

From the interviews conducted, it was found that the school creates interconnections between various subjects such as science, religion, mathematics, arts, and social studies to provide students with a more comprehensive understanding of the material.

3. Real-Life Context Relevance

According to teacher interviews, the learning materials are designed to be relevant to the students' life experiences, allowing them to apply their knowledge in real-world contexts. This approach enhances engagement and deepens understanding.

4. Thematic Approach

The school also implements a thematic learning model, as revealed through interviews with key informants. This method uses overarching themes such as Environmental Awareness to integrate lessons across various subjects including religious, scientific, social, and moral perspectives.

5. Skills Development

Interviews with teachers indicated a strong emphasis on developing critical thinking, creativity, collaboration, and communication skills/competencies that are essential for navigating real-world challenges beyond the classroom.

6. Student Engagement

Observations at the school show that teachers actively encourage students to participate in the learning process through discussions, project-based learning, and hands-on activities that require collaboration. This student-centered approach fosters deeper learning and promotes active character development (Yusuf K. M, 2013).

Concrete Examples of Student and Teacher Activities

1. Moral Values Discussion in Class

In one observed session of Islamic Education (PAI) and Pancasila and Civic Education (PPKn), the teacher facilitated a class discussion on the topic of "Honesty from the Perspective of Islam and Pancasila." The teacher began by reading a Qur'anic

verse related to honesty, then connected it to the first and second principles of Pancasila. Students were then asked to share their personal experiences of practicing honesty in everyday life. This activity fostered contextual understanding of moral values and encouraged personal reflection among students.

2. Mini Project: School-Based Social Action

As a practical implementation of responsibility and social awareness, the teacher facilitated a student-led project titled Clean-Up Movement and Food Package Distribution involving 11th-grade students. In this project, students collaborated to write proposals, raise funds, distribute basic food packages (sembako) to nearby residents, and clean the mosque area. The teacher served as both supervisor and evaluator. This project allowed students to directly experience spiritual and national values in action.

3. Character Journal-Based Attitude Assessment

Teachers required students to maintain a weekly character journal, in which they reflected on one specific value they practiced during the week such as honesty, discipline, responsibility, or tolerance. These journals were reviewed and given feedback by Islamic Education teachers and homeroom teachers. This method helped students continuously evaluate and develop awareness of their own behavior (Umam C, 1998).

4. Flag Ceremony and Morning Habit Formation

The Monday flag ceremony served as a platform for integrating religious and national values. Teachers of Islamic Education and PPKn took turns as ceremony advisors, delivering character-building messages based on Qur'anic teachings and Pancasila principles. Additionally, collective Qur'anic recitation (*tadarus*) before class was conducted daily to instill religious values and discipline among students.

5. Social Values Simulation and Role Play

In PPKn classes, teachers used the role-play method to simulate conflicts among peers and demonstrate how to resolve them using the principles of tolerance and deliberation (*musyawarah*). Students acted out roles as those in conflict and as mediators, enabling them to directly experience the importance of these values in real-life social interactions.

The Role of Integration of Islamic Education and Pancasila Moral Education in Character Building of 3rd Grade Students at SMA Karya Dharma Veteran Sambu Boyolali

The integration of Islamic Education and Pancasila Moral Education in the 3rd grade at SMA Karya Dharma Veteran Sambu Boyolali plays an important role in shaping students' character. The following are some aspects of its role based on observations and interviews:

1. Strengthening Moral Values through Integration of Islamic Education and Pancasila

The integration of Islamic Education and Pancasila Moral Education in the context of character building emphasizes not only cognitive aspects but also the deep implantation of moral values. Through Pancasila moral education, students are guided to realize the importance of national values such as justice, unity, and tolerance. This awareness fosters an open attitude and appreciation for diversity in a multicultural society like Indonesia. On the other hand, Islamic teachings provide a strong ethical foundation through values such as honesty, responsibility, and compassion. These two approaches complement each other in shaping students who are not only well-mannered but also possess a strong sense of nationalism (Koesoema D, 2012).

2. Application in Daily Life

The values taught do not stop at the theoretical level but are continued through concrete application in daily life. Students are encouraged to practice these values both within and outside the school environment. Integrated learning activities encourage students to make values such as discipline, honesty, and tolerance part of their habitual lifestyle. Furthermore, community service programs such as social service activities become strategic means to connect Pancasila values and Islamic teachings with real social contexts, so students not only learn for themselves but are also motivated to make a tangible contribution to their surrounding environment.

3. Development of Tolerance and Cooperation Attitudes

Tolerance and cooperation attitudes are developed through student discussions and collaborations. In discussions on moral and social issues, students are encouraged to

express opinions, listen to different viewpoints, and reach consensus through deliberation. These activities cultivate critical and empathetic thinking habits. Additionally, group projects that combine students from diverse backgrounds serve as practice grounds for mutual respect and building trust to accomplish tasks together. This fosters the awareness that diversity is not a barrier but a strength in social life.

4. Character Education Based on Religion and Nationalism

Character education in this approach is built on the synergy between religious and national values. This integration creates a balance between the spiritual identity as a religious believer and the national identity as a citizen of Indonesia. Thus, students are shaped into individuals who love their homeland while also being obedient to their religious values. This holistic character education not only instills individual ethics but also forms the collective awareness necessary for social life.

5. Strengthening Student Identity

Through a deep understanding of Islamic teachings and the values of Pancasila, students increasingly recognize their identity as religious and national individuals. This identity awareness is important for building self-confidence and a clear life direction. Furthermore, students begin to show pride in local culture and national traditions. They feel a responsibility to maintain and preserve these values both in daily behavior and in broader social interactions.

6. Positive Learning Environment

The success of integrating these values cannot be separated from the creation of a positive learning environment. The school cultivates a culture that reflects integrative values such as discipline, mutual respect, and social care. Such an atmosphere provides a safe space for students to grow in character. Additionally, family and community involvement is also an important factor. Through synergy between school and home, the values taught can be reinforced and become part of students' daily habits (Darma Kesuma et al., 2011).

In conclusion, the integration of Islamic Education and Pancasila Moral Education at SMA Karya Dharma Veteran Sambu Boyolali plays a significant role in shaping

students' character, making them ethical, responsible individuals ready to face societal challenges.

Table 1. Comparison of Student Character Before and After the Implementation of PAI and Pancasila Integration

Character Aspect	Before Integration	After Integration
Honesty	Students often did not admit small mistakes	Students begin to be open and admit mistakes
Responsibility	Less disciplined in completing assignments	Start completing assignments on time
Tolerance	Less attentive to differences	Able to appreciate friends from different backgrounds
Discipline	Arrived late, less obedient to rules	More orderly in attendance and dress code
Cooperation	Tended to work alone	Active in discussions and group projects

How do teachers, students, and parents of 3rd Grade SMA Karya Dharma Veteran Sambu Boyolali perceive the implementation of the integration of Islamic Education and Pancasila Moral Education in learning?

The perceptions of teachers, students, and parents of 3rd Grade SMA Karya Dharma Veteran Sambu Boyolali regarding the implementation of the integration of Islamic Education and Pancasila Moral Education in learning can be explained as follows:

1. Teachers' Perception

Positive towards the integration, many teachers see this integration as an effective effort to shape students' character. They believe that combining religious values and national moral values can strengthen students' moral foundation.

Innovation in Teaching Methods Teachers feel motivated to use more creative and interactive teaching methods, such as discussions, collaborative projects, and social activities involving students.

2. Students' Perception

Generally positive acceptance, students tend to have a favorable view of the integration, feeling that the lessons taught are more relevant to their daily lives. They appreciate teaching that links religious values with the morals of Pancasila.

Students feel more engaged in the learning process, especially through practical activities and discussions that allow them to share opinions and experiences. Many students report increased awareness of the importance of moral and ethical values in daily life, as well as how these contribute to their character development.

3. Parents' Perception

Supportive of the program, most parents support the integration of Islamic Education and Pancasila Moral Education, seeing it as a good step to prepare their children to become individuals with strong character. Some parents may have concerns about how the implementation is carried out, particularly regarding the balance between religious education and Pancasila morals. Parents tend to want to be involved in activities that support this integration, such as attending school meetings and participating in social activities involving students.

Based on interviews and observations conducted with teachers, students, and parents at SMA Karya Dharma Veteran Sambu, it was found that the implementation of the integration between Islamic Religious Education (PAI) and Pancasila values in character building has not yet been fully optimal, but shows progressive direction. This indicates that the school already has a commitment to integrative character education, but still faces challenges in aspects of implementation and the thorough internalization of values.

From the teachers' perspective, most expressed a positive response toward the idea of integrating religious and nationalist values. However, it is important to note critically that their understanding of integrative implementation is still limited to symbolic aspects, such as inserting quotes from religious verses or points of Pancasila into lessons. Not all teachers are yet capable of designing lesson plans that systematically incorporate both value elements into objectives, materials, methods, and assessments. This indicates a need for more comprehensive pedagogical training and support so that the integration becomes substantive rather than merely formal.

Classroom observations revealed that students were quite active in value-based learning activities, such as ethical discussions, group work, and behavioral reflection. However, upon critical analysis, the level of value internalization was not evenly distributed. Some students demonstrated a strong understanding of values such as honesty, responsibility, and tolerance, while others appeared passive or participated only out of obligation. This phenomenon reflects differences in students' moral maturity, which, according to Kohlberg's theory of moral development, may still be at the conventional stage—acting in accordance with rules to gain acceptance rather than out of intrinsic understanding of the values themselves.

Interviews with students also indicated that they felt the benefits of this integration, especially in terms of discipline and a sense of togetherness. However, some reflected that the lessons sometimes felt normative and lacked practical application. This provides valuable feedback: value integration must be delivered in a contextual manner, closely related to students' real-life situations, and not merely in a normative or dogmatic way.

Meanwhile, parents stated that they fully support the value integration program, as it aligns with the values taught at home. However, it can be critically noted that the role of parents in supporting the internalization process at home is not yet strong. Some parents still delegate character formation entirely to the school, whereas synergy between school and home is key to successful character education.

From the overall data collected, the researcher reflects that the integration of Islamic and Pancasila values in character education is not an instant process, but a long journey that requires strong collaboration between teachers, students, parents, and the school environment. This process demands continuity between theory and practice, as well as the renewal of pedagogical methods that are adaptive to changing times. Evaluation must address not only cognitive and attitudinal aspects, but also the real impact on students' daily behavior—both inside and outside the classroom.

Thus, the success of integrating religious education and Pancasila moral education cannot be measured solely by lesson plans or test results, but must be assessed by the

extent to which students embody these values in their real lives—as individuals, as members of society, and as citizens.

Overall, the integration of Islamic Education and Pancasila Moral Education in the 3rd Grade of SMA Karya Dharma Veteran Sambu Boyolali received a positive response from teachers, students, and parents. Although there are challenges in its implementation, stakeholders recognize the importance of these values in shaping students' character and social life. The involvement and support of all parties are crucial to the success of this program.

This research was conducted at SMA Karya Dharma Veteran Sambu Boyolali, located in Sambu, Boyolali, Central Java.

In the first stage, the researcher carried out observations at SMA Karya Dharma Veteran Sambu Boyolali. The purpose of this observation was to understand the actual conditions regarding the implementation of the integration of Islamic Education and Pancasila Moral Education in student learning.

In the second stage, the researcher conducted interviews with the vice principal for curriculum and teachers to gain deeper insights into the learning process in the 3rd Grade at SMA Karya Dharma Veteran Sambu Boyolali.

From the explanation above, it can be concluded that the integration of Islamic Education and Pancasila Moral Education in the 3rd Grade of SMA Karya Dharma Veteran Sambu Boyolali plays a significant role in shaping students' character, making them ethical, responsible individuals who are ready to face challenges in society.

In conclusion, the integration of Islamic Education and Pancasila Moral Education in the 3rd Grade of SMA Karya Dharma Veteran Sambu Boyolali has received a positive response from teachers, students, and parents. Despite the challenges in implementation, all stakeholders are aware of the importance of these values in students' character formation and social life. The active involvement and support of all parties are essential for the success of this program.

D. Conclusion

Based on the research conducted in the 3rd Grade of SMA Karya Dharma Veteran Sambi Boyolali regarding the integration of Islamic Education and Pancasila Moral Education, the following conclusion can be drawn:

The integration of Islamic Education and Pancasila Moral Education at SMA Karya Dharma Veteran Sambi Boyolali plays a significant role in shaping students' character, helping them become ethical, responsible individuals who are prepared to face challenges in society. Overall, this integration received a positive response from teachers, students, and parents. Although there are challenges in its implementation, stakeholders acknowledge the importance of these values in shaping students' character and social lives. The involvement and support of all parties are essential to ensure the success.

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