

Muhammadiyah-Based Character Education at PAUD 'Aisyiyah Cirebon City

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ABSTRACT

This study aims to determine the foundation of character education holistically and integratively, the actions and actions of educators in their role in developing character education holistically and integratively, and parental involvement in the character education model holistically and integratively in PAUD Terpadu Aisyiah Cirebon City. The results of this study can be concluded that the foundation of moral, moral, character education holistically and integratively in PAUD Terpadu 'Aisyiyah Cirebon City uses the foundation of religion, local culture, and objective values of the nation. Character values can be taught systematically in the holistic character education model as follows: a) Habituation (habituation and good culture); b) learning good things (moral knowing); c) moral feeling and loving, feeling and loving the good; d) moral acting; and e) the moral model of the surrounding environment. The teacher is to integrate the child's character in intellectual, moral, and physical development in an integrated manner; and 4) parental involvement in character education through parenting class activities.

Keyword: Muhammadiyah-based Character Education, Holistic integrative, PAUD 'Aisyiyah

A. INTRODUCTION

Education builds character, noble morals, and morals is a long process that must start early in children even starting from the time of birth of children, although the impact will only be felt after the children grow into adults. Character education from an early age is the initial foundation for shaping children's character. Through PAUD, children's character can be developed, therefore ECCE can carry out character education that is integrated with its management system (Devianti et al., 2020). Lickona, (1997) states that character education is a school-based activity that systematically reveals the form of behavior of students. The phenomenon of moral decadence among students is the basis for all parties to be determined to develop character education development in schools.

Currently, character education is being promoted in schools, but its implementation has not been optimal. Research by Damon (2013) shows the results, among others, that: (1) the institutional context of schools is still not optimally supporting the implementation of character education; (2) the indoctrination strategy is still used even though the portion is not too large, the degree of exemplary giving still needs to be increased; Value facilitation that is very suitable for training decision-making skills is not widely used, the development of life skills (soft skills) related to values and morality is also not optimal; and (3) the character education climate has not been fully conducive. In addition, the implementation of character education also experienced obstacles. According to, there are still many teachers who do not understand and do not know, what kind of character education is desired by the government, considering that everyone has different tendencies. In addition, the lack of exemplary figures from the elite is the reality of students. PAUD's educators have the highest contribution in instilling character, noble morals, and moral education after children build moral values at home through the role of parents, therefore if not applied optimally these character values will be fatal for the next phase, but if applied effectively will form a virtuous character of children noble ethics (Eka, 2017).

Instilling moral values from an early age is the main key to shaping a child's positive character and will be a strong foundation of personality in further development. This is emphasized by Megawangi (2004) that character education must be given to children from an early age because early age is a critical period of character formation. Failure to instill character in a person from an early age will form a problematic person in adulthood later. In instilling the character of the educational method, the method that must be developed is to place children as the center of education, not in the curriculum or teacher. According to Alquizar (2013), direct experience is the best method, children's activities that emphasize spontaneity and

personal activity are the core of the method. The stages of learning children called the induction method are preceded by observation activities first, then children correct their own mistakes and analyze and describe the objects they observe. Pestalozzi also emphasizes the concept of education that balances hand, head, and heart. Education that emphasizes hand, head, and heart is actually in line with the concept of educational goals developed today, namely education can develop children's cognitive, affectionate, and psychomotor abilities. However, the problem that occurs is that not all educators can create learning activities that develop these three aspects (Birhan et al., 2021).

Moral education is fundamentally carried out by parents at home which occurs from birth. Therefore, moral education conducted by PAUD must involve cooperation with parents at home. On that basis, this research is directed to find out more about the development model of integrative holistic character education carried out at PAUD Terpadu 'Aisyiyah Cirebon City. Therefore, there is formulations of problems in this study, namely how is PAUD Terpadu 'Aisyiyah Cirebon City develops of moral education on early childhood?

B. METHODS

The research approach used is qualitative. This research was conducted at PAUD Terpadu 'Aisyiyah Cirebon City. In this study, the subjects of the study were principals, teachers, and students. From these three research subjects, it is expected to obtain complete data on integrative holistic character education in PAUD Terpadu 'Aisyiyah Cirebon City. Determination of research subjects is carried out by purpose sampling techniques. Data collection techniques are carried out using interviews, observation, and documentation methods. First, in-depth interviews are guided by an interview guide and are not structured. The second is observation. The observations to be made are formal or informal. Third, the documentation method. The documents to be studied are texts and photographs of integrative holistic character education activities at PAUD Terpadu 'Aisyiyah Cirebon City. In this study, data analysis using the model of Miles & Huberman (1984) namely activities in qualitative data analysis are carried out interactively and take place continuously until complete, so that the data is saturated. Activities in data analysis are data reduction, data display, and data conclusion drawing/verification. Three main activities are interrelated and occur simultaneously, namely: data reduction, data display, and conclusion drawing or data verification.

C. RESULTS

3.1 Muhammadiyah-Based Character Education at PAUD 'Aisyiyah Terpadu Kota Cirebon

The foundation of moral, moral, character education in a holistic integrative manner in the integrated Aisyiyah of Cirebon City is illustrated in the formulation. The vision and objectives of PAUD Terpadu Aisyiyah Kota Cirebon. The results of the vision documentation of PAUD Terpadu Aisyiyah Kota Cirebon are "Excellent education in Imtaq, Science and Technology and Culture". The vision shows the aim to make early childhood children who have character wrapped in the values of faith and piety, intelligence values, and cultural values that can guide children to become good, intelligent, and cultured human beings. To realize the vision of PAUD Terpadu 'Aisyiyah Cirebon City is taken with a real mission so that the vision can be achieved optimally, which includes: a) a conducive, Islamic, safe, and comfortable environment; b) implementing learning approaches that are creative, innovative, fun and develop plural intelligence; c) implementing religious norms into daily habituation, d) striving for human resources who understand Science and Technology, e) life skill-based learning and entrepreneurship, f) the availability of adequate infrastructure, g) integrating cultural values into learning activities, h) instilling national values (courage, heroism, love for the homeland in learning activities), and i) carrying out learning by Comparison of students: teachers ideally

The vision shows the goal to make early childhood children who have good character, not only intellectually intelligent but emotionally mature and spiritually obedient and understand also or appreciate culture (Akhmad, 2020).

Character education carried out by PAUD Terpadu Aisyiyah Kota Cirebon in its mission is to carry out a creative, innovative, fun learning approach and develop plural intelligence, implement religious norms into daily habits, integrate cultural values into learning activities, and instill national values (courage, heroism, love for the homeland in learning activities). These missions show many ways to be taken in realizing his vision and in them there are character values in carrying out his mission. Based on the formulation of the vision and mission, it can be explained that the foundation of Moral, Moral, Character Education Holistically and Integratively in PAUD Terpadu 'Aisyiyah Cirebon City uses the foundation of religious values, local culture, and cultural values of the nation's objective values. This is also reinforced by observations and interviews with the principal of PAUD Terpadu 'Aisyiyah Cirebon City teachers showing that the foundation of religion is the main foundation in character education. This can be seen from the daily activities since children come to school greeted with greetings, kissing the teacher's mother's hand, praying before and after learning,

girls wearing hijabs, and other learning activities containing religious values. This can be understood because PAUD Terpadu 'Aisyiyah Kota Cirebon is an Islamic educational institution owned by Aisyiyah as an Islamic organization.

Children have their closeness with teachers as mothers of two children at school. Politeness in speaking by teachers to children and vice versa, habituated in activities at school, such as greeting children, asking how children are doing kindly using language that children can understand. Character values are taught systematically in a holistic character education model as follows: a) habituation (habituation and good culture), b) learning good things (moral knowing), c) moral feeling and loving: feeling and loving good, d) moral acting, and e) role models from teachers and supported by the example of parents at home. This habituation is carried out by teachers to children at school starting from the time the child comes and until the child returns home through routine school activities and learning in class, such as the habit of taking off his shoes, taking off his clothes, taking his drink, peeing himself and others, other habituation to be responsible for cleaning up his toys when finished carrying out activities, discipline following the rules of the game when activities take place, discipline of playing time, time to eat and discipline of time to sleep, habituation of love for Allah by starting and ending activities by praying and when starting by saying bismillah and ending it hamdallah. Learning good things related to the subject matter in class.

Table 1. PAUD Aisyiyah Learning Program

No.	Learning Programs	Scope
1.	Al Islam and Noble Morals	The religious and noble morals learning program at KB and TK Aisyiyah Bustanul Athfal is intended to increase the spiritual potential of students through examples of practice from educators so that they become daily habits, both inside and outside school so that they become part of the school culture.
2.	Social and Personality	Social and personality learning programs in family planning and kindergarten Aisyiyah Bustanul Athfal are intended for the formation of awareness and insight into improving the quality of oneself as a human being so that they have self-confidence. Students on their rights and obligations as citizens of society and in social interaction and understanding of themselves and the environment.
3.	Knowledge and Technology	The orientation learning program and introduction to knowledge and technology at KB Aisyiyah and TK Aisyiyah Bustanul Athfal are intended to prepare students academically to enter further education by emphasizing the preparation of communication and logic skills through speaking, listening, pre-reading, pre-writing, and pre-numeracy which must be carried out carefully, not forcefully, and fun so that children like learning activities.
4.	Aesthetics	The aesthetic learning program at KB Aisyiyah and TK Aisyiyah Bustanul Athfal is intended to increase sensitivity, the ability to express themselves, and the ability to appreciate the beauty and harmony manifested in daily behavior

5.	Physical, Sports and Health	Physical learning, sports, and health programs at KB Aisyiyah and TK Aisyiyah Bustanul Athfal are intended to increase physical potential and instill sportsmanship and awareness of healthy and clean living.
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The learning process at PAUD Terpadu 'Aisyiyah Cirebon City is divided into five centers, namely beam centers, imtaq centers, preparation centers, role play centers, and natural material centers. Through these five centers, the achievement of child development which includes religious and moral values, gross motor, fine motor, cognitive, language, and social-emotional is developed integratively in learning in each of these centers. This means that from each of these centers, the development of students' potential can be developed, one center can develop cognitive, moral, and physical potential in an integrated manner. Meanwhile, moral feelings and love are done by internalizing character values in children. For example, through Semutlis activities or ten minutes for parks and school environments. This is to train children from an early age to care about the environment and love cleanliness. Children are invited together to clean the school environment for approximately ten minutes by picking up garbage / fallen leaves to be put in the trash can according to the category of waste (wet waste, recycling, or plastic waste). This is a manifestation of internalizing the value of caring for the environment, loving cleanliness, and independence in children.

Moral acting is also carried out through learning activities in class and activities outside the classroom. For example, through lunch activities, this aims to provide balanced nutritional intake, introduce eating ethics, accustom children to live healthy and independent lives, and instill discipline regarding meal times. In this eating activity, children line up / learn to queue to take their food (instilling the character of discipline and independence). The teacher reminded the rules when eating, for example for children aged 3 years and over the agreed rule is to take their food in turn and take enough as needed. The teacher facilitates older children to lead their friends in prayer. The teacher reminded the etiquette of eating, such as eating while sitting, praying before eating and after eating, using the right hand, talking moderately when eating, and teachers and children washing their hands with soap and clean water that brows before and after eating. This instills the values of discipline, responsibility independence love for God, and polite speech. This can also be interpreted that the eating activity contained the development of cognitive potential as well, namely, children can determine the approximate rice taken in addition to the development of moral potential (discipline, independence, responsibility, love for Allah SWT, polite speaking) and physical (washing hands before and after eating, as well as physical activities in the form of eating activities) (Shumaker & Heckel, 2017).

But according to the kindergarten principal, sometimes parents are not determined so they are helped by parents and this makes children less independent. Based on the description above, it can be concluded that the foundation of Moral, Moral, Character Education Holistically and Integratively in PAUD Terpadu 'Aisyiyah Cirebon City uses the foundation of religious values, local culture, and cultural values of the nation's objective values. Character values are instilled and developed systematically in a holistic character education model, including 1) habituation (habituation and culture) of behavior that contains good values, 2) learning good values (moral knowing), c) cultivating moral feeling and loving: feeling and loving the value of a good life, d) moral acting (realizing actions that contain good values), and e) character learning is carried out through exemplary processes and practices (moral models) of the surrounding environment.

3.2 Environment as Character Education Development

The environment here is divided into the physical environment and the social environment. Physical environment, such as hygiene. Cleanliness at Aisyiyah Integrated Kindergarten in Cirebon City is specifically the authority of the janitor. But in general, the joint task is to maintain the cleanliness of the school environment. Children of Aisyiyah Integrated Kindergarten in Cirebon City are taught to maintain environmental cleanliness through ten-minute activities for parks and environments, hand washing before and after eating, and toilet training. But it is not yet understood by children that in these activities contain the full value of cognitive, moral, and physical. Through these activities, children learn the importance of hygiene. In cleanliness, there are moral values taught such as that cleanliness is part of faith, there are cognitive values, children are taught to sort organic and organic waste, and physical values, namely, children move limbs to pick up the waste. It must be taught to children that in one activity there is a complete value between cognitive, moral, and physical (Akhmad, 2020).

Given the infrastructure facilities to support the implementation of character education, it is known such as hand washing stations, shoe racks, and other shelves, drinking places, play areas, bathrooms, swimming pools, and other supporting facilities. These facilities are tailored to the needs of children that can be reached by children, so that children can conduct themselves without the help of others to train their independence, courage, responsibility and other character values. Non-physical environment can be seen from the interaction of all teachers in developing character education in a holistic integrative manner. Interaction of teachers with children and interaction among children at school. This is seen as respect for each other, teachers and children interact based on affection to build good morals in students. The

interaction of teachers with children of Aisyiyah Integrated Kindergarten in Cirebon City has begun in welcoming the arrival of children in the morning.

When the child enters the school environment, the teacher prepares to welcome the child at the gate. The atmosphere of closeness and affection is very visible in the welcome where the teacher positions the body parallel to the height of the child, shaking hands and greeting even between teachers in welcoming the children while hugging. Interaction in learning activities, for example in learning at the Center, is seen by the teacher before starting learning begins with saying greetings, praying, greeting, and asking how the children are doing. The teacher learns about the theme to be learned using APE and invites children to discuss and agree on the rules of play together and the children are engrossed in playing activities according to their interests. The teacher also accustoms the children to use 4 special words, namely: excuse me, sorry, please, and thank you. Children are allowed to perform in the form of drawings, writing, and telling stories using their work. After doing play activities in the center, children clean up the game tools, this is to train independence, and discipline, and instill a sense of responsibility. In general, the interaction between teachers and children seems to be colored by the value of affection (love) as taught by religion and the culture of community life. In addition, it can be said that the social environment developed by educators (teachers) in PAUD Terpadu Aisyiyah Cirebon City is an environment that provides a sense of security and affection that can foster cheerful, active, creative, and vibrant children as researchers see the incident of educators who are accompanying and controlling children playing outside the classroom, an educator lovingly conveys Words that direct children to play, respect and help each other. The implementation of character education is carried out every day in class through habituation or activities outside the classroom with modeling from teachers with 5K requirements (consensus, commitment, consistent, continuous, and consequential) carried out by teachers concerning SOPs as the basis for implementing character education. Teachers become models for children when they are in school, by being a good model for children can be a driver for the implementation of children's character education at school (Hayati et al., 2022).

3.3 Educator Actions in Character Education

Teacher action in developing holistic integrative children's character education is very important because teachers must reflect on the integration of cognitive-intellectual, moral, and physical aspects through learning activities in the classroom, outside the classroom, and in the school environment. Some of the documental activities contained in the SOP have described

integrative holistic, and this is also the task of teacher action to integrate the learning process and habituation in schools. The quality of such integration depends largely on the creativity of teachers. Devianti et al., (2020) mentioned that integrated character education in the learning process (integrated learning) is the introduction of values, and the internalization of values into the daily behavior of students through the learning process, both inside and outside the classroom in all subjects.

Similarly, swimming activities at the Integrated Kindergarten 'Aisyiyah in Cirebon City do not yet have swimming SOPs. However, this is very important to regulate procedures in swimming activities, because in swimming activities not only physical development or swimming skills but also the development of moral potential. In swimming activities, moral potential can be learned such as children's courage, that through swimming activities instill a brave attitude in children, togetherness among children, and independence, but this has not been taught in children, swimming activities are only taught physical skills. Activities carried out by educators refer to SOPs posted in each room, as a form of consistency in implementing character education. Kindergarten teachers give habituation to children every day when at school from the child coming to school until returning home. SOPs are posted in every room, such as in every classroom, near trash cans, hand washing stations, bedrooms, dining rooms, and other spaces, so that character education is carried out with commitment. Character education is given through habituation. The habituation includes 15 character values prepared in early childhood character education indicators to train independence, responsibility, discipline, love for God, honesty, tolerance and love of peace, confidence, creativity, help, cooperation and mutual assistance, respect and courtesy, hard work, leadership and justice, humble, caring for the environment, love for the nation and homeland (Meliani & Sati, 2023).

Table 2. Muhammadiyah-Based Curriculum

Scope of Development	Tingkat Pencapaian Perkembangan	
	Age 4-5 years	Age 5 - 6 years
Al Islam	<ol style="list-style-type: none"> 1. Know the attributes of Allah SWT. 2. Know the names of His messenger angels. 3. Know the names of the books of His Word. 4. Know the names of His messenger Rosul. 5. Know the religion of Islam. 6. Sing simple religious songs. 7. Know how to ablution. 8. Get to know the hijaiyah letters. 	<ol style="list-style-type: none"> 1. Know the understanding of Islam. 2. Know Allah Almighty through His creation. 3. Know Allah Almighty through his nature. 4. Know the name Angel. 5. Know the name of the name of the book of God. 6. Know the names and stories of the Prophets and Rosul Messenger of God. 7. Get to know the stories of the companions of the Prophet and Rosul.

	<ol style="list-style-type: none"> 9. Commemoration of Islamic Holidays. 10. Get to know places of worship. 11. Know the creed. 12. Get to know the ablution movement. 13. Get to know the prayers. 14. Get to know the sentence thoyyibah. 15. Introduce how to implement the practice of Ramadan. 16. To know how to pay zakat fitrah. 17. Recognize the way of fasting. 18. Know how to perform Hajj. 19. Get used to praying. 20. Get to know infaq, sadaqah, and zakat. 21. Promoting the Qur'an is an optional short letter. 22. Get to know the selected Hadith of Rosul. 23. Morality in worship. 24. Morality towards fellow human beings. 25. Morals towards the environment. 26. Morality towards oneself. 27. Gratitude favors. 28. Silaturahmi. 29. Abstain from reprehensible behavior. 30. Accustomed to doing good to the environment, animals, plants 31. Morality towards fellow human beings. 32. Morality towards oneself. 33. Get used to saying hello and returning greetings 	<ol style="list-style-type: none"> 8. Get to know the stories of those who are sholeh/salihah. 9. Know the Hadith of Rosul. 10. Get to know the place of worship of Islam. 11. Reciting the creed. 12. Get used to praying. 13. Get to know the hijaiyah letters. 14. Know how to be holy. 15. Get to know the prayers. 16. Know fasting. 17. Get to know infaq, shodaqoh, and zakat fitrah. 18. Get to know Hajj. 19. Get to know Asmaul Husna. 20. Accustomed to behaving in good manners. 21. Accustomed to behave respectful respect. 22. Have noble behavior. 23. Get to know that krama and manners. 24. Know the commendable morals of the environment. 25. Know the commendable morals of animals. 26. Know the commendable morals of plants. 27. Know the praiseworthy morals of things in heaven and on earth. 28. Commemoration of Islamic holidays.
<p>Muhammadiyah-Based Character Education</p>	<ol style="list-style-type: none"> 1. Children can know Aisiyah and Muhammadiyah through observation, communication, and application. 2. Children can recognize the symbols of Aisiyah and Muhammadiyah through observation and communication. 3. Children can recognize the symbols of Muhammadiyah organizations through observation and communication. 	<ol style="list-style-type: none"> 1. Children can know Aisiyah and Muhammadiyah through observation, communication, and application. 2. Children can recognize the symbols of Aisiyah and Muhammadiyah through observation and communication. 3. Children can recognize the symbols of Muhammadiyah organizations through observation and communication. 4. Children can get to know the founders of Aisiyah and Muhammadiyah through observation and communication.

	<p>4. Children can get to know the founders of Aisyiyah and Muhammadiyah through observation and communication.</p> <p>5. Children know the goals of the Aisyiyah and Muhammadiyah organizations through observation and communication.</p> <p>6. Children love and appreciate the charity of Aisyiyah and Muhammadiyah's efforts through observation and communication.</p> <p>7. Children love and appreciate the charity of Aisyiyah and Muhammadiyah through observation, communication, and application.</p>	<p>5. Children know the goals of the Aisyiyah and Muhammadiyah organizations through observation and communication.</p> <p>6. Children love and appreciate the charity of Aisyiyah and Muhammadiyah's efforts through observation and communication.</p> <p>7. Children love and appreciate the charity of Aisyiyah and Muhammadiyah's efforts through observation, communication, and application.</p>
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3.4 Parental Involvement in Character Education

Character education in schools cannot stand alone only through the learning process while at school, but must also be supported and developed through education in the family so that between school and home is an integrated character education institution. For this reason, parents as educators first and foremost for children need to understand the character values that must be developed in children and how to develop them so that parental involvement in character education becomes very important. Cooperation between schools and parents in the development of children's character education is very important. Cooperation here can be patterned into informative cooperation and interactive cooperation. Informative cooperation is carried out by parents in informing teachers if there are complaints that occur against the development of children's character education either directly or indirectly for example through social media (WA, BBM, and so on) so that teachers can help stimulate when at school. Vice versa, teachers can inform parents about the development of children's character at school so that parents can facilitate the growth and development of children's character when at home.

In supporting character education, parents also inform teachers if there are complaints that occur against the development of children's character education and teachers can help stimulate when at school, thus motivating the development of children's character education both internalized at school and home. With the support of character education provided by parents when at home, children get the motivation to carry out character values so that character can be internalized in children. Interactive cooperation is carried out by the school with parenting education or parenting class activities. Parenting education activities, namely school

activities by bringing parents to school to gain knowledge from resource persons about children's growth and development related to their psychology and children's character (Meliani et al., 2024). At the time of parenting education, parents come to school to participate in these activities. Parents will add new knowledge and insights as well as be able to share their experiences or ask about their complaints about their children's growth and development. Parenting education activities at the Integrated Kindergarten 'Aisyiyah Cirebon City are carried out every semester and are attended by all parents, by bringing resource persons from their parents and others, with varied themes. Through this activity, parents gain more knowledge about children's growth and development and character development. In addition to parenting education activities, the school also holds an activity called parenting class, where the school provides opportunities for parents to participate in play and learning activities in class together with children and educators. This activity aims to make parents know firsthand the process of character education given when at school so that parents know what to do when at home by imitating some actions that need to be done for their children (Rizqiyatus Shohibah et al., 2020).

D. CONCLUSION

The foundation of moral and character education holistically and integratively in integrated 'Aisyiyah Cirebon City uses the foundation of religion, local culture and objective values of the nation. Character values can be taught systematically in the holistic character education model as follows: a) habituation (habituation and good culture), b) learning good things (moral knowing), c) moral feeling and loving: feeling and loving the good, d) moral acting, and e) moral model of the surrounding environment. The environment here is divided into physical environment and social environment. Seen from the physical environment of the Aisyiyah integrated kindergarten in Cirebon City, shows a lack of school lighting due to the geographical condition of the school which is in the lowland, and there are high-rise buildings so the condition of the school seems dark or lacks of open lighting. The non-physical environment can be seen from the interaction of all teachers in developing character education in a holistic, integrative manner. The teacher's action is to integrate the child's character in an integrated intellectual, moral, and physical development. Teachers give habituation to children every day when at school from children coming to school until returning home.

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