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TÍTULO: La creación del carácter de los estudiantes en la escuela.

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RESUMEN: Este estudio discute sobre el desarrollo del carácter de los estudiantes en la escuela. Esta investigación se lleva a cabo en MAN 2 de la ciudad de Makassar involucrando al director principal, el director de asistencia para estudiantes, el director de asistencia para el plan de estudios, los maestros, el personal de administración y la clase X. Para descubrir cómo se desarrolla el carácter en MAN 2 de la ciudad de Makassar, este estudio utiliza un enfoque de investigación a través de técnicas descriptivas, entrevistas y documentación. Esta investigación ha logrado formar el carácter de modales (cortesía) y disciplina estudiantil. Esto se evidencia por la responsabilidad, el comportamiento y la disciplina de los estudiantes de clase X.

PALABRAS CLAVES: construcción de carácter, hábito, ejemplar.

TITLE: Character building of students in school.

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ABSTRACT: This study discusses about character building of students in school. This research is conducted in MAN 2 of Makassar city by involving Head Master, Assistance Principal for student, Assistance Principal for Curriculum, teachers, Administration Staff, and Class X. To find out how character building in MAN 2 of Makassar city, this study uses a research approach through descriptive techniques, interviews, and documentation. This research has succeeded in forming the character of manners (politeness) and student discipline. This is evidenced by the responsibility, behavior, and discipline of class X students.

KEY WORDS: character building, habit, exemplary.

INTRODUCTION.

Education is a very important part of realizing the quality of human resources. Education is a valuable investment in the form of improving the quality of human resources for the development of a nation. Often the progress of a nation is measured by the extent to which the community has an education. "The higher education that is owned by a society, the more advanced the nation will be", so that an educated and morality can be achieved, which can bring progress in various fields. With education, it can improve the quality of morals, knowledge, and technology. Therefore, it is necessary to leave between education and human resources.

Education and morals are like two strands of rope that are mutually binding. Education on the one hand, is a consistent effort from a person or society towards achieving the greatest ideals. On the other hand, education itself is an effort to direct the entire movement and behavior of students

towards moral perfection that will be lived later to the maturity of thinking and analyzing existing life dipped eyes.

Both education and morals will be succeed if it goes hand in hand (parallel), in the sense that education must be accompanied by moral teaching that allows students to have affective roles that support cognitive success. On the other hand, education becomes more meaningful if educators are able to transfer their expertise to students, even have skills (psychomotor) that can compete in increasingly global employment (<https://media.neliti.com/media/publications/40456-ID-ducation-moral-in>)

Indirectly, in the content of the word "education" has a fairly philosophical meaning (deep), because in the word educating has been contained in a moral direction, ethics, character, even morals that must be applied when undergoing the educational process. While in the word "moral" there is also an educational process, even though it is not directly steeped in the teaching process (educational process). Therefore, education and morals cannot be separated, because both of them are equivalents that are in line and in line, in tune with the tone (instrument of life) and when it will end. Besides, that education and morals run parallel, coupled together in any conditions and situations.

Locke argues that morality must be rational and formed based on reason. Seeing his thoughts on morals, moral formation shows that Locke was an education expert and moral philosopher who was empiricist, scientific rational, and secular (journal. Digilib.uin.suka.ac.id/19021/2/08410029_bab-i.iv-atau-v_daftar-pustaka-pdf).

One of John Locke's works entitled "Some Thought Concerning Education" (some thoughts about education), which one of the contents is thoughts concerning education and also the command to do good and respect to parents and also discuss how parents educate children by way of good with a good example by saying accompanied and accompanied by concrete actions; so that, children can

imitate the actions of parents and children if they disobey should be punished, if they act out of bounds. This means that the punishment is in accordance with their level of error, because a child's deviant behavior also imitates parents, if their parents behave well then the child will follow the opposite.

Seeing this reality, John Locke's view has a considerable influence on education and morals, which is essentially how parents educate their children, of course, children will imitate the behavior of their parents (exemplary). Meanwhile, according to Rehani (2003) in Sauri (2017, p. 211) said parents as the primary and first educators for children are fully responsible for the education of their children.

The duties and responsibilities of parents in the family towards the education of their children are more about the formation of character and character, skills training and morality (value) education. So that the education process is very different from other education.

Similarly, character education is basically an educational process that aims to build the character of students. As it is known, that education is carried out not only to give children science (cognitive) but internalize and socialize the values and norms (affective) that exist in society; so that, it can grow by understanding the values and norms, and can blend in social life in the future.

Education provides the current generation in the face of advances in technology and science and the introduction of the digital learning 4.0 era that has been adopted by almost the entire world. With the incessant flow of technology and information, if it is not accompanied by a filter from the community, it can easily carry the flow of freedom and individualism; social phenomena that develop in the community, namely student fights, inter-ethnic clashes, looting, corruption, free sex and so on. One example, recently happened (5/11) that is still warmly discussed on various social media, namely there are five students of SMK NU 03 Kendal, working on their teacher (Joko) which is now a national issue. It is sad to see / hear students treat their teacher like that, who has

educated him but has the heart to do so; even in large cities, these symptoms have entered into an unsettling level. From these various phenomena, according to Tilaar, H.A.R (1999) is one of the excesses of the condition of the people who are in a period of social transformation facing the era of globalization.

Globalization gave birth to a global culture that caused problems to become increasingly complex, which has a direct impact on the decline in the moral quality of the nation or the moral crisis that has occurred lately. Like, Globalization has had a positive impact as well as a negative impact on the Indonesian people, western culture that prioritizes secular rationalism and materialism has influenced Asian countries, including Indonesia, which still holds adat and ancestors who uphold traditional values and religious spirituality.

At present it is a serious challenge for the world of education. Therefore, education is expected to be able to give birth to an educated and noble, tolerant, global-minded society. To strengthen the education mission of human birth which is expected by the Government through Law No. SISDIKNAS. 20 of 2003 chapter II article 3 writes about the importance of character education, which contains; "National education functions to develop capabilities and form a dignified character and national civilization in order to educate the nation's life aimed at developing potential students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen" (Sisdiknas, 2003).

In another Government Regulation PERPRES NO. 87 of 2017 concerning Strengthening Character Education Article 1 paragraph 1, namely: Strengthening Character Education, hereinafter abbreviated as PPK, is an educational movement to strengthen the character of students through harmonization of heart, taste, thought and sports with involvement and collaboration between

educational units, families, and communities as part of the National Revolutionary Mental Movement (GNRM).

Character is the values of human behavior that are related to God Almighty, oneself, fellow human beings, environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, customs, and culture.

The goals taken in forming the character of this responsibility are, personality that has noble character, and the level of moral glory closely related to the level of faith. In addition, Indonesia aspires for noble character to be part of the national character. This is expected to be realized through a formal education pathway carried out in stages, starting from kindergarten, elementary school, junior high school, high school and even to universities.

Internalization of character is not an instant process, but it is a long process that is carried out gradually and continuously, starting from the child in the womb until the child reaches adulthood (baligh). Character education is a shared responsibility between family, school, and society. The family is the first and foremost center of education, since the emergence of human civilization until now the family has the most influence on the development of human character (Ki Hajar Dewantara, 1977, p. 71).

The background of these objective conditions raises a collective commitment in the formation of character from various parties, not only from the school but the community to the government. However, in formal education in schools, teachers are people who have a very important role in the formation of student character. Character values include; courage, honesty, respect for others, and discipline.

Ki Hajar Dewantara (1962, p. 25) states that the term "character, character, character" as a roundness of the human soul or the union of the movements of thoughts, feelings, and wills or volition which always causes energy. Budimansyah (2010, p. 23) adds character as "virtues,

(knowing the value of virtue, wanting to do good, and real good life) that is imprinted in self and manifested in behavior".

In Arabic, the character is known as "akhlaq", which is the plural of the word "khuluqun" which is linguistically interpreted temperament, character, behavior, manners and actions (Saebani and Hamid, 2010, p. 13).

People who have character mean people who have personality, behavior, character. Such meaning shows that the character is identical with personality or morals. According to Ibnu Maskawai (W. 421 H / 1030 M) as a leading moral expert stated that morality is an inherent characteristic in the soul that encourages him to do things without needing thought and consideration.

Human character is inherent in one's personality and is shown in the behavior of his daily life. Since birth, humans have the potential of character that is shown by cognitive abilities and innate traits. Character will develop if you get a touch of learning experience from the environment. The family is the first learning environment that children get and will be a strong foundation for forming character after adulthood. As hadith which means, "Every baby born is holy (fitrah), it is his parents who make him" Jewish, Christian, or Magi " (H. R. Bukhari).

The above hadist explains that good character is a human nature whose development process can be carried out through religious guidance and the cultural environment. Doni A. Koesoema (2007) agrees with the hadith above, that personality is a characteristic or characteristic or characteristic of a person that comes from the formations received from the environment, such as family, in childhood, and also from birth. In other words, the formation and engineering of the environment which includes the physical environment and school culture, school management, curriculum, educators, and teaching methods.

Character building through environmental factor engineering can be done through strategies:

1. Exemplary.
2. Intervention.
3. Habits are done consistently.
4. Strengthening.

In other words, the development and formation of character requires the development of transmitted examples, interventions through the process of learning, training, continuous habituation in the long term that is carried out consistently and strengthening, and must be accompanied by noble values (<http://pndkarakter.wordpress.com/category/tujuan-dan-fungsi-pendidikan>).

In the education pattern of MAN 2, Makassar City was able to create a different order from other educational institutions in the city of Makassar. The participation as an educational institution that is widely spread in various parts of the country has provided many shares in the formation of religious Indonesia. (Interpretation in Sauri, 1997). So great is the impact of strengthening character (character) on students and society, not only on the intellectual (IQ) alone but has an honest nature, courtesy, mutual cooperation, discipline and so on.

The word polite is (1) smooth and good (mind the language, behavior), patient and calm, polite. (2) full of mercy, pity, love (KBBI Compilation Team, 2002, p. 997). Polite is (1) respectful (will, to), orderly according to good customs. (2) civilized about behavior, speech, clothing, etc., and (3) good behavior (not prostitute, not obscene) (KBBI Compilation Team, 2002, p. 1084); Markhamah, 2008, p. 117).

In Islam polite is part of morals. Moral is a condition that attaches to the human soul, which from that state is born deeds easily, without going through thought, consideration or research. If the situation gives birth to good and commendable deeds according to the view of reason and syarak (Islamic law) is called good morals. Conversely, if the situation creates an act that is not good or not

praised, it is called bad or bad character. Morals occupy a very important position in Islam. Therefore, each religious lesson will be oriented towards the formation and development of a noble (noble) character called *akhlakul karimah*.

In terms of morals, Suryalaga (1993, p. 36) sees that every person has a polite language that is used by mutual respect for fellow human beings. Being polite in language means moral using language in everyday life or in association with peers, siblings, parents, teachers, and officials. polite language is very closely related to a sense of language. As for the polite source of language are age, instinct, conscience, religion, family, environment, customs, experience, habits, and civilization of the nation.

Language is not only available in Indonesian or Sundanese. In Arabic, especially Arabic teaching in pesantren is known as various linguistic books, one of them according to Al-Khudori in Sauri (2017, p. 53) which deals with polite and beautiful language through the *Balaghah* language of science which contains *Badi 'science*, *Bayan*, and *Ma'ani*. Alwasilah (2000, p. 145) refers to *balaghah* as the study of how we speak, in what languages (variations), to whom, when, where, and why. Thus avoiding misunderstanding and miscommunication. While the meaning of discipline, etymologically comes from English *Disciple*, discipline which means adherents or followers.

In terms of terminology, discipline according to education experts defines various notions of discipline. According to Suharsimi Arikunto (1980, p. 114) discipline is a person's obedience in following rules or order because it is driven by an awareness of their conscience without coercion from outsiders. According to Thomas Gordon (1886, p. 3) discipline is behavior and order in accordance with the rules and provisions or behavior obtained from continuous training.

In this study, researchers tried to find out how the character formation model of students through the method of habituation and exemplary in the environment of MAN 2 in Makassar City in internalizing the manners (politeness) and discipline of students.

Research method.

To find out how the character formation model in the MAN 2 environment in internalizing the manners (politeness) and student discipline. The researcher used a qualitative research approach. The focus of the problems to be examined is (1) The program of forming politeness and discipline character values developed in MAN 2, through habituation, exemplary, integration in subjects, and school culture, and (2) the process of forming politeness and discipline character values developed in MAN 2, through habituation and exemplary, integration in subjects, and school culture.

In its implementation, the researcher conducted a study directly to the data source, namely MAN 2. The location was chosen because (1) it was one of the pilot madrasahs (models) in internalizing the moral character (character). (2) the number of community figures born by MAN 2 Makassar city.

The research was carried out by observation, interview, and documentation techniques. Interviews were carried out to the head of the madrasah, wakamad, teacher, TU, staff, and several students selected as informants.

In the stages of observation, the researcher engages the researcher directly in learning activities in MAN 2. Activities carried out routinely (habituation) and the head of the madrasah, the teachers, and staff are good examples (exemplary), extracurricular activities and activities that internalize politeness and discipline.

Documentation studies are carried out on written documents such as vision, mission, and madrasah programs, photographs of activities every day and year at the madrasah and so on. Data that has been obtained from the results of the study, processed then analyzed using the Milles and Huberman models in (Sugiono, 2007, p. 246) there are three activities carried out simultaneously, namely data reduction, data presentation, and conclusion / verification.

Result and Discussion.

Based on the results of the study through a series of activities in the field both interviews with the head of the madrasa, the time of the curriculum and public relations, teachers, TU, staff, and students of class X.

The interview process was conducted on several speakers who were successfully interviewed intensively by researchers: Kaharuddin, S. Ag., M. Pd., (Head of Madrasah), Dra. Erniwati, M. Pd. (Assistance Principal for Curriculum), Drs. Dedi Rimantho, M. Si. (Assistance Principal for Public Relation), Hasan Basri, S. Pd.I., M. Pd.I (Arabic teacher), Hilmiyah, S. Pd.I., M. Pd.I (teacher Islamic religious education), Dra. Hj. Erni El Gani, M. Pd.I. (Arabic teacher), Nurlaela, S. Sos., (TU head), Drs. Abrar Alwi, M. Pd. (BK / BK teacher), Taufik (X / IPS student), Faniah Rezki (X / IPS student), Muliana Idul Fitri (X / IPS student), Alifiah (X / IKA student), Auliah Ilma (Student class X / IKA), on Wednesday, November 1, 2017.

To complete the data, the researchers conducted direct observation, in a participatory manner conducted on Monday, October 16, 2017. These observations were carried out during the learning process, the physical conditions (facilities and infrastructure) of the school, the conditions of behavior of the school residents, and the environmental conditions of the school. In addition, the researchers also conducted documentation studies as a complementary material if there are still data that have not yet been collected.

The results of interviews, observations, and documentation studies, researchers can describe as follows:

A. Character Building Program of students.

In this section, the results of research on the formation program of character values of politeness and discipline will be described.

The school activity program that supports the implementation of the character of politeness and discipline based on the speakers: Kaharuddin, S. Ag., M. Pd., (Head of Madrasah), Drs. Dedi Rimantho, M. Si. (Assistance Principal for Public Relation), Hasan Basri, S. Pd.I., M. Pd.I (Arabic language teacher), stated that the madrasah program carried out the formation of character for students through extra-curricular, habituation, and example.

Extracurricular activities such as: Recitation and Prayer together for new students in the new school year and commemorating the militant Ambalan Mujahid / Scout, and so on. Regular activities or habituation, namely; ceremonies on monday and national holidays, sharing together, cleaning class, praying in congregation, praying before studying. Exemplary activities by Madrasah Heads, Teachers, TU, Staff, and Students in giving examples through commendable actions to students, such as: good behavior, firm, applying sanctions, teachers arriving on time, teachers greeting students politely, smiles , and friendly, said politely, neatly and cleanly in clothes so that it became a role model for students and school residents.

Furthermore, based on observations (10/27/17), the researchers did that school programs to shape the character of students' politeness and discipline, namely through habituation and example. This habituation program, as the researcher explained in the previous section, is not explicitly stated that politeness is only implied. Suppose the habituation program of the word "we" in meaning according to Indonesian the word "we" shows more than one person, but the word "we" in South Sulawesi shows one person to an older or fellow person. And that is polite behavior according to the people of South Sulawesi.

Character Building Process of Students.

Based on the results of interviews with researchers, resource person Hasan Basri, S. Pd.I., M. Pd.I (Arabic language teacher), suggested that the process of forming student character, namely politeness and exemplary, is the attitude and behavior recommended by students. It is expected that

students can behave according to the example of the MAN teachers 2. Syihabuddin (2011, p. 26) reveals that good example or *uswatun hasanah* is the main method in applying value internalization. The value of honesty, brotherhood, patience, and other values is very difficult to instill or internalize with lecture and discussion methods. Children (students) will be affected by what they hear, see, and experience by imitating.

In this way, Allah SWT has made the Prophet Muhammad a good example for his followers and followers. As the word of God Almighty, Q.S. Al-Ahzab [33]: 21. Which means: "Indeed, in the Prophet, there is a good example for you, namely for those who expect the Grace of God and the coming of the end, and for those who say the name of Allah. (Q.S. al-Ahzab [33]: 21).

As per the idea of Lickona (1997, p. 67) which confirms: "cannot teach character unless they display character". That is, in the teacher's interaction with students, the teacher's positive attitude / morality is quite influential. Madrasah Heads, Teachers, TU, staff can be examples (models), to discuss character by taking important events that occur from school life and current events. The teacher cannot teach characters without displaying the character.

Based on the results of observations, that the researchers did, found that the madrasa program to shape the character of students is through habituation, and exemplary. Whereas based on the results of the documentation study, researchers obtained an annual extra-curriculum program, namely: Recitation and Prayer together for new students in the new school year and commemorating the militant *Ambalan Mujahid*. Students and teachers before entering the classroom first carry out daily / routine programs: tune together, clean classes, pray in congregation, pray before learning, take lessons on time, limit communication, and discipline time. All these activities are carried out continuously and continuously.

As the data from the interview with Mr. Hasan (Arabic teacher) and Ms. Hilmiah (Islamic Religion teacher) that is true the students and teachers do all these activities. Students do it easily without needing thought and consideration.

In the field of psychology education, the habituation method is known as operant conditioning, teaches students to familiarize themselves with commendable behavior, discipline, active learning, hard work, sincerity, honesty and responsibility for each task given. Habit is something that is intentionally done repeatedly so that something can become a habit.

Habitual experience is core, which is accustomed to something that is practiced. Habit of determining humans as something special, which can save strength, because it will become an inherent and spontaneous habit so that strength can be used for various strengths in each work and other activities (Mulyasa, 2003, p. 166).

Discussion.

Character Building Program of Students.

The findings in the field, character building programs for students in MAN 2, were carried out through extra-curricular, habituation, (routine activities every day, such as tadarrus together, cleaning classes, praying in congregation, praying before study, taking lessons on time, communication restrictions, and time discipline). Exemplary by the Head of Madrasah, Teachers, TU, Staff, and Students in giving examples through commendable actions to students, such as: good behavior, firm, applying sanctions, teachers coming on time, teachers greeting students politely, smiles, and friendly, said politely, neatly and cleanly in clothes so that it became a role model for students and school residents.

Based on the observations (10/16/2017), that the researchers did, the character building program for students through extra-curriculum programs, habituation, and exemplary. While based on the study of documentation, researchers found an annual program, namely: remembrance and prayer together for new students of the new school year and commemorating the militant Ambalan Mujahid / scout.

Character Building Process of students.

Based on the findings of the interview results revealed, that the process of character building for students using a holistic approach in which learning activities are a blend in the totality of daily living activities. The formation process was carried out through learning activities carried out in the classroom and continued through habituation, starting with students coming to the madrasa to leave the madrasa. The habituation is carried out by discipline and courtesy towards the Head of Madrasah, teachers, TU, staff, and fellow friends.

In the writings of Asyafah (2011, p. 357), it is revealed that a behavior that wants to be formed into a habit must at least go through two stages. First mujahadah (earnest). So that, behavior becomes habit, it is not an easy thing, because it needs a long and hard struggle and not enough with intention. In this step there needs to be a basis for faith and the process of mobilizing the faith in the soul and is ready to reject the urge of lust and temptation. Therefore, a hard struggle is needed, so this step is called the mujahadah step.

Second riyadah, namely repeating a behavior in question until it becomes a habit that is fixed and embedded in the soul; so that, the soul finds pleasure and satisfaction in doing so. Continuous repetition of behavior is a basic step in forming habits in general. Prophet Muhammad SAW taught the implementation of prayer with repetitions that lasted for three years. This is a sign to internalize the prayer so that it can be firmly planted in the soul.

As for habituation, that is in MAN 2 environment in cultivating politeness such as greeting the teacher by greeting, shaking hands by kissing the teacher's hand, and saying polite words.

Student discipline, including: tadarrus and reading together prayers before the lesson begins, cleaning up the class, praying for the midnight congregation, taking lessons on time, limiting communication, time discipline, and so on. All of that is done every day continuously, and it is not ordered again but has become a habit for students, and of course, the head of the madrasa and the teachers, TU, staff are role models for all students.

In addition to habituation and learning activities, there are also some extra-curricular activities in MAN 2. From the results of interviews with several core speakers, it can be seen that there are three categories of extra-curricular activities, namely extra-curricular activities that are concerned with thinking, sports, and art. Thinking included debating and competition in three languages. Sports include: volleyball, basketball, tug of war, and sepak takraw; whereas if art consists of extra-curricular: nasyid. All extra-curricular activities are able to provide values of courtesy and discipline for students, in order to support the formation and strengthening of character manners and discipline.

CONCLUSIONS.

Based on the results of existing research, the researchers conducting the research concluded that:

1. Character building program for students through extra-curriculum programs, habituation, and exemplary. The annual extra-curriculum program, namely: Recitation and Prayer together for new students of the new school year and commemorating the militant Ambalan Mujahid. Habituation, routine activities such as: tadarrus, prayer together before study, midday prayer in congregation, and. Exemplary activities by the head madrasa, teachers, administration staff, and students who give examples through commendable actions such as: firm, applying decreases, the

teacher comes on time, the teacher greets students kindly and kindly, says politely, neatly and is clean in tattoos become role models for students and school residents.

2. The process of forming character values towards students by using a holistic approach where learning activities become a totality in the totality of daily living activities.

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