

# JOUPI - Rizky Firnanda et al 01-25.pdf

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**Submission date:** 24-Nov-2024 06:02PM (UTC+0900)

**Submission ID:** 2498714020

**File name:** JOUPI\_-\_Rizky\_Firnanda\_et\_al\_01-25.pdf (452.07K)

**Word count:** 7712

**Character count:** 45460

## **The Key To Successful Character Education From Anies Rasyid Baswedan's Perspective**

<sup>1</sup>**Rizky Firnanda,**

<sup>1</sup>Islamic University of Indonesia, Yogyakarta

Email : [firnandarizky88@gmail.com](mailto:firnandarizky88@gmail.com)

<sup>2</sup>**Mohamad Joko Susilo**

<sup>2</sup>Islamic University of Indonesia, Yogyakarta

Email : [209131301@uii.ac.id](mailto:209131301@uii.ac.id)

Corresponding Author: [\\*firnandarizky88@gmail.com](mailto:*firnandarizky88@gmail.com)

**Abstract.** <sup>2</sup> This study aims to identify the keys to successful character education in the perspective of Anies Rasyid Baswedan by using the Systematic Literature Review (SLR) method. After a rigorous selection process based on inclusion criteria, including year of publication, indexation, and relevance to the topic, 26 articles were selected for analysis with a qualitative-descriptive approach. The results showed that the habituation of good values in daily life, inspirational leadership, and the role of a supportive environment are key elements in the success of character education according to Anies Rasyid Baswedan. The implementation of character education that focuses on the formation of moral character and performance is considered to be able to build a generation with integrity and resilience in facing global challenges.

**Keywords:** Character education, Anies Rasyid Baswedan, Systematic Literature Review

**Abstrak.** Penelitian ini bertujuan untuk mengidentifikasi kunci keberhasilan pendidikan karakter dalam perspektif Anies Rasyid Baswedan dengan menggunakan metode Systematic Literature Review (SLR). Setelah melalui proses seleksi ketat berdasarkan kriteria inklusi, meliputi tahun terbit, indeksasi, dan relevansi dengan topik, terpilih 26 artikel untuk dianalisis dengan pendekatan kualitatif-deskriptif. Hasil penelitian menunjukkan bahwa pembiasaan nilai-nilai baik dalam kehidupan sehari-hari, kepemimpinan yang inspiratif, dan peran lingkungan yang mendukung merupakan unsur-unsur kunci keberhasilan pendidikan karakter menurut Anies Rasyid Baswedan. Implementasi pendidikan karakter yang menitikberatkan pada pembentukan karakter moral dan kinerja dinilai mampu membangun generasi yang berintegritas dan tangguh dalam menghadapi tantangan global.

**Kata Kunci:** Pendidikan karakter, Anies Rasyid Baswedan, Systematic Literature Review

## **INTRODUCTION**

Education is a key sector in national development that plays an important role in building quality human resources, not only from an academic perspective but also in terms of character and ethics (Sanga et al, 2023). In the globalisation context, Indonesian education system faces a big challenge, especially in the aspect of developing students' characters. This becomes even more important when the new curriculum is implemented, which emphasises

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Received November 19, 2024; Revised November 24, 2024; Published Desember 31, 2024

\*Rizky Firnanda, [firnandarizky88@gmail.com](mailto:firnandarizky88@gmail.com)

flexibility and student-based learning. Despite this, several studies have shown that the implementation of the curriculum has not been fully successful, especially in terms of developing students' character. In its implementation, there are a lot of students who ignore the teacher's advice and in fact attack the teacher. For example, a junior high school student in Pasuruan, East Java, argued badly when asked about the homework that had been assigned, the student continued to argue when asked about homework and even snapped to the point of slamming a book in front of a teacher (Arifin, 2024). This reflects one of the less than adequate forms of developing character education for students.

As a matter of fact, the Merdeka Curriculum has one of the programmes that could be utilised in the development of students' character education, which is the Strengthening Profile of Pancasila Learning Project. This programme should be implemented by schools that implement the Merdeka Curriculum in the learning process inside the classroom. In its implementation, many schools still find it difficult to determine the strategies and methods used in P5 to develop student character education. One of the biggest obstacles is the focus of students when implementing the P5 programme, and it is therefore necessary to have the right strategies and methods to get the focus of students in implementing P5 so as to achieve the objectives of implementing P5, namely character education (Muhtar E, 2024)

In addition to the lack of effective strategies and methods in the implementation of P5 programmes at schools, character education often focuses only on cognitive and academic aspects, whereas in Islam, character education is an integral part of education, as mentioned in various religious teachings and practices. Islamic Religious Education (PAI) plays a significant role in shaping students' character, as the values of the religion focus on morals, ethics, and spirituality, all of which are essential elements in character education. Islamic Religious Education has great potential in shaping personalities with noble character (Ainiyah N, 2013)

Character education in Islam not only emphasises the formation of human morality in relation to other humans, but also to God and nature (Musrifah, 2016). In Indonesia, various education reforms have been carried out to address these challenges. One of the latest education policies is the Merdeka Curriculum, which was introduced to provide flexibility to teachers and schools in designing learning processes that suit students' needs. This curriculum is also expected to encourage creativity, independence, and student-centred learning, with attention to the development of students' characters as a whole.

Nevertheless, since the implementation of the Merdeka Curriculum, various challenges and obstacles have been encountered in the implementation process. Various studies have shown that the implementation of the Merdeka Curriculum in the real-world has not fully succeeded in achieving the expected goals. One of the main problems is the unpreparedness of teachers and schools in understanding and adapting the concept of the Merdeka Curriculum. Teachers are not yet ready to understand the essence of the Merdeka Curriculum, particularly in terms of learning based on student character development (Sucipto S, 2024). In addition, the lack of training and resources provided to teachers is an obstacle to the implementation of this curriculum in various regions, especially in remote areas. The unpreparedness of teachers has an impact on low personality skills such as lack of charity and respect for teachers, causing students to become temperamental and easily triggered emotionally. The deviant behaviour

that often occurs, especially among elementary school students, includes aggressive actions such as fights between friends, taking things that do not belong to them, and indifference to the surrounding environment (Ima Rahmatika A, et al, 2023)

In addition to the cognitive and academic aspects, the Merdeka Curriculum is also designed to instil character values in students. Character education in Indonesia tends to be neglected, with a greater focus on achieving academic scores (Purnomo S, 2014). This failure to instil character education has resulted in the birth of a generation that is academically superior, but lacks strong morals and ethics.

In the context of the failure of the Merdeka Curriculum in instilling character education, Anies Rasyid Baswedan's ideas on the importance of character education are very relevant to be studied. As the Head of the Ministry of Education and Culture, Anies emphasised that character education should be the top priority in the learning process. He believes that education is not only about educating the nation's life, but also about shaping the character of the next generation who are resilient, honest, as well as having integrity (Firnanda R, 2023). Anies also believes that character education must be instilled from an early age and carried out synergistically between schools, families and communities.

Anies's ideas are in line with the concept of character education that is often validated in the implementation of the Merdeka Curriculum. Therefore, this research focuses on analysing the ideas of Anies Rasyid Baswedan in building national character through education. By understanding Anies's perspective on character education, this research is expected to contribute to formulating a better strategy to integrate character education into the education system.

Based on this background, the problems to be investigated in this study are as follows: What are Anies Rasyid Baswedan's main ideas about character education in the context of national education, what are the strategies applied by Anies Rasyid Baswedan to build the nation's character through the education system and what is the impact of Anies Rasyid Baswedan's ideas on efforts to strengthen character education in Indonesia.

This idea can strengthen the quality of character education in Indonesia, which is needed to form the future generation with integrity. By exploring the practical approach and policy of character education from the perspective of Anies Baswedan, this research could serve as a guide for stakeholders in designing policies that will have a positive impact, and inspire teachers and researchers to develop character learning methods that are appropriate to the Indonesian context.

## RESEARCH METHODS

This research uses a Qualitative-Descriptive method with a Systematic Literature review. Based on the results of the review, some researchers utilised tools such as Publish or Perish and Mendeley to conduct descriptive analysis of the selected articles (Watajdid NI, et al, 2021). As explained in the introduction, a Systematic Literature Review (SLR) is one of the methods of literature research. Regardless of its purpose, SLR emphasises the importance of a search process that can be replicated by other researchers. The aim of SLR is to change the subjective nature of the literature review into a more objective one to reduce potential

researcher bias. However, the influence of the researcher on the outcome of the literature review remains, so the level of objectivity is debatable. The explicit search process in SLR usually takes longer than a traditional literature review (Simamora S, et al, 2024).

The search process is divided into several steps, namely identification, screening, eligibility, and inclusion. These steps follow the guidelines of PRISMA ((Preferred Reporting Items for Systematic Reviews and Meta-Analyses). PRISMA is an evidence-based guideline that aims to assist authors in reporting systematic reviews and meta-analyses that evaluate the effectiveness of a phenomenon. The focus of PRISMA is to provide guidance for authors to ensure transparent and comprehensive reporting in this type of research (Sastypratiwi H, et al, 2020).

The time span of the journal search was specifically defined as journal publications between 2020 and 2024. This systematic review is limited to research presented in the form of articles, which are papers that have undergone the peer-review process and are published. In managing the articles obtained from online databases, the author utilised the Mendeley tool. Mendeley is a computer and web-based program developed by Elsevier to manage and share research papers, search for research candidates, and collaborate online. The Mendeley application integrates Mendeley Desktop, a reference and PDF management software, with the Mendeley version for Android and iOS and MendeleyWeb.

## **RESULTS AND DISCUSSION**

### **RESULTS**

Character education is a strategic effort in shaping superior human resources (HR), especially the next generation of the nation. Historical studies show that education essentially aims to foster the younger generation to have intelligence as well as moral behaviour (Hakim L, 2019). Ibnu Miskawaih defines character as an inner condition that allows a person to act without the need to go through a process of thinking or deep consideration, but rather occurs as a result of a person's behaviour.

This inner condition is divided into two types, namely natural character and character formed through training and habit. First, natural or innate character traits are those that make individuals easily react or be affected by simple things, such as feeling sad over trivial things, getting angry over small issues, laughing out loud over ordinary things, or being surprised by a small noise. Secondly, the character formed from habit and practice is a pattern that initially occurs unintentionally, but after being done repeatedly, it finally forms a permanent character (Maula AR, 2024)

The concept of character education proposed by Abdullah Nashih Ulwan is aligned with character development efforts in this country. His main idea in character education is to create a generation that has superior character through a holistic approach that integrates spiritual and worldly aspects, and is able to reach the highest level of achievement (Wardanik Y, et al, 2021).

The purpose of character education is to form individuals with noble character, in line with the goals of Islamic education. Muhammad Athiyah Al-Abrasyi, as quoted by Omar Muhammad Al-Toumy Al-Syaibani, formulated four general objectives of Islamic education:



a) Formation of noble morals, b) Preparation for the life of the world and the hereafter, c) Provision for seeking fortune along with useful utilisation, d) Training of professional, technical and vocational skills, so that individuals can master certain skills that support the search for sustenance, while maintaining spiritual and religious aspects (Nor Mobin, 2020).

According to Anies Baswedan, character education is more of a habit than just knowledge. Character education should not only be taught in the classroom, but also applied in everyday life. The 21st century character education focuses on the cultivation of habits, which will later develop into character and ultimately form a culture. So far, character education is often understood by the public as moral education, such as teaching honesty, politeness, or respect for parents. In fact, the character of work is very important to be instilled and habituated to children, such as the character of hard work, discipline, completing tasks to completion, resilience, and resilience (Sinta L, et al, 2022)

The key to a nation's success, according to Anies, is not only dependent on natural resources, but is more determined by the quality of its people. He uses the term 'human quality' instead of 'human resource quality', because Indonesian people should not be seen as mere resources. This human quality could be achieved through quality education. The quality of this education is not solely dependent on tools such as buildings, books, curriculum, or language, but on the quality of leadership that can mobilise Indonesian people. The leadership needed is leadership that is inspiring, not dictating. The patron-client system of leadership is no longer appropriate to Indonesia's current conditions. Instead, relevant leadership is leadership that is able to encourage people to be actively involved, challenge, and contribute in solving problems together<sup>[9]</sup>.

Based on the search results, 30 references were found whose titles matched the specified keyword criteria. Of these, 2 articles were excluded because they were not indexed in the Garuda, Sinta and Scopus databases, while one additional article came from a different source. This left 28 articles that met the criteria, belonged to the period 2020 to 2024, and were indexed in Sinta 6-Sinta 2 and Scopus Q4-Q1.

After completing the first stage, the process proceeds to the second stage, which involves selecting relevant articles or journals that fulfil predetermined criteria for inclusion in the systematic review. These criteria generally include various aspects, such as the year of publication, the research methodology used, the population and sample studied, and the extent to which they are relevant to the topic being analysed. The selection is done to ensure that only quality and valid literature will be used for the analyses and conclusions in the Systematic Literature Review.

Table 1.		Journal		
No	Title	Method	Year of Publication	Results
				Imam Al-Ghazal's concept of character education in Ayyuhal Walad emphasises ethics

1	<div>6</div> <div>Konsep Pendidikan</div> <div>Karakter Presfektif</div> <div>Al-Ghazali Dan</div> <div>Abdullah Nashin</div> <div>Ulwan</div>	Library Research	2021	<p>towards others, self, the environment, and especially God, with a Sufism approach combined with Sharia. Meanwhile, Abdullah Nashih Ulwan in TarbiyatulAuladFilIslambe4 focuses on child education based on the Qur'an and Hadith to form a strong Islamic generation. The difference between the two lies in the approach; Al-Ghazalib focuses on spirituality, while Ulwan is more universal. However, both agree that the goal of education is to achieve taqarrub to Allah according to the Shari'ah, with methods such as exemplary, ad6ice, stories, and habituation (Wardanik Y, Muhammd DH, Susandi A, 2021).</p>
2	<div>Pendidikan Karakter</div> <div>Menurut Ibnu</div> <div>Miskawaih Dan</div> <div>Implementasinya</div> <div>Terhadap</div> <div>Pembelajaran Masa</div> <div>Pandemi</div>	Library Research	2020	<p>Character education aims to instil positive values so that students have a personality according to the norms of society, with three main functions: developing good potential, strengthening the role of families and educational institutions, and filtering foreign cultures that are not in accordance with national values. In Indonesia, character education is very important considering the impact of globalisation and the weak morals of students due to the failure of character education. It requires the active role of parents and teachers as well as educational tools such as goals, functions, methods, materials, and environment. According to</p>

3	Implementasi Konsep Pendidikan Karakter Ki Hadjar Dewantara Di Sekolah Dasar Pada Era Digital	Library Research or Literature Review 2022	<p>Ibnu Miskawaih, the virtue of morals lies in the balance between good and bad, with four main values: wisdom, self-control, courage, and justice (Mubin MS, 2020).</p> <p>Character education is essential according to Ki Hadjar Dewantara, especially in the digital era with the strong influence of technology on students. Children's character needs to be formed early through synergy between family and school. Good habits that are instilled will form students' self-defence in facing the development of science and technology. Ki Hadjar Dewantara's thoughts remain relevant, especially the tricon theory, leadership theory, and the among system, which are expected to strengthen character education in elementary schools, producing quality generations that make the nation proud in the future (Suryana C, Muhtar T, 2022).</p>
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- 5**  
Pendidikan Karakter  
Perspektif Abdullah  
Nashih Ulwan Dalam  
4 Kitab Tarbiyatul  
Aulad Fil Islam Dan  
Relevansinya  
Menjawab  
Problematika Anak  
Di Era Milenial

Descriptive-  
qualitative with  
*Library Research* 2020  
*approach*

Abdullah Nashih Ulwan's concept of character education for children includes five ways: habituation, exemplary, advice, attention, and fair punishment, which need to be applied from an early age to form good character. In the context of "kidz jaman now" who tend to imitate the behaviour without filtering out the good and bad, these five methods can help them achieve a future with noble character. Ulwan also put forward seven character education materials that are integrated with each other, namely faith education, morals, physical, intellectual, mental, social, and sex education. This concept is highly relevant in dealing with the problem of children's character in the era of digitalisation, as it emphasises the importance of faith and Islamic education to form a generation with noble character and broad knowledge (Amaliati S, 2020).

- Pendidikan  
5 Karakter Dalam  
Perspektif Al-Quran  
Hadits

Descriptive-  
qualitative  
2020

Character education is a systematic effort to help learners understand and apply good behavioural values related to relationships with God, self, others, the environment, and nationality, based on religious, legal, and cultural norms. This education includes aspects of knowledge, feelings, and actions that need to run in harmony to form positive character. Internalisation of values must

- start from the family as the first educational institution, then supported by schools and communities, so that good character instilled early on can take root and develop throughout life (Hasanah R, 2020).
- Character is the identity of the nation and individuals formed through religious values, Pancasila, culture, and national education goals, as stipulated in Law no. 20 Year 2003 on the National Education System. Islamic Religious Education, which focuses on morals, makes character building the main goal through teaching, habituation, role modelling and punishment. In the era of information technology, education that strengthens morals, religious personality and environmental awareness is crucial to support national education goals. (Kulsum U, Muhid A, 2022).
- Ibnu Miskawaih states that character (khuluq) is the condition of the soul that acts without much consideration. Character building is done through natural approaches, habituation, training, and mild punishment, with a focus on habituation and repeated training. Character education according to Ibnu Miskawaih, which starts early, aims to instil noble morals through the role of parents, educators, and society. The six main characters that need
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|---|---|------------------|------|
| 6 | Pendidikan Karakter<br>Melalui<br>Pendidikan Agama<br>Islam Di Era<br>Revolusi Digital  | Library Research | 2022 |
| 7 | Relevansi Pendidikan<br>Karakter Ibnu<br>Miskawaih Terhadap<br>Pendidikan<br>Era Modern | Library Research | 2021 |

- 8 Pendidikan Karakter Dalam Filsafat Pendidikan Islam
- Qualitative research with library research approach 2023

- 9 Otak Karakter Dalam Pendidikan Islam: Analisis Kritis Pendidikan
- Qualitative research with library research approach 2020

to be built are wisdom, simplicity, integrity, courage, generosity, and justice, which develop through will and environmental influences. Ibnu Miskawaih's concept is relevant in the modern era and is included in the 2013 curriculum, which emphasises character education based on noble values and Islamic religion (Huda K, Prilia FR, 2021).

From the data collected above, the researcher concludes that character education in the perspective of Islamic education philosophy is implemented into curriculum design by using several methodologies First, the Exemplary Method. Second, the method of stories. Third, the method of advice. Fourth, the method of habituation. Fifth, the method of punishment and reward. Sixth, the method of lecture (sermon). This method is also considered by the Al-Quran in educating and teaching human beings with the aim of further strengthening their understanding, and knowledge of a problem (Handayani L, Tajibu K, 2023).

The brain is an important organ that regulates human behaviour through its nervous system, with all actions rooted in brain functions that respond to stimuli. Improving brain performance could be achieved through character education, which teaches good behaviour (al-

Karakter  
Islam  
Berbasis  
Neurosains

akhlakulkarimah) in accordance with Islamic teachings from the Qur'an and Sunnah.

Character education plays a role in creating individuals who are normal, capable of self-control, and understand the relationship between brain, attitude, and behaviour. In addition to providing a positive impact, character education also prevents moral degradation and deviant behaviour, by instilling values that can be applied in everyday life (Awhinarto S, 2020).

From the above discussion, it can be concluded that: 1) Man has two types of indigenous character that are opposite to each other, namely the character of goodness (taqwa) and badness (fujur); 2) There is a relationship between indigenous character education and various sciences, such as 'aqliyyah, "aqliyyah, and "amaliyyah; 3) The main indigenous character values include religion, love for the country, and intellectuality, which reflect the good and bad; 4) A model for implementing indigenous character education in the perspective of the Koran was found, which is called 'TADZKIROH PLUS,' and its relevance for marriage, prenatal, and golden age.

This research is expected to contribute to the implementation of character education in Indonesia and offer solutions to

10 Konsep Pendidikan Karakter Indigenous Dalam Perspektif Alquran Descriptive-qualitative method

2020

- 11 Pendidikan Karakter Descriptive-  
Dalam Perspektif Al- qualitative Method  
Qur'an

2020

overcome the increasingly widespread character decadence. Thus, indigenous character education aims to optimise good character and minimise bad character to overcome moral decadence in society (Achmad Y, 2020).

Currently, Indonesia is facing an increase in criminality, deviant behaviour, and abuse of power caused by the negative influence of technological development and information. These adverse impacts include corruption, collusion, nepotism, and other negative behaviours, which have the potential to damage the character and morals of the younger generation. To overcome this problem, character education is an important solution. Some steps that can be taken include increasing knowledge, understanding morals and morals, filtering information, applying religious norms and values, and building good attitudes and responsibilities. Character education, also known as moral education in Islam, has been taught since the time of the Prophet Muhammad, reflected in the Qur'an and hadith, teaches positive values such as compassion, honesty, and courtesy, and prevents us from bad behaviour (Jannah L, Wati DY, Ainirrohman N, Adawiyah R, 2020).



- 3
- The concept of character education according to KH.Hasyim Asy'ari in the book *Adabul Alim WalMuta'allim* includes six manners: (1) manners of students towards themselves, (2) manners of students towards teachers, (3) manners of learners towards the learning process and each other, (4) manners of educators towards themselves, (5) manners of educators towards the teaching process, and (6) manners of educators towards students and learning tools. learning tools. He emphasised that a person's character influences the quality of his faith in Allah SWT; the higher the faith, the better the character. Therefore, character education is very important for educators and students to achieve success in the world and the hereafter and achieve the pleasure of Allah SWT (Arisanti K, Lahut MB, 2021). This study concludes that the concept of character education both taught by Islamic religion and developed by the Indonesian state has many similarities and has the same goal direction. Likewise, the concept of character education according to educational figures both Islamic, religious nationalist, and western in general has the same concept, stages, and goals, namely building human beings who are ethical and have strong
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|----|--|---|------|
| 12 | Pendidikan Karakter Perspektif K.H Hasyim Asy'ari; Refleksi Kitab Adabul' Alim Wa Muta'allim                         | Descriptive-qualitative research with library research approach | 2021 |
| 13 | Memahami Konsep Pembentukan Dan Pendidikan Karakter Anak Usia Dini Menurut Agama Islam, Pakar Pendidikan, Dan Negara | Descriptive-qualitative research with library research approach | 2021 |

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|----|---|-----------------------------|------|
| 14 | Nalar Tasawuf<br>Dalam Pendidikan<br>Islam: Kajian Atas<br>Makna Ihsan Dan<br>Relevansinya<br>Dengan Pendidikan<br>Karakter | Descriptive-<br>qualitative | 2021 |
|----|---|-----------------------------|------|

character.

The educational concepts developed do not contradict each other, but rather reinforce each other (Yuniarti N, Shunhaji A, Suwandana E, 2021).

This study shows that the ihsan approach has relevance in shaping the character of students according to the guidance of the Qur'an, especially in Surah An-Nahl verse 90. Although it is commonly used in the context of Sufism to draw closer to Allah, ihsan can be a practical method in character education. The ihsan approach prioritises love, compassion and emotional closeness, in contrast to the behaviouristic approach that focuses on reward and punishment. As an Islamic model of psychotherapy, Ihsan can help overcome psychological problems such as stress and depression, by making love the main foundation.

It is hoped that educators will start applying this approach to teach compassion, so that character education is more effective and meaningful (Saihu M, Suparto, Balgis LF, 2021).

Islamic education is not just education and not just a means of imparting knowledge, but also includes aspects of personality.

So Islamic thought and institutions, including

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|----|--|--|------|--|
| 15 | Pendidikan Karakter<br>Dalam Pembaruan<br>Pendidikan Islam<br>(Studi Atas Pemikiran<br>Azyumardi Azra) | Library research that<br>is Analytic-<br>descriptive | 2022 | education, must be modernised<br>and modernised effectively<br>according to the framework of<br>modernity.<br>Azumardi Azra's reflections on<br>character education and Islamic<br>education reform can be<br>summarised as follows:<br>1. Character Education<br>a. Concept of Character<br>Education<br>b. Purpose of Character<br>Education<br>c. Values of Character<br>Education<br>2. Islamic Education Update<br>a. Islamic education reform<br>b. democratisation of<br>Islamic education<br>c. Updating the objectives<br>of Islamic education<br>Updating the Islamic Education<br>Curriculum <sup>[31]</sup> . Azizah M,<br>Fauzi, 2022). |
| 16 | Konsep Pendidikan<br>Karakter Perspektif<br>Imam Al-Ghazali<br>Bagi Anak<br>Berkebutuhan Khusus        | Library Research                                     | 2022 | The concept of character<br>education for children with<br>special needs in Imam Al-<br>Ghazali's Ayyuhal Walad<br>emphasises the formation of<br>noble morals, such as character,<br>discipline, and responsibility, as<br>exemplified by the Prophet<br>Muhammad Saw. Al-Ghazali<br>suggested three main methods:<br>exemplification, advice, and<br>habituation, which make it easier<br>for teachers in the teaching and<br>learning process. Factors that<br>influence character education for<br>children with special needs<br>include the environment,<br>infrastructure, and support from   |

17    **Wayang** Sebagai  
Media Pendidikan  
Karakter (Perspektif  
Dalang Purwadi  
Purwacarita)

Library Research

2021

caregivers and peers. Al-Ghazali also emphasised the importance of intensive attention and total guidance from teachers and parents to support the optimal development of children's morals and character (Ningsih SF, Zulfah MA, 2022).

Character education through the media of puppet characters from the perspective<sup>2</sup> of Purwadi Purwacarita is: **Wayang Semar, humble, not arrogant, honest, and still love others.**

Wayanganggareng, with deformed hands, thin legs, squinted eyes, symbolises **CREATION**, that creating something, and is not perfect. Wayangpetruk, depicted with a long shape that symbolises that thinking must be long in living life, humans must think long (not grusa-grusu) and be patient. Wayang bagong, Bagong<sup>2</sup> has the character of joking even when facing very serious problems and has a sassy nature and like pretending to be stupid (Amirruddin, 2021).

Moral education for the younger generation is a major need in the modern era filled with technological hegemony. While technology offers convenience, it also brings challenges, including moral problems. To nurture a moral young generation, comprehensive efforts are needed, such as a deep understanding of morals, role modelling, prevention from

Urgensi Pendidikan  
18    Akhlak: Tinjauan  
Atas Nilai Dan  
Metode Perspektif  
Islam di Era Disrupsi

Descriptive-  
qualitative research  
with library research  
approach

2021

- materialism, strengthening the educator-learner relationship, using appropriate methods, and environmental control, including online media. These steps are expected to form moral individuals who are ready to face the challenges of the times (Zahro A, Aminah S, 2021).
- 19 Konsep Pendidikan Karakter Dalam Perspektif K.H. Hasyim Asy'ari Library Research method 2021 The results of this study indicate the concept of character education in the perspective of K.H. Hasyim Asy'ari which includes: 1) Religious character education, where a person must believe, have piety, follow the salaf generation, have praiseworthy morals, and maintain friendship, 2) Social character education, where educators must love their own children, while students must respect and obey educators, 3) National spirit character education, by encouraging unity, readiness for jihad to defend the Unitary Republic of Indonesia, and prioritising the interests of the country in facing challenges<sup>[35]</sup>.
- 20 Pendidikan Karakter Dalam Islam: Analisis Filosofis Ibnu Miskawaih Dalam Kitab Tahzibul Akhlak Descriptive-qualitative method Ibn Miskawaih discussed character education through the introduction of the soul which consists of three forces: cognitive (Al-Quwwah Al-Natiqah), emotion (Al-Quwwah Al-Ghadhabiyah), and lust (Al-Quwwah Al-Syahwiyah). In his view, character is a spontaneous trait that may be either natural or formed from training, and may be changed



- through education and the environment. The purpose of character education is to achieve virtue and happiness through the needs of the body, soul, and social relations. Ibn Miskawaih emphasises the importance of the role of the teacher over the parents in guiding the morals of students and suggests methods such as habituation and exemplification. This thinking is relevant to the character education policy in Indonesia, as stated in the Minister of Education and Culture Number 23 of 2015<sup>[14]</sup>.
- 21 Nilai-Nilai Pendidikan Karakter Yang Terdapat Dalam Kisah Umar Bin Abdul Aziz Qualitative-method (Library Research) 2022 Umar bin Abdul Aziz was a charismatic figure with exemplary characters, such as religious, disciplined, responsible, love of knowledge, humble, zuhud, firm, and just. These values are relevant as guidelines for daily life. The education applied by Umar bin Abdul Aziz is not just a transfer of knowledge, but involves the heart, practice, and chooses teachers with noble morals according to Islamic law. Character education according to Umar ibn Abdul Aziz aims to form smart, creative, independent, and moral citizens, so that these values become good life guidelines (Habibullah AH, Muhammad DH, Susandi A, 2022).
- 22 Relevansi Pendidikan Karakter Dalam Perspektif Filsafat Al- Qualitative-method (Library Research) 2020 Character is a combination of morals, ethics, and morals, where morals focus on the quality of

Ghazali

actions, ethics judge good and bad based on norms, and morals emphasise the beliefs embedded in human beings.

Character education is the education of values and morals to help students make good and bad decisions and apply them daily. In Imam al-Ghazali's view, as in the book *Ayyuhal Walad*, character education includes individual values (religious) and social values (caring, responsibility, hard work). This view is highly relevant to the goal of modern character education, which is to build moral values in children (Wibowo AH, 2020).

- |    |   |                                |      |  |
|----|---|--------------------------------|------|--|
| 23 | Pendidikan Karakter Religius Peserta Didik Sekolah Dasar Dalam Perspektif Filsafat Idealisme      | Literature Review Method       | 2022 | Philosophy is the fundamental study of existence, knowledge, truth, beauty and law through rational thinking about the world, ethics and values. Philosophy of education is born from deep reflection on the fundamentals of education. Religious character is strongly related to morals, in accordance with the main goal of idealism, which is to form human beings with noble personalities and improve spirituality (Indriani E, Desyandri, Erita Y, Henita N, 2022). |
| 24 | Pendidikan Karakter Pada Anak Perspektif Washoya Al Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir | Descriptive-qualitative Method | 2020 | The concept of character education has four main foundations: religious values (moral conservation), culture (environmental conservation), environment-based, and self-potential (humanistic   |

- conservation), which aim to instil good values, form the whole person, and develop individual potential. Character education includes 18 values, such as religion, honesty, tolerance, discipline, love for the environment, and responsibility. In Washoya Al-Abaa' Lil Abnaa', character education includes piety, duty to Allah, rights to parents and friends, and manners in various situations. The learning methods include discussion, memorisation, advice, habituation, stories, exemplification, dialogue, and others<sup>[16]</sup>.
- 25 Implementation Of Character Education In Islamic Perspective At School Qualitative-Library Research 2022 Islamic character values, which are based on the Qur'an and hadith, are universal and remain relevant in every time and place. Developing individuals with strong Islamic character requires a good understanding of Islam and integrating its values into daily life. In schools, character education is incorporated through Islamic Religious Education and Citizenship, as well as integrated into subjects such as History, Science and Maths, which includes planning, implementation and evaluation.
- 26 Analysis Of Character Education Values: School-Based Character In Indonesia Qualitative descriptive research 2023 Schools play a vital role in fostering character education that supports Indonesia's future. Collaboration across the curriculum, especially in

Islamic education, aims to produce pious, broad-minded, and noble students, contingent on cooperative efforts from educational institutions (Riinawati, Ngalimun, 2022).

In implementing character education at SDN Menteng 01, teachers integrate five main character values into their teaching practices by analyzing how these values fit into the curriculum and lesson plans. They prepare brief reflective notes on previous lessons to assess students' understanding before introducing new objectives. During the execution of character education, teachers design and manage engaging learning activities that encourage active group discussions, positioning themselves as facilitators.

Evaluation involves direct observations of student behavior, self-assessments, peer feedback, and special notes on individual character assessments. This process helps gauge students' abilities, prepare progress reports, and improve learning activities. Research findings indicate that key character values religiosity, nationalism, independence, mutual cooperation, and integrity are effectively incorporated into the school's character education program (Hermanto, Japar M, Riyadi, Sumantri MS, Putra

HR, 2024)

## DISCUSSION

In Anies Rasyid Baswedan's perspective, character education is one of the main pillars in building excellent Indonesian human quality (Sumanto E, 2016). Character education is not just classroom teaching, but a process that encompasses daily life. This is different from academic education that focuses on mastering knowledge. According to Anies, the success of character education is largely determined by habituation and experience in daily life, which will gradually form character and eventually become the nation's culture of life (Yanuardi S, 2014).

Anies emphasised the importance of a holistic approach in 21st century character education, which not only teaches moral values such as honesty, obedience, and respect for parents, but also includes performance character. Performance characters, such as discipline, perseverance, fighting power, and resilience, are important foundations in developing human resources that are ready to compete in various fields. With strong performance character, individuals are expected to be able to face global challenges and have high competitiveness.

One of the keys to successful character education, recognised by Anies, is the form of leadership that inspires and motivates (Hadi B, 2019). Effective character education requires leaders who not only direct, but also serve as examples for students. Inspirational leadership will encourage students to behave proactively and responsibly, and develop a strong sense of self-confidence. This leadership model is different from the top-down authoritative approach, which is considered less effective in shaping independent character.

The role of the educator is not only as a transmitter of materials, but also as an agent of change who instils character values through action and example. Successful character education requires consistent integration between theory and practice (Sumanto E, 2016). Good habits that are continuously reinforced will transform into character traits that are embedded in the individual and, on a broader scale, in the nation's culture.

This requires the involvement of all parties, including families, communities, and governments, in creating an environment that supports character development.

In the Indonesian context, Anies observes that character education needs to adapt a more inclusive approach, where formal and non-formal education go hand in hand in creating an integrated Indonesian people. Character education must address social and cultural challenges as well as promote national values that are relevant to global needs. Thus, the key to successful character education in his opinion is a process of habituation, inspirational leadership, and a supportive environment, where all parties have an important role in shaping excellent character.

The effectiveness of character education that emphasises habituation and daily experience is difficult to measure objectively because it is highly influenced by external variables such as the social and family environment. Secondly, although inspirational leadership and the role of educators as agents of change are important aspects, not all institutions have leaders or educators who meet these standards, so the implementation of character education may vary from one school to another. Thirdly, the implementation of



holistic character education requires full support from the community and government; lack of facilities or funding can be an obstacle to its implementation. Fourthly, the adaptation of inclusive approaches in different parts of Indonesia faces diverse cultural challenges, which may affect the consistency of the implementation of national character values.

The limitations of the research include Anies Baswedan's perspective as a public figure may have certain biases. Therefore, research that focuses on the views of certain individuals may contain limitations in objectivity or researcher bias towards the figure of Anies Baswedan, this research is only limited to literature studies by considering journals indexed by SINTA and Scopus.

## **CONCLUSION**

From the perspective of Anies Baswedan, the key to successful character education lies in the habituation of good values in everyday life, not just the teaching of theories in the classroom. Effective character education requires a holistic approach that includes moral character and performance character, such as honesty, discipline, perseverance, and resilience. Anies also highlighted the importance of inspirational leadership from educators, who are able to model and motivate students to develop independently and responsibly. A supportive environment, whether from family, community or institution, plays a significant role in the character-building process. With an approach that integrates habituation, inspirational leadership, and a collaborative environment, character education can successfully produce a generation with excellent character, ready to face global challenges, and contribute positively to the nation.

Future research should address the following issues. First, there needs to be a more objective measurement method to assess the effectiveness of character habituation in daily life, taking into account the influence of the social and family environment. Second, future research could explore strategies to improve the quality of inspirational leadership and educators' competence in instilling character values, including special training programmes for educators. Thirdly, future studies could assess the effectiveness of government and community support in providing adequate facilities to support character education and examine sustainable financing models. Finally, future research needs to develop approaches that consider the diversity of Indonesian culture, with adaptive strategies so that the application of international character values remains consistent in various regions and communities.

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