



# JURNAL BASICEDU

Volume 6 Nomor 2 Tahun 2022 Halaman 2199 - 2207

Research & Learning in Elementary Education

<https://jbasic.org/index.php/basicedu>



## Character Education for Children: The Study on The Good and Bad Values

Tuti Ernawati<sup>1✉</sup>, Ira Suryani<sup>2</sup>, Sukiman<sup>3</sup>

State Islamic University of North Sumatra Medan, Indonesia<sup>1,2,3</sup>

E-mail: [tutiernawati23as@gmail.com](mailto:tutiernawati23as@gmail.com)<sup>1</sup>, [irasuryani@uinsu.ac.id](mailto:irasuryani@uinsu.ac.id)<sup>2</sup>, [sukiman@uinsu.ac.id](mailto:sukiman@uinsu.ac.id)<sup>3</sup>

### Abstrak

Penelitian ini bertujuan untuk mengkaji pendidikan karakter bagi anak melalui studi akidah akhlak tentang nilai baik dan buruk. Jenis penelitian ini ialah kualitatif dengan metode studi kepustakaan. Data penelitian diperoleh dari berbagai referensi ilmiah, meliputi artikel, buku, prosiding dan tugas akhir (skripsi, tesis, disertasi). Kemudian data dianalisis secara sistematis berbasis kajian pustaka. Hasil penelitian ini menunjukkan bahwa akidah akhlak memiliki kedudukan yang sangat penting dalam kehidupan sehari-hari dan sangat erat hubungannya, karena seseorang yang baik akidahnya akan menimbulkan akhlak atau perbuatan yang baik, dan akhlak yang baik akan mendorong seseorang untuk melaksanakan yang baik dan apa yang diperintahkan oleh Allah serta menjauhi larangannya, sehingga tertanamlah akidah yang baik dalam hatinya. Islam bukan hanya menilai baik buruknya tingkah laku seseorang dari amal terlihat saja. Akan tetapi dari dalam dirinya serta niatnya juga. Tingkah laku jika dimulai dengan niat baik, maka hasilnya akan baik dan dapat dinilai baik, sebaliknya amal perbuatan yang dimulai dengan niat buruk maka akan menghasilkan perbuatan buruk dan dinilai buruk pula. Di samping perbuatan baik dan nyata yang dilihat dari segi niatnya, maka Islam mengukur baik buruknya tingkah laku seseorang dilihat dari segi melakukannya, seperti seseorang yang memiliki niat baik jika dilakukan dengan tindakan yang salah maka perbuatan tersebut dinilai buruk (tercela).

**Kata Kunci:** Akidah Akhlak, Anak, Nilai Baik, Nilai Buruk, Pendidikan Karakter.

### Abstract

*This study aims to examine character education for children through the study of moral beliefs about good and bad values. This type of research is qualitative with a literature study method. Research data were obtained from various scientific references, including articles, books, proceedings, and final assignments (thesis, thesis, dissertation). Then the data were analyzed systematically based on a literature review. The results of this study indicate that moral aqeedah has a very important position in everyday life and is very closely related, because someone who has good faith will lead to good morals or actions, and good morals will encourage someone to do what is good and what is ordered. by Allah and stay away from his prohibitions, so that good faith is planted in his heart. Islam does not only judge the good or bad behavior of a person from visible deeds. But from within himself and his intentions as well. Behavior if it starts with good intentions, then the results will be good and can be judged good, otherwise, the deeds that start with bad intentions will result in bad actions and are considered bad too. In addition to good and real deeds in terms of intentions, Islam measures the goodness or badness of a person's behavior in terms of doing it, such as someone who has good intentions if it is done with the wrong action then the act is considered bad (despicable).*

**Keywords:** Akidah Morals, Children, Good Values, Bad Values, Character Education.

Copyright (c) 2022 Tuti Ernawati, Ira Suryani, Sukiman

✉ Corresponding author :

Email : [tutiernawati23as@gmail.com](mailto:tutiernawati23as@gmail.com)

DOI : <https://doi.org/10.31004/basicedu.v6i2.2350>

ISSN 2580-3735 (Media Cetak)

ISSN 2580-1147 (Media Online)

Jurnal Basicedu Vol 6 No 2 Tahun 2022  
p-ISSN 2580-3735 e-ISSN 2580-1147

## INTRODUCTION

Humans are creatures created by Allah SWT. In carrying out life activities, humans are given the senses, mind, and heart to respond wisely to the various problems they face (Muamanah, 2020:161-180). As individuals, humans cannot be separated from relationships with the Creator (Allah SWT.), relationships with fellow humans (social beings), and relationships with the universe. The guidelines for life for mankind (especially Muslims) are the Qur'an and hadith (Suyanto, 2012).

Al-Qur'an and hadith contain all the principles of human life. In it, it teaches the meaning of life balance between spiritual, emotional, and intellectual (Mayasari, 2014:81-100). Where monotheism is a worldview of life for humans. Human belief in Allah SWT. bring peace and tranquility in life. This form of belief is reflected in the behavior displayed by humans daily (Fuad, 2015:114-132). In fact, in Islamic teachings, it is emphasized that the purpose of the Prophet Muhammad was created to convey the divine message in the form of improving human morals.

Concerning morals, it is broadly divided into two parts, namely commendable morals and despicable morals (Putri, 2018). Simply put, morals are attitudes and traits that exist in humans, spontaneously displayed when interacting with other people (without engineering) (Rohayati, 2011:93-112; Latif, 2016). Likewise, it should be emphasized that morals are an indicator of goodness that is blessed by Allah SWT., not an indicator of a merely human point of view. This is based on the element of the subjectivity of judgment that is commonly pinned by humans on other humans.

In general, humans have similarities in the aspect of goodness, namely liking good deeds and being happy to be treated in a good way. Likewise, the problem that often arises is the element of human subjectivity in assessing an act according to its level (Setiawan, 2017). On this basis, the study of morality is always discussed as the main goal of the educational process, namely to create intellectual people with noble character (Gunawan, 2012; Noordin & Rahman, 2017).

The study of good and bad grades is taught to every child in school/madrasah. The subjects that contain this material are moral aqidah or PAI and Budi Pekerti (Jalilah, 2021). According to Suryadarma & Haq (2018), the lessons of moral aqidah are the synchronization of the nature of human creation, namely people with monotheism (oneness of Allah SWT.) and human beings with noble character. Furthermore, Tarom (2021) adds that the material of good and bad values in the lesson of moral aqidah is a study that makes people aware that the measure and indicators of goodness are not subjectivity to the assessment of the human senses, but are following the guidelines of life (Al-Qur'an).

The phenomenon shows that humans as social beings often display bad attitudes towards other people. Judging individuals based on clothing, appearance, even oral speech. Not infrequently, judgments based on this subjectivity cause disputes and even fights among the community (Amin, 2017). Even worse, criminal acts are also based on an understanding of good and bad values (Darsitun, 2019). For example, providing for a family is a virtue, but if it is taken by stealing, it is certainly of bad value (Jumala, 2017:42-50).

Relevant research on character education for children and studies on good and bad grades have been widely studied by previous researchers. Among them are discussing aspects of character education through three educational centers (Kurniawan, 2015:41-49), character education for children with special needs (Yatmiko, *et.al.*, 2015:77-84), Islamic character building in children (Sani & Kadri, 2016), character education management (Harun, 2013), the urgency of character education (Iswantiningtyas & Wulansari, 2018; Khaironi, 2017:82-89; Assingkily & Miswar, 2020), and character education based on noble character (Kurniawan, 2017:197-216).

Observing the literature review above, it is understood that there is still a "space" in the study of character education for children, namely deepening of the cultivation of good values and explanations of bad values to children. Thus, children not only know the definition of goodness, theories, and opinions of figures about

goodness, more than that, children are expected to be able to practice, live, and show good examples to others. This is where the gap analysis of this research with previous research lies. On this basis, the researcher conducted further research which was summarized in the title, "Character Education for Children: A Study of Akhlak Akhlak on Good and Bad Values".

## METHOD

This study analyzes character education for children through the study of moral aqidah subjects about good and bad values. The approach used is qualitative research with library research methods (Zed, 2008). Data collection techniques are carried out systematically, starting from the problem identification stage, collecting information from various scientific literature, data classification, analysis of relevant research data, and evaluating research data (Raco, 2010). Furthermore, the data were analyzed using relevant scientific reference materials (Assingkily, 2021), obtained from books, articles, proceedings, and final assignments (thesis, thesis, dissertation).

In conducting data analysis, researchers first classify the data according to the existing problems. Then the researchers conducted data analysis. The method used by the author in the analysis of this research is the descriptive-analytical method with a character education theory approach. In this case, the researcher says, describes, classifies, describes character education for children objectively from the data studied with a research focus on the study of moral beliefs about good and bad values.

## RESULTS AND DISCUSSION

### Definition of the Study of Akhlak

Akidah comes from the word al-aqdu which means "bond", at-tautsiqu which means "strong belief or belief", ar-rabthu biquwwah which means "tightly binds", al-ihkamu which means "sturdy or strong". permanent", al-ibram (oneness), ash-syaddu (determination), and some of them also have the meaning of al-yaqiin (belief), and in terms of aqidah is faith that is firm and sure, and there is no doubt in it for all people who believe (Jannah & Wahidin, 2022; Shabila, 1978).

In general, aqidah can be interpreted as belief, faith, belief, which is deep and true and is practiced by its actions. Faith can be likened to the foundation of a building, that's why faith must be built and designed first compared to other parts, so faith must be built and designed as good as possible so that it is strong and sturdy and not easily shaken because it can cause the building to collapse and as for buildings that What is meant here is Islam or belief that is true and comprehensive and perfect (kaffah), because aqidah is one of the missions that Allah has assigned to all His Messengers, from the first to the last, and creed will never change either because of a change of name, place, or because of differences of opinion from a group (Wahyudi, 2017).

If it is likened to the creed in the body of every human being, namely his head, then if an ummah is damaged, the part that must be examined and rehabilitated first is his creed, that is why aqidah is very important for a person's life. Moreover, this concerns one's happiness in this world and the hereafter. Because faith is our key to God's heaven. Akidah is also the basis of all religious laws that are above it, just as Islam is based on monotheism, namely the oneness of Allah SWT., which is proclaimed in the first pillar of Islam, namely the creed. The Islamic faith is sourced from the Qur'an and the Islamic Hadith.

It can be said that aqidah is faith that is firm and solid and bound to Allah as evidenced by carrying out all the obligations He commands and avoiding all His prohibitions, instilling the values of monotheism in oneself, and believing in His angels. , His messengers, His books, the Day of Judgment, and believe in the destiny of Allah.

The word morality is no stranger to hearing because this word is often heard in everyday life. Often the word morality is connoted with the term good. For example, that person has character. It means someone is

good. A person needs to have good morals to be accepted in society and live in it, if someone has bad morals, then his life will be ostracized in life and the midst of society.

Linguistically, the word morality comes from Arabic, namely isim masdar from the words akhlaqa, yukhliqun, ikhlaqan, in line with the wazan tsulasi majid: af'ala, yuf'ilun, if'alan which means al-sajiyah (temper), ath-thabi' a (behavior, tabi'at, basic character), al-'adat (habit, custom), al-maru'ah (good civilization). According to Djatnika (1969), the word morality comes from the Arabic Akhlaq, the plural form of the mufrad is khuluq, which means "character", which is synonymous with ethics and morals. Ethics comes from the Latin ethos which means "custom". Moral comes from the Latin also, mores, also means "custom".

The word morals in the opinion of Drajat (1993) comes from the word khalaqa, which comes from the word khuluqun, which means temperament, character, custom, or khalqun which means event, creation, creation. So, etymologically, morality means character, temperament, custom, or a system of behavior that is created.

The terminology of morality can be interpreted from what was conveyed by several experts, namely:

1. According to Amin (1988), morality is the victory of the desires of several human desires directly and successively.
2. According to Ibn Miskawaih (1934), morality is a trait that is embedded in the soul that motivates him to act without the need for consideration and thought.
3. According to Imam al-Ghazali, morals are traits that are embedded in the soul that can give birth to various kinds of behavior easily and easily without the need for consideration and thought (Jumhuri, 2019).

Based on some of the definitions above, the relationship between aqidah and morality can be divided into two parts, namely: in terms of the object discussed and in terms of its function. When viewed in terms of the object of discussion, aqidah discusses God, both in terms of substance, nature, and actions. This strong faith and belief in Allah will provide the basis for directing the deeds and worship performed by every human being solely for the sake of Allah SWT. Thus, faith will direct all actions carried out by humans into sincere deeds and this sincerity is one of the forms of noble character (Jumhuri, 2019).

Meanwhile, in terms of its function, aqidah requires that those who have monotheism in themselves imitate and imitate the subjects in the pillars of faith, which is if someone believes that Allah SWT. have noble qualities, then people who have monotheism in their hearts should be able to imitate His attributes. Like the nature of Allah ar-Rahman and ar-Rahim, for every human being who believes in the nature of Allah, then it is fitting for him to be compassionate towards fellow creatures of Allah both towards humans, animals, and plants.

So based on the description above, Islamic creed and karimah morals have a close relationship, because morality is a reflection of creed, so it can be said that a good creed will give birth to good morals as well, on the other hand, bad creed gives birth to bad morals as well. Based on the Hadith of the Prophet which reads: "The believer who has the most perfect faith is the one who has the best morals." (Narrated by Abu Dawud and Tirmizi)

Based on the hadith, the conclusion is that morality is closely related to faith or aqidah and cannot be separated. The link between morality and faith is very clearly seen in the teachings under the Prophet, he often associated faith in Allah with the Day of Judgment. The morality in Islam has several characteristics that distinguish it from other morals, namely:

1. Rabbaniyah or attributed to Allah as God.
2. Insaniah (human nature).
3. Syumuliyah (universal and includes all life), and
4. Wasathiyah (middle stance).

In Islam, creed and morals are the things that are most emphasized, that's why creed and morals education must be instilled from an early age because this is a good time to instill good values in a child so that good

habits and strong faith are embedded. The Qur'an explains that aqidah and morals are linked to faith and good deeds. Sabiq (1989) argues that faith or aqidah is composed of 6 things, namely:

1. Ma'rifah to Allah SWT., ma'rifah with His noble names, namely Asmaul Husna and ma'rifah with His noble qualities.
2. Ma'rifah on what is in the universe, visible and invisible (unseen).
3. Ma'rifah on His book which is in His Apostles.
4. Ma'rifah towards the Prophets and also the Messenger of Allah who is used as a guide to the straight path and is pleased with Allah.
5. Marifah on the Day of Judgment and all events at that time. Such as the day of resurrection, the day of judgment, the calculation of good and bad deeds, heaven and hell, and the torments in that hell.
6. Ma'rifah to the destiny that has been determined by Allah.

According to Salam (1997) the scope of morality is:

1. Human morality towards itself
2. The morals of parents towards their children
3. Students' morals when studying
4. Human morality towards God
5. Morals in a family, namely, husband's morals to his wife, or vice versa.
6. Morals of children towards their parents
7. Be akhlah towards neighbors
8. The teacher's character in teaching
9. Trade morals
10. Morals as a leader, including the character of the leader, the character of the leader towards his people, the character of the people towards his leader
11. Morals towards other creatures.

Meanwhile, according to Imam al-Ghazali in his book entitled *Bidayatul Miujtahid* which explains the behavior that must be maintained and owned by Muslims in their daily lives starting from waking up from sleep until going back to sleep, the behavior that should be done and also avoided by every Muslim, namely, Avoiding disobedience that originates from the eyes, ears, mouth, stomach, hands, genitals, and feet and avoiding disobedience or defilements of the heart, such as treachery, hasad, riya', 'ujub, and takabbur. Apart from that, it also describes how to interact with the khaliq and also creatures, for example, morals towards the creator of the universe, morals as a person of knowledge, morals as students, morals towards parents, and morals with friends and relatives (Razaq, 2006).

### **Good Values and Bad Values in Islamic View**

Every person's actions in various situations and one's choices can contain good or bad values. Determination of a person's good or bad is seen from several points of view because the benchmark or indicator in determining the good and bad values is subjective, local, and temporal. Good values and bad values of Islam have a benchmark in determining them, namely, an act that comes from the Qur'an and hadith, in the Qur'an and hadith there are terms relating to good and bad values, among these good values, thayyibah, hasanah, khair, karimah, and mahmuda al-Hasanah are related to things that are liked and good according to reason, the five senses, and also lust (Al-Ragib, 2008).

Allah SWT. Says, which means: "Whoever comes with (bringing) goodness, then for him (reward) that is better than his good; And whoever comes with (bringing) evil, then those who have done evil will not be recompensed, except (in balance) with what they used to do." (Surat al-Qasas: 84).

The word At-thayyibah means something that can give pleasure to the five senses, food, drink, house, clothing, and soul. Allah says, meaning: "And We cover you with clouds, and We send down to you "manna"

and "salwa" eat from the good food that We have given you, and they did not persecute us; but it is they who persecute themselves." (Surat al-Baqarah: 57).

The word al-khair is used to describe goodness and benefit humans. Allah's Word, which means: "Whoever does a good deed with a willing heart, then indeed Allah is most grateful for goodness, All-knowing. (Surat al-Baqarah verse 158). While Al-Maheasy is something that shows the main action because it has done what Allah likes and these virtues are inner and spiritual (Al-Raghib, 2008).

Allah SWT says, which means: "and at do tahajjud as an additional worship for you; May your Lord raise you to a praiseworthy place." (Surat al-Isra: 79). As for the last term of morals in Islam, namely: Al-karimah which shows something commendable action, where the action is so noble, such as being obedient to one's parents, Allah says, meaning, and your Lord has commanded that you worship none other than Him and that you should do the best to your parents. if one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them noble words. (Surat al-Isra: 23).

From several terms that exist in the Qur'an and hadith, it shows that Islam has benchmarks of goodness from various aspects, both physical, reason, soul, mental, as well as the welfare of the world and the hereafter. As explained that the benchmark of good and bad in Islamic teachings must be based on the Qur'an and Hadith. However, from another point of view, Islam makes a benchmark of a good and bad deed based on the existence of full awareness of one's self to do the deed.

In Islam, the will and purpose are intended so that what every human being does gets the pleasure of Allah. The will to act depends on the intention. Sincere intentions are actions that are carried out solely for the pleasure of Allah. Morals according to Islam are said to be good if the actions that are carried out are in line with the teachings that have been taught by Allah and His Messenger which must be accompanied by a sincere intention to hope for the pleasure of Allah.

As for the bad value is everything that is not good, despicable, actions that are not as they should be, imperfect in quality, substandard, lacking in value, vile, immoral, evil, unacceptable, unpleasant, something despicable, not acceptable, as well as actions that are contrary to the norms of society. Thus, a bad value is something that is judged the opposite of good or in other words the opposite of good values and is an act that is not liked by humans (Nata, 2002).

According to al-Ghazali brilliantly distinguishes moral ugliness into several types, namely:

1. Bad morals that arise due to a person's inability to control his lusts are called al-jahil.
2. The bad morals that arise because his lust has taken over him, so he cannot leave it which is called al-jahil al-dholu.
3. Bad morals that a person commits occur because his good understanding has been blurred, so according to him that bad deeds he considers good are called al-jahil al-dholu al-fasiq.

Meanwhile, Ibn Hajar divided the morality into two parts based on the opinions expressed by al-Qurtubi, namely as follows: (1) Mah easily according to al-Qurtubi, namely, forgiving, generous, generous, and patient; and (2) mazmumah's morals according to al-Qurtubi are such as lying, being arrogant, backbiting, doing fasya, and so on.

### **Case Study on Good Values and Bad Values in Society**

Based on the author's analysis, through observations of phenomena that occur among the community related to the study of moral beliefs about good values and bad values, namely that the good values in society have begun to decrease, while bad values are rampant in today's modern era. The cause of the loss of good value in society is influenced by various things, one of which is influenced by technology.

With today's sophistication of technology, everything can be accessed using available applications such as the Tik Tok application, which is now increasingly developing in society, ranging from parents, young people, and even children. If you pay close attention, many people in the Tiktok application do not hesitate to

show off their beautiful bodies, for example, dancing, singing, and some even dare to show themselves doing things that are beyond reason.

For example, namely showing their limbs by wearing very minimal clothing and showing pornographic or sexual acts that are not appropriate to be publicized in public because they can damage a person's image and can also damage the good values taught by the public. religion through His Apostles. So, with such spectacles, it will affect the faith and morals of the community, giving rise to the emergence of bad values in society, while good values begin to disappear and be neglected, especially among teenagers or students, who are the nation's successors and future leaders, as well as the ideals of the nation in his hands. However, it is feared that the effects of these bad values will lead to the emergence of a generation of youth and leaders who are not concerned with good values, which should be the main capital in living the life of the nation and state to create a state that is *baladun thayyibatun*.

## CONCLUSION

Based on the explanation above, it is concluded that moral creed has a very important position in everyday life and is very closely related, because someone who has good faith will lead to good morals or actions, and good morals will encourage someone to do what is good and what is wrong commanded by Allah and stay away from what is forbidden, so that good faith is planted in his heart. Islam does not only judge the good or bad behavior of a person from visible deeds but from within himself and his intentions as well. Behavior if it starts with good intentions, then the results will be good and can be judged good, otherwise, the deeds that start with bad intentions will result in bad actions and are considered bad too. In addition to good and real deeds in terms of intentions, Islam measures the goodness or badness of a person's behavior in terms of doing it, such as someone who has good intentions if it is done with the wrong action then the act is considered bad (despicable).

## BIBLIOGRAPHY

- Al-Raghib, A. 2008. *Mu'jam Mufrodat al-Fadz Al-Qur'an*. Beirut: Dar al-Fikr.
- Amin, M.A.S. 2017. Komunikasi Sebagai Penyebab dan Solusi Konflik Sosial. *Jurnal Common*, 1(2). <https://ojs.unikom.ac.id/index.php/common/article/view/573>.
- Amin, A. 1988. *Al-Akhlak*. Terj. Farid Ma'ruf dalam *Etika (Ilmu Akhlak)*. Jakarta: Penerbit Bulan Bintang.
- Arifin, Z. 2014. Nilai Pendidikan Humanis-Religius. *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya & Sosial*, 1(2), 169-96. <https://www.academia.edu/download/46387544/7-9-1-PB.pdf>.
- Assingkily, M.S., & Miswar, M. 2020. Urgensitas Pendidikan Akhlak Bagi Anak Usia Dasar (Studi Era Darurat Covid 19). *Jurnal Tazkiyah*, 9(2).
- Assingkily, M.S. 2021. *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Darsitun, D. 2019. Studi Takhrij Hadis Anak Itu Penyebab Akhlak Buruk Orang Tua. *Tahdis: Jurnal Kajian Ilmu Al-Hadis*, 10(1). <https://journal3.uin-alauddin.ac.id/index.php/tahdis/article/view/9509>.
- Djatnika, R. 1969. *Sistem Etika Islami*. Jakarta: Pustaka Panji Mas.
- Drajat, Z. 1993. *Materi Pokok Pendidikan Agama Islam*. Jakarta: Proyek Pembinaan Pendidikan Agama Islam pada Perguruan Tinggi Depag dan Universitas Terbuka Depdikbud.
- Fuad, M. 2015. Psikologi Kebahagiaan Manusia. *Komunika: Jurnal Dakwah dan Komunikasi*, 9(1), 114-132. <http://ejournal.uinsaizu.ac.id/index.php/komunika/article/view/834>.
- Gunawan, H. 2012. *Pendidikan Karakter*. Bandung: Alfabeta. [https://www.academia.edu/download/54737614/15.1\\_Pendidikan-Karakter.pdf](https://www.academia.edu/download/54737614/15.1_Pendidikan-Karakter.pdf).
- Harun, C.Z. 2013. Manajemen Pendidikan Karakter. *Jurnal Pendidikan Karakter*, 3(1).

- 2206 *Character Education for Children: The Study on The Good and Bad Values – Tuti Ernawati, Ira Suryani, Sukiman*  
DOI: <https://doi.org/10.31004/basicedu.v6i2.2350>
- <https://journal.uny.ac.id/index.php/jpka/article/view/2752>.
- Ibnu Miskawaih. 1934. *Tahdzib al-Akhlaq wa Tathir al-A'raq*. Mesir: al-Maktabat al-Mishriyyah.
- Iswantiningtyas, V., & Wulansari, W. 2018. Pentingnya Penilaian Pendidikan Karakter Anak Usia Dini. *Proceedings of the ICECRS*, 1(3). <http://ojs.umsida.ac.id/index.php/icecrs/article/view/1396>.
- Jalilah, S.R. 2021. Merangsang Minat Belajar Siswa dengan Model Pembelajaran Tutorial Berbasis Media Video Sosiodrama untuk Mata Pelajaran Akidah Akhlak di Madrasah Ibtidaiyah. *Jurnal Basicedu*, 5(6). <https://jbasic.org/index.php/basicedu/article/view/1657>.
- Jannah, D., & Wahidin, K. 2022. Upaya Kyai dalam Pembinaan Akhlak Santri Melalui Thoriqoh Tijaniyah di Pondok Pesantren. *Jurnal Basicedu*, 6(1). <https://jbasic.org/index.php/basicedu/article/view/1885>.
- Jumala, N. 2017. Memahami Tingkatan Spiritual Manusia dalam Mendeteksi Krisis Nilai Moral. *JPPUMA: Jurnal Ilmu Pemerintahan dan Sosial Politik Universitas Medan Area*, 5(1), 42-50. <http://www.ojs.uma.ac.id/index.php/jppuma/article/view/1134>.
- Jumhuri, J. 2019. *Belajar Akidah Akhlak: Sebuah Ulasan Ringkas tentang Asa Tauhid dan Akhlak Islamiyah*. Yogyakarta: CV. Budi Utama.
- Khaironi, M. 2017. Pendidikan Karakter Anak Usia Dini. *Jurnal Golden Age*, 1(2), 82-89. <https://e-journal.hamzanwadi.ac.id/index.php/jga/article/view/546>.
- Kurniawan, M.I. 2015. Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar. *Pedagogia: Jurnal Pendidikan*, 4(1), 41-49. <http://ojs.umsida.ac.id/index.php/pedagogia/article/view/71>.
- Kurniawan, S. 2017. Pendidikan Karakter dalam Islam: Pemikiran Al-Ghazali tentang Pendidikan Karakter Anak Berbasis Akhlaq al-Karimah. *Tadrib*, 3(2), 197-216. <http://jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/1792>.
- Latif, L. 2016. Pemikiran Imam Al-Ghazali tentang Pendidikan Akhlak. *Disertasi*, UIN Maulana Malik Ibrahim. <http://etheses.uin-malang.ac.id/6109/>.
- Mayasari, R. 2014. Religiusitas Islam dan Kebahagiaan: Sebuah Telaah dengan Perspektif Psikologi. *Al-Munzir*, 7(2), 81-100. <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/view/281/271>.
- Muamanah, H. 2020. Pelaksanaan Teori Belajar Bermakna David Ausubel dalam Pembelajaran Pendidikan Agama Islam. *Belajea: Jurnal Pendidikan Islam*, 5(1), 161-180. <http://journal.iaincurup.ac.id/index.php/belajea/article/view/1329>.
- Nata, A. 2014. *Akhlaq Tasawuf dan Karakter Mulia*. Jakarta: PT RajaGrafindo Persada.
- Noordin, Z.N., & Rahman, Z.A. 2017. Perbandingan Proses Tazkiyah Al-Nafs Menurut Imam Al-Ghazali dan Ibnu Qayyim. *Al-Turath Journal of Al-Qur'an and Al-Sunnah*, 2(1), 37-46. <http://spaj.ukm.my/jalturath/index.php/jalturath/article/view/35>.
- Putri, D.P. 2018. Pendidikan Karakter pada Anak Sekolah Dasar di Era Digital. *AR-RIAYAH: Jurnal Pendidikan Dasar*, 2(1), 37-50. <https://core.ac.uk/download/pdf/230671359.pdf>.
- Raco, J.R. 2010. *Metode Penelitian Kualitatif*. Jakarta: Grasindo.
- Razaq, A. 2006. *Manajemen Iman: Agar Tetap Iman*. Yogyakarta: Media Hidayah.
- Rohayati, E. 2011. Pemikiran Al-Ghazali tentang Pendidikan Akhlak. *Ta'dib: Jurnal Pendidikan Islam*, 16(1), 93-112. <http://jurnal.radenfatah.ac.id/index.php/tadib/article/view/56>.
- Salam, B. 1997. *Etika Sosial: Asas Moral dalam Kehidupan Manusia*. Jakarta: Rineka Cipta.
- Sani, R.A., & Kadri, M. 2016. *Pendidikan Karakter: Mengembangkan Karakter Anak yang Islami*. Jakarta: Bumi Aksara.
- Setiawan, E. 2017. Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali. *Jurnal Kependidikan*, 5(1), 43-54. <http://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/view/1252>.



- 2207 *Character Education for Children: The Study on The Good and Bad Values – Tuti Ernawati, Ira Suryani, Sukiman*  
DOI: <https://doi.org/10.31004/basicedu.v6i2.2350>
- Shabila, J. 1978. *Al-Mu'jam al-Falsafi*, Juz I. Mesir: Dar al-Kitab al-Mishri.
- Suryadarma, Y., & Haq, A.H. 2015. Pendidikan Akhlak Menurut Imam Al-Ghazali. *At-Ta'dib*, 10(2).  
<http://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/460>.
- Suyanto, S. 2012. Pendidikan Karakter untuk Anak Usia Dini. *Jurnal Pendidikan Anak*, 1(1).  
<https://journal.uny.ac.id/index.php/jpa/article/view/2898>.
- Tarom, M.A. 2021. Pendidikan Akhlak Menurut Imam Al-Ghazali. *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, 1(2), 177-182. <http://202.162.210.184/index.php/guau/article/view/49>.
- Wahyudi, D. 2017. *Pengantar Akidah Akhlak dan Pembelajaran*. Yogyakarta: Lintang Rasi Aksara Books.
- Yatmiko, F., Banowati, E., & Suhandini, P. 2015. Implementasi Pendidikan Karakter Anak Berkebutuhan Khusus. *Journal of Primary Education*, 4(2), 77-84.  
<https://journal.unnes.ac.id/sju/index.php/jpe/article/view/10075>.
- Zed, M. 2008. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.