



Islamic Educational Thought: Zakiyah Darajat's Perspective

*Nasikhin^{1, a}, Abdul Ghofur^{2, b}, Rokhmadi^{3, c}, Ulul Albab^{4, d}

¹⁾ Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

²⁾ Fakultas Pascasarjana UIN Walisongo Semarang

³⁾ Fakultas Pascasarjana UIN Walisongo Semarang

⁴⁾ Fakultas Tarbiyah dan Ilmu Keguruan UIN KH. Abdurrahman Wahid, Pekalongan

Email: ^a NASIKHIN@walisongo.ac.id, ^b abdghofur@gmail.com, ^c rokhmadi@walisongo.ac.id

DOI:

Cara Mensitasi Artikel ini:

<https://doi.org/10.46963/3/aulia.v8i2.706>

Nasikhin, N., Ghofur, A., Rokhmadi, R., & Albab, A. (2022). Islamic educational thought: Zakiyah Darajat's Perspective, 8(2), 95-107. <https://doi.org/10.46963/aulia.v8i2.706>

ABSTRACT

Keywords:

Islamic Education, Zakiyah Darajat, Education Center

Kata Kunci:

Informasi Artikel:

Diterima:
13/12/2022
Direvisi:
-
Diterbitkan
26/12/2022

Islamic educational thought has an important role in counteracting moral decline and identity crisis. This study aims to examine Zakiyah Darajat's thoughts in Islamic education. This literature-type study shows the result that Zakiyah Darajat's thoughts in the realm of Islamic education encourage the study of progressive environmental aspects of Islamic education. This result is driven by a conceptual study of Islamic education which according to him must support the balance of the world and the hereafter. This balance will have implications for human behavior in developing social relationships. He also concluded that lifelong education which covers all dimensions of life is expected to achieve his rights in this world and the rights in the hereafter. From these findings, this research contributes to the formation of a new concept of Islamic education that is in line with the development of the modern world.

Keyword, Islamic Education, Zakiyah Darajat, Education Center

***Corresponding**

Author

nasikhin@walisongo.ac.id

INTRODUCTION

The shift in the educational mechanism towards an *kurikulum merdeka* has made the emphasis on character education even stronger. This fact can be seen from the issuance of Permendikbudristek No. 56 of 2022 concerning Guidelines for Implementing Curriculum in the framework of Learning Recovery (*Kurikulum Merdeka*) which emphasizes that educational institutions have an obligation to strengthen character education (PPK) for students (Suryaman, 2020). However, one year of its implementation has not been able to answer the challenges of character education, as evidenced by the high number of cases of



Islamic Educational Thought: Zakiyah Darajat's Perspective

brawls, murders and other violence that are contrary to the goals of education. For example, the results of monitoring by the Indonesian Child Protection Commission (KPAI) stated that there were incidents of student brawls in various regions, including Central Java, DKI Jakarta, West Java, Banten, West Nusa Tenggara, and even South Sulawesi which often resulted in fatalities either in the form of disabilities or loss of life. Its failure can also be seen from the phenomenon of getting pregnant out of wedlock which is increasingly prevalent, as happened in Karanganyar some time ago (Oktaviana, 2022). Or the robbery and murder committed by Sleman students early last year (Unayah, 2015). Not left behind, the westernized character is increasingly fond of as students prefer to speak English in strengthening trends, rather than local languages (Javanese, Sundanese, etc.) (Rohendi, 2022). This phenomenon reminds educational academics, including English language education teachers to re-strengthen character education among students.

So far, research in the field of character education tends to talk about three things. First, contemporary research on character education tends to discuss the theoretical basis of religious issues as an educational policy to instill character in students (Pritchard Ivor, 1998). Second, research on character education focuses more on measuring the effect of its implementation on students' singing behavior, both at the elementary school level, Junior High School (Hendriana, 2017: 25) or Madrasah Tsanawiyah (Khamalah, 2017: 200-215), even level of education in the high school environment (Anshori, 2017). Third, research on character education currently generally touches on the realm of out-of-school education, in the sense that it is not on formal education programs that are constitutionally recognized in government (Wiyani, 2012). Out of these three tendencies, research on character education that is linked to the thoughts of figures is still rarely carried out, more so in the realm of the thoughts of contemporary Islamic education figures (Prasasti, 2017). Even though this case is very important to do to find a new concept of education that is in line with the challenges of contemporary education.

Moving on from the emptiness of the research space, this study aims to find the concept of Islamic education thought in stemming the phenomenon of degradation of religious competence in welcoming the era of society 5.0 (Wibawa et.al, 2021: 319). As for achieving the research objectives as intended, this study will focus on examining Zakiyah Darajat as a contemporary Muslim figure who has made many changes to Islamic education. For this reason, several questions will be answered in this research, including: 1)

Nasikhin; Abdul Ghofur; Rokhmadi; Ulul Albab

What is the concept of Islamic education from Zakiyah Darajat's perspective, 2) What is Zakiyah Darajat's view of chess center education, and 3) What is the critical analysis of the views of Islamic figures on Zakiyah Darajat's thoughts on Islamic chess education center. The answers to these three questions are expected to provide enlightenment in finding the concept of Islamic education in the modern era.

RESEARCH METHODS

This study uses a study literature with an analytical non-interactive approach. In this study, researchers collect, identify, analyze, and integrate data to observe directly or indirectly the concepts, policies, and events related to the research theme (Wohlin Claes: 2014, 13). This research is based on a descriptive analytical study by explaining in detail the themes related to the research theme. This descriptive analysis technique can be interpreted as a problem solving technique that is considered based on real facts (Huberman: 2022, 12). The analysis here is used to examine the clarity of Zakiya Darajat's views on Islamic education.

RESULTS AND DISCUSSION

Basically Islamic education covers all aspects of life such as Aqidah, worship, and morals as a whole. It is quite contrary to the commitment of national education which may only focus on one aspect, either the aqidah or the moral side. Zakiah views that Islamic education must embrace all human aspects that can reach the world and the hereafter (Zakiyah Darajat, 2021). According to the words of the 2nd World Congress relating to Islamic Education which was held in the Islamabad area around 1980, Islamic education is as follows: Learning must aim to achieve balanced growth of all individual personalities by integrating soul, mind, emotions and body . Therefore, education fosters human beings, both individually and in groups, in all spiritual, intellectual, imaginative, physical, scientific and linguistic aspects, all of which achieve perfect ideals. The ultimate aim of education is towards achieving human service to God, both on an individual and social level, and for humanity as a whole (Abudin Nata, 2021).

Even though they are formulated in such detail, the parenting problems they face in life when they experience a moral decline and a child's identity crisis. This is reflected in the increasing number of children and adolescents who use illegal drugs, fall prey to and commit violence against their close friends and those around them (Zakiyah Drajat, 2012). In the following, we explain how important Islamic education is that is integrated into

Islamic Educational Thought: Zakiyah Darajat's Perspective

aspects of the family, school environment and social community, which makes Islamic education the center of education. Against this background, researchers have analyzed Zakia Darajat's concept from a discussion perspective which aims to link Islamic education with the world of education, especially with a focus on Islamic education (Zakiyah Drajat, 1988).

Zakiyah Darajat's Biography

Prof. Dr. Hj. Zakiah Daradjat (6 November 1929 – 15 January 2013) was an Indonesian Islamic psychologist. Having worked for 30 years in the Indonesian Ministry of Religion since 1964, he spent the rest of his life as an educator and professor of psychology at the Syarif Hidayatullah State Islamic University (UIN) Jakarta. After completing his doctoral education in Egypt in 1964, Zakiah divided his working time and opened a psychology consulting practice. He was once entrusted with being the Director of Religious Education and the Director of Development of Islamic Higher Education at the Ministry of Religion, being responsible for the policies and existence of Islamic educational institutions (Nasikhin, 2022).

Zakiah Daradjat's thoughts in the field of religious education have greatly influenced the face of the education system in Indonesia. He gave birth to the birth of the madrasa renewal policy in the Joint Decree (SKB) of Three Ministers (Minister of Religion, Minister of Education, and Minister of Home Affairs) in 1975. Through this decree, Zakiah wanted to increase respect for the status of madrasas, one of which was by providing general knowledge of 70 percent and religious knowledge 30 percent (Taufik, 2015). This rule, which has been used until now in Indonesian religious schools, allows madrasah graduates of various levels to be admitted to public schools and tertiary institutions (Abudin Nata, 2005: 18).

Zakiah was the only woman on the Supreme Advisory Council for the period 1983–1988 and was a member of the MPR-RI for the period 1992–1997. In addition, she was the first woman to serve as one of the Chairpersons of the Indonesian Ulema Council (MUI), chairing the field of family and child affairs during Hasan Basri's leadership. Zakiah Daradjat was born on 6 November 1929 in Jorong Koto Marapak, Nagari Lambah, Ampek Angkek, Agam. His father, Haji Daradjat Husain was active in the Muhammadiyah movement while his mother, Rafiah was a member of Sarekat Islam. He is the oldest of 11 siblings, including his mother's five younger siblings. Although he did not come from

Nasikhin; Abdul Ghofur; Rokhmadi; Ulul Albab

religious parents, Zakiah Daradjat was taught religious education and a strong foundation of faith since childhood. Kiah, his childhood nickname, was accustomed by his mother to attend religious lectures and was trained to give speeches by his father (Maunah, 2012).

At the age of seven, Zakiah has started attending school. In the morning he studied at Standard School Muhammadiyah and in the afternoon studied again at Diniyah School. During school he showed considerable interest in science and religion. When he was still in fourth grade, he gave his first speech to his teacher and upperclassmen. He got an assignment from his teacher at that time to give a speech at the school's farewell event. After graduating in 1941, Zakiah entered a junior high school in Padang Panjang while attending a religious school at Kulliyatul Muballighat, a course for preacher candidates. The knowledge he obtained from Kulliyatul Mubalighat later helped encourage him to become a preacher (Alfiani, 2011).

In 1951, he completed his high school education in Bukittinggi. Previously, he had studied at the Pharmacist Assistant School, but was unable to continue due to Dutch Military Aggression II which was followed by the burning of Bukittinggi. After that, he left his hometown to pursue higher education in Yogyakarta. He enrolled in and graduated from two tertiary institutions with different faculties, namely the Tarbiyah Faculty of the Yogyakarta State Islamic College (PTAIN) and the Law Faculty of the Indonesian Islamic University (UII). However, after his third year, he left his studies at UII on the advice of his parents to focus on one major (Fitriansyah, 2022).

Zakiah Darajat's Perspective Islamic Education Concept

Islamic education in Zakia's understanding in human life, not only ignores religious aspects but also aspects of worship and morals. But it is broader and deeper than that. That way, Islamic education needs to pay attention to the three aspects above. This is a particular pressure for Zakia because the process of national education in general, especially Islamic education, focuses more on one of the three aspects. Zakia Darajat's views regarding the context of Islamic education are: First, Islamic education includes all human aspects determined by Islam. Second, Islamic education balances worldly life with the afterlife. Third, Islamic education pays attention to humans in all their activities and develops strong relationships with others. Fourth, Islamic education lasts a lifetime from the human fetus in the womb until the end of life in the world. And fifth, looking at the

Islamic Educational Thought: Zakiyah Darajat's Perspective

expression above, the Islamic curriculum creates humans with the right to the world and the future (Zakiyah Daradjat, 1995: 13).

And also Zakiah Daradjat's view has a goal, that is, Islamic education has a clear and solid one. According to Zakia Darajat, Islam has clear and detailed goals. Educating people to become obedient servants of God in all aspects of their lives, including actions, thoughts and emotions (Zakiyah Daradjat, 2012: 134). It is very far to reach a pious servant of Allah without cultivating religious values. A pious servant means apart from being a representative of Allah on earth and a servant of Allah who is obliged to worship Him, he knows his position in the world. This kind of awareness arises when we truly understand, understand, and live up to Islamic teachings.

It cannot be denied that Zakiah Daradjat is a Muslim psychologist, but she has extraordinary concern for Islamic education. Therefore, his educational thinking also tends towards mental education, especially mental health. Education in Zakiah's understanding covers the whole human life, not only paying attention to the aspects of faith, it also does not pay attention to the aspects of worship, not even the aspect of morality is the same. But it is much wider and deeper than that. The definition of mental health is related to the child's potential, namely the realization of genuine harmony between mental functions, and having the ability to deal with problems that usually occur and avoid anxiety and inner conflict. The role of Islamic education in health, in Zakiah's view, is can provide guidance in life, as a helper in trouble, reassuring mind, can control morale and as a therapy for mental disorders (Zakiah Daradjat, 2001).

Zakiyah Darjat's thoughts on the Center for Islamic Education

Zakiah's educational concept seeks to cover all dimensions, existence and human relations. Such an educational concept will only be realized if the process and implementation of education goes on continuously and the understanding of education is not just a mere process of teaching and learning in schools. Such an understanding of Islamic education will in turn raise the awareness of Muslims that education is not only in schools or madrasas. Islamic education must cover all human dimensions, meaning that the education carried out must be able to develop all internal dimensions. In Zakiyah Darajat's perspective, chess at the Islamic Education Center can be divided into three parts (Zakiah Daradjat, 1998: 13):

First, the family environment.

Zakiah Daradjat is of the view that the personality, attitude, and style of educating parents are parenting factors that indirectly, without consciously influencing the personality of the growing child. The family has so many indirect factors that influence the development of a child's personality, and of course there are also many children's experiences that have educational value to them. Behaviors, such as eating and drinking habits, urinating, bathing, sleeping, etc. All of that also includes elements of the formation of a child's personality. Like many types of indirect education that children have experienced before entering school, of course, every child has a unique experience that is not the same as other children. The thoughts that children have from home guarantee their fate in front of teachers, including school and religious teachers.

Second, in the school environment.

Zakiah Daradjat is of the view that the individual, morals and lifestyle of parents are the reasons for indirect parenting factors that consciously influence the personality of the growing child. Families have so many reasons that influence the development of a child's personality, and of course there are still many also the experience of children who are valuable learning to them. Behaviors, such as good eating and drinking habits, urinating, bathing, sleeping, etc. All things that are included in the cause of the formation of a child's personality. Like many types of indirect education that children have experienced before entering school, of course, every child has a unique experience that is not the same as other children. The experiences that children bring from home also determine their fate in front of teachers, including school and religious teachers.

These tasks need to be carried out by school teachers who are consciously and professionally prepared for these tasks and responsibilities. (Zakiah, 1995: 88). All educators who are used to raising children realize that it is very important for their personal growth to have habits and practices that are suitable for the development of their souls. Because of the habits that make certain behaviors in children, over time they become more understanding and sturdy, and eventually become firm and confident because they become part of their personality. The development of the mind that makes smart and clever at school and does not allow it to think logically and be able to understand abstractions, so that it will only accept everything that is ordered. He couldn't explain why he should believe in God and couldn't decide what was right or wrong.

Third, in terms of the social or community environment.

Society has a great influence on the direction of upbringing, especially on local leaders and authorities. Of course the leaders of the Islamic Ummah educate all children to be devout personalities in their worship, in the family and as members of playgrounds, class groups and schools. As children grow, they are expected to become good members of the village, townspeople, and citizens. The context used in Islamic education from a social perspective and from a social education perspective is to provide education by providing guidance and setting locations that can help children overcome difficulties. And also the context conveyed is a good way to interact with peers and balance child and social development so as not to shake the child's thinking.

Critical analysis of the views of other Islamic figures on Zakiyah Darajat's thoughts about the chess Islamic Education Center

First, a critical analysis of comparative pedagogical thinking between Abdullah Syafi'i and Zakiyah Darajat. Abdullah Syafi'i talks about teaching methods based on the thoughts contained in the Qur'an and al-Sunnah. Among the verses of the Al-Qur'an that affect the view of the context of teaching is in Q.S Al-Nahl verse 125. Which means: "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, your Lord is He who knows best who has strayed from His path and He who knows better those who are guided." It is understood that the verse contains an invitation to wise people to study the religion (wisdom) of Allah and learn Maiza Hasana (good teachings) and mujida (deliberation) in an appropriate and good manner (wajadilhum bi al-lati hiya ahsan) . Based on this section, Abdullah Shafi'i introduced educational methods through lectures, group work and discussions, mapping methods, guidance, and other methods (Abdullah Syafi'i; 2009).

Second, a comparative analysis of the learning process of Islamic education by Imam Al Ghazari and Zakia Darajat. The teaching method given by Imam al-Ghazali is prestigious. The results focus on educators or teachers rather than the importance of students as targets and teachers as subjects. This is because students need guidance from adults or their parents in the process of development. One of Imam Al-Ghazali's methods is the exemplary method. Therefore, the personality of the student depends on the teacher. On the other hand, the teaching method provided by Zahkiah Daradajat is more student-centric and the role of students in learning interactions is as subject and object. As a

Nasikhin; Abdul Ghofur; Rokhmadi; Ulul Albab

subject, students determine their own learning success according to their potential. As an object because it is the student who receives instructions, instructions, various assignments and the teacher (Lailya, 2020).

Third, Analysis of Islamic Education According to Gusdur's Perspective. Education is an effort to humanize humans. Humans are basically God's creatures that are the best compared to creatures that have been created by God. Because they have the ability to speak, judge or judge, and can develop as different beings. According to Sudjana, education is an effort to develop individual skills or potential for life optimally, both individually and as a member of the social environment, also having moral and social meaning as a reference for life. That way, education is a way for culture that enhances human dignity through a long and lifelong path (Sa'diyah, 2019).

Through education, one needs to become a real person who can do as many tasks as possible on this planet. Fourth, Analysis of Islamic Education by Maskuri Bakri. Phenomena are entities of silence, and their meaning is determined by the perspective that includes the interests of the viewer. Likewise, the Qur'an is a silent text whose voice is determined by who reads it, as long as it is a text that is studied in the context of scientific development. Preliminary assumptions, perspectives, judgments, prejudices, and readers' expectations are plausible scenarios (Hafiddin, 2015). Hans-Georg Gadamer said, a modern hermenotician, stated that the meaning of a text comes from a combination of the reader's horizon and the text's horizon. However, interpretation not only reconstructs meaning, but also generates meaning (Gadamer, 1992).

However, if Islam is seen as the basis of ethics, then religious education is used in the learning process not only as "education or knowledge" of religious knowledge, but also by instilling noble values in the form of example and experience. It is more effective and effective than internalizing values through speeches and lectures, as happened at PTI. The presence of role models has a greater impact than repeated academic lectures without role models. The success of the Prophet Muhammad SAW. Raising a family, friends and followers is a balance between "*maw'izah hasanah*" and "*uswah hasanah*" (Nasikhin, 2022).

CONCLUSION

Education in Zakiah's understanding covers human life as a whole, not only paying attention to aspects of faith, it also does not pay attention to aspects of worship and

Islamic Educational Thought: Zakiyah Darajat's Perspective

morals. Zakiah also sees that education has a role in realizing true harmony between the functions of the soul, and has the ability to deal with problems that usually occur and avoid anxiety and inner conflict. In Zakiah's view, the role of Islamic education in character education is expected to be able to provide guidance in life, as an assistant in difficulties, to calm the mind, to be able to control morale and as a therapy for mental disorders. Zakiah Darajat's concept of Islamic education is an educational concept aimed at lifelong education. Therefore, according to Zakia Darajat, the ultimate goal of Islamic education is to educate Muslims who die in a state of piety. The concept of Islamic education emphasizes the importance of educating people anytime, anywhere, in other words, Islamic education knows no human age.

REFERENCE

- Abdullah Syafi'i. (2009). "Khazanah Tafsir di Nusantara: Penelitian terhadap Tokoh dan Karyanya di Malaysia, Brunei Darussalam, Singapura, dan Thailand." *Jurnal Kontekstualita*, 25.1.
- Alfiani, Dwi Anita. (2011). *KEBERAGAMAAN DALAM KESEHATAN MENTAL SEBAGAI PSIKOTERAPI (STUDI ANALISIS PEMIKIRAN Prof. DR. Hj. ZAKIYAH DARADJAT)*. Diss. IAIN Syekh Nurjati Cirebon.
- Anshori, Isa. (2017). "Penguatan pendidikan karakter di madrasah." *Halaqa: Islamic Education Journal* 1.2, 63-74.
- Bakri, Maskuri. 2013. "Paradigma Islam tentang Pengembangan Pendidikan Islam."..
- Chamami, M. R., Nasikhin, N., & Saefudin, A. (2022). Development of Augmented Reality in Islamic Religious Education as an Anti-Corruption Learning Medium. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 1(2).
- Chaniago Hasril, (2021). *Orang Minang di Pentas Sejarah*. Yayasan Citra Budaya Indonesia.
- Fitriansyah, Andy Takwin, (2022). Maskuri Bakri, and Moh Eko Nasrullah. "PENDIDIKAN ISLAM DALAM PERSPEKTIF ZAKIYAH DARAJAT TENTANG CATUR PUSAT PENDIDIKAN ISLAM." *Vicratina: Jurnal Ilmiah Keagamaan* 7.4, 81-88.
- Gadamer, Hans-Georg. (1992). *Hans-Georg Gadamer on education, poetry, and history: Applied hermeneutics*. SUNY Press.
- Hafiddin, Hamim. (2015). "Pendidikan Islam pada Masa Rasulullah." *TARBIYA: Jurnal Ilmu Pendidikan Islam* 1.1, 17-30.

Nasikhin; Abdul Ghofur; Rokhmadi; Ulul Albab

- Hendriana, Evinna Cinda, and Arnold Jacobus. (2017) . "Implementasi pendidikan karakter di sekolah melalui keteladanan dan pembiasaan." JPDI (Jurnal Pendidikan Dasar Indonesia) 1.2, 25-29.
- Huberman, Michael, and Matthew B. Miles. (2002). *The qualitative researcher's companion*. sage.
- Ismail, Taufik. (2015) *Konsep pendidikan islam dalam keluarga menurut Prof. Dr. Zakiyah Darajat*. BS thesis. UIN Syarif Hidayatullah Jakarta: Fakultas Ilmu Tarbiyah dan Keguruan.
- Junaedi, M., Nasikhin, N., & Hasanah, S. (2022). Issues in the Implementing of Online Learning in Islamic Higher Education During the Covid-19 Pandemic. *Ta'dib*, 25(1), 33-46.
- Junaedi, Mahfud, Nasikhin Nasikhin, and Silviatul Hasanah. (2022). "Issues in the Implementing of Online Learning in Islamic Higher Education During the Covid-19 Pandemic." *Ta'dib* 25.1.
- Khamalah, Nur. (2017). "Penguatan Pendidikan Karakter di Madrasah." *Jurnal kependidikan* 5.2, 200-215.
- Laylia, Nurul, Muhammad Nur Hadi, and Syaifullah Syaifullah. (2020). "Klasifikasi Ilmu Dalam Islam Perspektif Imam Al Ghozali." *Jurnal Mu'allim* 2.2. 201-213.
- Maunah, Binti. (2012). "Peer Review Jurnal Kesehatan Mental dalam Perspektif Pendidikan Zakiyah Darajat."
- Nasikhin, N., & Raaharjo, R. (2022). Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan. *Islamic Review: Jurnal Riset dan Kajian Keislaman*, 11(1), 19-34.
- Nasikhin, N., & Shodiq, S. (2021). DIFFERENT PERSPECTIVE OF RELIGIOUS EDUCATION IN ISLAMIC THEOLOGY AND WEST THEOLOGY. *Jurnal Al-Fatih*, 4(2), 328-342.
- Nasikhin, N., Ismutik, I., & Albab, U. (2022). PHILOSOPHY OF ISLAMIC SCIENCE IN AL-FARABI'S PERSPECTIVE. *RUSYDIAH: Jurnal Pemikiran Islam*, 3(1), 20-34.
- Nata Abuddin. (2005). *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia*, (Raja Grafindo Persada.
- Nata, H. Abuddin. (2021). *Ilmu kalam, Filsafat, dan tasawuf*. Jakarta: Amzah, 2021.

Islamic Educational Thought: Zakiyah Darajat's Perspective

- Nurhalisa, S., Musayadah, A., Syarifah, N. U., Puspitasari, A., Nasikhin, N., & Junaedi, M. (2022). The Urgence Of Islamic Philosophy For Education In Elementary School. *JASNA: Journal For Aswaja Studies*, 2(2), 31-40.
- Oktaviana, Sherli Kurnia. (2022). "Terapi Pemaafan untuk Menurunkan Tingkat Kecemasan Remaja Korban Kekerasan." *Jurnal Psikologi Islam dan Budaya*. 59-70.
- Prasasti, Suci. (2017). "Kenakalan remaja dan faktor penyebabnya." *Prosiding Seminar Nasional Bimbingan dan Konseling*. Vol. 1. No. 1. .
- Pritchard, Ivor. (1988). "Character education: Research prospects and problems." *american Journal of Education* 96.4, 469-495.
- Rohendi, Edi. (2016). "Pendidikan karakter di sekolah." *EduHumaniora | Jurnal Pendidikan Dasar Kampus Cibiru* 3.1.
- Sa'diyah, Halimatus, and Sri Nurhayati. (2019). "Pendidikan Perdamaian Perspektif Gus Dur: Kajian Filosofis Pemikiran Pendidikan Gus Dur." *TADRIS: Jurnal Pendidikan Islam* 14.2, 175-188.
- Suryaman, M. (2020). Orientasi Pengembangan Kurikulum Merdeka Belajar. In *Seminar Nasional Pendidikan Bahasa Dan Sastra Vol. 1, No. 1*, pp. 13-28.
- Unayah, Nunung, and Muslim Sabarisman. (2015) "Fenomena kenakalan remaja dan kriminalitas." *Sosio Informa: Kajian Permasalahan Sosial dan Usaha Kesejahteraan Sosial* 1.2.
- Wibawa, Ramadhan Prasetya, and Dinna Ririn Agustina. (2019). "Peran pendidikan berbasis higher order thinking skills (hots) pada tingkat sekolah menengah pertama di era society 5.0 sebagai penentu kemajuan bangsa indonesia." *EQUILIBRIUM: Jurnal Ilmiah Ekonomi dan Pembelajarannya* 7.2 (2019): 137-141.
- Wiyani, Novan Ardy. (2012) .Desain Manajemen Pendidikan Karakter di Madrasah." *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 17.1.
- Wohlin, Claes. (2014) .Guidelines for snowballing in systematic literature studies and a replication in software engineering." *Proceedings of the 18th international conference on evaluation and assessment in software engineering*. 2014.
- Zakiah Daradjat. (1989). *Kesehatan Mental*, (Jakarta: haji Mas Agung.
- Zakiah Daradjat. (2012) .*Ilmu Pendidikan Islam*, Cet. X. Jakarta: Bumi Aksara.
- Zakiah Daradjat. (2001). *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: Bumi Akasara.
- Zakiah Daradjat. (1995). *Pendidikan Islam dalam Keluarga dan Sekolah*. Jakarta: Ruhama.

Nasikhin; Abdul Ghofur; Rokhmadi; Ulul Albab

Zakiah Daradjat. (1995). Remaja Harapan dan Tantangan. Jakarta: Ruhama.

Zakiah Darajat. (1988). Kesehatan Mental. Jakarta: CV Haji Mangsung.