

Developing Children Character on The Basis of Islam Nusantara in Prampelan Village Temanggung Central of Java

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ABSTRACT

Various moral cases have occurred, the upheaval associated with the national character's identity is increasing. This proves as if the eroded character of the nation. This study aims to determine the formation of children's character through the Islamic Archipelago tradition in the Prampelan, Kemloko, Temanggung Village. The type of this research is a descriptive study using a qualitative. The study sample was determined using a purposive sampling technique, consisting of hamlet head, TPQ caregivers, and parents representative. Data collection techniques using the model of Miles and Huberman which includes; data reduction, data presentation, and conclusion drawing. Data collection techniques using interview, observation, and documentation. The result of the study are; (1) Islam Nusantara can improve the nation's character by holding the value of tawasut, tawazun, tasamuh with cultural elements in it. (2) Besides the religious character, Islam Nusantara also improves the nation's cultural character.

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Introduction

Education serves as a pillar for humans in carrying out life within a nation and a state. Through education, a person grows into a whole human being. Education also enables a nation to more easily achieve its aspirations. In realizing these aspirations, it becomes our responsibility as Indonesian citizens to improve the quality of education.

The culture of dishonesty is increasingly widespread, respect among individuals is declining, moral values are being abandoned, and a weakening work ethic is frequently found in our country. In 2018, the Indonesian Child Protection Commission (KPAI) released data showing that 84% of students experienced violence at school. Based on these facts, moral degradation has become rampant in Indonesia. This damage has resulted in a bleak portrait of our educational system. We can see this from the increasing prevalence of cases involving moral misconduct among Indonesian students. The decline in students' spirituality is evident from the rising number of moral violations committed by learners. According to KPAI, from January to February 15, 2019, (Abdi, 2019) the commission received reports of 24 cases in the education sector, including 3 cases of physical violence, 8 cases of psychological violence, 3 cases of sexual violence, 1 brawl, 5 policy-related cases, and 1 exploitation case involving both child victims and perpetrators.

Likewise, we can observe changes in social interactions within society, which have shifted from strong social-oriented behavior to more individualistic tendencies. This phenomenon is partly the result of foreign cultural influences entering Indonesia without adequate filtering, thus contributing to moral degradation among the younger generation, particularly students. As stated, Indonesian society today faces the strong currents of globalization, which gradually erode young people's awareness of ancestral traditions that preserve the nation's cultural heritage.

Character refers to the traits possessed by an individual that underlie their thinking and form their distinct identity. According to Hamka, character is a personality viewed from a moral standpoint, as it is relatively consistent (Aziz, 2011, pp. 197–198). Character values should be instilled and practiced in daily life—within families, communities, and both formal and non-formal educational environments.

Character strengthening has been reinforced by the government through the issuance of Presidential Regulation Number 87 of 2017 concerning Character Education Strengthening. According to Muhrini, character education is a foundation that shapes the character possessed by children as a basis for behaving and interacting in daily life, both individually and within society (Muhrini, 2010, p. 210). Character education aims to instill a spirit within individuals so that they are able to distinguish between what is good and what is not.

According to Thomas Lickona, character education consists of three main components: knowing the good, loving the good, and doing the good (Lickona, 2012, p. 69). Character education does not merely teach what is right or wrong; rather, it cultivates habits that encourage children to understand, feel, and practice goodness (Dalmeri, 2014, p. 276).

Character education has three functions: formation, improvement, and filtering (Zubaidi, 2011, p. 18). Formation refers to the process of changing oneself to rectify past experiences for better outcomes so that society can selectively adopt cultural influences that are increasingly pervasive. An individual's character will align with their values and actions. From the perspective of character education, no child's behavior is value-free. These values shape children's character through the attitudes and behaviors present in society (Kesuma, 2011, p. 2).

Character formation is inseparable from regional cultural elements. Education based on local wisdom teaches individuals to remain closely connected to real-life situations they encounter (Warigan, 2012). Indonesia is a nation rich in cultural traditions; these cultural differences provide a foundation for national character building. Indonesia is known for its tolerant, harmonious, and cooperative cultural traits. Therefore, these cultural characteristics serve as one of the foundations for character education in daily life.

Culture and ancestral heritage are both a blessing and a challenge. They are a blessing because Indonesians can feel the richness of their ancestors' legacy, yet they also pose a challenge due to rapid societal changes that erode national character. Islam teaches not only about humans' relationship with God and nature but also about harmonious relations among humans regardless of background (Ibda & Khaq, 2019, p. 247).

The relationship between religion and culture is very strong, as religion requires cultural expression within it. (Badrudin, n.d., p. 208) Religion and culture influence one another because both contain values and symbols. Islam requires cultural elements in its practice, while culture needs values and symbols to guide human life. Moreover, the majority religion in Indonesia is Islam. Indonesian Islam is characterized by tolerance, warmth, compassion, and anti-radicalism. The practice of Islam in Indonesia is based on *wasathiyah* (moderation), *tawazun* (balance), and *tasamuh* (tolerance) (Abdurrahman & Dkk, 2016, p. 10). According to Jazimah Hanum, Indonesian Islam—or Islam Nusantara—is peaceful, harmonious, and gentle (Puji Astuti, 2017, p. 30), contributing not only to Indonesian civilization but also to global peace.

According to KH. Aqil Siradj, Islam Nusantara refers to the historical fact of how Islam spread throughout the archipelago. Islam Nusantara is not Islam from the archipelago, but rather Islam characterized by the cultural attributes of the archipelago—namely moderation (*tawasut*), balance (*tawazun*), and tolerance (*tasamuh*). Thus, Islam Nusantara is not merely Islam practiced in Indonesia but Islam that embodies Indonesian cultural values, capable of contributing to global peace.

Islam Nusantara represents a moderate form of Islam that follows the middle path. The values of moderate Islam—*Ahlussunnah wal Jama'ah An-Nahdiyyah*—can be achieved through strengthening the *mabadi' khairul ummah*, consisting of five traits: honesty (*ash-shidqu*), trustworthiness and responsibility (*al-amanah wal wafa bil 'ahdi*), justice (*al-'adalah*), mutual cooperation (*at-ta'awun*), and steadfastness (*istiqamah*) (Ibda, 2018, p. 142). Islam Nusantara

gained popularity when it was presented by KH. Aqil Siradj at the opening of the Istighasah welcoming Ramadan and the Opening of the NU Ulama National Conference at Istiqlal Mosque, Jakarta (Ramli, 2016, p. 17).

Islam Nusantara serves as a basis for understanding and practicing Islam in ways that reflect the region's cultural values (Manjanu, 2016, p. 200). These cultural elements do not distort the purity of Islamic teachings; instead, Islam Nusantara enriches and Islamizes local traditions. The concept emerged from the history of Islam's acceptance in Indonesia through cultural acculturation, which made Islam appear close and accessible to local communities. Islam Nusantara affirms that the practice of Islam in Indonesia incorporates local values, forming unique characteristics marked by peace and anti-radicalism. As noted by Junaidi and others, Islam Nusantara is an Islam expressed through cultural approaches rather than rigid doctrines (Junaidi, HZ Arifin, 2015, p. 37).

Character education based on Islam Nusantara can shape children's moral and intellectual development in line with Islamic teachings and the sunnah of Prophet Muhammad (peace be upon him), who transformed a jahiliyyah society into a civilized and moral community. Furthermore, based on Ministry of Education Regulation No. 20 of 2018, character education is strengthened in formal educational institutions, focusing on holistic development so that exemplary character can be cultivated within educational environments.

Children's character formation can be developed through various models and methods, one of which is character education based on Islam Nusantara. A preliminary observation conducted on February 14, 2020, indicated that the community of Prampelan Hamlet educates children using traditions rooted in Islam Nusantara. Therefore, this research focuses on character development models based on Islam Nusantara in Prampelan Hamlet, Kemloko Village, Tembarak District, Temanggung, by presenting their real-life application

Research Methods

The research method employed in this study is a descriptive research method, as the purpose of this research is to understand the implementation of character education based on Islam Nusantara in Prampelan Hamlet, Kemloko. According to Bogdan and Taylor in Moleong, qualitative research refers to research that produces descriptive data in the form of written or spoken words and observable behavior (Lexy j, 2011, p. 4). The researcher uses a qualitative approach because the data were obtained directly from the field.

The data collection techniques in this study consist of three methods: interviews, observation, and documentation. The research was conducted in Prampelan Hamlet, Kemloko, Tembarak, Temanggung, from February 15, 2020, to March 21, 2020. The study focuses on the character education based on Islam Nusantara developed in Prampelan Hamlet, examining how character formation is implemented among children in accordance with Islamic teachings, particularly those of Ahlussunnah wal Jama'ah.

The research sample was selected using a purposive sampling technique, which included the head of Prampelan Hamlet, the head instructor of TPQ Nihadluttulab, the TPQ teachers (ustadz and ustadzah) of Nihadluttulab, and representatives of parents in Prampelan.

Initial data regarding character education in Prampelan Hamlet, as well as its development and implementation, were obtained and collected through three techniques: interviews, observation, and documentation. To determine the validity of the data, the researcher employed source and method triangulation. Data analysis in this study follows the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. Miles and Huberman state that qualitative data analysis is carried out interactively and continues continuously until it is completed (Sugiyono, 2019, pp. 440–447).

A. Results and Discussion

1. Formation of Children's Character in Prampelan Kemloko Hamlet

Education and the culture of Islam Nusantara in Prampelan Hamlet, Kemloko, cannot be separated. This is evident from the strong cultural practices that have been formed and developed in Prampelan and preserved by its community. The culture of Islam Nusantara has continuously become one of the methods used to educate the

morals and character of children in Prampelan. Based on an interview with Ahmad Qorib, the head of Prampelan Hamlet, character education is a way of shaping traits and habits to build a child's personality in accordance with the teachings of Ahlussunnah wal Jama'ah. His explanation indicates that character education in Prampelan is grounded in the values of Ahlussunnah wal Jama'ah, emphasizing the traditions of Islam Nusantara, which in this hamlet are understood as NU (Nahdlatul Ulama) traditions.

"The formation of children's character in Prampelan begins with the habituation of NU (Nahdlatul Ulama) traditions. Yes... that's it... from those habits, children's character is formed. In addition, to prepare them for the future, the essence of children's education is not only cognitive or material-oriented, but also growing traits aligned with the understanding of Ahlussunnah wal Jama'ah."

Based on the interview excerpt above, it can be concluded that character formation in Prampelan begins with the habituation of Nahdlatul Ulama traditions, aiming to create and shape character not only through cognitive education or material-oriented learning but also through the cultivation of traits consistent with Ahlussunnah wal Jama'ah.

Another view from Mrs. Imanah states that value-based character education is very important and greatly influences children's character development. This character education is implemented through parental habituation in providing value-based understanding, as well as through learning activities in TPQ and schools. Through education, it is expected that good values can be strengthened more broadly and comprehensively. According to Sutarjo Adisusilo J.R., value education must be integrated into every subject because it influences the emphasis on certain values (Adisusilo J.R, 2012, p. 72). Therefore, both schools and TPQ should be able to create character formation that shapes religious and tolerant individuals.

Mr. Makhrus, the head instructor of TPQ Nihadluttulab, stated that character education has already been embedded in the subjects and habituation activities at TPQ. The teaching of classical Islamic texts (kitab kuning) and the habituation of Islam Nusantara traditions provide character education because their content prioritizes moral development. This indicates that integration across all subjects taught at TPQ Nihadluttulab already includes character cultivation aimed at shaping children's morals and good conduct according to the teachings of Ahlussunnah wal Jama'ah in daily life.

Character education based on Islam Nusantara refers to character formation aligned with Islamic teachings grounded in the Qur'an, Hadith, Ijma', and Qiyas, while emphasizing the values of tawasut (moderation), tawazun (balance), and tasamuh (tolerance) (Junaidi, HZ Arifin, 2015). These four foundations, combined with the principles of moderation, balance, and tolerance, can shape and develop children's character. The values of character education based on Islam Nusantara are essential qualities that children must possess in their social lives.

In Prampelan Hamlet, Kemloko, the habituation of Islam Nusantara-based traditions has become a cultural practice that must be preserved. Implementing these traditions is considered one of the most effective ways to shape children's character in the hamlet. Based on the author's interviews and observations, the implementation of character education based on Islam Nusantara in Prampelan Hamlet can be carried out through the following steps:

1. Exploring values that can be developed from the activities conducted—for example, cultivating Islam Nusantara traditions while understanding the wisdom behind each practice.
2. Establishing habituation through consistent routines in daily and communal activities.
3. Integrating moral and religious values into everyday life within the community, school, TPQ, and family settings.
4. Raising awareness among all community members about the importance of character education for children.

2. Implementation of Islam Nusantara-Based Character Education for Children

The strong traditions of Islam Nusantara that have been preserved and maintained by the community of Prampelan Hamlet until today have established Islam Nusantara as an important medium for moral formation. Continuous habituation of these traditions serves as an effective and efficient method in educating children's morals. Character education represents a holistic concept closely related to value education and moral education. Additionally, character education is connected to socio-cultural conditions that help create a conducive environment for children's development. The character values expected in Prampelan Hamlet refer to the 17 character values of the Strengthening Character Education (PPK) Program in Presidential Regulation No. 87 of 2017, including: religiousness, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, appreciation of achievement, communicativeness, love of peace, love of reading, environmental awareness, social awareness, and responsibility.

Similarly, the character values emphasized in Prampelan Hamlet, Kemloko, are elaborated as follows: tolerance, faith and piety, discipline, responsibility, peacefulness, patriotism, social concern, environmental awareness, helpfulness, and democracy. There are eleven core character values developed in Prampelan Hamlet, though many other values may also be shaped implicitly through habitual practices of Islam Nusantara traditions.

The pattern of character development in Prampelan is largely aligned with the approach applied at TPQ Nihadluttulab. This is evident from the entrustment of children by their parents to the TPQ. Such entrustment does not imply that parents are incapable of providing moral education; rather, it shows their trust in the TPQ to guide and nurture their children during their time there. Parents entrust their children to the TPQ so that they may deepen their religious knowledge and engage in habituation aligned with Islamic teachings. Theoretically, this developmental pattern aims to shape children to become accustomed to and capable of practicing Islam Nusantara traditions, preparing them for their future lives.

Based on observations of the educational process at TPQ Nihadluttulab, which takes place daily, two educational concepts were identified. The first is the classical educational concept, implemented through the teaching of traditional Islamic texts (*kitab kuning*), including *Tajwid*, *Jurumiyah*, *Şaraf I'lal*, *Safinah*, *'Aqidatul Awam*, *Ta'lim al-Muta'allim*, *Risalatul Mahid*, *Daqa'iqul Akhbar*, and many others. The second is the educational concept through *pesantren* culture, which includes programs designed to enhance understanding of Islam, particularly Islam as taught by *Nahdlatul Ulama*, such as study sessions (*ngaji*), weekly "Seninan" gatherings, *mujadah* on Sunday Pon, *tahlilan*, *yasinan*, *Qur'an* recitation (*khataman*), *al-Barzanji*, *diba'iyah*, and *ziarah kubur*. These programs are not limited to children alone; they are conducted according to community needs and involve participants from all age groups—children, youth, adults, and the elderly. This is in accordance with the explanation of the TPQ instructor:

"The establishment of this TPQ indeed aims to educate the children of Prampelan Hamlet so that they develop noble character (*akhlaqul karimah*) based on the teachings of *Ahlussunnah wal Jama'ah*. Yes... since most people here follow *Ahlussunnah wal Jama'ah*, which is the *Nahdlatul Ulama* tradition. Character and moral formation at the TPQ is carried out by cultivating children through NU traditions. Yes... through a very classical method—habituation. This habituation method is considered effective for shaping and training children for their future lives. Moreover, all the teachers here are graduates of traditional Salafi *pesantren*, so the methods used in the TPQ are not much different from those used in traditional Islamic boarding schools."

Based on the interview above, it is clear that Islam Nusantara activities have become an embedded culture in Prampelan Hamlet. Therefore, the teaching system at the TPQ is adjusted to activities rooted in Islam Nusantara. These traditions have become

routine practices carried out by the Prampelan community in weekly, monthly, and annual events.

Although much of children's character education is conducted at the TPQ, this does not mean that the family and community environments do not practice similar habituation. Habituation of Islam Nusantara traditions within families also greatly supports character development. Such family-based traditions include recitation of Surah Yasin every Friday night, maqaman with family, and mujahadah or tahlilan during specific family events. Islam Nusantara traditions within the community are even more varied, including scheduled activities such as ziarah kubur, tahlilan, ambengan, mujahadah Ansor, mujahadah Fatayat, neighborhood (RT) gatherings, mujahadah on Thursday Kliwon, Tuesday Kliwon, religious study on Thursday Pon, Rabu Pungkasan, Suronan, Rejekan, Sadranan, and many others beyond these routine events. Through Islamic cultural practices and Islam Nusantara traditions, it is hoped that students and children in Prampelan Hamlet will be able to internalize the values and character embedded within these cultural rituals.

The following section explains the forms of character education that can be realized through cultural and traditional activities practiced in Prampelan Hamlet:

1) Cemetery Pilgrimage

Cemetery pilgrimage is a routine activity carried out on Thursday nights. This pilgrimage is conducted at the graves of Simbah Abdul Bari and Simbah Juremi, also located in Prampelan hamlet. The pilgrimage is performed collectively or individually by reciting tahlil and Surah Yasin. The activity begins with the recitation of tawasul or sending Surah al-Fatihah to Prophet Muhammad, the messengers, prophets, saints, and the ancestors. The recitation of tahlil and Yasin aims to pray for the ancestors who have passed away. This activity is habituated so that the villagers, especially the younger generation, can remember their ancestors by praying for them. Through this habituation, it forms children's character in:

(1) faith and piety — the cemetery pilgrimage is carried out by reciting tahlil and Yasin, which strengthens faith by reminding that every human will return to their origin;

(2) discipline — children become accustomed to participating in the pilgrimage every Thursday night;

(3) social life — participating in the pilgrimage allows them to gather with the community, fostering a sense of togetherness and teaching them the importance of living within a society.

2) Mujahadah

Mujahadah is a routine activity carried out in Prampelan hamlet. It is called routine because mujahadah is conducted through several weekly, monthly, and annual events. This activity is divided into several forms, such as Wednesday mujahadah attended specifically by Ansor members, Friday Wage noon mujahadah for Fatayat and Muslimat, Saturday night Pon mujahadah for the entire Prampelan community, biweekly Wednesday mujahadah for elderly men or NU members, IPNU-IPPNU mujahadah, and many more. The annual mujahadah is held during Islamic holy days. The readings recited in mujahadah typically include dzikir and other agreed-upon recitations. Through habituation, parents often bring their children to join the activity. The mujahadah shapes students' character in:

a. faith and piety — through dzikir and shalawat, increasing devotion and seeking Allah's pleasure when having a need (hajaj);

b. discipline — since mujahadah has fixed schedules that participants already know and follow;

c. social care — by participating, they develop greater empathy, as they pray for those facing difficulties;

d. responsibility — with predetermined schedules, participants are responsible for managing the venue, implementation, and consumption;

e. love for the homeland — mujahadah includes prayers not only for personal needs but also for the peace and harmony of Indonesia.

3) Ad-Diba'iyah and al-Barzanji

Ad-Diba'iyah and al-Barzanji are traditions of reciting shalawat to the Prophet, held every Thursday night. The practice—often called ndibaan—is essentially the same, namely reciting shalawat, but differs in the arrangement of the text in each book. The ndibaan is held every Thursday night, with women reciting Ad-Diba'iyah and men reciting al-Barzanji. The activities take place separately: women in the TQP and men in the mosque. This practice forms children's character in:

a. faith and piety — by reciting shalawat and praises to Prophet Muhammad, increasing devotion and love for the Prophet as Allah's messenger, hoping for his intercession on Judgment Day;

b. discipline — they regularly attend ndibaan every Thursday night;

c. tolerance — the activity teaches tolerance through varied voices and styles of recitation, fostering appreciation for differences and strengthening communal bonds.

4) Tahlilan

Tahlilan is an inseparable activity in Prampelan hamlet. It is always included in various events such as mujahadah, Islamic holidays, and communal thanksgiving events like circumcision, weddings, family gatherings, and others. Tahlilan is also performed whenever someone passes away, with recitations conducted on the 7th, 40th, 100th, 2-year, and 1000-day commemorations. This activity is expected to shape the younger generation's character in:

a. faith and piety — reminding them of death, increasing dzikir, believing that Allah eases the path of deceased ancestors, and understanding the recitations in tahlil;

b. discipline — tahlil is held at specific times, training them to attend punctually;

c. mutual help — praying for those who have a hajat or are facing hardship;

d. tolerance — tahlil does not differentiate between places or groups, as everyone prays sincerely;

e. love for the homeland — tahlil also includes prayers for national heroes, typically performed during national commemorative days.

5) Ambengan

Ambengan is a form of food charity consisting of rice, side dishes, and vegetables placed on a large tray (tampah) to be eaten together. Many also call it kepuangan or communal eating. It is carried out every Thursday Kliwon in the mosque or prayer hall. Before the ambengan begins, tahlil and mujahadah are performed. Anyone—young, old, men, or women—may participate. Ambengan in Prampelan has become a preserved cultural heritage. Its preparation is not done by the whole village at once but alternates every month among groups of 14–15 households. A special hallmark of Prampelan's ambengan is the inclusion of petek (a type of glutinous rice mixed with grated coconut and fried) placed on top of the rice and dishes. This activity fosters:

a. faith and piety — since it begins with tahlil and mujahadah;

b. tolerance — participants gather in the mosque or prayer hall without distinguishing who prepared what food, teaching appreciation of diversity;

c. responsibility — households with scheduled turns must prepare the ambengan, training children to fulfill obligations;

d. friendship — gathering in one place strengthens community ties;

e. love for the homeland — ambengan expresses gratitude for the sustenance and fertility of Indonesian soil.

6) Simaan al-Qur'an (Qur'an Completion)

Simaan Qur'an is an activity where one person recites the Qur'an while others listen. The Qur'an completion sessions in Prampelan are scheduled as follows: every Thursday Legi at Raudlotul Jannah Mosque, every Thursday Pon at TPQ Nidadluttulab, and every

Sunday Kliwon at Daruttolabah prayer hall. The activity is attended by all residents of Prampelan. It builds children's character in:

- a. faith and piety — reading and listening to the Qur'an increases love for the Qur'an and habituates its recitation, strengthening devotion to Allah SWT;
- b. discipline — as a routine monthly activity attended by all ages;
- c. friendship — strengthening community relations through gathering;
- d. achievement — the recitations are performed by Qur'an memorizers (hafidz and hafidzah), inspiring children to love the Qur'an and aspire to memorize it.

Through the habituation of Islam Nusantara traditions in Prampelan, practiced daily within the community, schools, TPQ, and families, children naturally internalize these character values. By routinely observing these traditions, they develop an understanding of the wisdom behind them. Children who grasp religious and moral values will find it easier to apply them in their daily lives, continuing these habits into the future..

Conclusion

From the above discussion, we can conclude that the habituation of Islam Nusantara-based traditions can shape children's character. Character education based on Islam Nusantara in Prampelan hamlet is carried out through the habituation of Islam Nusantara traditions applied in daily life by understanding the wisdom and moral values behind each activity performed. The habituation of Islam Nusantara traditions aims to form character in children. Several Islam Nusantara traditions practiced in Prampelan hamlet include: cemetery pilgrimage (ziarah kubur), Ad-Diba'iyah and al-Barzanji, tahlil, Qur'an recitation gatherings (simaan al-Qur'an), mujahadah, and ambengan..

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