



## Improving Students' Social Responsibility via Islamic Religious Education and Social Problem-Based Learning

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### ABSTRAK

Penguatan karakter kepedulian sosial adalah upaya untuk memperkuat karakter kepedulian sosial mahasiswa melalui implementasi model pembelajaran Pendidikan Agama Islam berbasis problem sosial. Upaya ini merupakan respons terhadap krisis karakter kepedulian sosial yang terjadi pada sebagian masyarakat di Indonesia, khususnya kalangan mahasiswa. Dalam penelitian ini, pendekatan survey digunakan untuk mengumpulkan informasi dari responden yang menjadi subyek belajar dalam pembelajaran mata kuliah pendidikan agama Islam di tiga kampus negeri. Temuan penelitian menunjukkan bahwa hasil penguatan karakter peduli sosial mahasiswa berada pada kategori sangat baik, pada aspek membantu teman yang mengalami masalah dan empati. Sedangkan aspek karakter peduli sosial yang lainnya berada pada kategori baik dan perlu ditingkatkan, yaitu memfasilitasi kegiatan bersifat sosial, melakukan aksi sosial, mengadakan pengumpulan dana sosial, mengadakan fasilitas untuk kegiatan sosial, menghibur teman yang sedih, dan tidak meremehkan masalah orang lain. Penguatan karakter kepedulian sosial ini juga sekaligus merupakan respons atas kondisi sebagian mahasiswa yang belum memahami pentingnya karakter kepedulian sosial dalam membangun hubungan sosial yang baik, sehingga terwujud keharmonisan sosial. Penguatan karakter peduli sosial yang diintegrasikan dalam implementasi model pembelajaran pendidikan agama Islam berbasis problem sosial ini merupakan bentuk aktualisasi dari fungsi Pendidikan Islam sebagai wahana penanaman nilai-nilai keagamaan dalam memberikan sumbangan etik dan spiritual terhadap pemecahan problem sosial kehidupan masyarakat.

### ABSTRACT

The concept of social responsibility has been identified as a crucial element for developing a healthy and harmonious society. However, there is a growing concern about the decline of this character trait among university students in Indonesia. In response to this issue, this research aimed to investigate the effectiveness of an Islamic Religious Education learning model that focuses on addressing social issues in enhancing the social responsibility character of university students. This study employed a survey approach and collected data from students who took the Islamic Religious Education course at three different universities. The results indicated that the implementation of the learning model had a significant positive impact on students' social responsibility character, particularly in the aspects of providing help and showing empathy towards friends who are facing problems. Other aspects, such as facilitating social activities, conducting social actions, raising funds for social causes, providing facilities for social events, comforting friends in distress, and not underestimating other people's problems, were also positively impacted but still require further improvement. This research highlights the importance of social responsibility character in building good social relationships, and the need to integrate this concept into the Islamic Religious Education curriculum to nurture ethical and spiritual values and contribute to solving social problems in society.

### KATA KUNCI

Penguatan Karakter, Kepedulian Sosial, Mahasiswa, Pendidikan Agama Islam.

### KEYWORDS

Strengthening Character, Social Responsibility, Students, Islamic Religious Education.

## A. Introduction

Islamic Education plays a crucial role as a catalyst for societal transformation and development, particularly in the context of Indonesia.<sup>1</sup> This significance is underscored by the integration of Islamic Education within the National Education System, as mandated by Law no. 2 in 1989 and Law no. 20 in 2003, which defined the objectives of the national education system.<sup>2</sup> The comprehensive framework provided by Law no. 20 in 2003 has enabled Islamic Education to undergo significant transformations, encompassing diverse forms and models of implementation. This transformation of Islamic Education is evident in its expanded meaning and strategic position, encompassing Islamic Education as an institution and as a value. It permeates various educational levels, from primary to tertiary education, serving as a fundamental component in educational units.<sup>3</sup>

The inclusion of Islamic Education as a subject within public tertiary institutions holds intrinsic value in cultivating the character development of students. Its primary objective in such institutions is to nurture individuals who possess intellectual excellence, uphold moral virtues, possess a comprehensive understanding of relevant scientific knowledge and technology, and exhibit a strong dedication to fulfilling diverse social responsibilities.<sup>4</sup> To effectively fulfill this significant role, the implementation of Islamic Education within tertiary institutions should be optimized by prioritizing educational approaches and learning methodologies that place emphasis on enhancing character education. By doing so, the essential contribution of Islamic Education in shaping the character of students can be fully realized.

Islamic education and character education are intricately intertwined and inseparable. The subjects of study in character education align closely with those in Islamic Education.<sup>5</sup> The objectives of character education, from an Islamic perspective, bear a direct connection to the goals of Islamic education.<sup>6</sup> The ultimate purpose of Islamic education is to cultivate virtuous character traits. Consequently, strengthening Islamic Education serves as a vital means to reinforce national character education, which aligns with the overarching objectives of Islamic education.

In the present context, there is a pressing need to strengthen character education rooted in Islamic principles in order to address the social crises that permeate various strata of society, particularly among students. These social crises have led to a decline in the noble values held by certain segments of the Indonesian population. Empirical evidence reveals that the lack of character in some individuals manifests in two ways: firstly, resorting to violence as a means of problem-solving; and secondly, displaying a dearth of empathy and a tendency to blame others. This widespread issue also permeates

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<sup>1</sup> HE Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2022), 242.

<sup>2</sup> H Haidar Putra Daulay, *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam Di Indonesia* (Jakarta: Kencana, 2018), 92.

<sup>3</sup> Daulay, *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam Di Indonesia*, 92.

<sup>4</sup> Achmad Wahyuddin et al., *Pendidikan Agama Islam Untuk Perguruan Tinggi* (Jakarta: Grasindo, 2009), 6-7.

<sup>5</sup> Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filsafat* (Jakarta: Kencana, 2014), 141-143.

<sup>6</sup> Sehat Sultoni Dalimunthe, *Filsafat Pendidikan Akhlak* (Yogyakarta: Deepublish, 2016), 35.

the campus environment, where pragmatism prevails and some students exhibit apathetic and hedonistic behaviors, ultimately leading to antisocial attitudes.<sup>7</sup> Furthermore, a lack of social awareness is evident in the form of selfishness and the inclination to resolve conflicts through violent means.<sup>8</sup> Instances of bullying among students and a general lack of concern for those in need are observable.<sup>9</sup> Additionally, the advent of information technology has engendered exclusivity among some students, who become preoccupied with social media, thereby distancing themselves from essential human values and fostering an egoistic attitude that disregards the importance of communal unity. Moreover, within the realm of social relations, a lack of care and consideration for sick colleagues remains prevalent among certain students.<sup>10</sup>

The aforementioned phenomenon serves as a testament to the dwindling state of social care, a defining characteristic of the Indonesian nation. It underscores the fact that one of the critical challenges in fostering national character lies in the diminished social awareness among certain segments of the younger generation. However, it is important to recognize that social care has far-reaching implications across various spheres of life. It plays a pivotal role in cultivating social harmony as it encompasses benevolent values that promote the welfare of others.<sup>11</sup> The character of social care entails a disposition to actively engage and offer solutions to the prevailing issues and challenges within one's surroundings, with the ultimate goal of promoting goodness and peace. It involves demonstrating partiality towards involvement and willingly assisting others in resolving their problems. By embodying the virtues of social care, individuals contribute to a harmonious and compassionate society.

The enhancement of social care character can be effectively integrated into the framework of Islamic Education. This aligns with the inherent purpose of Islamic Education, which serves as a conduit for imparting religious values and offering ethical and spiritual guidance amidst a national landscape marked by diverse social challenges. It is important to recognize that an education system infused with religious values has the potential to cultivate individuals who possess a holistic sense of humanity.<sup>12</sup> Consequently, Islamic education and the reinforcement of character intertwine and mutually reinforce one another, as they respond to the evolving social realities present in society. Through this integration, Islamic Education can actively contribute to the development of individuals with a strong sense of social care and moral responsibility.

<sup>7</sup> Arhanuddin Salim, "Pendidikan Karakter Dan Eksistensi Pemuda," *Potret Pemikiran* 19, no. 2 (2018).

<sup>8</sup> Nurul Zuriah et al., *Model Pendidikan Karakter Di Perguruan Tinggi Ancangan Dan Best Practices* (Malang: Surya Pena Gemilang, 2018), 1.

<sup>9</sup> Barsihanor Barsihanor and H Abdul Hafiz, "Pengaruh Pembelajaran Pendidikan IPS MI/SD Terhadap Pembentukan Karakter Peduli Sosial Mahasiswa PGMI Uniska Mab Banjarmasin," *JMIE (Journal of Madrasah Ibtidaiyah Education)* 2, no. 1 (2018): 97–118.

<sup>10</sup> Dwiyanto Joko Pranowo, "Implementasi Pendidikan Karakter Kepedulian Dan Kerja Sama Pada Mata Kuliah Keterampilan Berbicara Bahasa Prancis Dengan Metode Bermain Peran," *Jurnal Pendidikan Karakter* 4, no. 2 (2013).

<sup>11</sup> Ahmad Sabri, *Pendidikan Islam Menyongsong Era Industri 4.0* (Yogyakarta: Deepublish, 2020), 98.

<sup>12</sup> Ifham Choli, "Pembentukan Karakter Melalui Pendidikan Islam," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2, no. 2 (2019): 35–52.

The enhancement of social care character can be achieved by instructors through incorporating social problem-focused activities within Islamic Education learning. The role of instructors is of utmost importance in teaching social care character, as they serve as the vital link between educational resources and students.<sup>13</sup> However, the active involvement of the academic community in fostering social care character on campus is perceived as lacking. Research findings pertaining to the cultivation of student character by instructors within the Islamic higher education system predominantly consist of message delivery, obligations, and suggestions regarding the character traits that students should possess and internalize. The development of social care character among students within the campus environment primarily revolves around encouraging active participation in community empowerment initiatives organized by the university.<sup>14</sup> Within the scope of this study, Islamic Education instructors bear greater responsibility and play an active role in instilling the values associated with social care character in students. In this context, Islamic Education, which is rooted in social issues, holds strategic significance and becomes indispensable in strengthening students' social awareness and character.

The objective of this study is to elucidate the reinforcement of social care character through the implementation of social problem-based Islamic Education learning models in three public universities. Previous scholarly discourse regarding the strengthening of social care character in the domain of Islamic Education has been limited. Therefore, this study aims to provide valuable insights on the enhancement of social care character from the perspective of students. The quantitative approach employed in this study primarily focuses on students' perception and experiences within their Islamic Education courses. The concept of social care character, within the scope of this research, denotes values that are translated into tangible actions aimed at assisting individuals and communities in need. Indicators of social care character, as outlined in this research, encompass facilitating social activities, engaging in social initiatives, organizing fundraising events for social causes, providing resources for social activities, offering support to distressed friends, aiding peers facing challenges, refraining from trivializing others' problems, and displaying empathy.<sup>15</sup> The efficacy of instructors in cultivating social care character from an early stage significantly contributes to the development of social care character among students.

## **B. The Interplay between Islamic Education and the Reinforcement of Social Care Characteristics**

Islamic Education, being an integral part of the national education program, holds a pivotal role in the process of socialization and internalization of Islamic religious values, as well as the intellectual development of society, particularly the younger generation of Muslims. This function, which lies at the core of Islamic education, represents a deliberate endeavor to guide individuals towards becoming

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<sup>13</sup> Taufiqur Rahman Dimiyati, "Pembentukan Karakter Mahasiswa Dalam Sistem Pendidikan Tinggi Islam," *TADRIS: Jurnal Pendidikan Islam* 13, no. 1 (2018): 17–32.

<sup>14</sup> R Anggoro Rahardjo Harry Anwar, "Peran Perguruan Tinggi Dalam Pengembangan Kepedulian Sosial Mahasiswa," *SOSIOHUMANITAS* 20, no. 1 (2018).

<sup>15</sup> Ani Nur Aeni, *Pendidikan Karakter Untuk Mahasiswa PGSD* (Bandung: UPI Press, 2014), 68.

devoted individuals who possess physical, mental, and spiritual strength,<sup>16</sup> along with intelligence, noble character, and the necessary skills to contribute to the betterment of themselves, their society, and their environment.<sup>17</sup> Moreover, the ultimate aim of Islamic education is to nurture individuals who embody completeness in every aspect.<sup>18</sup> This signifies that Islamic education strives to develop human beings in their entirety. The essence and purpose of Islamic education underscore the significance of character as its primary objective.

In Islam, the primary objective of Islamic education is the cultivation of virtuous character. This objective aligns with the teachings of Prophet Muhammad (SAW), who emphasized the importance of instilling moral values and providing a comprehensive education to children, as reflected in his statement: "Teach your children goodness, and educate them."<sup>19</sup> Character development holds paramount significance in the educational process within Islam, as it serves as the foundation for leading a balanced life in society. Within the realm of Islamic education, the attainment of good character serves as an indicator of the successful development of students' pedagogical potential. It recognizes that character plays a crucial role in shaping individuals into socially responsible beings, considering that human existence is inherently interconnected with others in a social context.

Essentially, character can be defined as a fundamental set of values that shapes an individual's personality. It is influenced by a combination of genetic factors and environmental influences, distinguishing one person from another, and is reflected in their attitudes and behaviors in daily life.<sup>20</sup> Character encompasses the universal values that govern human conduct, encompassing various aspects such as one's relationship with God, oneself, and others. It finds expression in thoughts, attitudes, and actions guided by religious principles.<sup>21</sup> Character can also be understood as the display of one's personality or conduct in everyday interactions and actions.<sup>22</sup> Character education, on the other hand, entails an educational approach aimed at nurturing positive character traits in students. It involves actively practicing virtuous values and making civilized choices in interpersonal relationships and in one's connection with the divine.<sup>23</sup> The goal of character education is to foster the development of students' moral character by encouraging the adoption of virtuous values and the application of ethical principles in their daily lives.

<sup>16</sup> Muhammad Hambal Shafwan, *Intisari Sejarah Pendidikan Islam* (Solo: Pustaka Arafah, 2014), 19.

<sup>17</sup> Sutarjo Adisusilo, "Pembelajaran Nilai-Karakter: Konstruktivisme Dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif" (Jakarta: Raja Grafindo Persada, 2012), 78.

<sup>18</sup> Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam* (Jakarta: Kencana, 2017), 113.

<sup>19</sup> Syaiful Anwar, "Pendidikan Islam Dalam Membangun Karakter Bangsa Di Era Milenial," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2018): 233–47.

<sup>20</sup> Samani Muchlas and MS Hariyanto, *Pendidikan Karakter* (Bandung: Remaja Rosda Karya, 2012), 43.

<sup>21</sup> H Subaidi and H Barowi, *Tasawuf Dan Pendidikan Karakter: (Implementasi Nilai-Nilai Sufistik Kitab Tanwīrul Qulūb Di MA Matholi'ul Huda Bugel Jepara)* (Kuningan: Goresan Pena, 2018), 19.

<sup>22</sup> Choli, "Pembentukan Karakter Melalui Pendidikan Islam."

<sup>23</sup> Muchlas and Hariyanto, *Pendidikan Karakter*, 44.

It is crucial to prioritize the cultivation of character in students to facilitate their growth into morally upright individuals. This is because character is intrinsically linked to the virtues of compassion and benevolence that are essential in navigating daily life. Character, in an individual, represents a synthesis of knowledge, comprehension, and awareness of positive values. A means of fostering greater knowledge and awareness of these values is through character education. Character education is an approach to instilling values that seeks to enhance students' capacity to make sound decisions and actively uphold goodness in their everyday lives. It serves as a form of value-based education aimed at honing students' abilities to discern right from wrong, and to consistently manifest virtuous conduct. By emphasizing character education, students are equipped with the tools to make informed choices and effectively embody goodness in their actions and interactions.<sup>24</sup>

To optimize the effectiveness of character education, instructors can employ a strategy of imparting knowledge on positive values to students.<sup>25</sup> This approach enables students to develop a favorable mindset towards goodness and recognize the benefits of virtuous behavior. Another strategy involves fostering a willingness to make sacrifices for the sake of performing good deeds. Additionally, providing opportunities for students to engage in acts of kindness serves as an action-oriented strategy. When students possess knowledge and a deep understanding of values, they can align their actions accordingly, thereby shaping their character. Acts of kindness that stem from knowledge, understanding, and awareness contribute to positive experiences, which gradually become ingrained in students' subconscious minds, ultimately leading to the formation of a caring social character.

### C. The Significance of Social Care Character from an Islamic Viewpoint

Character education in Islamic perspective has been ingrained since the revelation of Islam and the mission of Prophet Muhammad to perfect human conduct.<sup>26</sup> It is commonly referred to as moral education in the Islamic context. The mission of character education has been central to the Prophet Muhammad's teachings, as exemplified in Surah Al Ahzab, verse 21 of the Qur'an.<sup>27</sup> Among the various dimensions of character, the development of social care character holds utmost importance for students.<sup>28</sup> Caring serves as a foundational concept that has shaped human relationships throughout history. Neglecting the well-being of others can lead to greater hardships. Therefore, the ideal existence of human beings as social beings is characterized by their ability to cultivate positive social connections and foster social harmony.

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<sup>24</sup> Heri Cahyono, "Pendidikan Karakter: Strategi Pendidikan Nilai Dalam Membentuk Karakter Religius," *Riyah: Jurnal Sosial Dan Keagamaan* 1, no. 02 (2016): 230–40.

<sup>25</sup> Mulyasa, *Manajemen Pendidikan Karakter*, 5.

<sup>26</sup> Abd Mukhid, "Konsep Pendidikan Karakter Dalam Al-Qur'an," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 13, no. 2 (2016): 309–28.

<sup>27</sup> Subaidi and Barowi, *Tasawuf Dan Pendidikan Karakter: (Implementasi Nilai-Nilai Sufistik Kitab Tanwīrul Qulūb Di MA Matholi'ul Huda Bugel Jepara)*, 13-14.

<sup>28</sup> Aan Hasanah, *Pendidikan Karakter Berperspektif Islam* (Bandung: Insan Komunika, 2013), 271.

Caring encompasses a disposition to actively engage and offer solutions to prevailing issues and challenges.<sup>29</sup> Individuals with a caring nature feel compelled to make a positive impact and bring about beneficial changes in their surroundings. Moreover, they take proactive steps in response to the circumstances they encounter. The social care character, in turn, fosters social harmony, exemplifying the harmonious state of community relations aligned with religious values. The character of social care represents the essential social capital of individuals as social beings, playing a crucial role in cultivating strong and positive social connections.

The social care character emerges from compassionate human interactions, leading to a heightened awareness of assisting those in need. Indicators of this character include facilitating social activities, undertaking social actions, organizing fundraising events, providing resources for social engagements, comforting distressed individuals, aiding friends facing challenges, respecting the problems of others, and demonstrating empathy. It is crucial to cultivate these indicators in a balanced manner, ensuring the comprehensive development of the social care character in all its aspects.

The social care character can be nurtured through an educational process that facilitates the growth and development of values rooted in Islamic teachings. Consequently, students can cultivate the character of social care by engaging in education and learning within the realm of Islamic Education. Character education focused on social care entails introducing students to the essence of social care, highlighting the advantages associated with embodying this character, and providing opportunities to put it into practice.

#### **D. Islamic Education Learning Approaches that Address Social Issues**

The integration of Islamic education as a subject in higher education plays a crucial role in enhancing the competence of Indonesian students and nurturing their holistic development. Within the framework of Islamic Education courses, deliberate measures are taken to establish an enriching learning environment and facilitate a dynamic learning process. These initiatives aim to empower students in cultivating their religious and spiritual resilience, self-discipline, personal growth, intellectual capacity, virtuous character, and practical skills that are essential for their individual well-being, societal contributions, national progress, and the betterment of the country as a whole.

The effectiveness of education implementation, including the development of students' social care character, relies on the learning process.<sup>30</sup> Similarly, in the context of Islamic education, integrating it with character education can create a symbiotic relationship. By considering the evolving social realities within society, Islamic education and character education can be harmoniously combined and mutually reinforced.

<sup>29</sup> Aeni, *Pendidikan Karakter Untuk Mahasiswa PGSD*, 68-69.

<sup>30</sup> Yusrin Ahmad Tosepu, *Arah Perkembangan Pendidikan Tinggi Indonesia* (Surabaya: Jakad Media Publishing, 2018), 148.

To cultivate students' social care character effectively, it is essential to employ an appropriate learning model. The social problem-based Islamic Education learning model, investigated in this research, offers an alternative approach to foster students' social care character. This model places emphasis on students' active participation in solving real-life problems within society, guided by an inclusive paradigm that promotes universal values and encourages students to develop an open mindset. The content of social problem-based Islamic Education is grounded in the social realities that exist in society. The problems addressed in this learning approach encompass a wide range of forms, spanning from simple to complex. To address these problems, two types of knowledge are utilized: conceptual knowledge, encompassing concepts, laws, definitions, and theories, and procedural knowledge, necessary for gathering information and executing problem-solving steps.<sup>31</sup>

The problem-based learning model is an educational approach where students engage with authentic problems, enabling them to construct their own knowledge, develop problem-solving skills, enhance critical thinking abilities, and gain confidence in their learning journey.<sup>32</sup> In this model, students actively participate by identifying, diagnosing, formulating solutions, and implementing problem-solving strategies. Social problem-based learning exhibits three key characteristics. Firstly, it fosters active learning through critical thinking, communication, information-seeking, and synthesis. Secondly, it focuses on problem-solving as the primary objective. Lastly, it employs a scientific thinking approach, utilizing deductive and inductive reasoning processes supported by reliable data and facts.<sup>33</sup> In this approach, students go beyond theoretical concepts and utilize scientific methodologies to address problems. The learning activities in Islamic Education, based on social problems, involve students in identifying problems, analyzing them, synthesizing information, and developing alternative solutions.

The Islamic Education learning model based on social problems aims to cultivate students' character qualities related to social issues present in society. The learning process focuses on creating an environment and interactions that promote the development of a socially caring character. The enhancement of social care aspects can be integrated systematically within the course content and delivery of Islamic Education lectures. This involves managing the substance, process, and learning environment to inspire students to cultivate social care practices in their daily lives.

The integration of character education on social care within the Islamic Education learning process, focusing on social problems, encompasses three domains: knowledge, affective, and psychomotor. In the knowledge domain, students are introduced to the essence, content, diversity, and benefits of social care. The affective domain involves fostering appreciation for social values and concerns. Lastly, the psychomotor domain emphasizes the practical application of social care values in accordance with Islamic teachings. The problems addressed in this context can range from simple to

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<sup>31</sup> Richard Arends, *Learning to Teach* (McGraw-Hill Higher Education, 2014), 41.

<sup>32</sup> Budiyanto Agus Krisno, *Model Pembelajaran Dalam Student Centered Learning (SCL)* (Malang: UMM Press, 2016), 105-107..

<sup>33</sup> Muhyidin Albarobis, *Pendidikan Islam Berbasis Problem Sosial*, vol. 1 (Yogyakarta: Ar-Ruzz Media, 2012), 108-112.



complex, and problem-solving requires both conceptual knowledge, such as concepts, laws, definitions, and theories, and procedural knowledge, including information gathering and problem-solving steps.

The implementation of the Islamic Education learning model based on social problems offers several advantages. Firstly, it enables students to acquire extensive knowledge and skills in independently exploring and addressing problems. Secondly, it fosters the development of independent learning skills and promotes collaboration among students, allowing them to appreciate diverse perspectives in problem-solving. Thirdly, it encourages students to take personal and group responsibility, promoting the habit of self-assessment and self-reflection.<sup>34</sup> This underscores the importance of creating a conducive learning environment that nurtures character development.<sup>35</sup> By fostering an atmosphere and process that actively engage students in identifying and resolving social problems, this learning model provides students with knowledge and understanding of the benefits of social care character, motivating them to embrace and apply these values in their daily lives.

#### **E. Investigation of Enhancing Social Care Character in Islamic Religious Education Learning Models Based on Social Problems**

This study adopts a descriptive quantitative approach to examine and explore the aspects of strengthening social care character in Islamic Education learning models based on social problems. It involves collecting and interpreting numerical data to describe the phenomenon and draw conclusions. The research focuses on descriptive survey research, which aims to record and analyze data to understand existing conditions and situations.<sup>36</sup>

This study employed a survey method to provide a detailed and scientific description and exploration of the aspects related to strengthening the character of social care in Islamic Education learning, focusing on social problems. The research was conducted at three universities in East Java: the University of Jember, State Polytechnic of Madiun, and State University of Malang. These campuses were selected due to their implementation of an Islamic Education learning model centered around social problems.

A sample of 150 students from three state universities was selected to participate in this study. The students were enrolled in Islamic Education courses and were chosen as the subjects of the research. The survey research method was employed, and a questionnaire was utilized as the primary data collection instrument.<sup>37</sup> The questionnaire aimed to gather information regarding the students' perceptions of the strengthening aspects of the character of social care in the implementation of social

<sup>34</sup> Jeannie Kerr, "Exploring Theoretical Frameworks of Problem Based Learning Through Aoki's Curriculum-as-Plan and Curriculum-as-Lived," *Problem-Based Learning in Teacher Education*, 2016, 11–22.

<sup>35</sup> Aisyah M Ali, *Pendidikan Karakter: Konsep Dan Implementasinya* (Jakarta: Prenada Media, 2018), 191-195.

<sup>36</sup> Carmel Proctor, Roger Tweed, and Daniel Morris, "The Rogerian Fully Functioning Person: A Positive Psychology Perspective," *Journal of Humanistic Psychology* 56, no. 5 (2016): 503–29.

<sup>37</sup> Janet M Ruane, *Dasar-Dasar Metode Penelitian: Panduan Riset Ilmu Sosial* (Bandung: Nusamedia, 2013), 217.

problem-based Islamic Education learning models conducted by their instructors. The questionnaire consisted of items related to the various character aspects of social care.

Quantitative data analysis techniques were employed for data analysis, and the results were presented in the form of tables or graphs displaying the data in percentages.<sup>38</sup> The collected data, which represented the students' responses, were converted into percentages for analysis.<sup>39</sup>

In this study, the researchers focused on the variables related to social care character. To collect data on these variables, a questionnaire was employed as a measurement tool to gather responses from the participants. In order to evaluate the questionnaire's quality, validity and reliability tests were conducted. The validity test aimed to determine the validity of each statement item included in the questionnaire. An item was considered valid if its calculated r-value exceeded the critical r-value, which was determined through the use of a Pearson Correlation test.

Furthermore, the reliability test was performed to assess the overall reliability of the questionnaire. This test aimed to determine whether all the statement items used in the questionnaire were reliable. The reliability test was conducted using the Cronbach's Alpha coefficient.

**Table 1. The Results of Validity and Reliability Test**

Indicator	Number	Validity test			Reliability test		
		r count	r table	information	Cronbach Alpha	Score limit	Information
Facilitate Social Activities	1	0.639	0.312	Valid	0.703	0.600	Reliable
	2	0.749	0.312	Valid			
	3	0.758	0.312	Valid			
	4	0.761	0.312	Valid			
Do social activities in surrounding environment	1	0.589	0.312	Valid	0.701	0.600	Reliable
	2	0.687	0.312	Valid			
	3	0.826	0.312	Valid			
	4	0.810	0.312	Valid			
Hold social charity events	1	0.733	0.312	Valid	0.748	0.600	Reliable
	2	0.881	0.312	Valid			
	3	0.577	0.312	Valid			
	4	0.858	0.312	Valid			
Hold facility to do charity help	1	0.968	0.312	Valid	0.947	0.600	Reliable
	2	0.925	0.312	Valid			
	3	0.966	0.312	Valid			
	4	0.851	0.312	Valid			
Entertain sad friends	1	0.850	0.312	Valid	0.807	0.600	Reliable
	2	0.726	0.312	Valid			
	3	0.799	0.312	Valid			
	4	0.809	0.312	Valid			
Help friends who have problems	1	0.723	0.312	Valid	0.766	0.600	Reliable
	2	0.815	0.312	Valid			
	3	0.725	0.312	Valid			
	4	0.801	0.312	Valid			
Not underestimate other people's problem	1	0.800	0.312	Valid	0.825	0.600	Reliable
	2	0.840	0.312	Valid			
	3	0.758	0.312	Valid			
	4	0.840	0.312	Valid			
Empathy	1	0.846	0.312	Valid	0.813	0.600	Reliable
	2	0.681	0.312	Valid			

<sup>38</sup> Ajat Rukajat, *Pendekatan Penelitian Kuantitatif: Quantitative Research Approach* (Deepublish, 2018).

<sup>39</sup> A Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan* (Prenada Media, 2016).

The validity test conducted using Pearson Correlation on the social care character questionnaire confirmed that all the items were valid, as the calculated r-value exceeded the critical r-value ( $r_{count} > r_{table}$ ). Therefore, all the items were deemed suitable for use in the research. Similarly, the reliability test conducted using Cronbach's Alpha on the social care character questionnaire demonstrated that all the items were reliable, as the Cronbach's Alpha value exceeded 0.600. Hence, all the items were considered suitable for use in the research.

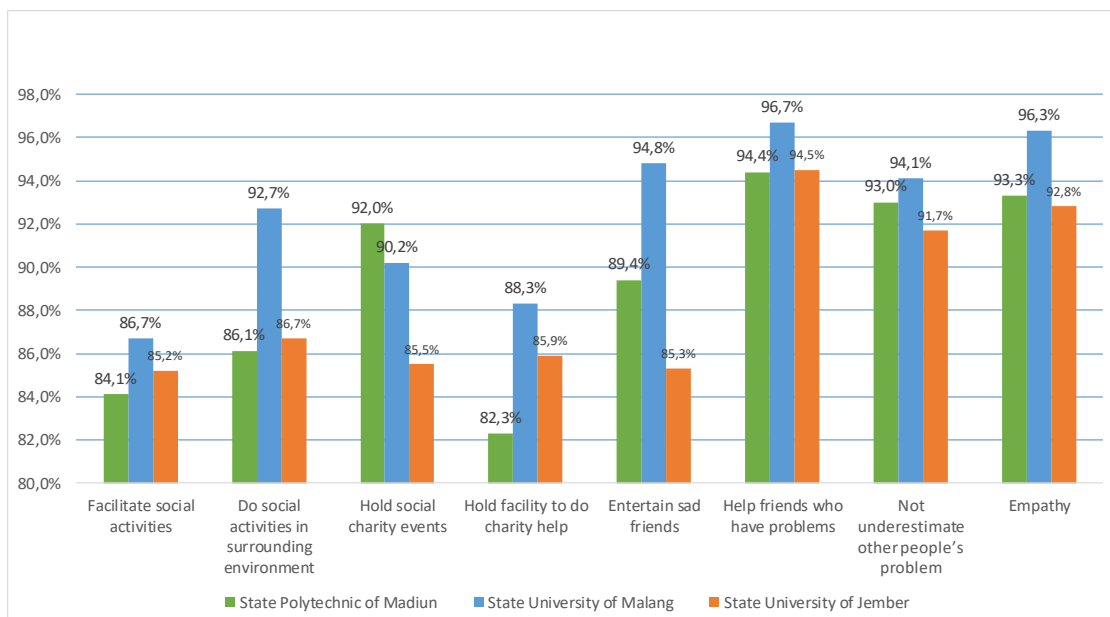
The research involved a total of 150 respondents from three tertiary institutions: Madiun State Polytechnic, Malang State University, and Jember State University, with each institution contributing 50 students. The study focused on exploring the strengthening of aspects related to the character of social care, consisting of eight indicators.

The results of the characterization of social care among Madiun State Polytechnic students indicated an overall percentage of 89.3%, suggesting that these students possess a very good social care character. The aspect of helping friends who are experiencing problems received the highest percentage of 94.4%, while the aspect of providing facilities to donate aid funds received the lowest percentage of 82.3%.

For Malang State University students, the description of their social care character showed an overall percentage of 92.5%, indicating a very good social concern character. The aspect of helping friends who are facing problems received the highest percentage of 96.7%, whereas facilitating social activities received the lowest percentage of 82.3%.

Lastly, the characterization of social care among Jember State University students revealed an overall percentage of 88.5%, indicating a very good social care character. The aspect of helping friends who are experiencing problems obtained the highest percentage of 94.5%, while facilitating social activities obtained the lowest percentage of 85.2%.

**Image 1. Detailed Description of the Different Aspects of Social Care Character**



According to Image 1, the social problem-based learning approach effectively strengthens the different aspects of social care character. The overall average of student social care character is highly commendable. The aspects of helping friends in need and showing empathy exhibit the highest average scores. The results of the social care character evaluation for students at State Polytechnic of Madiun indicate an overall percentage of 89.3 percent, indicating a very good level of social care character among these students. The aspect of helping friends in need received the highest percentage at 94.4 percent, while the aspect of providing facilities for donation purposes obtained the lowest percentage at 82.3 percent.

## F. Discussion

The research findings presented in Image 1 demonstrate a positive outlook regarding the strengthening of the character of caring for others, particularly in the aspects of helping friends facing challenges and displaying empathy. However, there are other dimensions of social care character that require improvement, such as facilitating social activities, carrying out social actions, organizing social fundraising, providing facilities for social activities, comforting distressed friends, and refraining from belittling others' problems. The overall assessment of the strengthening of social care character across the three state campuses falls within the "very good" category. The highest average scores were observed in the aspects of helping friends in need and demonstrating empathy. These findings highlight the significance of promoting social care character as a campus initiative to foster mutual respect, assistance, and cooperation, ultimately leading to social harmony. Social care encourages students to engage in benevolent actions to assist those in need. Moreover, the emphasis on empathy in the findings suggests that individuals become more caring and concerned about others and their surrounding environment.

The character trait of social care is an essential value that students should possess as catalysts for positive change. Social care entails being attuned to the challenges encountered by both the immediate environment and society at large.<sup>40</sup> This sensitivity is translated into consistent acts, emotions, and behaviors, ultimately forming a habit of addressing the diverse hardships faced by those around them. It emphasizes a selfless approach, fostering collaboration to tackle the issues at hand.

In general, the enhancement of social care character aspects in the implementation of social problem-based Islamic Education learning models among students in the three campuses falls within the high category. This signifies that students recognize the significance of social care. From an educational psychology perspective, understanding refers to a psychological transformation resulting from learning activities, characterized by comprehending the learned content, knowledge, and societal

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<sup>40</sup> Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2022), 39.

values.<sup>41</sup> Understanding in learning denotes a level of proficiency that expects students to grasp the meaning of concepts, situations, and facts they encounter. Students who demonstrate understanding can distinguish, explain, interpret, predict, decide, and make judgments based on the concepts, problems, or facts presented. This encompasses a broader scope than mere knowledge acquisition.<sup>42</sup> By fostering a deep understanding of the material, positive changes occur within students, aligning with the objectives of Islamic Education. It demonstrates that students not only grasp the concepts of social care and social problems but can also discern, elucidate, interpret, estimate, decide, and apply them in their social lives.

In the context of this study, students' understanding plays a crucial role in Islamic religious education. It is essential for students to develop a comprehensive understanding that enables them to apply their learning experiences in practical situations. By independently acquiring this understanding, students can effectively implement it in their daily lives. Moreover, this understanding serves as an indicator of students' learning outcomes. Through comprehending the significance of social care character in Islamic teachings, students become aware that social care contributes to the establishment of social harmony, which holds great importance in both present and future life.

Awareness of the social care character is fostered through acquiring knowledge about various aspects of social care. Understanding social realities is supported by knowledge of the value of social care in line with Islamic teachings, enabling the growth of awareness regarding the social care character. Additionally, an individual's attitude is influenced by their knowledge of stimuli and the attitude they choose to adopt. This is because learning involves the transformation of cognitive structures in students.<sup>43</sup> Consequently, the success of strengthening students' social care character relies on their awareness of forming cognitive structures, such as connecting concepts with facts, within the stimulating environment of a social problem-based learning approach. This is consistent with the essence of the educational learning model, which is centered on social problems and emphasizes students' active involvement in seeking, discovering, and applying knowledge, leading them to develop a character rooted in social care.<sup>44</sup>

Understanding and awareness are interconnected in the learning process, as the ultimate goal is to develop critical awareness of social phenomena in life. An indication of awareness is the emergence of knowledge and understanding. Consciousness involves recognizing emotions and possessing the ability to direct and control oneself. The findings of this study support the notion that the attainment of strengthened aspects of the social care character, through the implementation of social problem-based

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<sup>41</sup> Bambang Soenarko and Endang Sri Mujiwati, "Peningkatan Nilai Kepedulian Sosial Melalui Modifikasi Model Pembelajaran Konsiderasi Pada Mahasiswa Tingkat I Program Studi PGSD FKIP Universitas Nusantara PGRI Kediri," *Efektor 2*, no. 2 (2015).

<sup>42</sup> S Sunaryo and M Kes, *Psikologi Untuk Keperawatan* (Jakarta: Rajawali Pers, 2004), 164.

<sup>43</sup> Hidayatul Muamanah, "Pelaksanaan Teori Belajar Bermakna David Ausubel Dalam Pembelajaran Pendidikan Agama Islam," *Belajea: Jurnal Pendidikan Islam 5*, no. 1 (2020): 161–80.

<sup>44</sup> Albarobis, *Pendidikan Islam Berbasis Problem Sosial*, 108-112.

Islamic Education learning models, is closely linked to students' awareness of cultivating a socially caring character.

The enhancement of students' social care character serves as an indicator for achieving the learning objectives of Islamic Education courses. It signifies the successful integration of values pertaining to social care character within the context of these lectures. An important aspect of character education programs is the emergence of student awareness, which acts as an indicator of their success.<sup>45</sup> When students possess a strong understanding of the essence of social care character education, it becomes easier to reinforce and foster their social care abilities.

The significant improvement in students' social care character highlights their awareness of the crucial role played by social care values in their lives. There exists a strong correlation between understanding the value of social care and being aware of the social care character. Understanding primarily pertains to cognitive aspects, while awareness encompasses affective and social dimensions. By comprehending the value of social care, students gain insight into appropriate actions, considerations, and responsibilities associated with promoting social care.<sup>46</sup>

Moreover, the occurrence of understanding also serves as a primary indicator of the effectiveness of the learning model employed by the lecturers in fulfilling their teaching responsibilities. The lecturers at the three campuses have actively incorporated aspects of social care character into the problem-based learning approach within Islamic Education courses. It is important to recognize that the learning environment plays a vital role in fostering students' social care character, as changes in their behavior resulting from character education largely depend on environmental factors, particularly the management of learning models that promote problem-solving abilities in social contexts. By implementing social problem-based Islamic Education learning models, where learning activities revolve around social issues, students are able to develop critical thinking skills, acquire essential knowledge and concepts, and cultivate problem-solving abilities in the context of social life. Lecturers at the three campuses further strengthen the aspects of students' social care character by providing information from diverse learning sources and connecting the study materials with real-life situations, equipping students with an Islamic perspective to perceive the realities of life.

The Islamic Education learning model based on social problems provides students with hands-on experiences that stimulate their creativity in problem-solving. This approach enhances student interest and motivation to learn, as it creates a more enjoyable, interactive, and communicative learning environment that emphasizes the active role of students. When students are exposed to learning models tailored to their needs, their mastery of the subject matter improves.<sup>47</sup> By involving students in real-life

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<sup>45</sup> Mulyasa, *Manajemen Pendidikan Karakter*, 12.

<sup>46</sup> Achmad Fauzi, Zainuddin Zainuddin, and Rosyid Atok, "Penguatan Karakter Rasa Ingin Tahu Dan Peduli Sosial Melalui Discovery Learning," *Jurnal Teori Dan Praksis Pembelajaran IPS* 2, no. 2 (2018): 83–93.

<sup>47</sup> Lilik Nur Kholidah, "Revitalisasi Pola Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Sebagai Upaya Konstruktif Membangun Karakter Mahasiswa," *Urwatul Wutsqo* 3, no. 2 (2014).

experiences, this learning model enables them to explore various social roles, develop critical thinking skills, problem-solving abilities, and intellectual capacities, ultimately fostering independent learning. Students gain the autonomy to enhance their knowledge, study effectively, internalize the values of social care character, and personalize them in their daily behavior.<sup>48</sup>

Other studies have demonstrated that the implementation of problem-based learning models effectively enhances students' social awareness, particularly in subjects such as Al-Quran and Hadith, where social care is a prominent theme.<sup>49</sup> This learning approach has the ability to imbue students with social values by connecting them to authentic social problems. By engaging with genuine societal challenges, students are motivated to actively solve real problems and reflect on their experiences. This process instills a sense of care and concern in students as they confront and address actual social issues. Through the problem-based learning model, students engage in meaningful learning experiences as they study materials that directly relate to real-world problems. This approach fosters interactive and active learning among students, while simultaneously developing their critical thinking skills and cultivating positive social attitudes towards others.

The social nature of the problem-based learning model emphasizes the importance of students reflecting on their learning experiences, not only in relation to themselves but also in relation to others. This process of reflection occurs within a social context, where meaning is constructed in connection with other individuals and in consideration of social circumstances.<sup>50</sup> Through the stage of reflective activity, this becomes a meaningful process that has the potential to inspire changes in values and behavior. Consequently, students' knowledge and understanding of the significance of positive values associated with social care motivate them to align their actions with their knowledge and experiences, leading to the development of a social care character. This finding further underscores the role of knowledge, understanding, and student awareness as contributing factors to the enhancement of social care character.

The implementation of the social problem-based Islamic Education learning models goes beyond theoretical understanding of the nature, significance, urgency, and character aspects of social care. It also emphasizes the ability to reflect on and apply this understanding in real-life situations. This approach has been proven effective in fostering the development of students' social care character. Through problem-based learning, students not only acquire new knowledge but also develop the skills to adapt and apply that knowledge in their everyday lives. They also learn important skills such as cooperation and appreciating diverse perspectives in problem-solving. Moreover, students are

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<sup>48</sup> Lefudin Lefudin, *Belajar Dan Pembelajaran: Dilengkapi Dengan Model Pembelajaran, Strategi Pembelajaran, Pendekatan Pembelajaran Dan Metode Pembelajaran* (Yogyakarta: Deepublish, 2017), 235-236.

<sup>49</sup> Robiatul Adawiyah, "Implementasi Metode Problem Based Learning Pada Mata Pelajaran Al-Quran Dan Hadist Untuk Meningkatkan Hasil Belajar Kognitif Dan Penanaman Sikap Peduli Sosial Pada Siswa MTs Negeri 1 Sidoarjo," *PEDAGOGIA: Jurnal Pendidikan* 7, no. 1 (2018): 61–67.

<sup>50</sup> Anne Brockbank, *Facilitating Reflective Learning through Mentoring and Coaching* (Kogan Page Publishers, 2006), 27-30.

encouraged to take personal and group responsibility, as well as develop habits of self-assessment and self-reflection. The research findings highlight the interplay of knowledge, understanding, and students' awareness of core values, which ultimately influence their behavior in alignment with positive values.

In summary, knowledge, understanding, and student awareness play a vital role in strengthening the aspects of social care in students. When students are exposed to learning activities that cater to their needs, provide real-life experiences, and develop their thinking and problem-solving skills, their mastery of the material improves. This, in turn, enables students to independently apply their knowledge and internalize the values of socially caring characters, which they exhibit in their daily behavior.<sup>51</sup> Additionally, choosing the appropriate learning model can facilitate students' understanding of the material,<sup>52</sup> create an enjoyable learning environment that motivates active participation and fosters students' understanding of socially caring character values, which are reflected in their social interactions.<sup>53</sup>

## G. Conclusion

The relationship between Islamic education and character education is closely intertwined, as character development is a primary objective of Islamic education. Among the various character traits, the character of social care holds significant importance and must be strengthened in students. This enables them to establish positive social relationships, thereby fostering social harmony. Islamic education plays a crucial role in strengthening the social care character of students by acting as a medium for imparting Islamic teachings. Through effective learning management that emphasizes the value of social care as a fundamental life principle, Islamic education provides solutions to problems and promotes goodness in order to foster social harmony.

The emphasis on strengthening various aspects of the social care character is particularly significant in relation to the next generation of the nation, represented by the students. The results indicate that the social care character of students is highly commendable, particularly in terms of helping friends facing challenges and displaying empathy. However, there is room for improvement in other aspects of social care, such as facilitating social activities, engaging in social actions, organizing social fundraisers, providing resources for social activities, offering support to friends in distress, and refraining from dismissing others' problems.

Implementing social problem-based Islamic Education learning models is instrumental in strengthening the character of social care. This approach optimizes the role of Islamic education as a subject and a source of values in addressing the character crisis among the younger generation. By

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<sup>51</sup> Mulyono Mulyono, "Keefektifan Metode Problem Based Learning Dalam Pembelajaran Fiqih Di Perguruan Tinggi," *Cendekia* 2, no. 2 (2018): 268479.

<sup>52</sup> Kerr, "Exploring Theoretical Frameworks of Problem Based Learning Through Aoki's Curriculum-as-Plan and Curriculum-as-Lived."

<sup>53</sup> Rita Angraini et al., "Meningkatkan Kesadaran Hukum Melalui Pembelajaran Ilmu Hukum Di Perguruan Tinggi," *Journal of Civic Education* 1, no. 3 (2018): 297–308.



fostering knowledge, understanding, and awareness of social care through learning activities, the social problem-based Islamic Education learning model differs from conventional passive learning models. It promotes reflective and higher-order thinking skills, enabling students to explore knowledge, experiences, and their understanding and awareness of social care characters through problem-solving in real-life situations.

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