

**INTEGRATION OF CHARACTER EDUCATION VALUES IN THE  
DEVELOPMENT OF RELIGIOUS MODERATION STUDENTS OF  
MADRASAH ALIYAH NEGERI KOTA MAGELANG**

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**Abstract**

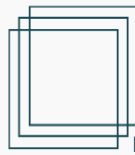
Character education provides positive meaning in developing students' attitudes and behavior at various levels. This article attempts to reveal the values contained in character education combined with developing an attitude of religious moderation in MAN Kota Magelang students. The research method used qualitative with a case study approach. The results of this study reveal that the values contained in character education can be used as a driving force in the internalization and development of an attitude of religious moderation for MAN Kota Magelang students. Internalization is carried out using the exemplary method, the habituation method, the method of understanding students' conditions and the method of integrating the value of character education in building an attitude of religious moderation for students. There are 5 positive values from the 9 character education values that are "in line" and developed at MAN Kota Magelang in building an attitude of religious moderation, namely: religious values, justice values, equality values, tolerance values, independent values, and democratic values

**A. Introduction**

Education is an important pillar in life. Education as a process of knowledge transfer requires religious values and positive norms that develop in society. These values are used as entry points to get educational and learning results that leave an atmosphere for students in navigating life. Through education, a person will wade through life with the provision of knowledge, so that he really understands the meaning of life itself. With education, a person is able to transform culture, in the form of knowledge, values and norms that exist in his environment.

The noble ideals of education above are not directly proportional to reality. The failure of the educational process occurs everywhere. Many alumni of educational institutions with their scale or level in fact only principled on the high degree of science, by "leaving" the essence of the value of science itself. Arrogance, intolerance, immoral behavior and even criminal acts among students and children are often found in life. This phenomenon is a problem, because with the knowledge he has, a person "forgets" the importance of values whose function is to complete one's scientific degree. This condition eventually gave rise to the idea of the importance of character education that must be taught in educational institutions.

It is known, character education is more than the process of transferring knowledge, where this education touches three aspects of education at once, namely affective,



cognitive and psychomotor. Through character education, a person will be formed into a person who is knowledgeable, ethical and able to develop learning concepts and is adaptive to his environment. Thus, educational success is achieved by combining the three elements, not only the knowledge and scientific aspects alone.

Even though character education learning has been carried out, everywhere there are still many students who are "anti" to other students and communities outside their communities. In fact, a diverse or heterogeneous social environment requires a moderate attitude. Cultivating moderation within the Ministry of Religious Affairs of the Republic of Indonesia is carried out by building an attitude of religious moderation.

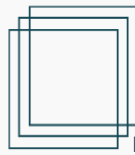
One of the institutional elements of the Ministry of Religious Affairs of the Republic of Indonesia that carries out this activity is Madrasah Aliyah Negeri, hereinafter referred to as (MAN) Magelang City. In the implementation of religious moderation education and learning activities, this institution always links the content or material of character education with the principles and values contained in religious moderation. It is hoped that students understand their nature as part of a plural society and are able to use the knowledge and ethics they have learned in the frame of religious moderation.

From research conducted at MAN Magelang City, interesting data was obtained, where the values of character education instilled are directly related to the development of religious moderation among students. Some students view that they get moderation values from learning character education through both co-curricular and extracurricular subjects.

Seeing the facts above, it is important to conduct an in-depth study of the values of character education for students to bring out moderate attitudes that are "contra" to the colony. The question is, is the injection of values in the existing character education of MAN Magelang City "in line" with the content of values or principles of religious moderation? If it is aligned, then how to arrange a character education method using the flow of moderation? Conversely, if the content of values in character education is not in accordance with the content of religious moderation, then can efforts to make students moderate in religion can be realized?, and how to harmonize the content of character education values and religious moderation in one synergistic educational material? These questions are issues that will be examined systematically in this article.

## **B. Research Methods**

This article is qualitative research with a case study approach. The choice of this method was motivated by the reality that character education activities in MAN Magelang City were considered successful in internalizing students related to the development of religious moderation. Data mining was carried out using observation, interview and documentation techniques. Data validation using source triangulation



techniques. Data analysis is carried out with interactive analysis, which consists of three stages, namely data reduction, data presentation, and conclusions.

### **C. Discussion and Analysis**

Departing from the scope of the above problems, this article seeks to reveal the internalization of values in character education associated with the development of religious moderation attitudes carried out in MAN Magelang City. The discussion of this article begins with a study of character education and religious moderation and looks at its internalization in building religious moderation attitudes of MAN Magelang City students.

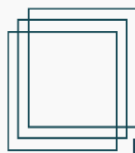
#### **1. Character Education**

The definition of character education has been put forward by many experts. Among others, Lickona (1991) states that character education is a deliberate effort to help a person, so that he can understand, pay attention to and practice ethical values. This opinion gives the meaning that character is equated with ethics owned by a person. While Santrock (2008) is more inclined to state that character education is education related to the cultivation of moral values and the provision of knowledge about morals in preventing prohibited acts. This opinion emphasizes that character education is related to the execution of good deeds and preventing bad or prohibited deeds.

The two definitions above provide an understanding of the importance of character education which is closely related to the general purpose of education. The formation of character that manifests in the essential unity of the subject with his behavior and attitude to life is one of the goals to be achieved by the educational process. Character is often used as a parameter to assess a person's qualifications. In addition, character also becomes a person's identity that will change (for good or bad) along with the life experience he has. The experience in question can be in the form of learning, motivation, and life experience of a person who is used as a basis for change. Thus, character can be influenced by external factors through various things.

The implementation of character education in Indonesia cannot be separated from the learning of religious education and citizenship education. Both subjects in schools and madrasahs are recognized as trying to shape the character of students who are religious and state well and consistently. According to Kosim (2011), character education with a two-subject approach is considered unsuccessful in shaping student character, because it is still struggling at the stage of introducing norms, not yet at the stage of internalization and real practice in everyday life.

Agarna and civic education can be said to only be the grandmother of the cognitive aspects and ignore the affective and psychomotor aspects that are at the core of value learning. Educational institutions place too much emphasis on academic achievements and forget



about character education. Of course, the above affects the child's character in facing obstacles. The perspective taken by students is not a process of learning, but only driven by the final result. If faced with a problem, then creativity, courage to face risk, independence, and resilience in facing children's problems become low. That way, children easily experience frustration, despair, and lose fighting spirit to the end.

Considering the above perception, it is important to conduct character education that does not forget moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior). Knowledge development must be supported by good values and a commitment to do good. The correlation of knowledge and real-life practice becomes inseparable. Ideally, the character education curriculum is not only at the level of knowledge but should be practiced in the context of social relations.

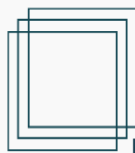
Character education is the provision of a place for individual freedom in living values that are considered good, noble, and worthy of fighting as a guide for behavior for personal life vis-à-vis himself, others and God. Character education is defined as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior in accordance with the noble values that become his identity, manifested in interaction with his God, himself, society and his environment.

This is in line with the opinion of Nucci, Narvaes and Krettenauer (2014) who explain that character education is related to the formation and transformation of character from someone who includes the educational environment in madrasas, families, and individual participation in community social relations. Thus character education is not the same as behavioral control, discipline, training, or indoctrination, it is much broader and has a more ambitious goal.

If deepened further, character education contains the meaning, (a) developing abilities; (b) shape character; (c) educate the nation; (d) development of potential; (e) become a man of faith and piety; (f) noble character; (g) healthy; (h) knowledgeable; (i) capable; (j) creative; (k) independent; (l) democratic; and (m) be responsible. These characters are clear word choices or diction that show that the spirit implied by the function and purpose of national education is the formation of students who have strong personality characters as desired.

The meaning of character education above conveys the thought that its existence is very complex. This is because character education is related to the existence of a person with social and religious life. In other words, character education is liberative, which is an effort made individually, both personally and socially to help create an environment that boosts the growth of freedom as a student who is learning.

The relationship of students with their social environment becomes an object that can be assessed to make an analysis of the success of an educational institution. This analysis is based on the learning outcomes that have been obtained by a student. The better the character and morals a student has, it means that the internalization of character education values is said to be good. Conversely, if in the field there are many students who



have bad morals or ethics, then the educational institution can be said to have not succeeded.

## **2. Character Education Values**

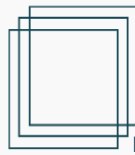
Before the author discusses more deeply about character education, it is important to remind again that the purpose of the Prophet Muhammad was to perfect morals. (innama buitstu liutammima makarima al-akhlak – verily I (Muhammad SAW) was sent only to perfect noble morals) (HR. Al Baihaqi). This reality conveys the understanding that the Prophet Muhammad SAW as a religious leader, also has the title of someone who is considered to have praiseworthy ethics, morals, and morals. This is in accordance with the content of the Qur'anic verse Sura Al Qalam: 4 (Wainnaka la'ala Khuluqin adzim – Verily You (Muhammad) are in the great kahlaq). This certainty provides learning that good morals or ethics are important tools in a person's life.

The importance of ethics is manifested in the values contained in him. These values are used as spirits to bind and provide characteristics of existing concepts. With these values, a person will practice them in every behavior. In the end, these values can be used as indicators to see the existence of a person's character, morals, morals. Character education is an effort to cultivate noble ethics through structured formal education with the aim of creating a superior and virtuous generation.

Related to the values contained in ethics education, its existence is very important in guiding this learning activity. These values are used as a backrest as well as guidelines that are used as learning outcomes. These values are used as goals directed by a teacher in providing learning to his students. The higher the absorption of character education value possessed by a student, it can be ascertained that his character is good. Conversely, if a student is unable to implement existing values, it means that he is "lacking" ethics.

The values contained in character education according to Lickona are: 1) honesty or sincerity (honesty), 2) compassion (compassion), 3) courage (courage), 4) compassion (kindness), 5) self-control (self-control), 6) cooperation (cooperation), and 7) hard work (deligence or hard work). These values will provide a pattern of attitude and behavior of students, so that they become good individuals. Without the presence of values in students, it is believed that they will reap problems both in the field of learning processes at school, and in their social environment.

The values of national character education that are also adopted by the Ministry of National Education of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia are: 1) Religious values, 2) Honest values, 3) Tolerance values, 4) Discipline values, 5) Hard work values, 6) Creative values, 7) Independent values, 8) Democratic values, 9) Curiosity values, 10) National spirit values, 11) Love values for the motherland, 12) The value of appreciating achievements, 13) The value of being friendly or communicative, 14) The value of peace-loving, 15) The value of liking to



read, 16) The value of caring for the environment, 17) The value of social care, and 18) The value of responsibility.

Of the 18 existing character education values, not all educational institutions are able to run all of them. Efforts to fulfill it must be made, but the achievements are returned to each educational institution. The achievement of value implementation in character education is ultimately able to bring changes to students, as well as assessment for the institution. This implication always refers to the success of the character education process that is carried out.

### **3. Principles and Values of Religious Moderation**

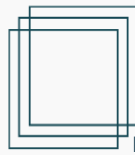
One of the programs of the Ministry of Religious Affairs in 2020-2024 is religious moderation. For governance and governance, socialization, action, and achievements have been prepared by the Ministry of Religious Affairs of the Republic of Indonesia through the Decree of the Directorate General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. The decision of the Director General of Islamic Education is used as a reference to carry out the religious moderation movement initiated by the Ministry of Religious Affairs of the Republic of Indonesia, to be implemented in its ranks.

Religious moderation is defined as the way of religion of the Middle Way, that is, the way of view, attitude, and behavior always takes a position in the middle, always acts fairly and not extreme in religion. This definition requires citizens who hold moderate views and put forward a mental revolution for unity and unity for the preservation of Indonesian culture. Religious moderation does not only focus on religious issues, but is implemented in the relationship between religion, state and society.

Some of the values contained in the principle of religious moderation are: 1) Tawassuth (taking the middle way), 2) Tawazun (balance), 3) I'tidal (straight and upright), 4) Tasamuh (tolerance), 5) Musawa (Egalitarian), 6) Shura (deliberation). These six values can be said to be identical to the values contained in character education in madrasas. The values contained in character education have significant benefits in making students or students become moderate people in religion.

Religious moderation is targeted at four things: national commitment, tolerance, nonviolence, and acceptance of tradition. The attitude of religious moderation built towards students or students includes three things, namely: a) possession of qualified knowledge, b) emotional control not to act beyond limits, and c) prudence in acting.

The three attitudes to be achieved from the students are implemented in the learning carried out. Learning methods, techniques, and materials are directed to change attitudes towards students, so that the achievement of attitude change can be achieved. The achievement varies, depending on the patterns and models used by each educational institution in realizing a moderate attitude for its students.



As a positive concept, religious moderation is considered important in creating a peaceful situation in society. With religious moderation, people are given an understanding to be able to understand each other, understand and synergize each other in creating an acceleration of life. This situation requires society to be tolerant of other people's conditions, respect differences, and have equal principles in life with others.

#### **4. Internalization of Character Education Values in MAN Magelang City**

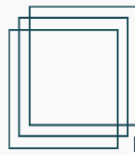
Educational institutions are responsible for making their students become knowledgeable individuals and have attitudes and behaviors as educated people. Competency standards for madrasah graduates that include knowledge, attitudes, and skills are instilled in various ways according to the goals they want to achieve. These goals are then divided into various subject matter that is expected for the expected change from the students.

Related to the purpose of character education in madrasas, according to Naufary (2015) includes three important things, namely: a) Developing basic potential to be good-hearted, good-minded, and well-behaved, b) Strengthening and building multicultural national behavior, and c) Improving the nation's civilization that is competitive in world associations. The goals of character education can be achieved if all components of the madrasah and the general public are able to work together to achieve these goals consistently. The achievement of the goal of character education in students is the main thing in the implementation of character education in madrasah educational institutions.

Cooperation from all stakeholders is needed in understanding the values developed in character education and how to implement the values. Through the cooperation of all parties, the values of character education are conveyed to students to the maximum. Good education management and learning patterns will produce learning outcomes that are in accordance with the stated goals. The existence of education management is important to be developed for the success of learning.

Character education management in MAN Magelang City is carried out optimally by using complete management elements. Educational planning is carried out through teacher council meetings in all activities, both intra, extra, and co-curricular. Organizing character education is carried out by drawing up the organizational structure of the program. The implementation of character education is carried out by teachers on duty with appropriate competencies. Supervision of character education is carried out by the Head of Madrasah in collaboration with religious and Civics teachers and students who are members of the Student Development Implementation Task Force (STP2K).

MAN Magelang City is addressed at Jalan Duku Number 1, Perum Korpri, Kramat Village, North Magelang District, Magelang City. It is one of the madrasahs that has



evolved since November 12, 1982 under the name Madrasah Aliyah Persiapan Negeri (MAPN). Most recently, this institution was approved through the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 810 dated October 3, 2017 with the name Madrasah Aliyah Negeri Kota Magelang. Vision of MAN Magelang City "The realization of Madrasah that excels in achievement, skill, charity, and love for the homeland based on the creed of Ahlussunah wa al-jamaah". This madrasah upholds 18 cultural values of national character as the form plate of its institution.

There are 9 values of character education developed in MAN Magelang City, namely: 1) Religious values, 2) Honest values, 3) tolerance, 4) Discipline values, 5) Hard work values, 6) Creative values, 7) Independent values, 8) Curiosity values and 9) Democratic values. Although this madrasah upholds 18 national character cultural values, what is considered important to be internalized among students is only 9 values above. The consideration given is related to the needs in building student character and is adjusted to the vision and mission of the madrasah.

Of the 9 values of character education carried out in MAN Magelang City, according to the author, it is in line with the principles and values contained in character education. The following illustrates the value of character education with the development of religious moderation.

Table 1 Alignment of Values of Character Education and Religious Moderation in MAN Magelang City

No	The Value of Character Education	The Value of Religious Moderation
1	Religious, Honest	Tawassuth
2	Justice	Tawazun
3	Discipline, curiosity	I'tidal
4	Tolerance	Tasamuh
5	Independent, creative	Musawa
6	Democratic	Shura

In practice, the cultivation of character education values in MAN Magelang City is carried out with a systematic and sustainable approach. The implementation of character education in MAN Magelang City can be said to have been good, because it was carried out with various habituation and extracurricular activities, as well as positive self-development. The picture of internalization of character education values in MAN Magelang City is described as follows:



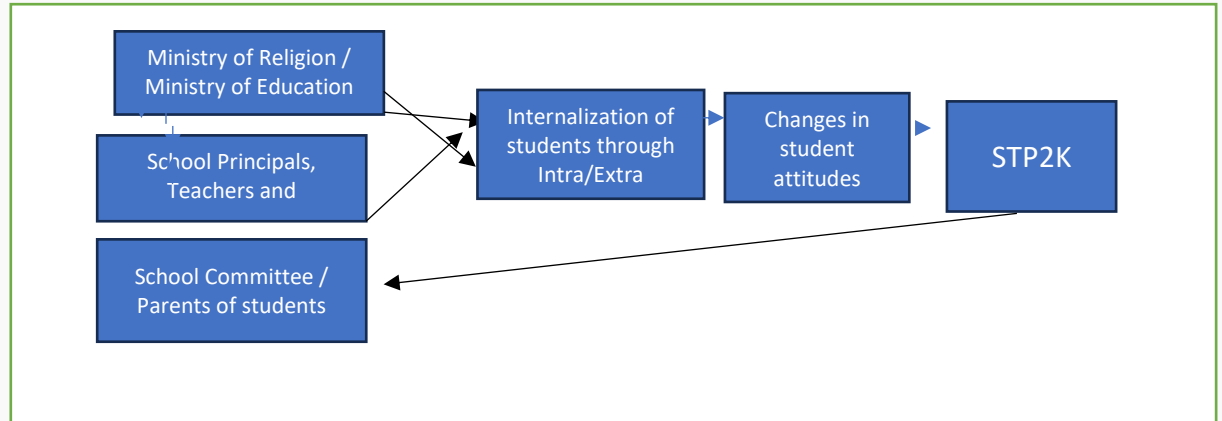
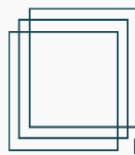


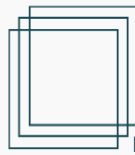
Figure 1 Flow of Implementation of MAN Character Education Magelang City

Internalization of character education values in MAN Magelang City is carried out using several methods. The choice of method is based on the learning planning carried out, namely through team meetings involving stakeholders, in this case the head of the madrasah, teachers, and student affairs. The planning made includes the theme of character education that is tailored to the conditions of students, as well as problems that develop in each school year. This adjustment is carried out so that the character education process runs optimally.

The method used is a combination of character education values and subject matter that will be delivered by teachers and students. The learning methods include habituation methods, exemplary methods and comprehension methods. The habituation method is used before students enter class, the break period and after students go home. This method seeks to provide positive learning that is absorbed in activities in madrasah, Examples of habituation carried out by MAN Magelang City students include: praying together, praying in congregation, praying, extra activities and cognitive support activities.

The exemplary method is carried out by prioritizing the existence of teachers who are used as profiles for their students. Teachers are always asked to bring themselves to do good, so that they can be used as an example for their students. The teacher's kindness in emulating students is the best way to provide life lessons directly. Students can interact communicatively and persuasively with teachers and students in learning knowledge, as well as social life lessons.

The method of understanding in the process of character education in MAN Magelang City is interpreted as an obligation for teachers to understand the development of the psychological condition of their students. Through the teacher's understanding of his students provides positive implications, where teachers can distinguish treatment between students. From the teacher's understanding, in the end it will create sympathy from students, including empathy from teachers. With the presence of sympathy and empathy from two people who are intimately related, foster



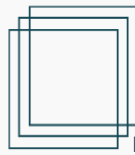
understanding and affection between teachers and students. This condition ultimately makes the process of internalizing the values of character education easy to accept, without coercion.

The absence of coercion from students to accept learning from teachers makes the learning situation warm. This warmth is obtained when teachers do not always have to give orders and prohibitions to their students, but teachers always set an example and understand the psychological condition of their students. Presumably, this understanding, according to the author, is also one of the success factors for character education in MAN Magelang City.

Furthermore, the use of these three methods in internalizing the value of character education is supported by appropriate madrasah governance. Administrative strength and support from the madrasah component make the character education process run according to the stated goals. From the beginning, the achievement of the vision-mission was carried out using facilities and infrastructure, the potential possessed, and the determination to carry out useful education. The management of student character development targets the vision and mission and is represented in social life. Looking at the above reality, it can be said that the process and pattern of character education contained in MAN Magelang City is identical to the implementation of moral education activities. Moral education prioritizes changes in temperament and character. Through moral education, a student will grow and develop on the foundation of faith in God and consciously carry out guidance with positive habits. Through this approach, the absorption of positive values contained in character education is developed through the educational culture familiarized by the teachers in this madrasa.

The character building of students in MAN Magelang City is carried out in daily practice, both in congregational prayers, reading the Qur'an together, praying, and also formal learning according to a predetermined schedule in class and elsewhere. This pattern of character education proves that the existing activities not only reach the cognitive level of students, but also affective and psychomotor aspects.

In addition to the learning methods and educational governance carried out above, according to the author, the success of internalization of character education in MAN Magelang City is also driven by the existence of two main slogans in character education in MAN Magelang City, namely academic excellent quality and religious awareness. These two things are used as a basis for teacher councils to internalize the content of learning materials given to students. With excellent academics, a student is targeted to master subject matter related to understanding science (cognitive). Meanwhile, through religious awareness, students have a positive religious experience and are able to carry out religious activities without looking negatively at followers of religions other than Islam. Students' affection and psychomotor are monitored simultaneously to be developed in real life, outside of school.



The values developed in creating academic excellence include 1) honesty values, 2) discipline values, 3) hard work values, 4) creative values, and 5) democratic values. The value of religious awareness, namely: 1) religious values, 2) tolerance values, 3) independent values and 4) curiosity values. From the internalization of values in character education in MAN Magelang City, in the end students are encouraged to develop these values in various activities or programs. One of them is a program to build religious moderation among students of Madrasah Aliyah.

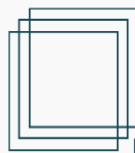
### **5. Integration of Character Education Methods and Values in the Development of Religious Moderation Attitudes of MAN Students in Magelang City**

Activities to build religious moderation among MAN Magelang City students are carried out through internalization of values contained in 18 national cultures. In addition, moderation attitude building activities are also carried out with a combination of character education implementation. Internalization of character education values is carried out consistently with the approach of *uswatun hasanah* (provision of good practices), modeling, and character building.

In addition, the development of moderate attitudes for MAN Magelang City students is also carried out by infiltrating moderation materials in programs that are routinely carried out. Character education planning and moderation attitude building are carried out through an integrative system model, where good values are included in learning materials and other madrasah programs with approaches and methods that can be chosen. In addition, the integration of intra-extra activities and programs is carried out with the support of supervision from the Student Development Implementation Task Force (STP2K) by involving parents (through student attitude books and home visits).

Indeed, at first glance, the implementation of the development of moderation attitudes in MAN Magelang City has been well integrated. However, the reality is that the measurement of the success of the student attitude building process has not been validly measured. This is because the madrasah has not yet prepared an assessment or evaluation of its success. In addition, there is a lack of religious moderation trainers (who have been certified by the Ministry of Religious Affairs of the Republic of Indonesia) in this school that has not been integrated with STP2K, so that the picture of success has only reached the level of assessment of character education, not yet on the qualifications for the success of student religious moderation.

The development of religious moderation attitudes of MAN Magelang City students is carried out using character learning media and mutual agreement between teachers and parents to adjust themselves in realizing these moderate ideals. The role of parents is very important in providing input to madrasahs, as well as the main driver and motivator for the development of students' character, as well as the level of religious moderation.



While the development of religious moderation among students still leaves a lot of homework, its existence is seen as one of the "treatments" that can be accounted for. The fulfillment of the completeness of the tools for the development of moderate attitudes in religion is important for the ranks of MAN Magelang City. This requires coordination as a follow-up to the success of religious moderation with the ranks of the Ministry of Religious Affairs of the Republic of Indonesia.

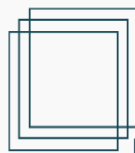
#### **D. Conclusion**

Based on the study of the data above, it is known that character education has positive values that are always developed in shaping students' attitudes and personalities, including the development of religious moderation. The conclusions drawn are as follows:

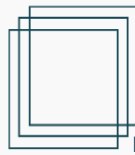
1. There are 9 positive values in character education in MAN Magelang City, namely: religious, honest, tolerance, discipline, hard work, creative, independent, curiosity, and democratic.
2. Some of the main values developed in the development of religious moderation among MAN Magelang City students are religious values, justice values, equality values, tolerance values, independent values, and democratic values.
3. The implementation of the development of religious moderation attitudes for MAN Magelang City students is carried out by integrating character education values in learning activities using four approaches or methods, namely habituation, example, understanding of student conditions and combining the values of character education and religious moderation.

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