

MORAL DEVELOPMENT STRATEGIES IN SHAPING ADOLESCENT CHARACTER THROUGH THE QUR'AN

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Abstract: The purpose of the study was to determine the strategies of adolescent moral formation by collecting various research results in journal articles. This is intended for the younger generation to improve themselves and prepare them to build the nation in the future. This research is a systematic review through a review of journal articles about various ways of forming adolescent morals in obtaining Islamic adolescent characters. Article searches in Indonesian & English are accessed using the internet from the Google Scholar database, ScienceDirect, and many other article search engines. From this search, the keywords are moral formation strategies, youth, and the Qur'an. Data analysis using content analysis. The results of this review indicate that the moral formation of adolescents is very important in shaping the personality of adolescents and is expected to be able to build a nation with moral values that are guided by the Qur'an. Not only that, teenagers are also equipped with moral values to carry out their future lives.

Keywords: Al-Qur'an; Moral Formation; Students Character; Youth.

INTRODUCTION

The era of globalization has had a huge impact on today's youth. One of the impacts that we have felt is the decline in youth morale with reduced manners in everyday life. Let alone for the same age, for the older age they have reduced manners. One of them we can see when in public places, not a few of them use good manners. For example, when there are parents sitting, they just pass by without saying hello/excuse me and so on. This is clear evidence that in addition to bringing a positive impact, this era of globalization also has a negative impact.

Technological advances play an important role in the morale of today's youth because they are spoiled by increasingly instant and sophisticated technology. From there, today's teenagers are used to things that are fast. This causes teenagers to have easy habits without maximum effort coupled with very free association. Not only for teenagers in general, especially teenagers who are still in school, are free to play anytime and anywhere. It's not that they are at home to keep learning, but there are many things that are less important to them, but they do it anyway, like relaxing in *cafes* until late at night, and so on.

Moral is a basic element that must be learned and applied by all generations, especially teenagers. The importance of moral formation for today's youth is because they are one of the futures of the nation. In Indonesia itself, the history of moral education has been carried out since ancient times, but with the advancement of technology, this has brought some less positive impacts for our youth. The need for moral re-implantation to the younger generation today is in accordance with the teachings contained in the Qur'an. Because the Qur'an is a holy book that

becomes the guideline of Islam, especially for Muslims. The purpose of this moral education is expected to be able to form a better national personality (Alomari, 2011; Nasihatun, 2019; & Mukhid, 2016).

Wulandari (2019) states that moral issues are one of the most important problems, especially in the Indonesian nation itself. More specifically, this moral problem is aimed at teenagers. This problem makes a very crucial moral problem in our country, this is what demands more attention from various parties because lately, there have been many cases of moral decline in Indonesia, especially among our youth.

Mannan (2017) adds that the occurrence of moral deviations in various youth circles is caused by several factors, including 1) the loose grip on religion. Even though they are equipped with knowledge, sometimes we forget that the teachings of Islam guide the teachings of Islam. Al-Qur'an is also important to be taught to the younger generation. Lack of public awareness of adolescents in the community. There are still many people who are indifferent to the surrounding environment. This also causes teenagers to be free to express themselves in various ways.

Some of the incidents caused by the decline in the morale of today's youth are that there are still many brawls in various areas, which is very concerning. These brawls are carried out by students who are still in school. There is still a lot of *bullying* in various schools, which causes children to be depressed by this *bullying*. Coupled with the recent *glitch* in DIY (Yogyakarta Special Region). This activity is carried out by teenagers who are still in school. *Klitih* is carried out through several activities, for example, committing violence against road users. Besides that, these teenagers also commit crimes by fighting between schools. This is what concerns all of us about the importance of community care for the surrounding environment; 2) the lack of effective moral development carried out by various parties, such as schools, households, and other educational institutions. Moral development is still seen as only knowing the good and the bad, but not seeing how children are raised without knowing morals that are guided by the Qur'an; 3) the swift currents of materialistic, hedonistic, and secularistic cultures. In other words, everything can be influenced by money and other instant activities that do not educate teenagers; and 4) the free use of things that can damage the morale of teenagers, for example, school children in junior and senior high school are free to buy and consume drugs, are still free to buy cigarettes among school children, and many others.

The importance of moral formation of adolescents to create educated humans, both in terms of subject matter and morals. It is the duty of all of us that the importance of moral formation is one of the important tasks we do as educators. There are many things we can do to shape the morale of today's youth, one of which is through understanding the reading of the Qur'an. Teenagers not only learn to read the Qur'an but are also given their understanding. This understanding is not only for understanding, but is more applied in daily activities.

Related to the moral formation, several previous studies have explained how to form morals in adolescents and what strategies should be done, such as research conducted (Mannan, 2017), which explains that forming one's morals through two containers, namely family and community. Then in the research conducted by (Wantu H.M, 2020) to overcome the moral decline that has hit the nation's children, there is no other effort that must be made, one of which is by instilling good character education in the family, school, and community as early as possible. This is important because if it is not done as early as possible, it will be very difficult to instill a positive character when they grow up. The two studies above explained that the formation of morals in adolescents is an effort that must be made to avoid moral declines through efforts made by the family and the surrounding community, such as limiting the excessive use of technology and the like. While in religion, it is very clear that morality is part of religion, morality in religion is also seen as something sublime, an order in social life that is used as a guide. Religion gives birth to morals. So that someone who is religious and practices his religion well should also have good morals.

Therefore, based on the description above, in this study focused on how to form a moral strategy in adolescents through religion that refers to the guidelines of Muslims, namely the Qur'an. Because religion is seen as the parent in shaping human morals, this moral problem is very important to be studied from the perspective of religion because the moral crisis occurs because the old norms and values are no longer valid while the new norms and values have not been agreed to be part of the morality of life. Society is no longer bound by moral rules. The solution to moral problems is to instill in man the nature of divinity through religious studies, one of them through the Qur'an.

METHOD

This research is qualitative with a literature study approach. Researchers will describe strategies for developing morals in shaping adolescents' character through the Qur'an. As library research, the research data is in the form of a description of moral development strategies in shaping the character of youth, accessed from e-journal data sources. This study uses e-journal data sources as a medium for the publication of research results not based on the Al-Qur'an. Data collection techniques are carried out with documentation. The researcher documented ten journal articles with the "Moral Development Strategy" research variable and then presented them systematically for critical analysis. The research data analysis was carried out by content analysis. The researcher conducted a content analysis of each journal article's contents with the research variable "Moral Development Strategy," then conducted a critical-dialogical analysis and juxtaposed it with several relevant theories. The results of the critical-dialogical analysis are then drawn to conclusions.

RESULTS AND DISCUSSION

Results

Based on the search results in journals about strategies for forming adolescent morals through the Qur'an, ten research articles were found in accordance with the research objectives in sharing databases. Furthermore, the article is *screened* for the title and discussion of each article. The goal is that the article is not the same, both the title and the content in it. After that the 10 research articles were adjusted according to the inclusion and exclusion criteria, then the articles were *reviewed* as a whole.

After being analyzed from 10 research journal articles, all of the quality was categorized as good. Furthermore, the journal articles extracted data based on the author's name, journal name, year of publication, title, research objectives, research methods, and research results. Here's the explanation below.

First, the research conducted by Akmad Aufa Syukron entitled "Moral Education for *in Age Kids* in an Islamic Perspective". This research was published in J-PAI: Journal of Islamic Religious Education, Volume 4, number 2, in 2018. The research aims to photograph the moral education thoughts of today's children in an Islamic perspective. In his research, it was explained that the *Kids of the Now Age* "was actually an allusion to the actions that were unnatural and inappropriate for school children. This research arises because of various background problems found by researchers. These problems arise from various physical and psychological. If the physical factor leads to human conditioning as the object of all the products of science and technology. Humans referred to here are teenagers who are still in school. Meanwhile, the psychological factor is the decline in morals at the age of teenagers. The research conducted by Akmad Aufa Syukron is library research. The research was conducted by collecting text data from various books, articles, internet data, and journals relevant to the research subject. In his research, it is explained that the way to deal with the moral problems of *Kids Age Now* requires morals that are sourced from the Qur'an. Integration and interconnection of the Qur'an is a solution in order to create a moral life. This can make *Kids Zaman Now* become children who are not outdated but also have good character. The point is that today's youth are seen by society as schoolchildren who only follow the times, but their morals are still guided by the Qur'an.

This problem is in line with research conducted (Hashanah, 2018), which explains that moral damage of a child occurs due to two main factors. The first is the family factor, and the second is the socialization environment factor. The existence of moral education plays an important role in the formation of the nation's young generation in order to have good educational values in the community, especially the school environment. This is the task of educators to create generations of a nation that is good, noble, and ethical in accordance with the values of religious norms. In order to build a good character in humans, al-Ghazali suggested training it or building

it from an early age. Arabic Proverbs say that learning from childhood is like carving writing on a stone.

Second, the research conducted by Fadlil Yani Ainunsyamsi entitled "The Qur'anic Perspective on Human Liberation Through Moral Education". This research was published in the Journal of Islamic Education Research, Volume 9, number 1, in 2021. The research he conducted was aimed at elaborating the concepts of the Qur'an about moral education. This study also aims to understand the concept of human liberation from the Qur'anic perspective. The purpose of human liberation here is aimed at teenagers who are still in school. Teenagers are trained to be responsible for doing something they love but are still guided by the Qur'an. Adolescents are trained to be responsible for their daily activities, both in the school environment and in the environment where they live. The research conducted by Fadlil uses the *literature review* by tracing a number of verses of the Qur'an that are relevant to his research. The following are the verses of the Qur'an related to this research, namely QS Al-A'raf verse 199, QS An-Nahl verse 90, QS Al-Hijr verse 9, QS Al-Rum verse 30, QS Al-Araf verse 157, QS Al-Maidah verse 3, and QS Al-Mudatsir verse 38. The conclusions of this study indicate that one way to improve the morals and behavior of Muslims, especially teenagers, can be by freeing mankind from ignorance and poverty and being guided by Islamic moral values. The point is that teenagers are freed from ignorance by teaching teenagers a variety of knowledge that is balanced with knowledge about Islam as well. It aims to form great youth balanced with morals that are in accordance with Islamic teachings.

The same thing was done in research (Ikhwan, 2018). The function and purpose of character education in the Qur'an is to lead to the formation of a pious person. Because as a religion that bases itself on piety, the Qur'an wants to print humans as individuals who have divine values in themselves. The implementation and results of character education in the perspective of the Quran are located in the stories of the prophets in inviting and educating his people who always emphasize the attitude of firmness and defense of noble values. Ibn Kathir explained that Allah SWT. the Qur'an had been revealed in it, which contains explanations of everything and everything that people need for the life of this world and the hereafter, including education.

Third, the research conducted by Dian Mohammad Hakim entitled "Moral Education in the Perspective of Shaykh Nawawi Al-Bantany". This research was published in Andradogi: Scientific Journal of Islamic Religious Education, Volume 1, Number 1, in 2019. The research aims to define the moral education of Shakh Nawawi Al-Bantany. The words used in this study are books that contain moral studies, such as the search book of Maraqi Al-Ubudiyah. This book describes the behavior of humans with humans, humans with God, humans with their personal attitudes, and humans with the surrounding community. The method used in this research is library research with a qualitative approach. The steps used in this research are text analysis, discourse analysis, character study, and drawing conclusions and systematizing Shakh Nawawi Al-Bantany's

thoughts on morals. The results showed that the works of Shaykh Nawawi Al-Bantany contained morals. The role of moral education in the works of Sheikh Nawawi Al-Bantany can be taught to the current generation of teenagers because in it teaches about moral education related to the attitude of individuals with families, individuals with society, and individuals with individuals. The role of moral education here is expected to be a reminder for teenagers. With this individual moral education, it is hoped that teenagers will not fall into actions that deviate from the teachings of the Qur'an. These materials on moral education are expected to foster motivation and creativity for Muslims, especially teenagers.

In the view of Al-Ghazali moral as a condition that is the source of the emergence of the act of thinking and self-purification efforts and self-emptying through the nature of despicable efforts to form a holy man, a noble personality, through the process of Aaliyah al-nafs to get closer to ALLAH SWT, according to al Ghazali, the purpose of moral education is happiness which is identical with the main good and perfection of self. According to him, happiness is divided into two kinds, namely ukhrawi happiness and worldly happiness. According to him, ukhrawi happiness is the ultimate happiness, while worldly happiness is a metamorphosis. The good, in al Ghazali's view, is summarized into four things. The first is *syaja'ah*, *iffah*, dan *aadalah*.

Imam Al Ghazali strongly emphasized the moral aspect in his education system, which is a process of forming a human being who has a pure soul, a noble personality, which aims to draw closer to ALLAH SWT. In this case, the moral education of Al Ghazali's perspective refers to the source of the Qur'an and Hadith with the intermediary of strict guidance from the supervising teacher, who attaches great importance to other sciences that are closely related to religion and do not rule out other knowledge Sciences. Moral education is very important in overcoming less moral value to improve the quality of learners in moral Karima (Fajri & Mukarromah, 2021)

Fourth, the research conducted by Rafiatul Hasanah entitled "Character Education in the Perspective of Al-Qur'an Hadith". This research was published in HOLISTIKA: PGSD Scientific Journal, Volume 4, Number 1, in 2020. The research aims to make efforts that are systematically designed to help students understand the values of human behavior with Allah SWT, fellow humans, the environment, and the environment. Nationality. This research was conducted through a study of contextual understanding and contextual perspective of the Qur'an. The data used in this study with a hermeneutic approach (content analysis). The results of this study indicate that character education helps students understand the values of human behavior with Allah, fellow human beings, the environment, and nationality which are manifested in words, thoughts, attitudes, feelings, and actions based on Islamic religious norms. Character education here involves aspects of knowledge (*cognitive*), aspects of feelings (*feeling*), and action (*action*). This is expected to shape the morale of students who are still teenagers. The content of character education values is expected to be an example for teenagers in daily activities.

Fifth, the research conducted by Didi Supardi, Abdul Ghofar, & Mahbub Nuryadien entitled "The Concept of Imam Al-Ghazali Moral Education and Its Relevance to Islamic Religious Education in Indonesia". This research was published in the Journal of Al-Tarbawi Al-Haditsah: Journal of Islamic Education, Volume 1, number 2 in 2017. The research conducted by Didi, et al aims to relate Imam Al-Ghazali's moral education to today's life. Moral education taught by Imam Al-Ghazali can be achieved through taqarrub. The purpose of taqarrub here is to draw closer to Allah swt so that they become human beings who make humans happy in this world and in the hereafter. Many aspects are explained according to Imam Al-Ghazali's concept of moral education. These aspects include a) aspects of moral education goals. This aspect focuses solely on seeking the pleasure of Allah SWT. This goal reflects strong monotheism. The purpose of this aspect is not to achieve wealth, to gain popularity, to gain position, to gain position, and so on. However, just to seek the pleasure of Allah SWT; b) aspects of moral education methods. In accordance with Imam Al-Ghazali's concept of moral education, there are many methods that can be used in carrying out moral education, as long as the method meets the principle of compassion, such as the discussion method, the storytelling method, the habituation method, the assignment method, the exemplary method, and so on. This is what we can instill in the younger generation. With a method like this, it is hoped that the current generation of youth can receive moral education with pleasure, and the acceptance is sincere; and c) aspects of moral education material. This material contains about what things must be mastered by teenagers, especially students. Moral education material is controlled not only cognitively but also effectively and psychomotor. Al-Ghazali's concept of moral education is dynamic, and his values can be implied today, especially for teenagers. This is also relevant to Islamic religious education in Indonesia.

Sixth, the research conducted by Hafiz Muhammad Khan, Waleed Khan, Sohail Farooq, Abdul Aleem, Maria Mann, & Shamshad Akhtar entitled "*The Role of Islamic Education in Moral Character Building of Pakistani Youth: An Analytic Study*". This research was published in *Multicultural Education*, Vol 7, No. 9, in 2021. This study explains the importance of moral education in the younger generation in Pakistan. Islamic education, especially on morals, was established to analyze the effectiveness of Islamic education in Pakistan. Islam is seen as a tool to develop moral education that can help students become good citizens and can play a positive role in their lives. Moral education can be inherited through its main source, namely the Qur'an. It is hoped that this can also be applied to the younger generation in Indonesia. In addition to forming a good character, this can also direct teenagers towards things that are always positive and always growing in everyday life, both in the school environment, home environment, and community environment.

Seventh, the research conducted by Aminah Binti Mat Yusoff, Mohd Hisham Bin Abdul Rahim, Azzizul Azra bin Abd Hamid, & Fatimah bint Ahmad entitled "*Metacognitives and Morals:*

The Qur'an as A Guide". This research was published in the *Turkish Journal of Computer and Mathematics Education*, Vol. 12, No. 4, in 2021. This study discusses it related to morals, that morals are morals in Islam that are universal. Declining morals have a huge impact, especially on adolescents, for example, lack of self-confidence, loss of self-identity, lack of enthusiasm for a better life, lack of motivation in life, lost enthusiasm for life, and so on. Things like this can open up space for a teenager to become a materialistic person, lose the value of sincerity, decrease patience, and weaken tolerance. With this moral education, it is expected to be able to deal with the moral decline in today's youth. It is also intended to be able to overcome the negative impacts generated by the moral decline. It takes cooperation from various parties, be it the school, parents, the surrounding environment, or the community environment can also give special attention to our youth. This is to reduce negative things that can lead to moral decline. Efforts to restore morals and guide our youth to the right path can be made by using the Qur'an. With the explanations related to the holy verses of the Qur'an given to our youth, it is hoped that they can understand the meaning of each verse one by one, then it can be applied to their daily lives.

Eighth, the research conducted by Yili Li entitled "*On the Rational Analysis of Quality Development for Teenagers' Moral Education*". This research was published in the Atlantic Press in the *Proceedings of the 2021 6th International Conference on Modern Management and Education Technology* (MMET 2021) 2021. This article was published in the journal *Advances in Social Science, Education, and Humanities Research*, volume 582. Research conducted by Li is about how to analyze the role of morals in developing moral education in the younger generation through several cases. These cases are tried to find a solution, and after producing a suitable solution, the solution can be exemplified to the younger generation, namely teenagers. This quality development training has a positive impact on the moral education of today's youth. This research resulted in several ways that we can apply to today's generation of teenagers. There are five suggestions given by Li in his research, the suggestions include, a) implementing organizational guarantees for the development of moral quality, b) formulating and improving quality assurance systems development, c) providing guarantees of resources conducive to quality development, d) formulating and designing projects that lead to the formation of youth morale, and e) establishing a comprehensive evaluation system for quality development. All suggestions are intended for an organization or school agency. These suggestions are intended to shape the current generation of teenagers, with that it is expected to shape youth morale well.

The ninth research was conducted by Nuriman & Fauzan, entitled "*The Influence of Islamic Moral Values on the Students' Behavior in Aceh*". This research was published in *DINAMIKA ILMU*, vol 17, No. 2, in 2017. His research discusses the horizontal and vertical values of Islamic morals. His research resulted that Islamic moral values were significantly correlated with student behavior. The student is one of the teenagers who are still in school. In addition, relying on

education in schools to shape the morale of students can be added by strengthening students' faith by deepening the moral teachings in the Qur'an. This can effectively foster student behavior. Besides that, it can also affect the development of the nation when students' morals are successfully developed through education and guided by the Qur'an. If the student's behavior can reflect a good Muslim, then indirectly, the student's morals follow it.

The tenth research was conducted by Nurul Dwi Tsoraya, Okeh Primalaini, & Masduki Asbari, entitled "*The Role of Islamic Religious Education on the Development of Youths' Attitudes*". The research was published in *the Journal of Information Systems and Management*, Volume 1, Number 2, in 2022. His research resulted that Islamic religious education is learning by providing a theory about Islam as a belief, understanding, appreciation, and practice of Islamic teachings in everyday life that originates from on the Qur'an. Adolescence is a period of transition from childhood to adulthood. This develops over time with the various life experiences of each teenager. Research conducted by Nurul et al. explains that Islamic religious education is the only theory that plays an important role in shaping the morals and personality of adolescents. It is intended to help adolescents in overcoming problems and the role of families, schools, and communities in their daily lives. Special moral education for teenagers is very important because in this case Islamic means that every type of education that leads to moral formation for adolescents must be balanced with Islamic religious values that are guided by the Qur'an because religious values include in a teaching that is absolutely valid for all time. This is expected to be applied to the younger generation for the provision of life in the future.

Discussion

Of the ten studies on moral development strategies to shape children's character above, it can be reduced that efforts to shape character must begin with moral, mental, and attitude education because good morals can affect the good character. On the other hand, if moral education is not carried out properly, it can result in poor morale. This study aligns with Wulandari's research (2019), which states that moral issues are very important for adolescent development. Then Hasanah's research (2020) states that character education helps students understand the values of human behavior toward God, fellow human beings, the environment, and nationality, which are embodied in words, thoughts, attitudes, feelings, and actions based on Islamic religious norms. This means that good character can be obtained through good moral education.

Character education from an Islamic perspective has been discussed by several previous scholars, such as Al-Ghazzali (d 1111) and Ibnu Miskawih (d 1030). The philosopher Thomas Lickona (1964) has also reviewed character education. In Indonesia, character education is regulated through Law Number 20 of 2003 concerning the National Education System. This means

that character is the most important thing to build a complete human being. Humans with good character can advance civilization for themselves, society, and the country.

CONCLUSION

Based on the results of research in several journal articles, it can be concluded that the moral development of adolescents can be formed through Islam and guided by the Qur'an. In essence, forming morals in the Islamic perspective must be guided by the Qur'an and Hadith. These two things are the main reference in Menajalani life in the world. The values of education in the Qur'an and Hadith are all related to God and oneself that require habituation, understanding, and application so that it will form an Islamic character through internalization of Menajdi character. In general, the moral formation in the Islamic perspective is all the same because it is guided by the Qur'an and Hadith. What distinguishes it is that the implementation of these values in each human being is different. In this case, the moral development of adolescents is formed by applying some of the results of research in journal articles, it is intended to form the moral character of adolescents in everyday life, but it is also intended to equip adolescents in the future so that adolescents are not expected to experience a moral decline. From some of the articles analyzed above, in general, everything is the same in describing the efforts to shape human morals. The Islamic perspective must refer to two things, namely, the Qur'an and Hadith.

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