

## THE SANTRI'S MOVEMENT OF SHARING ENTHUSIASTS IN FORMING A SOCIAL CARE CHARACTER

Asmidar Efendi Aritonang<sup>1</sup>, Afrahul Fadhila Daulai<sup>2</sup>

<sup>12</sup>Universitas Islam Negeri Sumatera Utara Medan; Indonesia

Correspondence email; asmidar0301192070@uinsu.ac.id

Submitted: 18/02/2023

Revised: 27/04/2023

Accepted: 15/06/2023

Published: 07/08/2023

### Abstract

The aim of the research is to describe the activities of the Santri movement, which likes to share in forming socially caring characters at the Tahfizh Azhar Islamic Boarding School in the North Labuhanbatu Center, which is located at Sukan Mulia Hamlet, Damuli Pekan Village, Kualuh Selatan District, North Labuhanbatu Regency. This research is qualitative with a case study approach. Sources of research data were obtained from school principals, GSGB activity supervisors, and students. The data collection techniques used are observation, interviews, and documentation. While the data analysis techniques used are data reduction, data presentation, and verification or drawing conclusions, The results showed that the background for the formation of these activities was to foster a socially caring attitude as a provision for living a social life in society. Facilities, good cooperation, and the role of parenting are the supporting factors in this activity, and the inhibiting factors are the awareness of the students and the implementation schedule, which is not yet fixed. In terms of its implementation, this activity has been going well, as can be seen from the achievement of its objectives, namely, to create students with socially caring characters.

### Keywords

Character Formation, Islamic Boarding School Tahfizh Azhar Center, Social Care Character



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Education in Indonesia has very complex problems; there are several issues that need to be resolved. The decadence of character in the world of education is an important portrait of the world of education. This can be seen from the decline in student morale marked by the widespread circulation of pornographic videos, fights between students, drug distribution, the way students dress that does not match their age, and various other negative roles. According to Lickona, there are ten indications of symptoms of moral decline that must receive attention, and all of them lead to moral decadence (Lickona, 2018). This is due to the influx of foreign cultures that do not go through the stages of filtering, and if this influence is left unchecked, it will damage the morals of today's young generation. (Maunah, 2016). The individual character will develop well if it gets the right reinforcement, namely in the form of character education.

Character education is a conscious and planned effort carried out with the aim of instilling moral values in order to create good morals. Character education is moral education, which involves three perspectives, including *Cognitive* (Pengetahuan), *Emotional* (Perasaan), and *Action* (Tindakan) (Azzet Muhaimin, 2011). The National Education System (Sisdiknas) is a program issued by the government contained in the Law of the Republic of Indonesia Number 20 of 2003, which contains the functions and objectives of national education. Article 3 of the Law states that national education functions to develop capabilities and shape dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, competent, independent, and become citizens of a democratic and responsible society. In this way, a generation that is not only intelligent but also has character and good morals will be built (Hasan, 2010).

At this time, character education is very important to implement in educational institutions, one of which is social care. Due to the fact that the value of social care has begun to decline, especially among students, several problems have emerged, such as frequent fights between students, an attitude of not caring about fellow friends, disrespect for others, bullying, and so on (Prilly Devita, 2018). A similar thing happened at the Tahfizh Azhar Center Islamic Boarding School in North Labuhanbatu. Based on the observations of researchers, the character of social care is still not growing well in students. Therefore, the Tahfizh Azhar Center Islamic Boarding School, in order to produce qualified Santri graduates in the religious field and create a socially caring character, has

an activity program that is carried out regularly to support socially caring character values. The activity is the Movement of Santri Like Sharing (GSGB). The purpose of establishing this activity is to foster a socially caring character in students.

According to Faturrohman and Fatriyani (Karmila, 2020), social care is an attitude or action that always tries to be able to provide assistance to people in need. In other words, social care is defined as loving others. According to Abu Su'ud (Karmila, 2020), Indicators of the success of education in socially caring character values that are applied are having empathy for all friends, carrying out social actions, and building harmony among school members. On the other hand (Kemendiknas, 2012) put forward the notion of the character of social care as a value based on an attitude or behavior that is full of attention and affection towards a social environment and provides assistance to others in need. Indicators of social care include visiting sick friends, having empathy for people who are in trouble, helping friends who are in trouble, visiting or staying in touch, caring for others, helping people who are in trouble and in need, building harmony among people, and providing moral and social assistance. Material and light hands in carrying out actions or social activities.

Basically, an alternative to forming socially caring characters in students at school can be done through routine and spontaneous activities. Routine activity is an activity that is carried out repeatedly so that it becomes a habit in order to achieve the goals set (Shoimah et al., 2018). Spontaneous activities are also known as incidental activities. This activity is carried out spontaneously without any prior planning (Nantara, 2022). Routine activities carried out at the Tahfizh Azhar Center Islamic boarding school include Friday infaq, which will be distributed every week in the form of a program to share food packages with the community. Spontaneous activities are also carried out, namely collecting donations when friends are sick or affected by disasters, such as visiting friends who are sick or grieving and sharing with victims of natural disasters. The activities of the Santri Love Sharing Movement (GSGB) have a very significant impact on the formation of a socially caring character among students and the community. This movement is a program launched by the management of the Tahfiz Azhar Center Islamic Boarding School Foundation to foster the values of socially caring character in students in the community. It was recorded that through the Santri Love Sharing Movement (GSGB) program's activity of sharing basic food packages, many people were assisted in terms of having their basic needs met. The Santri Like Sharing Movement (GSGB) started in early 2019, and at that time, only six food packages were

distributed per week. This increased from 2021 until now, when more than 30 food packages have been distributed per week.

Character education, in the view of Thomas Lickona, as quoted by (Subawa, Putu dan Mahartini, 2020), has a goal to shape one's personality through character education, which can be seen through one's actions in real life, starting from being honest and responsible, respecting the rights of others, hardworking, and so on. Meanwhile, in character education, according to Ibnu Maskawaih, as quoted (Huda, 2021), Character can be formed through four things: naturally, through repeated habits, training approaches, and punishment with light blows. These four stages are the processes described by Ibnu Maskawaih to instill character education in students. Strengthening character education was also stated by the Ministry of Education and Culture, which is listed in Ministerial Regulation of Ministry of Education, Culture, Research, and Technology No. 20 of 2018 Chapter 1, namely the Education Movement, which strengthens the character of students through harmonization of heart exercise, feeling exercise, thought exercise, and sports with involvement and cooperation between Education units, families, and society as part of the National Mental Revolution Movement (Permendikbud, 2018).

Some research that is relevant to the formation of students' socially caring characters (Himmah et al., 2019) with the results of research on the implementation of socially caring character education in social studies learning, namely: sharing social activities, lending tools to friends who don't have them, maintaining cleanliness, beauty, and preserving nature, acting politely, being tolerant of differences, and cooperating. Then further research, namely (Prilly Devita, 2018). According to the results of the study, the implementation of socially caring character education through school culture is carried out through routine activities (daily, weekly, and yearly), spontaneous activities, teacher exemplary behavior, and physical and non-physical conditioning. Research conducted (Isnaeni & Ningsih, 2021) with the results of the study showed that the formation of the socially caring character of MIPA2 Meri through the integration of subjects with the integration of school culture Integration with subjects, namely by incorporating the character values of helping each other and liking to share, towards others in the lesson plans and the integration of school culture that is carried out is to provide service facilities for social activities.

Further research was conducted (Rahmayani & Ramadan, 2021), with the results of the study showing that scout extracurricular activities play a role in forming the socially caring character of students. This is indicated by scouting activities (camping and mutual cooperation with the

community) that aim to build student character, the efforts made by the coach, and the support of the school community. The same thing goes with research (Yusmuliadi & Agustang, 2021). According to the results of the study, the role of the OSIS in shaping the character of social care at SMA Negeri 3 Barru is to create and implement work programs based on social activities, mobilize or motivate students in social activities, and prevent social deviations from occurring.

As for the renewal of the research that the researcher did with the previous research, that is, for the similarity of the research that was carried out with the studies above, it lies in the object being studied, namely focusing on the formation of the socially caring character of students. Meanwhile, the difference lies in the program of activities carried out. This research discusses a special program established by the Tahfizh Azhar Center Islamic boarding school to shape the socially caring character of the students at the pesantren. This program is only carried out at the Tahfizh Azhar Center Islamic boarding school with the aim of forming the socially caring character of students in order to produce students who are more socially sensitive and like to share and care for each other.

The purpose of this writing is to find out the background of the activities of the Santri Love Sharing Movement, the effectiveness of the activities in forming socially caring characters, as well as the supporting and inhibiting factors in forming socially caring characters through these activities. Theoretically, this paper is useful for general knowledge about the importance of forming socially caring characters to be applied in schools in an effort to create students who are not successful intellectually but have good morals and caring characters for others. Practically, this article is useful for introducing the Tahfizh Azhar Center Educational Institution and the activities of the Santri Loves to Share Movement as one of the socially caring character-building activities in an Educational Institution so that it can become material for comparison and the development of related studies in the present and in the future.

## **METHOD**

The type of research used in this study is qualitative, using a case study approach. The research location is at the Tahfizh Azhar Islamic Boarding School in North Labuhanbatu. Phenomena of the activities of the Santri movement, which likes to share at the Tahfizh Azhar Center Islamic Boarding School, namely the implementation of Friday sharing activities, Where Friday sharing activities are carried out by students in rotation every week. This activity is the distribution of basic food packages to people in need in the environment around the Islamic boarding school,

which is carried out directly by the students. The basic food packages distributed included rice, cooking oil, eggs, milk, and other staple foods. This is a form of implementing social care character formation in the pesantren.

The data sources in this study were the Tahfizh Azhar Center Islamic Boarding School principals, GSGB activity supervisors, and students. Data collection techniques are carried out through observation, interviews, and documentation. The data collection stage through observation was carried out on March 21, 2023, until it was completed on May 31, 2023. Then the second data collection stage was an interview, where the researcher gave questions to the informants, namely the head of the Tahfizh Azhar Islamic Boarding School, the supervisor of GSGB activities, and also students. And the final data collection stage is documentation, namely in the form of photos taken when conducting interviews and observing the activities of sharing food packages, as well as the results of interviews that have been conducted in the form of sound recordings.

The data analysis technique used in this research goes through three stages: data reduction, data presentation, and conclusion (Purnamasari & Afriansyah, 2021). The data reduction stage was carried out by summarizing the main and important things in this study in the form of data related to the activities of the Santri Love Sharing Movement at the Tahfizh Azhar Center Islamic boarding school. Data presentation was carried out by compiling information in a systematic form so that researchers could present data related to social care character-building activities through the Santri Love Sharing Movement (GSGB) activities. The conclusions were drawn after data collection and analysis related to the formation of a socially caring character through the activities of the Santri Love Sharing Movement at the Tahfizh Azhar Center Islamic Boarding School. In which the formation of a socially caring character through the activities of the Santri Loves to Share Movement has a positive impact on students and the community.

## **FINDINGS AND DISCUSSION**

### **Findings**

#### **Activities of the Santri Love Sharing Movement (GSGB) in Forming the Social Care Character of Santri at the Tahfizh Azhar Islamic Boarding School Center in North Labuhanbatu**

The character of social care is one of several important character values to pay attention to. Attitudes or actions that always try to be able to provide assistance to people in need are a manifestation of the character of social care. In other words, social care is defined as loving others.

Indicators of the success of education in applied social care character values are having empathy for all friends, carrying out social actions, and building harmony between school members. Social care starts with the willingness to give, not receive. How was taught by the Prophet Muhammad SAW to be able to love the small and respect the big; that is, people in large groups should love and care for people in small groups, and vice versa, small people should be able to position themselves and respect one another.

In the school environment, the formation of a caring character can be done through routine and spontaneous activities, as the results of observations carried out at the Tahfizh Azhar Center Islamic Boarding School in order to shape the socially caring character of the students, namely by forming an activity called the Santri Like Sharing Movement (GSGB). The background to the establishment of the Santri Love Sharing Movement (GSGB) activities at the Tahfizh Azhar Center Islamic Boarding School is to raise awareness of sharing among students, help the community around the pesantren who still need a lot of help, and prove to the community the existence of pesantren as an Islamic educational institution that stands in the community by providing benefits to the community through these activities. Some of the findings resulting from the observation process that has been carried out are as follows:

**Table 1.** The Purpose of the Activities of the Santri Love to Share Movement (GSGB)

No.	Objective	Target
1.	Foster social care attitude	Santri
2.	As a provision for living a social life	Santri

The findings in Table 1 explain that the activities of the Santri Like Sharing Movement (GSGB) in the Tahfizh Azhar Center Islamic boarding school were not formed just like that, but the formation of the Activities of the Like Sharing Santri Movement has two goals to be achieved with the target of GSGB activities, namely Islamic boarding school students. The goals are: 1) to cultivate a socially caring attitude in the students as a form of forming the socially caring character of the students; and 2) to provide a provision for living a social life so that when the students are successful, successful sharing activities are always carried out and applied in the lives of the students by teaching them how to share and always help people in need in the surrounding community.

**Table 2.** Activities of the Santri Love Sharing Movement (GSGB) in Forming the Social Care Character of Santri

No.	Forms of activity	Activity Frequency (Daily, Weekly, Monthly)	Results/Impact
1.	Weekly Infaq	Weekly	Santri prefers to give to charity, and it is no longer difficult to set aside their allowance for charity
2.	Sharing food packages	Weekly	Increase gratitude and empathy in students
3.	Sharing with Pesantren residents who have been affected by disasters or victims of natural disasters	Adjustment to circumstances	Increasing sympathy and caring for others in students

The findings in Table 2 show several forms of activities carried out in the Santri Love for Sharing Movement (GSGB) activities at the Tahfizh Azhar Center Islamic Boarding School. There are three forms of activities carried out in GSGB activities, namely: 1) weekly infaq for students, which is carried out on Thursdays every week; this activity has the impact that it is no longer difficult for students to set aside their pocket money to give charity. This will become a habit for students to always set aside money and give alms in the way of Allah as a form of social care. 2) sharing food packages; this activity is also a weekly activity carried out in GSGB activities at the Tahfizh Azhar Center Islamic Boarding School. This activity has a positive impact on the students, namely an increase in feelings of gratitude because, in this activity, the students participate directly in the process of distributing food packages to people who need them, and not infrequently, some of the students feel touched and shed tears seeing the conditions of people who need them. Therefore, this can be a place for self-reflection by Santri, who realizes that there are still many people out there who need help, so a feeling of wanting to always help and share with others arises. 3) Sharing with the pesantren residents who were affected by the disaster; this is also a form of sharing activity that is often carried out at the Tahfizh Azhar Center Islamic Boarding School because when there are pesantren residents who have been affected by disasters, such as visiting friends who are sick or grieving and sharing with disaster victims, the santri will give help. This is also a form of concern for students, which can increase sympathy for others and those in need, and it can also help students understand the struggles and challenges faced by other people so that a feeling of sympathy for



them can develop. This also includes the application of *amar ma'ruf nahi munkar*.

**Table 3.** Supporting and Inhibiting Factors for the Formation of the Social Care Character of Santri through the Activities of the Santri Love to Share Movement (GSGB)

No.	Supporting Factors	Obstacle Factor
1.	Means of transportation	There is still a feeling of laziness to share with students
2.	Cooperation between the pesantren and the government	The implementation schedule has not yet been fixed
3.	The role of the caregiver as a motivator	

Table 3 shows the results of the study: the supporting factors for character building through GSGB activities at the Tahfizh Azhar Center Islamic Boarding School are: 1) transportation facilities provided by the pesantren, which are used in distributing basic food packages to people in need in certain villages; and 2) good cooperation between the pesantren and the village government, which are the target recipients of the basic food packages so that the packages can be distributed right on target. 3) the role of parenting, which always awakens and motivates students about the importance of sharing and giving alms. The inhibiting factors are: 1) there is still a feeling of laziness in students to share and give alms, and 2) the implementation schedule is not fixed.

## Discussion

This discussion concerns the effectiveness of the Tahfizh Azhar Center Islamic Boarding School in shaping the socially caring character of the students. Based on the results of the research that the author has done, through the Santri Loves Sharing Movement (GSGB) activity program, the Tahfidz Azhar Center Islamic Boarding School has succeeded in instilling a socially caring character in the students. Through this social-based work program, students become more sensitive to their surroundings.

Social care has a very important role in forming socially sensitive individuals, namely with attitudes and actions that always want to help people in need (Taufik, 2014). Social care is an attitude and action that always wants to give and help people in need. The importance of social care to be applied to students is that when someone has empathy for fellow classmates and for all school members, doing social service, giving alms, donating to disaster relief, and helping each other will create a sense of solidarity in them. So the character of social care has a very positive impact on students, both morally and materially.

Social care is an attitude that shows sympathy and empathy for someone who is in need of help (Nur Anggraini et al., 2023). This definition is in accordance with the opinion expressed (Tabi'in, 2017) regarding the notion of social care, namely the feeling of being responsible for helping someone's distress and the urge to do something to overcome it. Social care is an action, not just a thought or feeling. The act of social care is not only knowing what is wrong and right but there is a willingness to make a movement to help others. By having a high social life, students will socialize more easily and will be more valued. Forming a social spirit in students can be done by teaching and instilling social care values through social activities, carrying out social actions, and providing facilities to contribute (Busyaeri & Muharom, 2016).

The above definition of social care is in line with the implementation of the Santri Loves to Share Movement activities carried out at the Tahfizh Azhar Center Islamic Boarding School, which teaches that forming the social spirit of students is done by teaching and instilling the values of social care through social activities such as weekly infaq, distribution of basic food packages, and caring for the affected pesantren residents. Weekly infaq activities and the distribution of basic food packages are routine activities carried out so that students get used to sharing and setting aside part of their pocket money voluntarily to help people in need. The characteristics to be developed with this activity are compassion, gratitude, empathy, social care, and cooperation, which are also expected to be embedded in the students themselves. According to Zamroni (Gantini & Fauziati, 2021), Social care is an attitude and action that always wants to provide assistance to other people and communities in need. Sharing activities with Pesantren residents who have been affected by disasters, such as visiting friends who are sick or grieving and sharing with victims of natural disasters, are spontaneous activities carried out to give students an understanding of the importance of sharing with others (Arif et al., 2021).

Based on the results of the researcher's interview with the school principal, the following data was obtained: GSGB activities at the Tahfizh Azhar Center Islamic Boarding School are the only alternative for forming the socially caring character of students. It can be seen that GSGB activities have had a positive impact on students, such as: 1) forming social awareness; by being directly involved, students are invited to be more sensitive to the needs and suffering felt by those around them; 2) strengthening a sense of empathy; with this activity, students learn to care about common needs and welfare; 3) cultivating human values; with this activity, students are encouraged to appreciate and glorify human values and teach lessons that helping others regardless of background

or social status is part of human responsibility.

This is in line with the opinion of Ibnu Maskawaih, as quoted (Huda, 2021). Regarding the concept of character education, in the formation of a character, students must be directed toward perfection. In line with this, educators or Islamic boarding schools must use the natural way of getting the part that is in the souls of students. This means that social care attitudes can be developed naturally with encouragement from educators or pesantren. Thomas Lickona also stated that character education is a deliberate effort to help someone understand, pay attention to, and carry out core ethical values. Character education, more broadly, is also interpreted as a deliberate (conscious) effort made to realize goodness, namely good human qualities that are objectively not only good for individuals but also good for society as a whole (Subawa, Putu dan Mahartini, 2020). This is in line with the implementation of the Santri Gemar Berbagi Movement activities carried out at the Tahfizh Azhar Center Islamic Boarding School, which shows that the implementation of activities not only has a good impact on individual students by instilling socially caring characters but can also have a good impact on society so that the implementation of these activities is effective because it is carried out objectively and includes the values of goodness as a whole.

The same is true of research conducted by (Yusmuliadi & Agustang, 2021), which also analyzes the formation of a socially caring character, namely through the role of the Student Council. This research also builds the character of social care through social activities such as blood donation, raising and collecting funds or goods needed, and caring for others both in the school environment and the community environment, but the context of the activities carried out is slightly different from the research conducted.

Based on the results of the research and discussion, it can be said that the Tahfizh Azhar Center Islamic Boarding School has carried out social care activities well through the Santri Love Sharing Movement (GSGB) activities because by instilling a regular social care character, it will be easy to shape the character of students who have a caring character good social (Amaniyah & Nasith, 2022). The positive impact of the activities carried out in the Santri Love Sharing Movement (GSGB) at the pesantren is being able to create and grow superior next generations by having a good attitude, helping each other, and caring for each other among the students. Therefore, the activities of the Santri Love Sharing Movement (GSGB) are effective to carry out and implement in schools in order to form social awareness and socially caring character in students so as to create future generations who are not only highly intellectual but also have good character and good morals.

An activity can be said to be effective if it fulfills the previously expected goals (Handayani, 1996). Factors related to effectiveness in activity include clear goal setting, organizational structure, community support or participation, and the existence of an adhered-to value system. However, it is not uncommon to find an educational institution unable to carry out a social activity properly. Therefore, it is necessary to pay attention to the factors that influence effectiveness in order to create effective social activities and achieve the goals that have been set previously. The activities of the Happy Santri Sharing Movement (GSGB) at the Tahfizh Azhar Center Islamic Boarding School have been going well in terms of implementation, but evaluation and improvement still need to be carried out so that the implementation of the Happy Sharing Movement activities can run continuously and have an overall positive impact both on students, pesantren residents, the community, and the government.

## CONCLUSION

It was concluded that the formation of the Santri Love Sharing Movement (GSGB) was based on the goal of instilling a sense of caring as a provision for life in the future. This activity has a positive impact on students, namely by forming social awareness, strengthening empathy, and fostering human values. This activity is also effective because it has a significant impact not only on the socially caring character of individual students but also on the welfare of the wider community. Supporting factors in this activity are the facilities provided, cooperation between the pesantren and the government, as well as the role of parenting, which always motivates and encourages students to always share and help others. Besides that, the inhibiting factor in this activity is the awareness of the students and the implementation schedule, which is not yet fixed. Therefore, the implementation of this activity must be continuously evaluated and improved in order to obtain maximum success in forming a socially caring character among students.

## REFERENCES

- Amaniyah, F. I., & Nasith, A. (2022). Dinamika Sosial : Jurnal Pendidikan Ilmu Pengetahuan Sosial Melalui Budaya Sekolah dan Pembelajaran IPS. *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial*, 1(2), 81–95.
- Arif, M., Rahmayanti, J. D., & Rahmawati, F. D. (2021). Penanaman Karakter Peduli Sosial Pada Siswa Sekolah Dasar. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 289–308.

<https://doi.org/10.37680/qalamuna.v13i2.802>

- Azzet Muhaimin, A. (2011). *Urgensi Pendidikan Karakter di Indonesia: Revitalisasi Pendidikan Karakter Terhadap Keberhasilan Belajar dan Kemajuan Bangsa Cet I*. Ar-Ruzz Media.
- Busyaeri, A., & Muharom, M. (2016). Pengaruh Sikap Guru Terhadap Pengembangan Karakter (Peduli Sosial) Siswa Di Mi Madinatunnajah Kota Cirebon. *Al Ibtida: Jurnal Pendidikan Guru MI*, 2(1), 1–17. <https://doi.org/10.24235/al.ibtida.snj.v2i1.177>
- Gantini, H., & Fauziati, E. (2021). Penanaman Karakter Siswa Sekolah Dasar Melalui Pembiasaan Harian dalam Perspektif Behaviorisme. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 3(2), 145–152. <https://doi.org/10.36232/jurnalpendidikandasar.v3i2.1195>
- Handayani, S. (1996). *Pengantar Ilmu Administrasi Negara dan Manajemen* (P. G. Agung (ed.)).
- Hasan. (2010). *Pengembangan Pendidikan Budaya dan Karakter Bangsa*. Litbang Puskur.
- Himmah, F., Tukidi, T., & Mulianingsih, F. (2019). Implementasi Pendidikan Karakter Peduli Sosial di SMP Negeri 1 Karangtengah Demak. *Sosiolium: Jurnal Pembelajaran IPS*, 1(2), 158–163. <https://doi.org/10.15294/sosiolium.v1i2.36421>
- Huda, K. (2021). Relevansi Pendidikan Karakter Ibnu Miskawaih Terhadap Pendidikan Era Modern. *Jurnal Penelitian Keislaman*, 17(1), 71–86. <https://doi.org/10.20414/jpk.v17i1.3374>
- Isnaeni, Y., & Ningsih, T. (2021). Pembentukan Karakter Peduli Sosial Melalui Pembelajaran IPS. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 5(3), 662–672. <https://doi.org/10.36312/jisip.v5i3.2255>
- Karmila, M. (2020). Urgensi pembentukan karakter peduli sosial sejak usia dini. *Karakter Sosial Anak*.
- Lickona, T. (2018). *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. Nusa Media.
- Maunah, B. (2016). Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa. *Jurnal Pendidikan Karakter*, 1, 90–101. <https://doi.org/10.21831/jpk.v0i1.8615>
- Nantara, D. (2022). Pembentukan Karakter Siswa Melalui Kegiatan di Sekolah dan Peran Guru. *Jurnal Pendidikan Tambusai*, 6, 2251–2260. <https://jptam.org/index.php/jptam/article/view/3267%0Ahttps://jptam.org/index.php/jptam/article/download/3267/2742>
- Nasional, K. P. (2012). *Pedoman Pendidikan Karakter pada Anak Usia Dini*. Kemendiknas.
- Nur Anggraini, P. M., Suryanti, H. H. S., & Widyaningrum, R. (2023). Analisis Karakter Peduli Sosial Pada Peserta Didik Kelas V Di Sdn Sambirejo Surakarta. *Jurnal Sinektik*, 4(1), 1–8. <https://doi.org/10.33061/js.v4i1.4005>

- Permendikbud. (2018). Permendikbud RI No 20 Tahun 2018 tentang Penguatan Pendidikan Karakter pada Satuan Pendidikan Formal. *Permendikbud*, 2–12. [https://jdih.kemdikbud.go.id/arsip/Permendikbud\\_Tahun2018\\_Nomor20.pdf](https://jdih.kemdikbud.go.id/arsip/Permendikbud_Tahun2018_Nomor20.pdf)
- Prilly Devita, C. (2018). Pendidikan Karakter Peduli Sosial Melalui Budaya Sekolah. *Urnal Pendidikan Guru Sekolah Dasar*.
- Purnamasari, A., & Afriansyah, E. A. (2021). Kemampuan Komunikasi Matematis Siswa SMP pada Topik Penyajian Data di Pondok Pesantren. *Plusminus: Jurnal Pendidikan Matematika*, 1(2), 207–222. <https://doi.org/10.31980/plusminus.v1i2.1257>
- Rahmayani, S., & Ramadan, Z. H. (2021). Peran Ekstrakurikuler Pramuka Dalam Membentuk Karakter Peduli Sosial Siswa. *Mimbar PGSD Undiksha*, 9(3), 475–480. <https://doi.org/10.23887/jjpgsd.v9i3.40779>
- Shoimah, L., Sulthoni, & Soepriyanto, Y. (2018). Pendidikan Karakter Melalui Pembiasaan Di Sekolah Dasar. *JKTP - Jurnal Kajian Teknologi Pendidikan*, 1(2), 169–175.
- Subawa, Putu dan Mahartini, K. T. (2020). Konsentris Paradigma Pendidikan Karakter Thomas Linckona Pada Sekolah. *Haridracarya: Jurnal Pendidikan Agama Hindu*, 1 No 2, 149.
- Tabi'in, A. (2017). Menumbuhkan Sikap Peduli Pada Anak Melalui Interaksi Kegiatan Sosial. *IJTIMAIYA: Journal of Social Science Teaching*, 1(1). <https://doi.org/10.21043/ji.v1i1.3100>
- Taufik, S. . (2014). *Pendidikan Karakter Berbasis Hadist*. PT Rajagrafindo Persada.
- Yusmuliadi, & Agustang, A. (2021). Peranan Osis Dalam Membentuk Karakter Peduli Sosial Siswa Di Sma Negeri 3 Barru. *Journal Of Sociology Education*, 1(3), 44–53.