

Promoting Character Values At *Dayah* in Aceh

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ABSTRACT

This study aims to describe a model of character value promotion at *dayah* (Islamic boarding schools) in Aceh Besar District. Character education is the process of instilling values to students which include components of knowledge and awareness, passion, and actions to implement these learned values. In the effort to realize the implementation of character education at *dayah*, we need a model to serve as a reference or formula in developing concepts to be used to promote these characters. Therefore, this study aims to find out the model for cultivating character values used at Islamic boarding schools in Aceh Besar District. This is a qualitative research using qualitative-descriptive approach. The study was conducted at two *dayah* in the District of Aceh Besar: Dayah Darul Ihsan and Al-Manar Modern Islamic Boarding School. The results of this study suggest that promoting character values at *dayah* is an important effort to improve the quality of students' characters to respect the noble values of the nation and religion. The results also shows the similarity in character value promotion at Dayah Darul Ihsan and Al-Manar Modern Islamic Boarding School in which both *dayah* emphasize on core character values that include the religious values faith and *taqwa* (God-fearing), love of cleanliness or care for the environment, and self-reliance.

Keywords: *Model, Value, Character, Dayah/Islamic Boarding School, Aceh*

1. INTRODUCTION

This research deals with character education for students at *dayah*, the Islamic boarding schools, in Aceh. The responsibility for character building for the younger generation in Indonesia, especially in Aceh, has so far been the responsibility of school teachers, or *Tengku*, the teachers at non-formal education in *dayah*. Forming a child's personality to have virtuous characters is mandated in Indonesia's Law No. 20 of 2003 concerning the National Education System. In Aceh Province, it is more specifically regulated in Aceh Qanun No.11 of 2014 concerning the Implementation of Education. In the Qanun it is mandated that the implementation of education in Aceh has the function of developing all the potential of students in order to realize an independent, civilized and dignified Acehnese society in line religious teachings.

Character education constitutes forms of values promotion that conform with religious teachings. Parents who send their children in Islamic boarding schools hope that their children acquire better characters than other students attending formal education. This is despite the fact that character education cannot be forced, and it has to be lived as daily routines so that they can subconsciously be acquired by every learner (Sumardi, 2012:280).

The effort to promote character education to students is an urgency in the era of globalization. Nata (2015: 232-234) suggests five steps to overcome the character crisis for the younger generation. First, moral education can be carried out by determining the implementation of religious education, both at school and in the community. Second, it should be done by integrating education, and teaching. Third, moral education is not only the responsibility of

religious teachers, but also the responsibility of teachers of all subjects. Fourth, moral education must be supported by a solid and sincere cooperation from parents, schools and the community. Fifth, moral education must use all opportunities and resources, including various means of modern technology.

Based on the research results, research on strengthening character values at *dayah* has been conducted by several previous researchers (Saiful, 2015; Nurlina, 2014; Mufriyadi and Najmuddin, 2014; and Zulkhairi, 2011). The results of Saiful's (2015) research entitled "Character Education Strategies on *Salafi Dayah* in Aceh" concluded that one of the advantages of the Salafi Islamic boarding school education system is the success of instilling characters to students in all aspects of life, so that it can produce graduates who have idealism and intellectual capacities and noble characters.

Nurlina (2014) in her article entitled "Building Character Education in Aceh", concluded that character education can easily be realized through collaboration between parents and teachers, so as to create perfect harmony between home and school. This atmosphere will help children to get to know themselves and the community to which they belong. Furthermore, Mufriyadi and Najmuddin (2014) in their research entitled "Character Education Based on the Values of Islamic Education at SMAN 1, Kuta Baro Sub-district, Aceh Besar District" concluded that character education was successfully carried out in SMAN 1 Kuta Baro Sub-District, Aceh Besar District through character coaching strategies implemented, among others, role-model, internalization of Islamic values in KBM, routine activities, advice, extracurricular and co-curricular activities, conditioning of the characterful environment, and cooperation.

Meanwhile, Zulkhairi's research (2011) entitled "Grounding an Honest Character in Education in Aceh" concluded that to prevent the widespread destruction of the nation, re-optimizing the role of educational institutions for the formation of honest character of students is an urgent necessity, especially in Aceh, where Islamic law is constantly observed.

The four studies do not explicitly and in detail describe the forms, effort, and contribution in cultivating character values in Aceh Besar District. Therefore, research on the model of cultivating, promoting and strengthening character values at *dayah* needs to be sharpened.

2. METHOD

This study falls in the category of qualitative research using descriptive qualitative approach. The researchers categorize this research into qualitative research because the data to be analysed is a description of the effort, forms, and contribution of stakeholders in value characterisation. This is because qualitative research is defined as a phenomenal or naturalistic paradigm (Koentjaraningrat, in Silalahi, 2009:76).

A descriptive-qualitative approach is considered due to the fact that this research will describe indicators or characteristics related to a particular population, estimates of the proportion of the population that has those characteristics (Silalahi, 2009:29). The data obtained from this study will then be described in detail.

2.1. Research Location

This research was conducted at Dayah Darul Ihsan and Al-Manar Modern Islamic Boarding School, Aceh Besar District.

2.2. Data Collection Techniques

The data collection techniques used in this study were questionnaire, interviews, and document review. The steps are as follows:

- (1) Problem statement;
- (2) Select a subject;
- (3) compile a questionnaire;
- (4) Questionnaire validation;
- (5) prepare a cover letter;
- (6) Test the questionnaire on a small sample of subjects;
- (7) Not continuing activities;
- (8) Edit the questionnaire and coded each response;
- (9) Data analysis
- (10) Write a report that presents the findings (Silalahi, 2009: 296).

The type of interview conducted in this study was an unstructured interview. As stated by Silalahi (2009: 313) that an unstructured interview is carried out if the interviewer does not have an interview setting with a planned question sequence that he will ask the respondents.

2.3. Research Instruments

The instrument used in this study was a questionnaire. The questionnaire was used to measure the attitude of Indonesian local language / foreign languages. The form of the questionnaire is a 4-point Likert scale which includes statements of strongly agree, agree, disagree and strongly disagree, and the Bogardus scale. The Likert scale is used to measure a person's attitudes, opinions, or perceptions about himself or his group or a group of people who are related to something, while the Bogardus scale measures the level of a person's willingness to accept or relate to other people as a general social characteristic (Bungin, 2008: 229-232).

2.4. Data Analyzing Techniques

Data from interviews and answers provided by respondents were analyzed qualitatively. In general, the steps taken in analyzing the research data are as follows:

- (1) Coding the data
- (2) Categorization of the data;
- (3) Describing the data;
- (4) Interpretation of the data;
- (5) Drawing conclusions.

3. RESULT AND DISCUSSION

3.1. Character Education Principles

Human beings in the global era are people who care about their fundamental rights and have firm solidarity to the global world as stated by Prof. Dr. H.A.R Tilaar and Widayati (2002:28) inferring that the human beings in the global era are not only limited to knowing how or knowing what, but also learning with the strategies as follows.

- a) Learning to know, not just learning the content, but more importantly knowing how to understand and communicate it.
- b) Learning to do, increasing creativity, productivity, resilience, and professionalism, competencies to face situation that are continuously changing.
- c) Learning to be, the development of self-reliance, reasoning, imagination, awareness of aesthetics, discipline, and responsibility.
- d) Learning to live together, understanding of a balanced, national and international life while respecting spiritual values and traditions in wisdom.

In this connection, according to Kemdiknas (2010:23), character education should be based on the following principles:

- 1) Promoting basic ethical values as a basis of character
- 2) Identifying characters in a comprehensive manner to cover thoughts, feelings, and behaviour
- 3) Using a sharp, proactive and effective approach to character building

- 4) Creating a caring school community
- 5) Giving students the opportunity to demonstrate good behaviour
- 6) Providing a meaningful and challenging curriculum that appreciates all students, builds their character, and helps them succeed.
- 7) Making efforts to improve students' self-motivation
- 8) Enabling the entire school staff as a moral community sharing responsibility for character education and loyal to the same basic values
- 9) Making available the sharing of moral leadership and broad support in building a character education initiative
- 10) Enabling family and community members as partners in character-building efforts
- 11) Evaluating the school character, the role of school staff as character teachers, and the manifestation of positive characters in students' life.

3.2. *Character Value in the Social Environment*

Education is a complex issue which involves experience and role models for students. An educator must be a role model for his students so that character-based learning can be effective. Gunawan (2012: 30) explains that character education is essentially aimed at forming a nation that is strong, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic development, oriented to science and technology, all of which are imbued with faith and piety. to God Almighty based on Pancasila. This is supported by Anshoriy's (2008:3) statement which explains that morality is the key word of the concept of the local wisdom based on which a nation's civilization is measured. By upholding the morality, social morality, political morality, economic morality and cultural morality, the productivity and creativity of the people will prevail without any significant impediment.

Developing students' character for can be done using 13 strategies. These strategies were presented by Elfindri, et.al. (2012:vi): (1) training communication, (2) teaching honesty, (3) training the children to collaborate, (4) training their interpersonal skills, (5) good work ethics, (6) motivation/initiative, (7) adaptability, (8) analytical skills, (9) organisation, (10) orientation to details, (11) confidence, (12) politeness, and (13) wisdom.

In relation to the above strategies, Budiningsih (2004: 2) says that moral learning is approached from a cognitive aspect as an element of moral understanding, which is a type of cognitive ability that everyone has to consider, assess, and decide an action based on moral principles such as good or bad, ethical or unethical, right or wrong. Therefore, it can be concluded that the character of a child is a manifestation of what has been learned, witnessed and guided by a teacher, parents, society, and the environment.

3.3. *Local Character and Local Wisdom*

In Aceh Education Qanun No. 11 of 2014, it was explained that maintaining education in Aceh Province aims to develop

the full potential of students into human beings; believing and fearing Allah SWT.; noble character; knowledgeable; smart; skilful; creative; independent; democratic; and responsible. In line with the Qanun's explanation, Zulkhairi (2011:108) said that ethnic education has two basic principles. These basic principles apply to Islamic society and in accordance with the Pancasila's points established in the 1945 Constitution. As for those two principles, the first is religiosity, which is the principle of believing in one god which can be implemented in the concept of worship and good behaviour, the fundamental principles in every religion. Second, the principle of nationality, by upholding and maintaining Pancasila, the 1945 Constitution, and embracing diversity.

Character education can be called the education of value, character, culture, morality, character, which aims to develop the ability of students to make bad decisions, preserve what's good, create and spread that good in everyday life with full heart. The essence of character education learning includes four things, first, character education and best practice must be created in the right situation with the life philosophy of the students. Second, character education must be taught by using exemplary learning patterns rather than in the classroom. Third, character education must be carried out on a daily basis as long as students learn in a conducive and supportive educational environment. Fourth, character education and best practice are not only worldly oriented, but more to the meaning of *ukhrawi*, the meaning of life and *taqarrub* to Allah SWT.

According to the generation type of assumptions, we divided the existed work into two categories.

The education system uses the Formal and Dayah Madrasa Education Methods. Madrasa education which refers to the curriculum of the Ministry of Religion is carried out in synergy (simultaneously) with the *Salafi* Dayah Education Method and is integrated in the morning, evening, night and after *Fajr*. All students are boarded out and are required to speak Arabic and English daily. In addition, the students are also provided with various extracurricular activities, such as Computer tutoring, Sewing, Islamic Nasheed, Acehese traditional dance (*rapai*), *Dalail Khairat*, *Tilawatil Qur'an*, Scouting Activities, Tri-language drama: Arabic, English, Indonesian, three-language speech: Arabic, Indonesian English, Martial Arts, Calligraphy, Worship Practices and various quality improvement trainings. All students are boarded out and are required to use Arabic and English as the language of their daily conversation.

Dayah is a familiar place in the community. This place that contains students who study religion (books) with the guidance of the *kyai* is an institution that many people praise, especially the Muslim community. But at the same time it often gets criticism from some people.

Along with the advancement of science and technology, dayah that was once known as *salaftiyah* (ancient) has now been transformed into *khalafiyah* (modern). Dayah modern has a self-structured education program where it contains formal, non-formal and informal educational processes

that take place throughout the day in one conditioning in the dormitory.

Right now, the curriculum has been mixed between the Dayah curriculum as Dayah curriculum is generally in Aceh from time to time, and the madrasa curriculum from the religious department. Then the curriculum of the students was also bought with various extra curriculum activities, such as computer courses, stitches, Islamic Nazis, Aceh customs dances, passion, the art of the Qur'an *tilawah*, favorite activities, three-language dramas; Arab, English, Indonesia, speaking in three languages; Arab, English and Indonesia, defense self, calligraphy, prayer practices and various training to improve the quality of each student.

The promotion of character values in madrassas (Dayah) should base themselves on the principles of developing character education in its entirety and thoroughness. There are ten principles of value promotion, namely 1). Universal moral values. The promotion of values focuses on strengthening universal moral values whose principles can be supported by all individuals from a wide range of religious backgrounds, beliefs, beliefs, social and cultural backgrounds. 2). Integral approach. The promotion of character values is done by integrating physical (sports), intellectual (thought-based), moral social (karsa), aesthetic and spiritual individuals (processed and tasted). 3). Comprehensive approach. The promotion of character values is done by integrating the values of character education in the learning process of teaching, the development of madrasa culture, and collaboration with communities outside the educational environment. 4). Measurable and objective. The community defines core moral values as development priorities in a behaviour that can be objectively observed as an indicator. 5). Public engagement. The promotion of character involves the public. The madrasa community (teachers, staff, parents, community) agreed on the priority of core values and the peculiarities of dayah that are championed in the promotion of values. 6). Local wisdom. promoting character value strengthens and develops local wisdom that characterizes the rich culture of the archipelago. 7). 21st century skills. Cultivating character values develops the skills students need to live in the 21st century (critical and creative thinking skills, language acquisition, communication skills, cooperation and mutual cooperation skills, and ICT literacy). 8). Appreciate differences. Cultivating character values fosters a spirit of tolerance, respects differences, increases integrity and encourages hard work to strengthen love for the nation, the integrity of the Republic of Indonesia and diversity. 9). Fair and inclusive. The promotion of character values is carried out by basing oneself on the principles of justice, non-discrimination, non-sectarianism, inclusion, and respect for human dignity. 10). Program evaluation. Promoting character values measures the design of the madrasa character value promotion program, the functioning of madrasa managers and staff (*madrasah* principals, teachers, education staff) as character educators and the development of good behaviour of students (Kokom and Didin, 2017: 29-30).

Promoting character values in dayah is expected to strengthen the talents, potentials and talents of all students. So far, our education has actually overlooked or ignored several important dimensions in education, namely sports (kinesthetic), exercise (art) and sports (ethical and spiritual). What we have been doing so far is limited to thinking that fosters academic intelligence. This kind of thinking has not gone deep into the development of high-level thinking, but is only limited to developing low-level thinking. This problem needs to be resolved with a sustainable synergy between the government, schools, parents, and the community through the cultivation of character values to create a nation with dignity, culture and character.

The promotion of character values in dayah does not change the existing curriculum, but rather optimizes the curriculum in madrasas. The inculcation of character values in the dayah is carried out in various ways according to the curriculum framework, namely the minimum time allocation stipulated in the basic framework and curriculum structure, and extracurricular activities managed by the dayah in accordance with the interests and characteristics of students, local wisdom, carrying capacity and policies of the respective madrasa. respectively. The linking of character education in madrasah can be carried out based on the existing curriculum structure that is firmly owned by madrasas, namely class-based character education, dayah culture and community communities.

The promotion of character-value based class is done by integrating the learning process in the classroom through the content of the curriculum in the subjects, both thematically and integrated in the subjects, strengthening classroom management (choice of methodology and evaluation of teaching, developing local content according to the needs of the region).

The promotion of character-value based class is carried out by emphasizing the habituation of key values in the daily life of madrassas, creating the example of adults in the madrasa environment, engaging the entire educational ecosystem in madrasa, developing and giving a wide space to all potential students through curricular and extracurricular co-activities, empowering madrasa management and governance, considering norms, regulations and culture of dayah. The application of character promotion can work well if dayah leaders as leaders are able to become trustworthy and visionary dreamers. Being a trustworthy person means the leader of dayah is a figure of integrity, able to be a manager who focuses on improving the quality of learning through character formation. Visionary means dayah leader has a vision far ahead about the peculiarities, uniqueness and quality of dayah that he will build. The managerial ability of dayah leaders to explore the potential of the environment as a learning resource and develop cooperation with various stakeholders in the existing educational ecosystem to support the necessary dayah programs.

Dayah as one of the subsystems of National Education that is indigenous Indonesia, has special advantages and characteristics in applying character education to its students (students). It is because of the Soul and

Philosophy. Dayah had a soul and philosophy instilled in his protégé. It is this soul and philosophy that will ensure the continuity of an educational institution and even be its driving motor towards future progress.

3.4. Model of Character Value Promotion at Dayah

The transformation of dayah educational values that lasted throughout the year, through various oral (oral, act writing and reality) values, was able to complain about the entire dayah component in a single line. Until there is no interest-draw and orientation between one party and the other. It all struck his motion with the language of sincerity, simplicity, seriousness, struggle and sacrifice to dignify God's *ridha*. All have the meaning and indigestion of responsibility for the realization of its vision and dayah educational mission. All have an up heavy to a culture that is already formed in dayah. Because they all have patience, indiscriminability and good loyalties to value, systems or leaders. These solidities establish tremendous strength in the process of character education in dayah. Eventually, the integration of *tri pusat pendidikan* is materialized.

The success of education cannot be separated from the three factors that support each other, namely school education, family education and community education, all of which must have the support of the Government. If outside the dayah education environment this is difficult to realize ideally and optimally, thank God in dayah, these three educational factors can be combined. Students live together in a dormitory that is packed with activities and disciplined, under the guidance of teachers and caregivers. Integrity Tri Pusat Pendidikan (Tri Education Center) helps to realize the integrity of the curriculum between intra, co and extracurricular which strengthens each other. It also realizes the Integrity of the science of knowledge, between the religious sciences and general knowledge that is not domesticated, and creates the integrity between science and charity in life.

Dayah apply the totality of education by relying on example, environmental creation and familiarity through various tasks and activities. So that everything that students see, hear, feel and do is education. In addition to making example as the main method of education, the creation of milieu is also very important. It is the educational environment that is involved in educating.

The organization of activities in dayah education is handled by the Student Organization which is divided into many parts, such as the Chairman, Secretary, Treasurer, Security, Teaching, Information, Student Cooperatives, Kitchen Cooperatives, Student Canteens, Environmental Cleaning, Gardening, Arts, Skills, Sports and Motivators Language.

Dayah has a dual function (*dzu wujuh*) in the formation of a character, namely as a religious educational institution that serves to disseminate and develop Islamic religious sciences as well as a cadre institution that successfully prints *ummah* cadres and cadres of the nation. In dayah there is a strict supervision regarding the norms or values especially about the behaviour of special worship and certain *mu'amalat* norms. Guidance and learning norms to be smart and quick to finish can be said to be almost non-

existent. Thus, dayah education is not the cognitive point, but rather the affective and psychomotor aspects.

Such dayah character makes dayah can be seen as an effective institution in moral development. This is where dayah take on the role of solving these problems, especially the moral crisis that is plaguing them. because dayah education is an education that is famous for its religious education and should be able to print generations of characters loaded with Islamic values.

Thus, the boarding school is expected to be able to print Muslim people as advocates or pioneers of development who are pious, talkative, virtuous to jointly be responsible for the development and safety of the nation and able to place themselves in the chain of the entire national education system, both formal and non-formal education in order to build a whole human being.

The promotion of character education for students in Dayah Darul Ihsan with the familiar approach in daily life as well as the exemplary attitude shown by leaders and managers has implications for the application of student character in community life. Gradually changing the behaviour of students to become better is the process of improvement instilled in Dayah Darul Ihsan with a holistic and *robbaniyyah* approach. Character development is done continuously with guidance on the study of religious science based on the Qur'an and hadith through regular study activities. Dayah Darul Ihsan, as an educational institution that instills character education through the learning process, familiarity in extracurricular activities, self-development and culture Dayah Darul Ihsan will form a guided student character, considering the activities scheduled by Dayah Darul Ihsan at least narrow the movement of students outside dayah so that Dayah Darul Ihsan can monitor the behavior of students.

Dayah Darul Ihsan also carries out extracurricular activities that can increase knowledge, love and implementation of these core character values. Based on the findings of the study, Dayah Darul Ihsan seems to instill character values by integrating the character values determined into each extracurricular activity.

Based on the findings of the study, in Dayah Darul Ihsan instill character values developed through the culture / culture of Dayah Darul Ihsan that is instilled by accustoming character values into each student's daily activities.

The values of the character developed in the Dayah Darul Ihsan are the values of faith and piety as a frame to strengthen the values of the character developed. The values of the characters that are developed are respect for parents and teachers, *taawun* (please help), *tafaquh fiddiin* (love of knowledge), practicing knowledge and *nasyrul ilmi* (spreading knowledge), an-*nadzafah* (love of cleanliness), and independent.

The implementation of character education in Dayah Darul Ihsan is implemented through three educational processes that take place in Dayah Darul Ihsan, namely through the integration of character values in each subject (through the learning process), through the process of self-development and extracurricular activities, and the last is through Dayah Darul Ihsan cultural process.

The example of educator is also an important factor in the formation of the character of students, because in his daily life he is with a figure who is his role model. finally applied by students in social, national and national life.

Promotion of character values is done by educators / masters through the learning process that has been integrated through daily materials and habits. Dayah Darul Ihsan implements the cultivation of character education through integration into subjects and through substantive material that is subjects that are directly related to character values. Such as the subject of *aqeedah akhlaq* taught in the Dayah Darul Ihsan and the book *adabul 'alim walmuta'allimin* and the book *ta'limul muta'allim* studied in the Dayah Darul Ihsan.

Character education is essentially a process of transforming the values of life to be developed in one's personality so that it becomes one in the behaviour of that person's life. To transform these values requires intensive and sustainable construction.

The Al-Manar Modern Islamic Boarding School integrated education system between the National Curriculum Affairs of Indonesia/Ministry of Education, the traditional Islamic boarding school curriculum and curriculum Gontor Aceh, with the principle of continuity and professionalism in line with evolving curriculum. The level of education consists of the level of Madrasah Tsanawiyah and Madrasah Aliyah, where students can take the MTs National Final Exam in the third year and the MA National Final Exam in the sixth year.

In addition to curricular education, Al-Manar Modern Islamic Boarding School also implements extracurricular education with the aim of providing skills for students, among others; 3 language speech exercises (Arabic, English and Indonesian), tahfidh al-Qur'an and al-Qur'an reading exercises, kitab kuning study, scouting, computer operation skills, sports (soccer, volleyball, basketball, table tennis, takraw), martial arts and *seni rapai* Aceh, training organization, various competitions (quiz, speech competitions, race read yellow books, sporting events), craft furniture, architecture and timber, craft cooperatives, agribusiness and agriculture.

4. CONCLUSION

The model of character value promotion implemented in *dayah* today is beginning to be considered by the government. Some people believe that the Islamic boarding school/dayah *salafi* education strategy has succeeded in instilling student moral education, although the education process at dayah *salafi* does not have complete learning provision, but are able to produce graduates who have noble characters, which is in contrast with public education institutions which have clear learning provision, but produces less graduates with noble characters. This success can be observed from the pattern of communication behaviour of students who are always low-profile (*tawadh'u*), obedient to their teachers, parents and the community. Meanwhile, others see that dayah has

been able to form the spiritual and emotional intelligence of his students through habituation.

In dayah, students are educated to live independently in all activities, including having to cook, do their own laundry, and preparing bath water. Some dayah provide food (meal catering system) so that students no longer have to cook by themselves. Student was also educated in the discipline of observing Prayer time, congregation time, *ngaji* (*Qur'an reciting*) time, morning house-keeping assignment schedule, shower time, and meal times. The above routines must be adhered to by every student at the boarding schools when aspiring to study and become a good alumnus of the dayah. These require students' patience and perseverance.

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