



# Strengthening Religious Character In Madrasah: Integrating Pesantren Values As An Educational Strategy

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## Abstract

This study explores the strengthening of religious character in madrasah through the integration of pesantren value systems. This approach aims to help students understand, care about, and practice religious values in their daily lives. The study employs a qualitative method conducted in four Madrasah Ibtidaiyyah in Kudus. Data were collected through observations, interviews, and documentation, then analyzed in depth. The findings indicate that understanding religious values can be reinforced *through* pesantren literacy, which is rich in religious values. The formation of religious character is carried out through religious traditions, role modeling, and the internalization of values, ultimately leading to moral action. These actions are classified into three aspects of spiritual strength: faith (iman), Islam, and excellence (ihsan). A strong religious character will naturally develop when a religious culture is established in the madrasah environment, making religious values an integral part of students' lives

Keywords: Strengthening Religious Character, Pesantren Values, Madrasah, and Religious Culture

## Abstrak

*Penelitian ini membahas penguatan karakter religius di madrasah melalui integrasi sistem nilai pesantren. Pendekatan ini bertujuan untuk membantu siswa memahami, peduli, dan mengamalkan nilai-nilai religius dalam kehidupan sehari-hari. Penelitian ini menggunakan metode kualitatif dengan lokasi di empat Madrasah Ibtidaiyyah di Kudus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara mendalam. Hasil penelitian menunjukkan bahwa pemahaman nilai religius dapat diperkuat melalui literasi pesantren yang kaya akan nilai-nilai keagamaan. Pembentukan karakter religius dilakukan melalui tradisi keagamaan, keteladanan, dan internalisasi nilai, yang pada akhirnya melahirkan tindakan moral (moral action). Tindakan ini diklasifikasikan dalam tiga aspek kekuatan spiritual, yaitu iman, Islam, dan ihsan. Karakter religius yang kuat akan*

*berkembang secara alami ketika kultur keagamaan telah terbentuk di lingkungan madrasah, sehingga nilai-nilai religius menjadi bagian integral dari kehidupan siswa.*

*Kata Kunci: Penguatan Karakter Religius, Nilai Pesantren, Madrasah, Kultur Religius*

## **Introduction**

Character education has an important role in shaping students' personalities and morals.<sup>1</sup> Through character education, students are expected to grow into individuals who are noble, responsible, and have positive values in social life<sup>2</sup>. However, in reality the world of education is still experiencing a character crisis. It can be seen that there are still many cases of moral violations committed by students<sup>3</sup> Cases of violations committed by students, for example, promiscuity, brawls, skipping school, wild racing, smoking, taking drugs, sexual harassment, stealing, and other cases of violations<sup>4</sup>. Moreover, this deviant behavior also occurs in children who are still at the primary education level. As in the case of smoking, according to the results of research by the Foundation for Concern for Children (Kakak) Surakarta, the number of child smokers every year in Solo Raya is increasing. From 100 child respondents, it was found that children started smoking since they were in grade VI of elementary school. The majority recognize cigarettes from the influence of advertising, environment and family.<sup>5</sup>

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<sup>1</sup> Rivaldi Darmawan, "Hakikat Filsafat Pendidikan Karakter Dalam Membentuk Kepribadian Muslim Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Jurnal Jendela Pendidikan* 4, no. 01 (2024): 18–28.

<sup>2</sup> Muharram Muharram, "Penerapan Nilai-Nilai Islam Dalam Pendidikan Karakter Untuk Membangun Generasi Berakhlak Mulia," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 7, no. 4 (2024): 15559–67.

<sup>3</sup> Ngadiono Ngadiono, "Habituatation-Based Character Formation at Al Irsyad Tenganan 7 Islamic Islamic Boarding School, Batu City," *Salam International Journal of Islamic Education* 3, no. 1 (2024): 31–41.

<sup>4</sup> Isnawardatul Bararah, "Penguatan Pendidikan Karakter Berbasis Budaya Sekolah," *Jurnal Media Kajian Pendidikan Agama Islam* 11, no. 3 (2021): 470–81, <https://doi.org/10.22373/jm.v11i3.8586>.

<sup>5</sup> <https://radarsolo.jawapos.com/daerah/solo/21/03/2023/hasil-riset-yayasan-kakak-di-solo-raja-anak-anak-sd-mulai-kecanduan-rokok/>

Then the case of theft committed by elementary school children in Gunung Kidul, they stole cash worth millions of rupiah<sup>6</sup>. The same thing also happened in the city of Madiun, this time what was stolen was a motorcycle, this case was carried out by a 5th grade boy and had been done three times<sup>7</sup>. There was even a case of underwear theft that occurred in the city of Bekasi<sup>8</sup>. In addition, there was also a case of sexual abuse that occurred in Nganjuk, and this incident was even carried out in the village field<sup>9</sup>. There are also cases of persecution committed by older siblings against their younger siblings, as happened in Malang City<sup>10</sup>. Another case is bullying which recently happened in Banyuwangi and even made the bullying victim commit suicide<sup>11</sup>.

The perpetrators who are still students should be a concern of educational institutions, which are one of the effective places for shaping one's character, because educational institutions have the aim of forming intelligent humans and also have good character or character. This condition illustrates that character education in schools is still not optimal. To achieve this goal, schools have a great responsibility in character education for all students<sup>12</sup>. Two essential factors can be identified as to why students experience a character crisis. First, the unfiltered flow of globalization that causes cultural degradation. Second, character values have not been integrated in all dimensions of students' lives. Seeing the facts and identification as described, the Indonesian government tried to solve the

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<sup>6</sup> <https://regional.kompas.com/read/2021/09/09/065628278/5-bocah-curi-uang-kas-sd-rp-8-juta-polisi-pelaku-ada-yang-masih-sekolah-di?page=all>

<sup>7</sup> <https://regional.kompas.com/read/2021/01/30/22282071/bocah-kelas-5-sd-curi-3-motor-kendaraan-curiannya-tidak-dijual-tapi?page=all>

<sup>8</sup> <https://megapolitan.kompas.com/read/2023/01/12/08415511/ulah-iseng-bocah-sd-curi-pakaian-dalam-warga-kranji-sempat-bikin-resah?page=all>

<sup>9</sup> <https://surabaya.kompas.com/read/2022/09/29/125111178/siswa-kelas-5-sd-cabuli-siswi-kelas-1-sd-di-lapangan-desa-nganjuk?page=all>

<sup>10</sup> <https://surabaya.kompas.com/read/2022/11/24/122457878/siswa-sd-di-malang-sering-dianiaya-kakak-kelas-orangtua-korban-dia-tidak?page=all>

<sup>11</sup> <https://www.detik.com/edu/sekolah/d-6601933/siswa-sd-bunuh-diri-imbis-di-bully-pemerhati-anak-guru-sekolah-tak-peka>

<sup>12</sup> Agustini Suprptiningrum, "Membangun Karakter Siswa Melalui Budaya Sekolah Di Sekolah Dasar," *Jurnal Pendidikan Karakter* 6, no. 2 (2015): 219, <https://doi.org/DOI:https://doi.org/10.21831/jpk.v0i2.8625>.

problem by issuing the Strengthening Character Education (PPK) policy. In the policy, there are five main values as core values, namely; religiosity, nationalism, independence, mutual cooperation, and integrity<sup>13</sup>. Of the five characters, religious is the spearhead, this character underlies other characters because this country is a religious country, the truth of values in a religion will be a very strong impetus to build other characters. In its implementation, realizing a religious atmosphere can be done in the field of education<sup>14</sup>.

learners need to be built thoughts, words, and actions that are based on divine values and practice the teachings of their religion.<sup>15</sup> The order of human resources in the next few years requires good character in all aspects of life. Therefore, character education is the key to individual success in social life. This good character can be developed through the right education model. By definition, it can be said that character is the values of human behavior related to God Almighty, self, fellow human beings, the environment and nationality manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs.<sup>16</sup>

Therefore, the right The order of human resources in the next few years requires good character in all aspects of lifestrategy is needed to build and strengthen the character. There are many offers of character education models, starting from integrated character education in subjects by combining several subjects that contain the expected values. With the aim that students have insights and attitudes that are able to reflect the character

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<sup>13</sup> Neng Rina dkk. Rahmawati, "Karakter Religius Dalam Berbagai Sudut Pandang Dan Implikasinya Terhadap Model Pembelajaran Pendidikan Agama Islam," *Jurnal Ta'dibuna* 10, no. 4 (2021): 536, <https://doi.org/DOI: http://dx.doi.org/10.32832/tadibuna.v10i4.5673>.

<sup>14</sup> M. Mukhliso, "Strategi Guru Pendidikan Agama Islam Untuk Menanamkan Pendidikan Karakter Religius Di Sekolah Dasar.," *Jurnal Pendidikan Agama Islam Indonesia* 1, no. 1 (2020): 64, <https://doi.org/DOI: https://doi.org/10.37251/jpaii.v1i1.65>.

<sup>15</sup> Bambang Suryadi, "PENDIDIKAN KARAKTER: SOLUSI MENGATASI KRISIS MORAL BANGSA," *Nizham* 4, no. 2 (2015): 288–306.

<sup>16</sup> Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)," *Jurnal Al-Ulum* 14, no. 1 (2014): 269–88.

and values of universal goodness<sup>17</sup>. Strengthening local wisdom-based character education by integrating local wisdom values in the learning process and providing role models for students by applying local wisdom values<sup>18</sup>. Character education through the school literacy movement, literacy activities using film-based GLS guidebooks developed through GLS research<sup>19</sup>. Social media-based character education, learning innovation in the industrial era 4.0 emphasizes strengthening character based on information technology<sup>20</sup>. Character education through spirituality, spiritual education has an important role in realizing human character, which can know the nature of its creation, formulate the purpose and purpose of its life<sup>21</sup>.

Cultivating one's character and morals through character education is the key to success in shaping the character of the nation, especially if it is instilled in basic education so that the character can be embedded in each individual. Including basic education is madrasah Ibtidaiyyah which is a basic education institution with typical pesantren subjects as an embryo of religious character cultivation. The adoption pattern of the pesantren value system is an educational system with pesantren material and culture that is considered suitable or in accordance with the character of the madrasah, especially in realizing the characteristics of Islam. According to Sofyan Sauri, a professor at the Indonesian Education University (UPI), character education in pesantren is better than character education in public schools. Sauri's view is based on the fact that character education in pesantren is really able to be

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<sup>17</sup> Muhamad Mustaqim, "Model Pendidikan Karakter Terintegrasi Pada Pembelajaran Di Pendidikan Dasar," *Elementary* 3, no. 1 (2015): 156–70, <https://doi.org/http://dx.doi.org/10.21043/elementary.v3i1.1448>.

<sup>18</sup> Mustaqim.

<sup>19</sup> Farida Nugrahani, Mukti Widayati, and Ali Imron A.M, "Pengembangan Model Pendidikan Karakter Melalui Gerakan Literasi Sekolah Berbasis Film," *Belajar Bahasa* 4, no. 1 (2019): 28, <https://doi.org/10.32528/bb.v4i1.1865>.

<sup>20</sup> Hengki Wijaya and Harmelia Tulak, "Pengembangan Model Pembelajaran Pendidikan Karakter Berbasis Media Sosial," *Sekolah Tinggi Teologi Jaffray Repository*, no. February (2019): 1–9.

<sup>21</sup> Robertus Suraji and Istianingsih Sastrodiharjo, "Peran Spiritualitas Dalam Pendidikan Karakter Peserta Didik," *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 7, no. 4 (2021): 570, <https://doi.org/10.29210/020211246>.

implemented well.<sup>22</sup> With the help of Thomas Lickhona's character building theory which states that there are three important components in building character education, namely moral knowing (knowledge about morals), moral feeling (feelings about morals) and moral action (moral actions). These three components can be used as an implementative reference in the process and stages of character education. This study will try to review how to strengthen religious character in madrasas by using the pesantren value system so that it can make students understand, care about, and implement religious values.

The problem formulations in this study are: How can the integration of pesantren values strengthen religious character in madrasah? This study aims to examine how the pesantren value system can be used as an approach in strengthening the religious character of students in Madrasah Ibtidaiyyah. Through the analysis of the education pattern in pesantren and its application in madrasah, this research is expected to provide a deeper understanding of the effectiveness of the integration of pesantren values in shaping students' religious character.

## **Method**

The writing of this article uses a qualitative method by examining in depth the implementation of the pesantren model curriculum, the strategies used in building religious characters, and how student behavior reflects these religious characters in four Madrasah Ibtidaiyyah in Kudus Regency, namely MI NU Miftahul Ulum Loram Kulon Jati Kudus, MI NU Banat Kudus City, MI Qudsiyyah Kudus City, and MI NU Manafi'ul Ulum Gebog Kudus. The selection of madrasahs is based on institutions that implement pesantren-based local curriculum with the distribution of salafi subjects.

This study used purposive sampling technique in respondent selection, where informants were selected based on their roles, experiences, and expertise in implementing the pesantren curriculum and religious character education. The interview respondents included two madrasah

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<sup>22</sup> Asmuki Asmuki and Wilda Al Aluf, "Pendidikan Karakter Di Pesantren," *Edupedia* 2, no. 2 (2018): 1–10, <https://doi.org/10.35316/edupedia.v2i2.325>.

principals, two curriculum deputies, and five teachers who have experience in teaching pesantren-based subjects and guiding students' religious character formation.

Data collection was conducted in-depth through continuous procedures, including semi-structured interviews, direct observation of student behavior in the madrasah, and documentation of various learning materials. The data obtained were then analyzed using a thematic analysis approach that refers to the Miles & Huberman model, which includes three main stages: data reduction (coding and theming), data presentation in the form of tables, charts, or narratives, and conclusion drawing based on the patterns found in the research. This approach allows the research to comprehensively explore how the pesantren value system is integrated in madrasah education and its impact on students' religious character building<sup>23</sup>.

## **Result And Discussion**

### **Religious Character as a Pillar of Character Education**

Character means character, character, psychological traits, morals, character that can distinguish a person from others<sup>24</sup>. Character can be interpreted as the basic values that build a person's personality<sup>25</sup>. Character refers to beliefs and obedience that are implemented in the form of good attitudes and behaviors<sup>26</sup>. Character is synonymous with morals in the Islamic point of view<sup>27</sup>, As al Gahazali stated that character is khuluq which

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<sup>23</sup> John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif Dan Campuran*, IV (Yogyakarta: Pustaka Pelajar, 2019).

<sup>24</sup> Nurul Komariah and Ishmatun Nihayah, "Improving the Personality Character of Students through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65–77.

<sup>25</sup> Nia Kurniati and Muhammad Yusron Maulana El-Yunusi, "Methods for Cultivating Students' Personality and Morals Through Islamic Religious Education," *Bulletin of Science, Technology and Society* 2, no. 2 (2023): 25–30.

<sup>26</sup> Endang Purwaningsih and Rasyid Ridha, "The Role of Traditional Cultural Values in Character Education," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 5305–14.

<sup>27</sup> Noraini Bte Ithnin and Ilyas Husti, "Analysis of Character Education in the Perspective of Hadith," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 4, no. 3 (2023): 346–66.

means a temperament (character, character) that is fitrah in a person's soul and is the source of the birth of certain actions from him, easily and spontaneously without the need to think or design. If this character trait leads to actions that are good according to reason and sharia, then the action is called good character, and vice versa.<sup>28</sup> Thomas Lickona adds character as a way of thinking and behaving that is unique and distinctive from each individual, both in the scope of society, family, nation, and state. a person who has good character is an individual who can make a decision and is ready to take responsibility for any consequences of his decision.<sup>29</sup> Character is also a way of thinking and behaving that characterizes each person in order to live and work together, in the family, community, nation, and state<sup>30</sup>. A person who has good character will be able to make decisions and be able to take responsibility for the consequences of the actions or decisions he has made<sup>31</sup>.

Meanwhile, according to E. Mulyasa that character (Character) is the totality of characteristics that are inherent and identifiable. In a special sense, these characteristics are able to distinguish between one person and another. Because these characteristics can be identified in individual behavior and have a unique nature, character is very close to individual personality<sup>32</sup>. Character is also synonymous with the process of education, which is an earnest effort to understand, shape, and cultivate ethical values, both for oneself and for all members of society or citizens as a whole<sup>33</sup>. Character is also the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality that are manifested in

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<sup>28</sup> Abu hamid al ghazali, *Ihya Ulumu Addin, Kitabu Riyadlotun Nafs Wa Tadzhibil Ahklaq* (al maktabah asyamilah, n.d.).

<sup>29</sup> Hasan Baharun & Mahmudah, "Konstruksi Pendidikan Karakter Di Madrasah Berbasis Pesantren," *Mudarrisuna* 8, no. 1 (2018): 149–73.

<sup>30</sup> Teti Muliawati et al., "Character Education Management Model Development in Society," *EDUTECH: Journal of Education And Technology* 7, no. 1 (2023): 193–201.

<sup>31</sup> Brama Prameswara Tarigan and Fatma Ulfatun Najicha, "Pendidikan Pancasila Sebagai Upaya Membentuk Karakter Milenial Yang Bertanggung Jawab," *Borneo Law Review* 7, no. 1 (2023): 37–51.

<sup>32</sup> Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: PT Bumi Aksara, 2012).

<sup>33</sup> Dewi Chandra Hazani, "KEPEMIMPINAN PEREMPUAN DALAM PERSPEKTIF ISLAM DI ERA MODERN," *Masaliq Jurnal Pendidikan Dan Sains* 2, no. 5 (2022): 679–93.

thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs<sup>34</sup>.

Character is a mental attitude that is inherent in an individual. This mental attitude is the root of all actions and decisions made by an individual. A person is said to have character if he has a distinctive characteristic that is not possessed by others. If someone has a good character, then his life feels peaceful, able to relate well to family, society, environment, even with his God. All his actions do not violate applicable norms and laws. On the contrary, someone with a bad character tends to violate norms and legal provisions and ultimately appears to have a despicable and immoral attitude.

Whereas Religion is the belief in God; the belief in the existence of a supernatural power above humans<sup>35</sup>. Religious means that which relates to religion<sup>36</sup>. Religion is the appreciation and implementation of religious teachings and daily life<sup>37</sup>. Religion is also the attitude and behavior of obeying the teachings of the religion he believes in, tolerating the implementation of other religious worship and living in harmony between adherents of other religions<sup>38</sup>. Religious is defined as religiousness. Religion looks more at the aspects of conscience and personal attitudes that are embedded in soul intimacy, a taste that includes the totality of the human being<sup>39</sup>. Religion as a form of totality of one's behavior in carrying out all activities based on belief in God. A person's behavior does not necessarily appear just like that, but is

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<sup>34</sup> Mustafa Habib and Dina Nadira, "The Role of the Family in Character Education for Children," *ONTOLOGI: Jurnal Pembelajaran Dan Ilmiah Pendidikan* 2, no. 1 (2024): 27–36.

<sup>35</sup> Sam N Lehman-Wilzig and Sam N Lehman-Wilzig, "Religion and the Supernatural," *Virtuality and Humanity: Virtual Practice and Its Evolution from Pre-History to the 21st Century*, 2021, 59–72.

<sup>36</sup> Adam B Cohen and Kathryn A Johnson, "The Relation between Religion and Well-Being," *Applied Research in Quality of Life* 12 (2017): 533–47.

<sup>37</sup> Wisnarni Wisnarni, "The Religious Moderation in the Family and the Character Education: Appreciating Local Cultures and Other Religions," *LOGOS-A Journal of Religion, Philosophy, Comparative Cultural Studies and Art*, no. 115 (2023): 159–69.

<sup>38</sup> Hadi Pajariantio, Imam Pribad, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022).

<sup>39</sup> Winfried Corduan, *Neighboring Faiths: A Christian Introduction to World Religions* (InterVarsity Press, 2024).

based on the impetus that is in the conscience. This behavior is a reflection of what is deep down.

Religious character is a positive character that every human being must have. Regarding this, as in the Emotional Spiritual Quotient (ESQ) theory, Ary Ginanjar views that religious character refers to al-asmâ al-husnâ so that it becomes an inspiration in everyday life. As we can imitate the nature of God who is wise, just, compassionate, caring, and so on<sup>40</sup>. Firmansyah, Sauri, and Kosasih's study shows that the realization of religious character consists of two dimensions, self as an individual being and self as part of a social being. This can be understood considering that the content of the Quran, in addition to relating to individual problems and mahdlah worship, is also related to social problems or ghairu mahdlah<sup>41</sup>. Muttaqin even mentions that the Quran has an important position as the main source of social ethics<sup>42</sup>.

Religious character values reflect faith in God Almighty which is manifested in the behavior of carrying out the teachings of the religions and beliefs that are embraced, respecting religious differences, upholding a tolerant attitude towards the implementation of worship of other religions and beliefs, living in harmony and peace with adherents of other religions. This religious character value covers three dimensions of relationships at once, namely the relationship between individuals with God, individuals with others, and individuals with the universe (environment). This religious character value is shown in the behavior of loving and maintaining the integrity of creation. Religious sub-values include love of peace, tolerance, respect for differences in religions and beliefs, firm stance, self-confidence, cooperation between adherents of religions and beliefs, antibullying and

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<sup>40</sup> Sukron Azhari, Putra Wanda, and Lalu Suparman Ambakti, "Religious Tolerance Based on Local Wisdom: Social Perspective of Lombok Community," *Jurnal Lektur Keagamaan* 20, no. 1 (2022): 203–26, <https://doi.org/10.31291/jlka.v20.i2.1027>.

<sup>41</sup> A. Firmansyah, M. I., Sauri, S., & Kosasih, "Curriculum and Character Education," *Jurnal Kajian Peradaban Islam*. 4, no. 1 (2021), <https://doi.org/DOI:10.47076/jkps.v4i1.61>.

<sup>42</sup> A. Muttaqin, "Etika Sosial Terhadap Difabel Netra: Analisis Semantik Alquran," *INKLUSI Journal of Disability Studies* 6, no. 1 (2019): 79, <https://doi.org/DOI:https://doi.org/10.14421/ijds.060104>.

violence, friendship, sincerity, not imposing one's will, loving the environment, protecting the small and marginalized.<sup>43</sup>

The formation of religious character requires continuity between components that are parts of the character education process system, which determines the success and failure or presence and absence of the process. It can even be said that for the work process of character education to take place, the existence of these components is required. These components will construct character education. Thomas Lickona explains that there are three important components in building character education, namely moral knowing (knowledge about morals), moral feeling (feelings about morals) and moral action (moral actions). These three components can be used as an implementative reference in the process and stages of character education. moral character is multidimensional. According to Lichona, moral education aims to build positive character qualities or virtue. moral behavior alone for Lichona is not enough, moral behavior must be accompanied by knowledge and feelings about whether the behavior is moral behavior or not.<sup>44</sup> Furthermore, the missions or targets that must be targeted in character education include: First cognitive, filling the brain, teaching him from not knowing to knowing, and in the later stages can civilize the mind, so that he can function his mind into intelligence. Second, affective, which deals with feelings, emotional, the formation of attitudes within a person's personality with the formation of attitudes, sympathy, antipathy, love, hate, and so on. These attitudes can all be classified as emotional intelligence. Third, psychomotor, is about actions, deeds, behavior, and so on<sup>45</sup>.

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<sup>43</sup> Kemdikbud, "Konsep Dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar Dan Sekolah Menengah Pertama," *Kementerian Pendidikan Dan Kebudayaan Republik Indonesia*, 2019, 8, <https://cerdasberkarakter.kemdikbud.go.id/?wpdmpromo=buku-konsep-dan-pedoman-ppk>.

<sup>44</sup> Leonie Francisca and Clara R P Ajisuksmo, "Keterkaitan Antara Moral Knowing, Moral Feeling, Dan Moral Behavior Pada Empat Kompetensi Dasar Guru," *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran* 45, no. 2 (2015): 211–21.

<sup>45</sup> Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)."

### **Adoption of Pesantren Literacy as a moral knowing**

Pesantren literacy is a gateway that opens a deep understanding of religious values. The distribution of subjects in madrasas is part of the moral knowing process, namely the process by which students begin to understand the concepts of religious values sourced from religious literacy, especially pesantren-based strengthening materials which are part of the local curriculum which has a function as a strengthening of subjects in the national curriculum. This is done so that students have a high religious character base. Sebagaimana yang diungkapkan oleh Mahfudz<sup>46</sup> that the peculiarity of the pesantren base material greatly influences the character of the students, at least in terms of religiosity, this can be seen from the cognitive abilities of the students in the religious field which look prominent. In line with this point, Aflah<sup>47</sup> also stated that the local curriculum in the form of salafi subjects can strengthen the religious character of students. Even some of these learning resources use Javanese language, this is certainly very relevant to the needs of the moral knowing aspects of students / students who mostly use Javanese in their daily lives. In detail, the distribution of pesantren-based local subjects can be seen in the following table:

Table of local subjects based on pesantren

<b>Madrassa</b>	<b>Materials related to the value of faith</b>	<b>Material related to the value of ibadah</b>	<b>Material related to Akhlaq Values</b>	<b>Other materials</b>
MI NU Miftahul Ulum	<i>Aqidatul Awam, Ke NU-an</i>	<i>Durusul Fiqhiyyah jilid 1 &amp; 2, yanbu'a, juz amma, al Qur'an</i>	<i>Jawahirul adab, washaya al aba' lil abna'</i>	<i>Al kafiyyah , amtsilah tashrifiiyyah, pegon</i>
MI NU Manafi'ul Ulum	<i>Aqidatul Awam, Ke NU-an</i>	<i>Durusul Fiqhiyyah, risalatul</i>	<i>Ngaji Susilo jawan</i>	<i>Amstilah tashrifiiyyah, kifayah , pegon</i>

<sup>46</sup> Wawancara dengan Mahfudz Mansur Kepala MI Qudsiyyah pada tanggal 20 Oktober 2023

<sup>47</sup> Wawancara dengan Khusnul Aflah Kepala MI Miftahul Ulum pada tanggal 2 Oktober 2023

		<i>hilmiah Fasholatan, Al Qur'an</i>		
MI NU Banat	<i>Aqidatul Awam, Ke NU-an</i>	<i>Durusul Fiqhiyyah, hidayatul mustahiq, al Qur'an, tafsir al ikhil</i>	<i>Jawahirul adab</i>	<i>Amtsilah tashrifiyah, qawaidul I'lal, syarah jurumiyyah, khat</i>
MI Qudsiyyah	<i>Irsyadul Mustarsidin fi tarjamati Jauhar tauhid, tarjamah risalah tauhid, Arrisalah al mukhtashorrah fi aqidil khamsina, tarjamah kharidatul bahiyyah</i>	<i>Fasholatan Qudsiyyah, Tarjamah durusul fiqhiyyah, tajwid, al Qur'an, Tarjamah, tafsir jalalain, arba'in Nawawi</i>	<i>Al muntakhabat fi al mahfudlot, al akhlaq lil banin, jawahirul adab</i>	<i>Al qiro'ah tarijiyyah, qawa'idul I'rob, amtsilah tashrifiyah, al kifayah, tahaji, pegon, nahwu jawan, athiyatul wadud, risalah qawaidul I'lal, khat</i>

The distribution of pesantren-based local subjects is divided into the frame of the three main teachings of Islam including Faith, Islam, and Ihsan. First faith, is the belief in the oneness of Allah, the subjects included in this category are tawhid, or by the name of salaf tawhid which is a reinforcement for Aqidah Akhlaq subjects. The kitab used include *ilmu tauhid*, *Arrisalah Al Mukhtasharrah fi al 'Aqa'idil Khamsina*, *Irsyadul Mustarsyid Fi Tarjamati Jauharotut Tauhid*, *Aqidatul awam*, *Al kafiyah fi Tarjamati Khoridatul Bahiyyahdan jauhar tauhid* The content is the basis of recognition of God Almighty, including the obligatory, Mohal, and jaiz properties known as aqid seket, which means fifty creeds with details of 20 obligatory properties, 20 mohal properties, and 1 jaiz nature for God, as well as 4 obligatory properties, 4 mohal properties and 1 jaiz nature for the apostle. According to Albab<sup>48</sup> In this subject, the students are introduced to matters relating to the divine

<sup>48</sup> Wawancara dengan Chasan Albab salah satu Guru di MI Qudsiyyah pada tanggal 20 Oktober 2023

aspect, including who is the creator of humans and the entire universe, with all its attributes, from here the embryo of religious character related to Islamic aqidah.

*Theoretically, this material is a form of actualization of one's acceptance by carrying out the orders of the creator. Some typical pesantren books used in strengthening religious character in this aspect include risalatul hilmiyah, durusul fiqhiyyah, Tarjamah Addurusul Fiqhiyyah dan Fasholatan Qudsiyyah as a strengthening of fiqh subjects. In addition, the subjects of the Qur'an, tahfidz, tajwid and hadith which are part of the strengthening of Qur'an Hadith subjects are also closely related to the formation of students' religious character. this subject is part of the formation of religious values that are included in the Islamic category.*

*Third ihsan, Ihsan is closely related to akhlaq which is a form of behavior or habit that is inherent in a person who has been attached and carried out continuously. Wafa<sup>49</sup> stated that subjects that are indicative of the introduction of akhlaq include mahfudhat, this subject contains sentences of advice and motivation using Arabic, besides that strengthening the akhlaq of the students is given by teaching the kitab Washaya al aba' lil abna', al akhlaq lil banin dan jawahiul adab which explains how to behave and behave towards others, towards teachers, parents, friends and fellow humans and even fellow creatures of God.<sup>50</sup>*

It teaches how to live in accordance with religious values, providing a strong foundation for individuals to understand and apply these values in their lives, helping them to become more morally conscious individuals who are committed to living a life in accordance with the principles of their religion.

### **Strategies for moral feeling**

Understanding of universal good values (moral knowing) will then form beliefs. The students not only have an understanding, but the existing

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<sup>49</sup> Wawancara dengan M. Sirrul Wafa salah satu guru MI Qudsiyyah pada tanggal 20 oktober 2023

<sup>50</sup> Wawancara dengan Azwar Annas salah satu guru MI Manafiul Ulum pada tanggal 10 November 2023

education system must also play an active role in supporting and conditioning these good values so that all children love these values as a goodness to be adopted (moral feeling).<sup>51</sup>

To develop sensitivity in instilling religious character to students, a certain method is needed so that the formation process is successful in accordance with expectations. As revealed by Aflah, referring to the vision and mission of the madrasa to produce a generation of berakhlaqul karimah, in shaping student character, special techniques are needed, including: first, internalizing religious values through the learning process, especially in religious-based subjects<sup>52</sup>. Starting from lesson planning, implementation to evaluation on the affective aspect. Rohil<sup>53</sup> also revealed that in the 2013 curriculum with all its improvements, the first aspect listed in KI 1 is affective or spiritual attitude, this can be done by internalizing religious values in accordance with the subjects and materials. For example, using the story method in the learning process such as the stories of prophets and figures as role models that students can take inspiration from.

Second, *uswah hasanah*, what teachers do in madrasas is a role model for their students, how teachers behave, speak, and treat others. For example, when there is garbage scattered on the floor, the attitude of the teacher immediately picks up the garbage, how to shake hands like a junior teacher who kisses the hand of a senior teacher, when praying in congregation all teachers set an example by continuing to follow the prayer, even teachers who are unable to still take students to the mosque<sup>54</sup>, so that what the teacher does becomes an *oralul hal* to give an example to his students. In fact, *oralul hal* actually has a more significant impact in shaping student character.

Third, religious traditions, the distinctive character of the students' inherent religious behavior is formed through the madrasa culture, including

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<sup>51</sup> Francisca and Ajisukmo, "Keterkaitan Antara Moral Knowing, Moral Feeling, Dan Moral Behavior Pada Empat Kompetensi Dasar Guru."

<sup>52</sup> Wawancara dengan Khusnul Aflah Kepala MI Miftahul Ulum pada tanggal 2 Oktober 2023

<sup>53</sup> Wawancara dengan Dewi Rohil Ikhlima Yuliana salah satu guru di MI NU Banat Kudus pada tanggal 14 November 2023

<sup>54</sup> Wawancara dengan Miftahul ulum Salah satu guru di MI NU Miftahul Ulum pada tanggal 2 Oktober 2023

through activities organized by the madrasa both from the learning process and other programs. such as praying before and after learning. As revealed by aflah<sup>55</sup> that before starting learning, it is preceded by reading al fatihah, prayer and asmaul husna, Mahfud<sup>56</sup> added that after reading these prayers, it was added by chanting sholawat asnawiyah. With the implementation of a curriculum like this, it will certainly greatly affect the religious character of the students so that they can internalize these values in their lives. Not only that, the pilgrimage culture of muassis or the founding figures of the madrasah also has an influence on the formation of religious attitudes. Other activities such as praying in congregation, ziyarah, reciting dhikr, saying greetings, shaking hands kissing hands also form a culture that is inherent in the students.

Moral feeling, as the core of individual moral awareness, is the result of a complex interaction between value internalization, role modeling, and the influence of religious activities. Value internalization is the process by which individuals consciously internalize and adopt moral values within themselves. It involves personal reflection and moral consideration in daily decision-making. Role modeling, on the other hand, plays an important role in shaping moral feelings. When individuals see figures they respect or religious figures who live according to their moral values, they tend to be inspired to follow their example. Religious activities, as part of many individuals' identities, provide a strong framework for the formation of moral feelings. Religious teachings, rituals and practices play a key role in providing consistent moral guidance in daily life. Thus, moral feeling does not rely on just one factor, but is the result of a dynamic interaction between value internalization, role models, and religious activities that function together to shape individuals' moral character and encourage ethical actions in society.

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<sup>55</sup> Wawancara dengan Khusnul Aflah, kepala MI NU Miftahul Ulum pada tanggal 2 Oktober 2023

<sup>56</sup> Wawancara dengan Mahfudz Mansur Kepala MI Qudsiyyah pada tanggal 20 Oktober 2023

### Religious Behavior as a moral action

In detail, the distinctive character of santri religious behavior is divided into three main Islamic teachings, namely faith, Islam and ihsan. First, in terms of faith, in daily life the students believe that what *they* do must be known and supervised, they also know that all good deeds will be rewarded with heaven, and all bad deeds will be rewarded with hell<sup>57</sup> starting and ending each activity by mentioning the asma allah, this is a belief in the students that everything exists and succeeds with the help and will of allah.

Secondly, in terms of Islam, the characters that emerge are that they are able to familiarize themselves with mandatory prayers in congregation, both practices in madrasah and in their respective homes, although not all five daily prayers are performed by students, but the culture of congregation is inherent in the students, practicing the recitation of the Koranic verses is also a religious behavior, besides that another character that falls into this category is their tendency to read and write Arabic letters.

The last is the aspect of ihsan, the character that emerges is a sense of ta'dhim and respect for the teachers, this can be seen when the students meet one of their teachers then run and approach the teacher, say greetings while extending his hand to shake hands and kiss the teacher's hand. Honest behavior also appears as a character in this category, this is evident for example when the students find some money scattered on the road, they do not necessarily take it for themselves, instead they give it to the teacher so that the money can return to its owner<sup>58</sup>. Another behavior is a sense of togetherness and sharing with fellow friends, this can be seen when one of the students buys food or drinks then they try to give each other and share it with others, an attitude of trust has also emerged in students this can be observed from the habits of students if the students are given trust by their

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<sup>57</sup> Wawancara dengan Khusnul Aflah, kepala MI NU Miftahul Ulum pada tanggal 2 Oktober 2023

<sup>58</sup> Wawancara dengan Mujiati salah satu guru di MI NU Miftahul ulum pada tanggal 2 Oktober 2023

parents to hand over some money for madrasah activities they immediately hand it over to the teacher<sup>59</sup>.

In essence, the religious character that has been inherent in students must continue to be developed in the form of complex characters, because behavior in childhood will certainly affect their attitudes when they grow up, so it is very important for teachers to build character in students, especially religious character which is a pillar of support for other characters.

## **Conclusion**

Religious character is a strong foundation in shaping individual character. The moral and ethical values taught by religion become the main guidelines for adherents. The urge to do good to others and the practice of worship help develop positive character traits. The pesantren education system is a model of education that has long been an integral part of the Islamic tradition. This model can be a valuable inspiration for madrasah in transferring religious values as a moral foundation for students. The adoption of the pesantren education system by madrasahs can help create a generation that is strong in religious character, ready to face moral challenges in the modern world.

In strengthening religious character by adopting the pesantren value system, there are three dimensions in character education, namely; first, the moral knowing aspect, pesantren literacy, which is full of religious values, opens the door to a deep understanding of religious values and provides a strong moral foundation for individuals. Pesantren literacy teaches how to live in accordance with religious values, providing a strong foundation for individuals to understand and apply these values in life. Second, the moral feeling aspect, as the core of an individual's moral awareness, is the result of a complex interaction between value internalization, role modeling, and the influence of religious culture. moral feeling does not rely on only one factor, but is the result of a complex interaction between the internalization of values, role modeling, and the influence of religious culture.

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<sup>59</sup> Wawancara dengan Miftahul ulum Salah satu guru di MI NU Miftahul Ulum pada tanggal 2 Oktober 2023

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