

FAMILY BASED EDUCATION IN EDUCATING YOUTH CHARACTER

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Abstract: Implementation of strengthening family based character education is not an easy thing for parents to do. This is because, after the Covid-19 pandemic, many young people were poisoned by the flow of digitalization so they have bad characteristics, such as being addicted to online games. It is undeniable that currently almost all young people have gadgets and many of them use them incorrectly they affect behavior change. This study aims to find out how parents implement character education for the younger generation and the supporting and inhibiting factors in Lau Gumba Village, Karo Regency. The method used in this research is the descriptive qualitative method. The results of the study show that the implementation of family-based character education is manifested in the form of the attitude of parents who exemplify the spirit of work and responsibility, then instill humility and exemplary behavior in worship. Character education has supporting factors, namely the enthusiasm and strong motivation of parents in educating their children. While the inhibiting factor is the lack of understanding of the concept of character education in the family.

Keywords: Character Education, Family Education, Young Generation

Abstrak: Implementasi penguatan pendidikan karakter berbasis keluarga bukanlah hal yang mudah dilaksanakan para orangtua. Sebab, pasca pandemi Covid-19 banyak pemuda yang diracuni oleh arus digitalisasi sehingga memiliki karakter buruk, seperti kecanduan game online. Tak dapat dipungkiri memang saat ini hampir seluruh pemuda memiliki gadget dan banyak di antara mereka yang salah dalam mempergunakannya sehingga berpengaruh terhadap perubahan perilaku. Penelitian ini bertujuan untuk mengetahui cara orang tua dalam mengimplementasikan pendidikan karakter terhadap generasi muda dan faktor pendukung serta penghambatnya di Desa Lau Gumba, Kabupaten Karo. Metode yang di gunakan dalam penelitian ini ialah metode kualitatif deskriptif. Hasil penelitian menunjukkan bahwa implementasi pendidikan karakter berbasis keluarga terwujud dalam bentuk, sikap orang tua yang mencontohkan semangat bekerja dan tanggung jawab, kemudian menanamkan sifat rendah hati, keteladanan dalam menjalankan ibadah. Pendidikan karakter tersebut memiliki faktor pendukung yakni semangat dan motivasi yang kuat orang tua dalam mendidik anaknya. Sementara faktor penghambatnya adalah kurang memahami konsep pendidikan karakter dalam keluarga.

Kata Kunci: Pendidikan Karakter, Pendidikan Keluarga, Generasi Muda

INTRODUCTION

Strengthening family based character education is very important for society, especially for the younger generation. (Kosim, 2020). The reason is that the family has an important role in the growth and development of the younger generation, including character formation. (Wahidin, 2017). The family is referred to as the first and foremost container for the creation of one's character. (Amin, 2018). It is said so because the place is not just for one to live and gather with family but also for interaction, communication, guidance and upbringing, which gradually constructs one's character. (Wahy, 2012). Parents who are good and caring (as the head of the family) will try to manage their family container into an environment constructed of commendable values, traits and a variety of characters. (Marjoribanks, 1996). Likewise, on the other hand, parents who do not care about the family environment will not become a place for the construction of various praiseworthy characters; instead, they become a place for the growth of seeds of despicable characters. (Yoga Purandina & Astra Winaya, 2020).

The family's existence as an educational environment cannot be replaced by anything, and even if it is returned, the results will certainly not be the same. (Nasution, 2019). That's why it will be different for children who grow up in a family environment from children who grow up outside the family environment (e.g. the streets). Children who grow up in a family environment tend to have someone

to look up to and imitate, namely their parents. In contrast, children who grow up outside the family certainly don't have someone to follow and imitate, so they tend to do as they please, or in other words, they grow up without rules. (Evans, 2013). This condition affected his character when he grew up as a young man and an adult. (Yunus & Arhanuddin, 2018).

Indonesia is known as a country that adheres to the tri-center philosophy of education. This means that Indonesia is of the view that education is carried out in three environments, namely the family environment, the school environment, and the community environment. (Arifin, 2018). The three of them must be in harmony in walking, and it is not suitable if they walk separately. (Muliati, 2016). Many consider character education to be carried out only in schools, even though character education can actually be formed in these three environments. (Setiardi & Mubarak, 2017). The family becomes the dominant environment because in terms of time, children spend more time at home than at school and in the community of course, that long time will affect the capacity of their educational intake. (Jabborova, 2021).

It cannot be denied that family education plays a very important role in the formation of the character of the younger generation. (Tabroni et al., 2022). However, the reality on the ground is not always the case, and many factors influence the failure of character education in families, including parental indifference, lack of parental understanding, lack of religious education,

bad example from parents, and so on. The facts show that until June 2022, there were 55,392 drug crimes and 71,994 suspects, with evidence of narcotics in the form of 42.71 tons of methamphetamine; 71.33 tons of cannabis; 1,630,102.69 Ecstasy Pills; and 186.4 Kg of Cocaine. (Muharomah et al., 2022). According to the National Narcotics Agency (BNN) presentation, the average perpetrators are the younger generation. Additionally, up to January, 97 children were victims of sexual violence throughout January 2022. This number is equivalent to 9.13 per cent of the total child victims of sexual violence, some of which were also committed by the younger generation. (Mokalu, 2022). These data show that character education in the family has not been entirely successful; special attention is needed at the family and community levels to reduce things like the above.

However, it cannot be denied that some families have become models in strengthening family-based character education. Karo Regency, for example, shows that several facts show that it is known as an area that still upholds the noble values that its ancestors passed down. Villages in the district are known to have local wisdom, which they also use in educating their children's behaviour. In the socio-cultural context, education is a process for cultivating values. Education is a means of acculturation (enculturation) of humanity which is most necessary among the necessities of life, even though education initially developed from the

source of the culture of the people themselves.

One of the villages in Karo Regency, which is known as a village that still adheres to noble family values, is Lau Gumba Village. The results of the researcher's initial observations show that the town applies local wisdom values in educating their children in the family environment, such as the local Karo wisdom which is "*Rebu*", which means taboos (taboo) to talk to each other in part of Karo's life itself. As for among them is what is called "*Erbengkila*"; namely, between my wife and my father, it is forbidden (taboo) to talk to each other directly. (Sinuraya & Malau, 2019). "*Ermami*", that is, between my mother-in-law and me, it is prohibited (taboo) to speak to each other directly. As for a reason for this taboo, according to local Karo wisdom, so that life is more harmonious, the opposite is disharmony. Disharmonies, in this case, if it is termed in Karo, is "*lanai lunch*" which means no longer respect each other. Because of this, it is forbidden (taboo) to speak directly. (Tarigan, 2020).

On this basis, researchers believe that other things are unique to the people of Lau Gumba Village in strengthening character education to their younger generation. So it is reasonable if researchers to conduct unique research on aspects of family-based character education. Of course, as mentioned earlier, this research has its peculiarities compared to other studies. To find out the differences in this research in detail, the following is the researcher presenting several previous studies related

to this research, namely: (1) Character education during the Covid-19 pandemic, the focus of research on the role of parents (Solihah, 2020); (2) family education based on local wisdom, the focus of research on the process of internalizing values and the role of tribal chiefs in preserving local wisdom as a basis for education (Priyatna, 2017); (3) character education based on local wisdom, the focus of research on the younger generation in the village of Laringgi (Adawiah & Ginoga, 2022); (4) Contribution of family-based character education, research focus on developing *soft skills* of SMK students (Ratnawati, 2016), (5) socio-cultural-based character education, focus on societal culture; (Lonto, 2015), (6) development of a family education model, focusing on model trials (Ratnawati, 2016), (7) character education in the family environment of Batu Buil Village, research focus on the contribution of parenting styles. (Kurniati, 2016).

For more details regarding the distinction between this research and other research, the researcher uses the Publish or Perish eight application to explore a variety of relevant research and the VosViewer application to visualize the dominance of the relevant research topic. So based on a search using the keyword 'character education in family education' using the Publish or Perish 8 application, with filtering for the 2010-2022 range, 209 research documents were found relevant to these keywords. Then visualized using the VosViewer application so that there are 44

items with 8 clusters, which results are as follows:

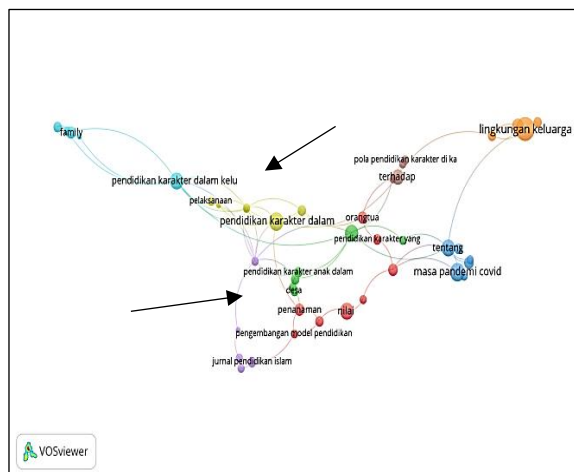


Figure 1. Visualization of research differences using VosViewer

Based on the visualization above, see that the sentences indicated by the arrows are still located in the circle symbol network, which is still very small in shape. Concludes that discussions regarding implementation or planting are still minimal. Based on the description of previous research, the distinction of this research is on strategy, supporting and inhibiting factors, not only integrating the role of the family and local wisdom in educating children, but also the series of novelty objectives of this research. In general, this study aims to examine character education in the family, but specifically, there are two research objectives: (1) an analysis of character education implemented by parents towards their young generation in the family environment; (2) supporting and inhibiting factors.

This research certainly contributes to two things, namely theoretical and practical. Theoretically, this research is

helpful to add to the unique scientific repertoire in family education. At a reasonable level, these findings can be used to develop student character, primarily through the family environment directly. Furthermore, the most important result of this research can be helpful for parents in terms of strengthening student character education.

METHOD

This study used a qualitative research method with a descriptive study approach. This research method is generally used to describe character education that is carried out in the family environment of the community in Lau Gumba Village. The village was chosen as the research location because of the problems mentioned in the initial observations and its uniqueness, which also applies local wisdom values.

In this study, primary data was obtained by researchers from results, observations, documents and in-depth interviews (in-depth interviews) with key informants, namely village heads, community leaders, parents, and mosque youth leaders. After the data has been collected, it is analyzed using an inductive technique that takes the steps of data reduction, data presentation, and data verification and draws conclusions. Data validity tests, data triangulation and member crosscheck measures are used.

The stages of the research, as explained above, are described in the research chart below:

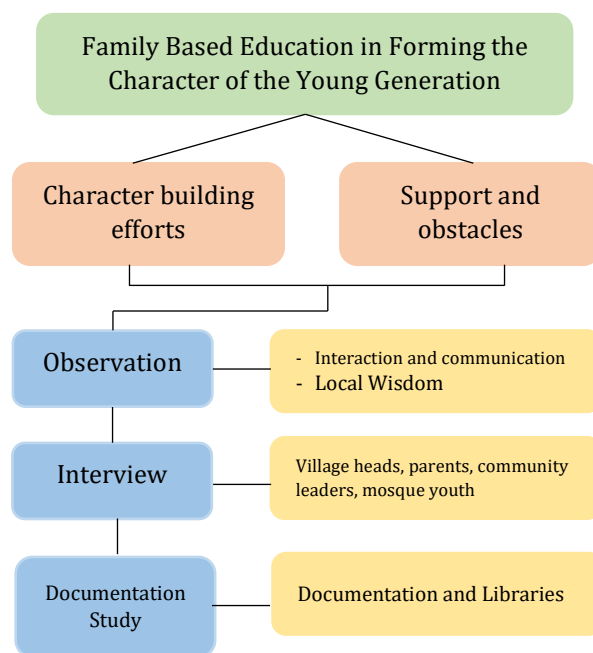


Figure 2. Research flow and stages

RESULT AND DISCUSSION

Lau Gumba Village is one of the new villages resulting from the division from Sempajaya Village in 2011. Administratively, this village is included in Berastagi District, Karo Regency, North Sumatra Province. Most of the population works as farmers and farm labourers because most of the land in Karo Regency is very fertile and suitable for agricultural land. Meanwhile, the orbit and mileage in Lau Gumba Village are 2 km from the District Capital, 13 km from the Regency Capital and 62 km from the Provincial Capital.

Based on the data above, the residents of Lau Gumba Village work as farmers or farm labourers, so their opportunities to educate their children are minimal, let alone implement character education. In principle, every parent would want their sons and daughters to be human beings who are smart, intelligent, and have

good character and character. The same happened for parents in Lau Gumba Village, who don't have a higher education. They hope they will send their children to school so they won't be like them. They all stated that they wanted children with extensive knowledge and noble behaviour, so most parents tried and worked hard to provide the best education for their children by financing all their school needs. During the Covid-19 pandemic, parents are faced with a difficult situation: their children have to stay at home more because the education system in schools is still limited to face-to-face meetings, and learning methods from schools are carried out online. Like it or not, can or can't, the reality is that parents must carry out their children's education.

Implementation of Family Based Character Education in Lau Gumba Village, Karo District

Education for the younger generation must continue to be carried out. Based on the observations and interviews obtained in Lau Gumba Village, parents have tried their best to implement character education for children, especially teenagers. The research findings show that parents generally implement character education in the following steps:

1. Instilling Religious Values

The religious concept is a person's business with his God in the sense of worship. In Lau Gumba Village, parents want their children to grow up to be pious and pious in the mind that they are diligent and happy to carry out Allah's commands, so in educating their children, they hope

that they must start from home. The following is a step for step-parents in implementing religious character education for their children. The first is to invite children to pray in the mosque congregation and hold a recitation program at home. Furthermore, if there is a weekly or monthly recitation, all family members attend it together. The obstacle in cultivating this religious character is that parents still have difficulties due to a lack of understanding of religion; they are very aware of this, so teaching these religious values is constrained.

A person's need for religion is increasingly increasing. In living his life, a person tries to understand the teachings of his faith well and always tries to get closer to Allah Swt. The increasingly modern era, as it is today, makes a person need direction that will encourage the creation of a prosperous and happy life. (Wanto & Jalwis, 2021). One of them is a person participating in religious activities which will later benefit him, namely cultivating a religious attitude. The diversity of religiosity of a person is manifested in his various lives. (Casola, 2021). Diversity activities do not only occur when a person performs ritual behaviour (worship) but also when carrying out other activities driven by supernatural forces. It is not only related to activities that are visible and visible but also activities that are invisible and occur in one's heart. (Kapur et al., 2022).

2. Parental Example

Exemplary is a way for children to imitate the character of someone who is a

figure to emulate, in this case, especially parents who are the most important because remembering the role of parents are the first educators, so they must have good attitudes, traits or behaviours to create better children's character for them. in the future. (Ortiqovna, 2022) Most parents in Lau Gumba village know that their example is the most important in educating their children. The excellent form is when the time for prayer arrives, and they are ready to go to the mosque first. Furthermore, all the actions and behaviour of parents must behave both at home and outside the home. We must be ideal figures for children, and we must be role models that they can rely on in navigating this life. So, if we want our children to love Allah and the Messenger, we as parents must also love Allah and the Messenger so that the younger generation will see that love. On the other hand, if there is no example, the advice from their parents' words may only be theory. , they are like a warehouse of knowledge that runs but never realizes in life.

The family has an essential and strategic role in awareness, cultivation and character development. The primary adhesive for character education in children is the integrated feeling between caring for parents and the nature of being cared for in children. Because the emotional bond between parents and children is powerful, family education has an advantage in instilling character education in children. The values of discipline, responsibility, obedience to parents, obedience to God,

honesty and compassion are the values that parents instil in their children. With the intensity of communication and interaction that always occurs in everyday life, the inculcation process can take various forms and ways by admonishing, asking, giving praise or making himself a model so that his child does something good right.

3. Hard Work

Parents have a vital role in cultivating the character of hard work in children because the family is the first vehicle major in guiding and directing to form moral behaviour for children's character education. Seeing that there are now many teenagers who prefer instant things results in low hard work owned by teenagers. Therefore, this is where the efforts and role of parents are to always instil and teach the character of hard work to children so that children who are independent, responsible and hardworking will later be formed. (Susandi et al., 2021).

As explained earlier, most of the residents of Lau Gumba Village work as farmers; almost every day, starting in the morning, they go to their respective gardens until the afternoon. Some teenage children also join their parents in the park, which automatically shows that the parents have provided or implemented character education for their children. The character values in working hard here are that parents want to show that to live this life, one should not be lazy, and characteristics of people who are prosperous in life are owned by people who work hard in every profession.

4. Responsibilities

Responsibility is awareness to carry out obligations. Meanwhile, parents understand the importance of responsibility character education as an awareness of everything that is their duty following the provisions for him, the environment and society. In Lau Gumba Village, the role of parents in implementing this responsibility character education is stringent in one family. All children are charged with housework; some specifically clean the house, cook and clean the yard; in terms of school assignments, they are very intense in supervising their children. Usually, what is assigned by parents to their children will undoubtedly be noticed whether it is completed or not. Parents have also set an example beforehand that all their obligations and responsibilities have been fulfilled, such as children's learning facilities, education costs, clothing and others. In principle, parents uphold the values of commitment and responsibility, so it's no wonder specifically about obligations and responsibilities; they are very strict and stern with their children. Being responsible is the attitude and behaviour of a person to carry out his duties and obligations as he should, towards himself, society, environment, country and God.

5. Tolerance and Love of Peace

Lau Gumba Village consists of various religions, tribes and cultures. The village head said there are rarely conflicts between tribes and beliefs, which means that the values of tolerance and love for peace have grown well in this village.

Furthermore, the way parents implement these values in their children is that they provide education that all human beings are God's creations and should not hurt one another. Second. Most of them have the same ethnicity, so the values of unity based on race are more dominant than other differences. Third, their busyness in farming and earning a living side by side is the basis for a solid agreement to grow naturally and high awareness. All that they instil in the lives of their children for generations.

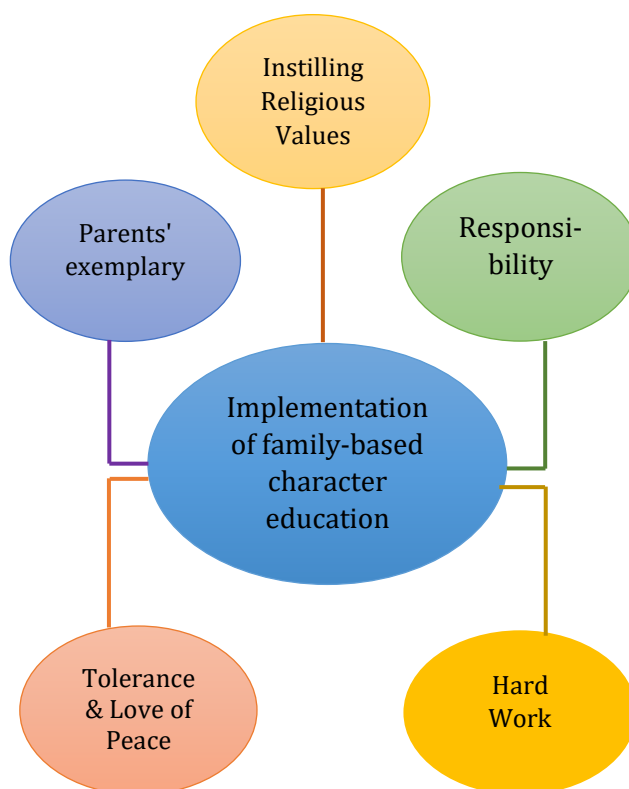


Figure 3. Implementation of family based character education

Supporting and inhibiting factors for the Implementation of Family Based Character Education in Lau Gumba Village, Kar District

Factors supporting the implementation of family-based character education in Lau Gumba Village, Karo

Regency include: First, the example of parents accustoming their children to responsibility, working hard and upholding the values of tolerance and peace-loving. Second, their union is more dominantly influenced by the tribe, so they are not easily provoked just because of differences. Third, they are hard workers, so they highly uphold the values of discipline, honesty, and carrying out obligations and responsibilities. All of that they apply to their children, especially teenagers.

The pattern of character education in the family will be successful if there is a shared commitment to pay attention to their children by example and active communication. The value of education that who can give in the family is the value of harmony, purity, faith, tolerance, and a healthy personality. If someone already has a noble character education base in the family, surely he will be able to overcome bad influences from the surrounding environment. Thus the role of the family in character education is vast.

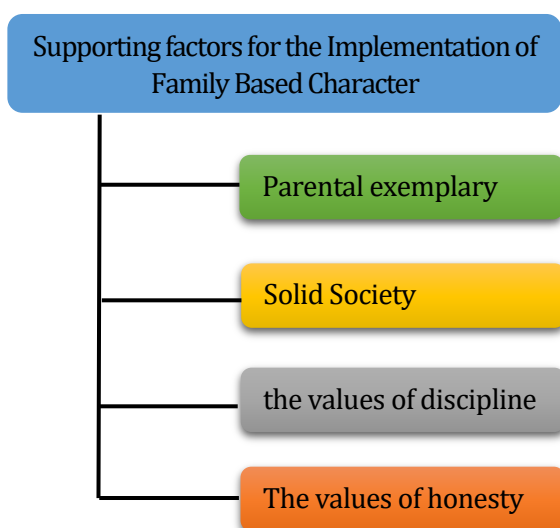


Figure 4. Supporting factors for the Implementation of Family Based Character

Factors inhibiting the Implementation of family based character education while the inhibiting factors for implementing family-based character education in Lau Gumba Village, Langkat Regency are (1) First, parents do not have extensive knowledge about character education, so not all character values are implemented in their children. (2) The intensity of interaction and communication between parents and children is minimal; this is due to the busyness of parents who are relatively high in farming, so they do not have time to increase their knowledge of religion. (3) Environmental factors indicate that teenagers in the village are addicted to online games, so parents find it difficult to control their children. Usually, in instilling character, education in children must be in a supportive environment in the sense that the level of awareness of all components of society must be able to work together and consider character education to be very important in maintaining harmony and order in the community environment. However, character education will not be successful if there are high parental busyness constraints, a lack of understanding of parents in educating children in the family environment, the influence of association in the surrounding environment and the negative influence of electronic media.

The way to overcome this problem is to implement character education in an integrated manner that combines and optimizes informal education in the family environment with formal education in

schools and non-formal education in the community. Not only that, maximizing the use of local wisdom in family education will help solve existing problems.

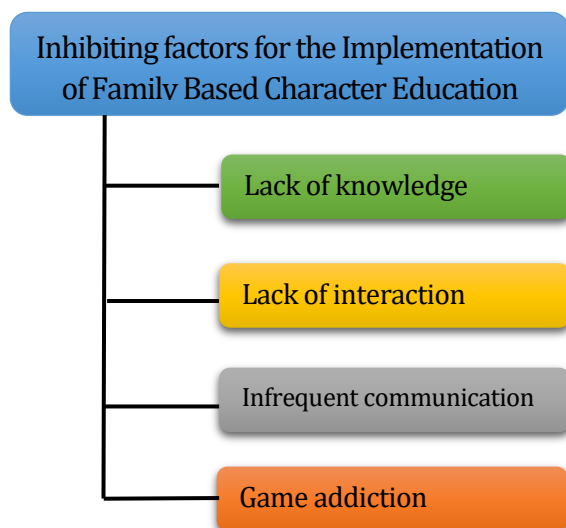


Figure 5. Inhibiting factors for the Implementation of Family Based Character

CONCLUSION

The conclusions from implementing family based character education in Lau Gumba Village, Karo Regency, namely, always invite children to pray in the mosque congregation and then hold a recitation program at home. Furthermore, if there is a weekly or monthly recitation, all family members attend it together. Second, to be an ideal figure for children, we must be role models they can rely on in going through this life. So, if parents want their children to love Allah and the Messenger, they must also worship Allah and Muhammad Saw. Third, parents show that to live this life, and one should not be lazy; the characteristics of a prosperous person in living life are owned by people who work hard in every profession.

Fourth, in principle, parents uphold the values of obligation and responsibility, so it's no wonder they are very strict and rigid with their children, specifically about commitments and responsibilities. Fifth, teach the values of tolerance and peace-loving through the spirit of ethnicity, which is prioritized over other differences. The supporting factors for implementing family based character education efforts are the example of parents and ethnic groups more dominantly influencing their union so they are not easily provoked. They are hard workers. At the same time, the inhibiting factors are the lack of parental knowledge about character education, the lack of interaction and communication between parents and children, and the flow of digitalization which is difficult to stem.

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