



CHARACTER EDUCATION KH. BISRI MUSTOFA'S PERSPECTIVE IN SYI'IR MITRA SEJATI AT MADRASAH DINIYAH

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Abstract

This study examines the values of character education contained in the book Syi'ir Mitra Sejati by Bisri Mustofa. This research is expected to be able to contribute scientific thinking about the relevance of educational values contained in the book Mitra Sejati. This research is descriptive qualitative research based on the case of study. Data collection techniques by collecting existing data either through observation, interviews, and documentation. The analytical method in this study uses two methods, namely the method of content analysis and the method of interpretive description. The results of this study explain that the book of Syair Mitra Sejati by KH. Bisri Mustofa contains the concept of moral education which has a social scope of humanity with several morals: morals to parents, people's morals to the government, morals of students to teachers, morals to friends, kinds of manners, morals of listening to conversations, morals of speaking, morals of associating, morals when eating, morals in dressing, caring for the environment, morals for visiting, morals to visit sick people.

Abstrak

Penelitian ini meneliti tentang nilai-nilai pendidikan karakter yang terdapat dalam kitab Syi'ir Mitra Sejati Karya Bisri Mustofa. Penelitian ini diharapkan mampu memberikan kontribusi pemikiran keilmuan tentang keterkaitan nilai-nilai pendidikan yang terdapat dalam kitab Mitra Sejati. Penelitian ini merupakan penelitian kualitatif deskriptif studi kasus. Teknik pengumpulan data dengan cara Mengumpulkan data-data yang ada baik melalui observasi, wawancara dan dokumentasi. Metode analisis dalam penelitian ini menggunakan dua metode yaitu metode content analysis dan metode desripsi interpretativ. Hasil penelitian ini menjelaskan bahwa kitab syair mitra sejati karya KH. BisriMustofa mengandung konsep pendidikan akhlak yang mempunyai ruang lingkup sosial kemanusiaan dengan beberapa akhlak: akhlak kepada orang tua, akhlak rakyat kepada pemerintah, akhlak murid kepada guru, akhlak kepada teman, macam-macam tata krama, akhlak mendengarkan pembicaraan, akhlak berbicara, akhlak bergaul, akhlak ketika makan, akhlak berpakaian, peduli lingkungan, akhlak bertamu, akhlak menjenguk orang sakit.

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INTRODUCTION

In the era of globalization that has hit the world, including Indonesia, technological developments have had positive and negative influences, like two sides of a coin that are close together and connected and are eroding the nation's morality (Muzayaroh, 2021). The positive impact of technological developments is that humans continue to be pampered by the development of technology which provides assistance and convenience for humans to be able to carry out daily activities (Hafidh, 2023). Meanwhile, the negative impact that is given is that

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humans use technology without thinking about the impacts that will occur, as well as inserting foreign cultures into the scope of daily social life, thus increasingly eroding the culture that is the hallmark of a nation and state (Isa, 2018). The era of globalization has also influenced step by step the national character and social ethics in social life. Islamic boarding school is a traditional Islamic institution for studying and understanding Islamic education. Since time immemorial, Islamic boarding schools have continued to carry out updates so that they can continue to show their existence (Shofwan, 2022).

In the era of globalization, Islamic boarding schools are not only places for studying Syalaf books but also formal institutions for studying general knowledge from elementary to College so that they can participate in preventing the decline of the nation's character (Alfath, 2020). The decline in national character can be identified from various indicators in events that frequently occur within a society, as stated by Thomas Lickona in several criteria: violence and vandalism, stealing, cheating, disrespect for authority, peer cruelty, bigotry, bad language, sexual process, and abuse, increasing self-centredness and declining civic responsibility, self-destructive behavior (Arifin, 2022).

Judging from the several indicators above, often each indicator can be found in everyday life, in urban environments, and even in rural areas of Indonesian society. The big problem that occurs in the current era of globalization is the moral decline of some Indonesians and the government itself. Like various cases that often occur, cases are still found that can be detrimental to the nation and countries like Korupsi and Kolusi and Nepotisme (KKN) order of my beloved country (Fauzi, 2023). The solutions taken by the state to overcome this problem still appear to be inconsistent and have many shortcomings. This causes the interests of several individuals to be neglected, as well as causing chaos in the state bureaucracy to the point that it becomes disrupted. This example shows that this nation is still weak in terms of mutual respect for the rights and obligations of each individual and lacks a sense of tolerance between each other. Often every gap is resolved through violence, whether by siblings or compatriots (Haeruddin, 2019).

Apart from the problems that often occur in the general public, things like this also happen in the Islamic boarding school environment, decline related to culture is inevitable, and various changes in the form of modernization and every narrative it brings can affect every group, including the Islamic boarding school community, to rack their minds. In overcoming cultural decline (Wahid, 2018). During the development of the modern era, it has also changed the identity of Islamic boarding school community life. For example, literary works in the form of (Syi'ir) which function as mediators of learning, providing advice, and as a work of art which is the hallmark of Islamic boarding schools have been replaced by music with various genres from local (domestic) music to western (foreign) music. It is popular in today's modern era and is popular with various young and old groups (Mahmudah, 2022).

The implementation of the educational process that has been described is indeed quite difficult because it cannot be carried out instantly, directly, and comprehensively because it is related to the nature, feelings, and behavior of the individuals themselves which are conflicting between each student (Gunawan, 2014). Therefore, in implementing the educational process, an intermediary is needed who is able to act as a link for the feelings one has through good self-

understanding, namely through art which is literature which has the function of being a medium for learning, advising, and entertaining. Regarding literature, Tarigan said that literature (Syi'ir) plays a very important role in children's education, namely in developing language, cognitive abilities, and social personality (Marzuqi, 2022).

A work by Syi'ir which is one of the works of KH. Bisri Musthofa. He is the son of the couple KH. Zainal Mustofa and his wife Chodijah. He is very active in writing scientific works, his writings include around 176 titles, covering various scientific fields, including; ulumut-tafsir, ulumul hadith, ulumun nahwi, ulumus sharfi, ulumus syari'ah, fiqh and akhlaq, sya'ir and many other works. One of his thoughts was realized in a piece of literature in the form of Syi'ir which he entitled Mitra Sejati which teaches about manners also known as the character values of Islamic education (Isa, 2018). The author will examine his writing, entitled True Partners, by linking character values and educational values. So that the content of character values in Syi'ir can contribute and serve as a reference for developing Islamic education and formal education in Indonesia. The relevance of the value of character education at Syi'ir Mitra Sejati to current Islamic religious education is based on the objectives of national education in Indonesia, clause 3 of Law No. 20 of 2003. In order for these national objectives to be achieved, both national and Islamic religious education must be achieved simultaneously. no one was defeated (Nisa, 2021).

The ultimate goal of Islamic education is to form human beings, which means people who have honest attitudes, discipline, respect for time, compassion, politeness, responsibility, and love of the country, and are able to fully implement the values of Islamic teachings as a guide in life. To realize these educational goals, cultivating good character from an early age is very necessary because this period is a period of psychological and cognitive growth and development for children (Mawardi, 2020). Among the poetry advice from Ulama is the poem Mitra Sejati by KH. Bisri Mustofa. The poem discusses morals or manners, which are popularly called moral values. In Mitra Sejati's poem, there is a moral appeal to children who are growing up (primary school-age children). Such as children's attitudes towards fathers, mothers, teachers, society, fellow friends, and the environment. Islam teaches that children at that age learn how to behave with parents and society in everyday life. This Mitra Sejati poetry study will be carried out to change the morals of Diniyah Nurul Muttaqin students.

METHOD

The type of research used is a descriptive qualitative technique, namely to get an overview of problems related to the implementation of the character education program at Madrasah Diniyah Nurul Muttaqin. The subjective examination is an exploratory technique that produces graphic information as words that are composed and expressed from the observed examination. Field research will be research that seriously examines climate policy and cooperation. Descriptive qualitative research is clear in nature, specifically, information is collected as words, images, not numbers regardless of whether assistance is available.

As for obtaining and collecting data, this research used a qualitative descriptive approach. This means that the data collected is not in the form of numbers, but rather the data comes from interview scripts, field notes, personal documents, memos and other official documents. So the

aim of this qualitative research is to describe the empirical reality behind the phenomenon in depth, detail and completeness. So descriptive research here does not mean to test a hypothesis, but to describe what is about a variable, symptom or situation. And this type of research is field research which is descriptive, namely finding the specifics and reality of something that is happening in society by describing something that is valid and happening at the moment as observed by the subject himself.

The locus of this research is Madrasah Diniyah Nurul Muttaqin, Karangsembang Village, Babat District, Lamongan Regency, East Java. In this research, the author focuses on the formation of character in accordance with the book *Mitra Sejati* towards the development of morals in the students of Madrasah Diniyah Nurul Muttaqin. So it includes all inhibiting and supporting factors in carrying out the study of the book *Mitra Sejati*. Data analysis uses the Mathew Miles and A Michael Hubermen model, namely data reduction, presenting data, and drawing conclusions (verification).

RESULT AND DISCUSSION

Results of Implementation of Character Education Values from K.H. Bisri Musthofa's perspective contained in *Syi'ir Mitra Sejati* at Madrasah Diniyah Nurul Muttaqin. From the results of observations carried out by researchers, it can be seen that the implementation of KH Bisri Musthofa's perspective character values contained in *Syi'ir Mitra Sejati* at Madrasah Diniyah Nurul Muttaqin, Karangsembang from the activities of students inside and outside the madrasah (Isa, 2018):

Sikap Anak Marang Bapak lan Ibu (Children's Attitudes Towards Parents)

In this chapter, KH. Bisri Mustofa explained the education that can be instilled in students regarding filial piety and reciprocation to parents, how a child should not disappoint, let alone be brave enough to show respect to them because their parents have made many sacrifices and services.

Sikap Rakyat Marang Pemerintah (People's Attitude Towards the Government)

Syi'ir in this verse explains the people's morals to the government, K.H. Bisri Mustofa emphasized that the people should glorify, respect, and submit to the *umara'*. At the same time, it also prohibits people from disobeying, criticizing, degrading, and insulting them. All of this is so that the authority and charisma of the *umara'* is maintained in the eyes of the people so that harmony and benefit are created in all things.

Sikap Murid Marang Guru (Students' Attitudes Towards Teachers)

In the search for knowledge, hard work, seriousness, obedience and respect for the teacher are indispensable. K.H. Bisri Mustofa Very respectful of teachers and *kyai* who have given knowledge and taught many things. Every time he teaches, he never forgets to pray to the teacher.

Sikap Kita Marang Kanca (Our Attitude Towards Friends)

The explanation from the *syi'ir* of this chapter is that a believer in running his life does not only establish a relationship with God (*habluiminallah*), but also establishes a relationship with humans (*habluiminannas*). Mutual love and mutual respect should be prioritized so that a

harmonious relationship can be established. The Messenger of Allah, SAW said: "No" It is said that one of you has faith, until you love your brother, as you love yourself".

Warnane tata krama (Various Manners)

The various kinds of manners that make a person more qualified in their social life also do not escape K.H. Bisri Mustofa's attention., like a person, must have honesty (trustworthiness), love for the country, not reveal other people's disgrace, and act modestly.

Adab Ngerungokne Gunemane Wong (Manners of Listening to Other People's Conversations)

Namely, if someone speaks, we must listen carefully, listen to every word spoken so that we really understand and understand what is being said. Some situations where we have to pay attention are when making vows, ceremonies, studying in class, especially during Friday sermons, because if we chat then our Friday prayers are in vain. The friend of Rasulullah SAW Ibn Abi Talib (Ali bin Abi Talib) said: If you cannot be a pious person who speaks well, be a good listener.

Tata Kramane Guneman (Speaking Manners)

The meaning of this sy'ir is that K.H. Bisri Mustofa gives advice to anyone regarding speaking etiquette. When using language or talking to the person you are talking to, you must use good language that is easy to understand and understand. The Prophet has given us an example. How gentle and polite the Messenger of Allah was. So that each of his interlocutors felt that he was the one who most glorified the Prophet.

Carane Sesrawungan Kang Bagus (Good Manners)

There are no creatures that are one hundred percent the same in this world, God created them all differently. Even though there are similarities, they are still all different. Likewise with humans. The more than five billion people in this world have distinctive characteristics, qualities, characters, and forms. Because of these differences, it is very natural that when interacting with fellow humans there will be many differences in nature, character, and behavior. God created us with all our differences as a manifestation of His majesty and power. Even though there are differences in social relations, there is no reason not to respect, behave well, and speak well to anyone you associate with, as in the poetry of KH. Bisri Mustofa.

Tata Kramane Mangan (Eating manners)

About the manners advised by KH. Bisri Mustofa in the syi'ir above shows that if a person wants to eat, he should use adab, in order to get blessings in every mouthful of rice a person eats. The manners are: a) wash your hands before eating, b) pray, c) eat small amounts of food first, d) eat with the right hand, e) preferably not speak, and f) be thankful after eating.

Tata Kramane Sandangan (Dress etiquette)

Teaches every Muslim how one should wear appropriate clothing because decent clothing and covering the private parts is a reflection of one's true Muslim status. Islam does not prescribe the shape or color of clothing to be worn, either during worship or outside of worship. Islam only stipulates that clothing must be clean, cover the private parts, polite, and in accordance with the morals of a Muslim.

Omah lan kamar (Environmental care)

This chapter emphasizes the importance of keeping the home environment and bedroom environment clean. According to Soeryani, environmental education is the teaching and dissemination of philosophy and the basics of understanding about the environment. This means that environmental education will make someone care about the environment. The call to preserve the environment has been around since ancient times, because a clean environment will influence a clean mind and heart as mentioned in the poem.

Bab ziarah lan Tata Krama (About Visiting and Etiquette)

The purpose of the poetry in this chapter is to discuss the moral education of the guest, KH. Bisri Mustofa suggested that when someone visits, they must have good manners. The visiting etiquette in the syi'ir is: a) Excuse me/say hello, b) Shake hands, c) Sit down if you are invited, d) Show a happy face, and e) Ask about safety/news. And also in the syi'ir, there are several suggestions for hosts to receive guests as well as possible, even if the guests don't bring anything.

Bab Tilik Wong Loro (About Visiting Sick People)

The first stanza explains that as a form of attention to those who are sick, people who visit can ask about the illness suffered by the person who is sick. Not only that, when you are in the place of a sick person, it is also explained that when visiting, you don't need to stay long and you don't need to say goodbye to someone who is sick while he is sleeping. However, as a form of politeness, you can say goodbye to the family who are waiting for someone who is sick. Praying for those who are sick is a recommendation that must be followed by people who are visiting them.

In this case, teachers in Madrasah Diniyah Nurul Muttaqin deliberately created a program that involves cooperation between all teachers and student guardians to always teach and supervise their students when they are at Madin or at home using the following character education program:

Table 1. Application of Character Education in Syi'ir Mitra Sejati at Madin Nurul Muttaqin

| No | Character Values of Syi'ir Mitra Sejati | Implementation Education of Syi'ir Mitra Sejati at Madin Nurul Muttaqin |
|----|---|---|
| 1 | The child's attitude towards both parents | By providing teaching/habituation about speaking using Javanese, and Krama Inggil when at home or at TPQ |
| 2 | People's attitude towards leaders | Teachers use a class management structure system such as class leaders and class representatives, who are expected to be able to accustom each student to obey the instructions of the head or leader in class and when in the community. |
| 3 | The attitude of students toward teachers | Get the students used to always obeying and being humble about the teacher's orders and attitude when with the teacher, such as speaking using good manners, not going ahead of the teacher when walking, and being polite when dealing with the teacher. |

| | | |
|----|--|--|
| 4 | Attitude towards friends | Educate every student to socialize well with all other students without discriminating between other friends |
| 5 | Manners of listening to other people's conversations | Educate each student to be silent for a moment when someone else is talking and not to interrupt other people's conversations by providing an example and instilling daily habits in students' speaking. |
| 6 | Manners of speaking | Teach students to always speak well and politely, use polite language towards their elders, and occasionally punish students who are caught speaking dirty words. |
| 7 | Good manners | Grouping or providing partitions between male students and female students in the learning process |
| 8 | Eating manners | Teach and familiarize all students to read prayers first when eating and eat using their right hand |
| 9 | Dress manners | Requires every student to always wear modest clothing and cover their private parts, in this case, all students are required to wear Muslim clothing when entering class. |
| 10 | Environmental care | Make it a habit after every Asr prayer to pick up rubbish and leaves around Madin and throw the rubbish in its place and give punishment when there are students who throw rubbish carelessly |
| 11 | Etiquette for visiting grave | Make regular visits every month or year to teach etiquette when making pilgrimages |
| 12 | Etiquette to visit the sick | Invite students to visit whenever there is students who are sick for more than 3 days |

Barriers to implementing a syi'ir mitra sejati education program in Madin Nurul Muttaqin. Based on the results of research related to the obstacles that exist during coaching through character education in the book Mitra Sejati are: a). Lack of willingness to imitate a good teacher figure; b). The influence of an unfavorable environment; c). The impact of technological progress is increasingly uncontrolled; d). The students' backgrounds are varied; e). Lack of attention from parents to supervise their children at home.

Moral development is not an easy thing to implement, therefore it requires hard work to make it happen. It is the teacher's duty to develop the morals of the students while the students are at TPQ through the teacher's example in the eyes of the students. Of the several obstacle factors that have been explained previously, there must be efforts to overcome these obstacles. Among the efforts made is the use of methods that are appropriate to the material and students' abilities. Teachers must be able to use role models that are good, appropriate, and easy for students to understand. Because students tend to get bored or don't like material that is related to religion, apart from that, creating an Islamic environment, creates a conditional situation through good habits that are carried out every day at TPQ and at home. The habituation carried out requires supervision from the teacher so that students are serious about undergoing every moral development activity carried out at TPQ.

Morals are an image behavior in the soul that results in actions without consideration and thought. Meanwhile, Ahmad Amin said that morals are *a'datul*, meaning that if you get used to something, then these habits are called morals (Faiqoh, 2017). The morals taught are based on Islamic studies, especially Sufism. Sufism itself can be understood as a science, discipline, effort, art, or practice to purify the heart and get rid of all dirt and heart disease. When the heart is clear, it will reflect clarity of attitude and morals which is nothing but a spontaneous act (Gunawan, 2014).

The national character in Syi'ir Mitra Sejati starts from recognizing one's rights and obligations to oneself and one's parents. This is the basic provision of a good citizen. KH. Bisri Musthofa in Syiir Mitra Sejati emphasizes that parents have sacrificed a lot for the sake of their children. Father and Mother have worked hard, going the extra mile to meet all their children's needs. My father has sacrificed his days, earning a living to fulfill all needs, from food, drink, and clothing, to education. The mother spends her time conceiving and caring for the child from infancy. KH. Bisri emphasized that we should try to return the goodwill to both of them. How serious is the sin of disobedience to one's parents that KH. Bisri Musthofa equates disobedience to parents with disobedience to the Almighty (Fathurrahman, 2017).

Against the government, KH. Bisri Musthofa teaches us to be good citizens. This function and role as a citizen is discussed at length in the five lines of Mitra Sejati's poem. This is because Syi'ir Mitra Sejati's study is aimed at individuals who are old enough to be invited to discuss these matters. KH. Bisri explained that in principle, a good government is a government that pays attention to and fulfills people's lives. The most fundamental function was mentioned earlier, namely upholding justice. Rights are given to those who are entitled. Sanctions are imposed on parties who violate the law. All public interests are met, from health, prosperity, security, and education, to infrastructure. All things are considered for the common good, not the interests of certain groups (Musyarofah, 2017).

Therefore, as good citizens, the younger generation must submit and obey the government, not disobey or even rebel. Good citizens are obliged to help fulfill the public interest of the government above. This can only be done if it is based on a deep love for one's country. KH. Bisri Musthofa makes love of one's country a form of exemplary morals or etiquette. His love for his country or homeland is matched by a face that is always cheerful and full of enthusiasm. Of course, burning love will bring a cheerful face, instead of sadness. Adult individuals have the burden of creating and working (Mentari, 2023). Of course, when the knowledge is sufficient. One of the goals is to support oneself so that one can be independent and not become a burden on one's family, environment, and country. Instead, one must have a role in the development of one's country. Syiir Mitra Sejati teaches that when you take your work seriously, don't relax too much.

This obligation will become even heavier when someone is an adult and has a family. He is obliged to provide support for his children and wife. It is haram for him to leave them hungry and stranded. Mitra Sejati provides two basic principles in working. First, don't be ashamed of whatever work you do and don't need to be proud. You can farm, trade, be a lecturer, teacher, administrator in the office, be a policeman, officer, police officer, prosecutor, or even be a worker, no problem. Second, work honestly, not mischievously in order to get halal sustenance.

This halal sustenance will bring blessings to life (Faiqoh, 2018). Syiir Mitra Sejati also teaches how to be a good citizen in a social context. This starts with maintaining relationships with friends and relatives, whether they are in good health, especially if a relative is sick, has died, or is holding a reception. So friendship is something that is highly recommended, that it is mandatory. Syiir Mitra Sejati teaches etiquette on these three occasions with different nuances (Fauzi, 2023).

Syiir Mitra Sejati emphasized that progress is natural and inevitable for a generation. It has become undeniable that one generation is different from the previous generation. Each generation has a different era spirit. This is what was observed by KH. Bisri Musthofa. He noticed that the generation below him, which was born after the era of the independence revolution, had a rather liberal tendency not to submit to Eastern culture (Akmaludin, 2020). KH. Bisri Musthofa sees this in youth associations that tend to ignore Eastern ethics and Islamic legal rules. In Islamic law, it is haram for men and women who are not mahram to mix together (*ikhtilath*), unless both are permitted by marriage. Likewise, Eastern ethics teaches that there is an element of shame because the two of them are not yet a legal couple (Nisa, 2019).

KH. Bisri criticized the promiscuous behavior that was starting to spread among society. According to him, studying foreign cultures is a common thing and cannot be prevented because the spirit of the times demands freedom. However, maintaining the character and disposition of Eastern nations, as well as maintaining good Eastern ethics, is non-negotiable and cannot be tolerated. It must not be reduced to a single tick. In this effort to maintain the culture and ethics of Eastern nationalities, one thing that has received attention is the important role of parents (Yahya, 2020).

Syiir Mitra Sejati places parents as important actors. Apart from maintaining traditions, this is also important for maintaining religion and safeguarding the interests of parents when they are gone. Religious strategies and Sufism strategies were used by KH. Bisri to convey his message. Religious strategy manifests itself in efforts to persuade parents to educate their sons and daughters in religion (Rizal, 2016). At the same time, they send their sons home when they are unable to educate them. Meanwhile, the Sufism strategy is used by choosing hadiths that are eschatological in nature. Namely related to death and their fate in the afterlife. Of course, in this way, parents will be more attentive to the transmission of Eastern culture to their children.

CONCLUSIONS AND SUGGESTION

The conclusion of this research is the concept of moral education in Syi'ir Mitra Sejati written by KH. Bisri Musthofa has a social and humanitarian scope with several morals: morals toward parents, people's morals towards the government, students' morals towards teachers, morals towards friends, various kinds of manners, morals in listening to conversations, morals in speaking, social morals, morals when eating, morals in clothing, caring for the environment, morals in visiting, morals in visiting sick people. The character development taught at Madin Nurul Muttaqin using the book Mitra Sejati is carried out by means of face-to-face teaching and role models from teachers to the students as well as familiarization with the material in the

Madin environment and outside Madin by involving the students guardians as supervisors and mentors of the students at home and the teachers council when in the Madin area.

From the conclusions above, the author provides several suggestions that are expected to be a constructive effort to shape the character of students in the learning process. In learning, a teacher, apart from applying the existing curriculum, must also draw from various relevant sources, for example, sources from classical books, such as the book *Mitra Sejati* by KH. Bisri Musthofa, because classic books like this are still pure religious material, and can be applied to today's learning process.

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