

Strengthening the Character of Responsibility Through Islamic Religious Education

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Abstract

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This research was conducted with the aim of systematically examining the strengthening of children's responsible character implemented through Islamic religious education. Character education in Indonesia is also expected to shape students into good citizens, with values such as: Pancasila values, religious, honest, tolerant, disciplined, hard work, creative, adaptable and developing abilities, able to face life's challenges, able to develop themselves in a safe and protected educational atmosphere. According to Law Number 20 of 2003 concerning the National Education System, some of the expected student characters in Indonesia include: Spiritual and Moral Character (faith and devotion to God Almighty, noble character); Social Character (democratic, responsible, caring for others and the environment, respecting differences); Intellectual Character (knowledgeable, capable, creative); Personality Character (independent, daring to express opinions politely and responsibly, having high social awareness). This research uses an integrative literature review method. This method combines various articles, books, and other published literature that are empirical and research-based on strengthening responsible character through Islamic religious education. As a result, Islamic religious education applied in the learning process can be an effective means of strengthening each individual's sense of responsibility. Through Islamic religious education, individuals can understand religious values, one of which emphasizes the importance of a sense of responsibility. These responsibilities include responsibility to Allah SWT, responsibility to fellow human beings, and responsibility to the environment. Implementation of Islamic religious education in strengthening the character of responsibility is carried out through various means, including Islamic religious studies, extracurricular activities, and role modeling.

Abstrak

Kata kunci:
Karakter Tanggung Jawab, Pendidikan Agama Islam

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Penelitian ini dilakukan dengan tujuan untuk mengkaji secara sistematis penguatan karakter tanggung jawab anak yang diterapkan melalui pendidikan agama islam. Pendidikan karakter di Indonesia juga diharapkan dapat membentuk peserta didik menjadi warga negara yang baik, dengan nilai-nilai seperti: nilai-nilai Pancasila, religius, jujur, toleran, disiplin, kerja keras, kreatif, kemampuan beradaptasi dan berkembang, mampu menghadapi tantangan hidup, mampu mengembangkan diri dalam suasana pendidikan yang aman dan terlindungi. Sesuai undang-undang nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, beberapa karakter peserta didik yang diharapkan di Indonesia antara lain: Karakter Spiritual dan Moral (beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlaq mulia); Karakter Sosial (demokratis, bertanggung jawab, peduli terhadap sesama dan lingkungan, menghormati perbedaan); Karakter Intelektual (berilmu, cakap, kreatif); Karakter Kepribadian (mandiri, berani menyampaikan pendapat dengan santun dan bertanggungjawab, memiliki kepedulian sosial yang tinggi). Penelitian ini menggunakan metode kajian pustaka integratif. Metode ini menggabungkan berbagai artikel, buku, dan literatur terbitan lainnya yang bersifat empiris maupun berbasis penelitian tentang penguatan karakter tanggung jawab melalui pendidikan agama Islam. Hasilnya pendidikan agama Islam yang diterapkan dalam proses pembelajaran dapat menjadi sarana efektif untuk memperkuat karakter tanggung jawab setiap individu. Melalui pendidikan agama Islam, individu dapat memahami nilai-nilai agama yang salah satunya adalah menekankan pentingnya rasa tanggung jawab pada

diri seseorang. Adapun tanggung jawab tersebut, diantaranya adalah tanggung jawab terhadap Allah SWT, tanggung jawab terhadap sesama manusia, tanggung jawab terhadap lingkungan. Adapun implementasi pendidikan agama Islam dalam penguatan karakter tanggung jawab dilakukan melalui berbagai cara diantaranya: pembelajaran Agama Islam, kegiatan ekstrakurikuler, dan role model.

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INTRODUCTION

The mandate of the 1945 Constitution of the Republic of Indonesia regarding character education is outlined in Article 31, Paragraph 3, which states that the government shall strive to establish and implement a national education system that enhances faith, piety, and noble character to foster an enlightened national life, as regulated by law (UUD-1945, p. 31). This article implies that the government is obligated to provide education that not only develops intellectual capacity but also shapes noble character and morals.

The implementation of Islamic religious education plays a crucial role in forming individuals who are faithful, possess noble character, and are responsible. The trait of responsibility is a vital aspect of daily life, whether in personal, family, or societal contexts. Through Islamic religious education, individuals can be molded to understand and practice religious values that emphasize the importance of responsibility.

Character education is a highly significant concept in Islam. Islam does not solely teach ritual worship but also emphasizes the importance of noble character, good behavior, and strong moral traits (2024, p. 1). Character education in Islam is rooted in the Qur'an and the Sunnah of Prophet Muhammad SAW. Islam underscores the importance of having good morals and virtuous behavior. The term "akhlak" (morals) derives from the Arabic word "khulq," meaning disposition, character, or behavior. In the Qur'an, as stated in Surah Al-Ahzab, verse 21: "Indeed, in the Messenger of Allah, you have an excellent example for those who hope for Allah's mercy and the coming of the Day of Judgment, and who remember Allah frequently." (Imam Jalaluddin As-Suyuthi, 2009, p. 1783)

Islamic religious education does not focus solely on religious knowledge but also aims to shape individuals' character and behavior in accordance with religious teachings. In this context, strengthening the character trait of responsibility is one of the primary goals of Islamic religious education. By understanding and applying religious values, individuals can become more responsible in all aspects of life. This article will discuss how Islamic religious education can strengthen individuals' sense of responsibility. It is hoped that this

article will contribute to the understanding and implementation of Islamic religious education in forming individuals with noble character and a strong sense of responsibility.

RESEARCH METHODS

This study employs an integrative literature review method, aiming to analyze various relevant sources, including books, articles, and other literature related to strengthening the character trait of responsibility through Islamic religious education. For researchers, this method allows for the integration of existing research findings to build a comprehensive synthesis on strengthening the character of responsibility through Islamic religious education. In this literature review, the researcher will explore studies that examine how the character trait of responsibility is reinforced through Islamic religious education and identify methods and strategies proven effective in fostering this trait.

Furthermore, this study integrates empirical or research-based literature that discusses the strengthening of the responsibility character trait. In this approach, the researcher conducts an in-depth analysis of previously published research results, covering various topics related to the reinforcement of responsibility through Islamic education. The researcher also explores sources that discuss the development of responsibility as a character trait within the process of Islamic education.

The researcher collects and analyzes literature, including scientific articles, books, and research reports relevant to this theme. This literature review not only examines studies focused on the aspect of responsibility towards Allah but also responsibility towards others and the surrounding environment. Strengthening the character trait of responsibility is considered to make a significant contribution to individuals' future lives, serving as a foundation for their way of living. Strengthening character education focused on responsibility through Islamic religious education in schools will provide children with direct experiences that prepare them for their future. By using the integrative literature review method, this study aims to provide a comprehensive understanding of how strengthening character education focused on responsibility plays a significant role in shaping children's character for the future, particularly when they face the realities of life in their respective environments.

RESULTS AND DISCUSSION

Education Issues in Indonesia

Education is an absolute necessity for human life worldwide, including for the Indonesian nation, and it is a fundamental need that must be fulfilled

throughout one's lifetime. Education is a conscious human effort to acquire knowledge, which can be pursued through formal or non-formal education in a transformative process to produce high-quality human resources (Primastuti et al., 2025, p. 102).

Education serves as the foundation for the future, always accompanying changes and advancements in global civilization. It acts as a stepping stone to develop intellectual intelligence, genuine personality, noble character, and skills that are undeniably beneficial for individuals, the nation, and the state, while also transforming one's behavior (Kesowo, 2003).

A curriculum is a set of plans and arrangements concerning objectives, content, learning materials, and methods used as guidelines for conducting learning activities to achieve specific educational goals. This definition is stated in Law No. 20 of 2003 on the National Education System, Article 1, Point 19 (2025). Global demands arising from real-life conditions have necessitated curriculum changes.

In simple terms, a curriculum can be understood as a collection or list of subjects to be taught to students, complete with methods for assessing learning achievements within a specific timeframe (Primastuti et al., 2025, p. 102). The learning process is a series of planned and designed activities to facilitate student learning. This implies that learning, as a process, must be carefully designed, developed with creative ideas, and managed seriously and dynamically, applying a multi-faceted approach to create a conducive learning environment for students.

Learning is a system or process of enabling students to learn, which is thoroughly planned, implemented, and evaluated simultaneously and systematically to achieve desired learning objectives. Learning should be active, creative, effective, enjoyable, and innovative. Learning is a complex process, meaning that everything occurring within it whether in words, actions, or thoughts must be meaningful. One continuous effort by the government and education stakeholders is to innovate curricula and learning processes.

Curriculum and learning innovation refers to ideas, concepts, or specific actions in the field of curriculum and learning that are considered new to address educational challenges (Primastuti et al., 2025). Curriculum innovation arises from the concerns of those involved in education, driven by problems experienced by educators or education providers. The implementation of an adaptive curriculum and innovative learning methods is the key foundation for producing competitive, capable, and globally adaptable graduates. Over the past two decades (2004–2024), the government has implemented various curriculum reform policies, such as the Competency-Based Curriculum (KBK) in 2004,

refined into the School-Based Curriculum (KTSP) in 2006, replaced by the 2013 Curriculum (K-13) in 2013, and later succeeded by the Merdeka Curriculum, introduced in 2022. The Merdeka Curriculum is flexible, emphasizing the Pancasila Student Profile Strengthening Project, which aims to provide flexibility for students and promote contextual, competency-based learning.

By the end of 2024 and the beginning of 2025, no new curriculum has been officially released. The 2013 Curriculum and the Merdeka Curriculum remain in use, as per the Minister of Education Regulation No. 13 of 2025, with a stronger emphasis on implementing Deep Learning through projects and technology integration, in accordance with applicable regulations (Permendikdasmen-No-13-Tahun-2025, n.d., pp. 1-69).

In the educational context, Deep Learning is an approach that emphasizes deep conceptual understanding and mastery of competencies within a narrower scope of material. In Deep Learning, students are encouraged to actively engage in the learning process and delve deeply into the topics studied, allowing them to explore further and appreciate the beauty of the subject matter (Swawikanti, 2024).

However, the implementation of curriculum innovations and learning methods in Indonesia still faces numerous challenges, including low readiness and awareness among educators, uneven infrastructure, particularly in remote and rural areas, and disparities in educators' digital capabilities applied in the learning process. Therefore, studying educational issues in Indonesia, particularly those related to curriculum innovation in the learning process, is crucial to finding effective solutions to improve the quality of national education in the future.

Character Education Issues

When we observe the current landscape, character education has become a central issue in addressing the challenges of globalization, particularly in today's digital era, marked by digitalization and rapid social changes that significantly impact Indonesian society. On the other hand, there is a prevalent moral and social crisis, reflected in the increasing instances of deviant behavior, such as corruption and the abuse of illegal drugs (narcotics), which are growing more concerning for society day by day.

Despite the implementation of formal education, many individuals still exhibit unethical behavior in society, indicating that character education is still insufficient and has not been effectively implemented in both formal and non-formal educational institutions. This highlights the importance of integrating various patterns of character education based on deep-rooted values into daily

life practices, such as those found in pesantren (Islamic boarding school)-based education, which applies spiritual, intellectual, and emotional values that can serve as solutions to contemporary challenges.

With the increasingly complex social issues in Indonesia, particularly among the younger generation, character education becomes crucial to implement in a more holistic manner. It should not only focus on intellectual intelligence but also address emotional and spiritual intelligence, enabling students to develop into individuals of integrity who are prepared to face life's challenges in their daily lives (Acetylena & Akhmad Sirojuddin, 2025, p. 104).

Expected Student Character

The education process in Indonesia, as outlined in Law No. 20 of 2003 on the National Education System, aims to foster specific character traits in students, including spiritual and moral qualities such as faith and devotion to God Almighty and noble character; social qualities like being democratic, responsible, caring for others and the environment, and respecting differences; intellectual qualities including being knowledgeable, skilled, and creative; and personality traits such as independence, the ability to express opinions politely and responsibly, and high social concern (UU Nomor 20 Tahun 2003, n.d., p. 4). Additionally, character education in Indonesia seeks to shape students into good citizens with values such as Pancasila principles, religiosity, honesty, tolerance, discipline, hard work, creativity, adaptability, resilience in facing life's challenges, and the ability to develop in a safe and supportive educational environment (Kesowo, 2003). In essence, character education aims to form individuals of integrity, noble character, and responsibility, capable of being democratic citizens who care for others and their surroundings.

The Importance of Character Education

One of the goals of education, as outlined in Law No. 20 of 2003 on the National Education System, is to holistically shape the personality of students, aiming to develop their potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and responsible democratic citizens (2003). Character education is not solely the responsibility of schools or formal educational institutions but also the primary duty of parents as the first and foremost educators of their children (Syarif Maulidin et al., 2025, p. 302).

In Islam, character education should be instilled in children from an early age, as exemplified by Luqman's advice to his son in the Qur'an, Surah Luqman, verse 17: "O my son, establish prayer, enjoin what is right, forbid what is wrong,

and be patient over what befalls you. Indeed, that is of the matters [requiring] determination" (Imam Jalaluddin As-Suyuthi, 2009, p. 1748). Furthermore, it is emphasized that humans should not walk the earth with arrogance, as Allah does not favor those who are proud, as stated in Surah Luqman, verse 18: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful" (Qur'an Online Surah Luqman Ayat 18, 2025). The following verse, Surah Luqman, verse 19, teaches moderation in behavior and softening one's voice: "And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys" (Imam Jalaluddin As-Suyuthi, 2009, p. 1749).

From these verses, key points of character education to be taught to children include performing prayers, doing and enjoining good deeds, preventing wrongdoings, being patient in the face of trials, avoiding arrogance and pride, practicing simplicity, and refraining from harsh behavior or speech. A hadith narrated by Sayyidatina Aisyah RA states that the Prophet Muhammad SAW said a child's rights over their parents include receiving a good name, proper nourishment, and, most importantly, a good character education. Given the significance of character education for children, it is essential to strengthen the desired character traits. Education is expected to produce a generation with character that upholds the nation's noble values (Rahman et al., 2025, p. 565).

A prominent hadith of the Prophet Muhammad SAW, which emphasizes good morals and the formation of noble character, holds significant relevance in the context of character education. One such hadith states: "Indeed, I was sent to perfect noble character" (HR. Ahmad). Character education is not only about mastering knowledge but also about shaping good morals (Maslani et al., 2024, p. 1140).

The Concept of Responsibility in Islam

In Islam, responsibility is a crucial concept. Allah SWT states in the Qur'an, Surah Al-Shu'ara, verses 208-209: "And We did not destroy any city except that it had warners" (Imam Jalaluddin As-Suyuthi, 2009, p. 1586), referring to the Prophets who warned their people. This verse indicates that every individual is responsible for understanding and practicing religious values. Responsibility is a vital character trait for every individual, particularly in the context of education. Responsibility entails being accountable, trustworthy, independent, and committed to fulfilling duties (Mentaya, 2025, p. 314). A person is considered responsible if they consistently perform their duties correctly, plan ahead, persevere, strive for excellence, exercise self-control to avoid impulsiveness,

maintain discipline, think carefully before acting or making decisions, consider potential consequences, take accountability for their words and actions, and serve as a positive example for others. This aligns with Allah's guidance in the Qur'an, Surah Al-Muddaththir, verse 38: "Every soul will be accountable for what it has done" (Imam Jalaluddin As-Suyuthi, 2021, p. 2593).

According to the Indonesian Dictionary (KBBI), responsibility is a human awareness of their intentional or unintentional actions and behaviors. It also means acting in accordance with one's obligations and being accountable for the consequences, which may involve being questioned or held liable (KBBI Online, n.d.). Responsibility is a hallmark of civilized (cultured) individuals, who recognize the positive or negative consequences of their actions and understand that others depend on their service or sacrifice. Responsibility is an obligation or burden that must be borne as a result of one's actions toward others or others' actions toward oneself. By nature, responsibility is an inherent part of human life, and every individual is inevitably tasked with it. If someone refuses to take responsibility, external forces may compel them to do so.

Responsibility can be viewed from two perspectives: the actor and those affected by their actions. From the actor's perspective, they must acknowledge the consequences of their actions and take steps to rectify them. From the perspective of others, if the actor refuses responsibility, others may intervene to restore balance, either individually or collectively (Ma'mun, 2020). The Qur'an further addresses human responsibility in Surah At-Tahrim, verse 6: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (Qur'an Online Surah At-Tahrim Ayat 6, 2025). The Tafsir Wajiz explains that believers must protect themselves and their families by obeying Allah's commands and avoiding prohibitions, safeguarding them from the wrath of Allah that leads to Hellfire, fueled by disbelieving humans and stones, such as idols. The verse emphasizes that angels, who are strict and unwavering, enforce punishment precisely as commanded by Allah, without leniency or excess, in accordance with each individual's sins.

This illustrates that humans are functional and responsible beings, and their creation is not in vain. Thus, responsibility encompasses duties toward Allah the Creator, oneself, family, society, nation, state, and the environment. A hadith narrated by Abdullah bin Umar states that the Prophet Muhammad SAW said: "Every one of you is a shepherd and is responsible for his flock. The leader of the people is a shepherd and responsible for them. A man is a shepherd over his family and responsible for them. A woman is a shepherd over her husband's

household and children and responsible for them. A servant is a shepherd over his master's property and responsible for it. Thus, every one of you is a shepherd and responsible for his flock" (HR Abu Dawud, 2022).

Islamic Religious Education as a Means to Strengthen the Character of Responsibility

Islamic religious education, when integrated into the learning process, can effectively strengthen individuals' sense of responsibility. Through Islamic education, individuals can understand and practice religious values that emphasize the importance of responsibility, including:

Responsibility Toward Allah SWT

Every believer understands their duty to obey Allah's commands and avoid His prohibitions. As stated in Surah Al-Muddaththir, verse 38: "Every soul will be accountable for what it has done" (Imam Jalaluddin As-Suyuthi, 2021, p. 2593).

Responsibility Toward Fellow Humans

Believers recognize their responsibility to do good to others, such as helping those in need and acting justly. They understand the interdependence of human life, adhering to rules, maintaining honesty, respecting others' rights, and showing greater care for their social environment (Laia et al., 2025, p. 4638).

Responsibility Toward the Environment

Believers acknowledge their duty to protect and preserve the natural environment, maintaining its balance as a shared responsibility. Allah's command in Surah Al-A'raf, verse 56 states: "And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good" (Faizin, 2023). The Tafsir Tahlili explains that this verse prohibits causing harm in any form, including damaging social interactions, others' physical or spiritual well-being, livelihoods (e.g., agriculture, trade), or the environment. The earth, with its mountains, valleys, rivers, oceans, forests, and more, was created for human benefit, to be utilized wisely for their well-being. Allah sent religion and Prophets to guide humanity toward happiness, safety, and peace. As the final Prophet, Muhammad SAW brought Islam as a mercy to the universe. Following Islamic teachings correctly ensures goodness for individuals, nations, and states. The verse also highlights the etiquette of supplication, which should be done with sincerity, humility, and a soft voice, fostering hope and trust in Allah's mercy, which is close to those who

do good, including through kind acts toward neighbors, humanity, and the environment.

Implementation of Islamic Religious Education to Strengthen the Character of Responsibility

The implementation of Islamic religious education to foster responsibility can be achieved through various methods:

Islamic Religious Learning

Islamic education, conducted in formal or non-formal settings, is an effective means to strengthen individuals' sense of responsibility. Islamic character education is not limited to formal teaching in schools but also occurs through daily life practices (Nur Hidayatingsih & Ainur Rofiq Sofa, 2024, p. 13).

Extracurricular Activities

Educational institutions provide extracurricular activities to enhance students' skills and talents based on their interests. According to the Minister of Education and Culture Regulation No. 62 of 2014, extracurricular activities are conducted outside regular class hours under the guidance and supervision of educational institutions (Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia No. 62 Tahun 2014, 2014, p. 3). Activities such as social and environmental initiatives can serve as platforms for practicing religious values emphasizing responsibility. The regulation's objectives include developing students' potential, talents, interests, abilities, personality, cooperation, and independence to support national education goals. Extracurricular activities are divided into mandatory (e.g., scouting) and optional activities tailored to students' interests.

Role Models

A role model is someone who serves as an example or inspiration through their behavior, attitudes, or positive values, motivating others to achieve goals and become better individuals. Role models guide and inspire in various aspects of life, including career success (Pio Kusuma, 2023). More broadly, influential figures, such as teachers and parents, can serve as role models to strengthen individuals' sense of responsibility. Thus, Islamic religious education is an effective means to reinforce the character of responsibility. By understanding and practicing religious values that emphasize responsibility, individuals can become faithful, morally upright, and responsible

CONCLUSION

Character education is an aspiration aimed at shaping children's character for the future. Law No. 20 of 2003 on the National Education System seeks to develop students' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and responsible democratic citizens. Character education is not solely the responsibility of schools or formal educational institutions but also the primary duty of parents as the first and foremost educators of their children. As a result, Islamic religious education integrated into the learning process can serve as an effective means to strengthen the character of responsibility in individuals.

Through Islamic religious education, individuals can understand religious values, one of which emphasizes the importance of a sense of responsibility. These responsibilities include duties toward Allah SWT, fellow humans, and the environment. The implementation of Islamic religious education to foster the character of responsibility can be achieved through various methods, such as Islamic religious learning, extracurricular activities, and role models. Thus, strengthening the character of responsibility can be effectively applied through Islamic religious education.

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