



## Strengthening Student Character From The Perspective Of Islamic Society Development

*Bukhari<sup>1</sup>, Anwar<sup>2</sup>*

<sup>1</sup>UIN Lhokseumawe Aceh Indonesia

<sup>1</sup>STAIN Teungku Dirundeng Meulaboh Aceh Indonesia

<sup>1</sup> bukhari@uinsuna.ac.id

### Abstrak

Penelitian ini bertujuan untuk menganalisis penguatan karakter siswa dalam perspektif pembangunan masyarakat Islam di era digital, dengan menekankan peran literasi digital dalam mendukung dakwah berbasis Al-Qur'an di media sosial. Krisis karakter siswa muncul sebagai konsekuensi dari transformasi sosial, globalisasi, dan digitalisasi yang mendorong pragmatisme dan individualisme. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka, wawancara dengan pelaku dakwah digital, serta analisis konten pada platform seperti Instagram, YouTube, dan TikTok. Hasil penelitian menunjukkan bahwa penguatan karakter membutuhkan integrasi nilai-nilai Islam seperti kejujuran, amanah, dan tanggung jawab melalui kurikulum, budaya pendidikan, serta strategi dakwah digital yang kontekstual dan menarik. Literasi digital berperan penting dalam membentuk efektivitas dakwah, namun menghadapi tantangan seperti misinformasi, keterbatasan teknologi, dan komersialisasi dakwah. Pendekatan maqasid al-shariah memberikan kerangka kerja dalam mengarahkan penguatan karakter menuju kemaslahatan umum. Oleh karena itu, penguatan karakter harus dipandang sebagai bagian dari pembangunan peradaban Islam yang adaptif di era digital.

**Kata Kunci :** Penguatan, karakter siswa, masyarakat Islam, pembangunan

### Abstract

*This study aims to analyze student character building from the perspective of Islamic community development in the digital era, emphasizing the role of digital literacy in supporting Qur'an-based da'wah on social media. The crisis of student character emerges as a consequence of social transformation, globalization, and digitalization, which tend to promote pragmatism and individualism. This research employs a qualitative approach through literature review, interviews with digital da'wah actors, and content analysis across platforms such as Instagram, YouTube, and TikTok. The findings indicate that character building requires the integration of Islamic values such as honesty, trustworthiness, and responsibility through educational curricula, institutional culture, and contextual and engaging digital da'wah strategies. Digital literacy plays a crucial role in enhancing the effectiveness of da'wah, yet faces challenges including misinformation, limited technological competence, and the commercialization of religious messages. The maqasid al-shariah approach provides a framework for directing character development toward public welfare. Therefore, character building should be viewed as part of a broader Islamic civilization project that adapts to the digital age.*

**Keywords :** Digital Literacy, Da'wah, Al-Qur'an, Social Media

### Introduction

The development of globalization and digital transformation has brought structural changes to human life, including in the formation of student character. Advances in information

technology, marked by easy access to various sources of knowledge, do not always equate to moral and ethical quality. In fact, in many cases, this progress has given rise to a social paradox in the form of value degradation, such as a decline in academic ethics, an increase in pragmatic behavior, and a weakening of social responsibility among students (Rahman et al., 2024). This phenomenon demonstrates that modernization without a balanced strengthening of moral values has the potential to create a character crisis.

In this context, students, as a group of young intellectuals, face not only external challenges in the form of globalization, but also internal challenges in the form of an identity crisis and weak internalization of Islamic values. Students are often trapped in a dualism between rational-instrumental academic demands and normative-transcendental spiritual needs. As a result, higher education tends to produce individuals who are intellectually intelligent but lack moral and spiritual integrity.

From the perspective of Islamic community development, this situation poses a fundamental problem. Students have a strategic role as *agents of change*, *social control*, and *the iron stock*, expected to be the driving force behind social change based on Islamic values. However, reality shows a gap between this ideal role and the empirical conditions on the ground. Various studies indicate that student character development has not been optimal, primarily due to the dominance of cognitive approaches in higher education that neglect the affective and spiritual dimensions (Simanullang et al., 2026).

Furthermore, theoretically, the student character crisis can be understood as a failure to integrate education and value development. Education, which should be a means of internalizing ethical and spiritual values, has instead been reduced to merely transferring knowledge. This aligns with criticisms of the modern education system, which tends to be secular and separates knowledge from values (*value-free knowledge*). In this context, Islamic education offers an alternative paradigm that emphasizes the integration of knowledge (*'ilm*), faith (*iman*), and good deeds (*'amal*).

In Islamic teachings, character building (*akhlaq al-karimah*) is the primary goal of education. The Prophet Muhammad (peace be upon him) emphasized that the mission of the apostles was to perfect human morality. This demonstrates that character is not merely an additional aspect, but rather the core of human development in Islam. Therefore, strengthening students' character must be placed within a broader framework, namely as part of efforts to develop a civilized Islamic society.

Furthermore, *the maqasid sharia approach* is relevant in analyzing the strengthening of student character. This concept emphasizes the protection of religion (*hifz al-din*), reason (*hifz*

*al'aql*), and social morality. In the context of students, character strengthening is not only aimed at forming good individuals personally, but also at building social awareness and collective responsibility in social life. Based on this background, there is a research gap *between* the ideal concept of character education in Islam and the reality of its implementation in higher education. Most previous studies have focused on normative or pedagogical aspects, but few have examined student character building from the perspective of integrative and contextual Islamic community development in the digital age. Therefore, this study aims to fill this gap by offering a more comprehensive analysis.

The research questions are: (1) what is the condition of student character in the digital era; (2) what is the role of students from the perspective of developing Islamic society; and (3) what are the strategies for strengthening student character based on Islamic values. This research question serves as an analytical framework for understanding the phenomenon being studied. This research aims to analyze the character of students, examine their strategic role in the development of Islamic society, and formulate character-strengthening strategies relevant to contemporary challenges. Theoretically, this research is expected to contribute to the development of Islamic education and community development. Practically, this research is expected to serve as a reference for educational institutions in formulating policies for strengthening student character.

The method used in this research is a qualitative approach with a descriptive-analytic type. Data was obtained through literature studies and observations of student social phenomena, then analyzed using an integrative approach between Islamic education theory, community development, and *maqasid sharia*. This approach was chosen because it is able to provide a deep and contextual understanding of the phenomenon being studied. The scope of this research focuses on analyzing student character building from the perspective of Islamic community development, with an emphasis on the character crisis, the role of students, and character building strategies in the digital age. This research does not address technical aspects of educational policy, but rather focuses on conceptual and normative analysis relevant to the development of Islamic communities.

## **Discussion**

### **1. Student Character Crisis in the Digital Era**

#### **a. Value Transformation and Moral Disruption in the Digital Era**

Today's students face an increasingly complex character crisis as a result of globalization and digitalization. Phenomena such as low academic integrity, increased plagiarism, and a weakening of social ethics are clear indicators of this crisis (Kulsum & Muhid, 2022). The digital

transformation has fundamentally changed the way students access, produce, and distribute knowledge. However, this change is not always accompanied by increased ethical awareness and, in many cases, has weakened commitment to moral values.

The instant culture that has developed through digital media has fostered a pragmatic mindset, where results are prioritized over process. This is reinforced by the logic of *the attention economy*, which uses speed, virality, and popularity as indicators of success (Zuboff, 2019; Twenge, 2017). In the academic context, this situation has fueled unethical practices such as plagiarism, manipulative use of technology, and a decline in academic honesty (Bretag et al., 2019). Furthermore, digitalization has also given rise to the phenomenon of *digital distraction*, which disrupts students' concentration and depth of thought. Research shows that intense social media use correlates with decreased reflective ability and increased impulsive behavior (Carr, 2020; Rahman et al., 2024).

This directly impacts students' character, particularly in aspects of discipline, responsibility, and integrity. From an Islamic perspective, this situation indicates a shift in life orientation from transcendental values to materialistic ones. Islam, however, emphasizes the importance of balance between worldly and hereafter aspects. Therefore, digital transformation must be addressed by strengthening spiritual values to prevent broader moral disruption.

#### **b. Weak Internalization of Moral Values**

*noble moral* values in everyday life. In Islam, morality is the primary foundation for shaping human personality. The Quran explicitly affirms the great morality of the Prophet Muhammad (peace be upon him) as the ultimate role model (QS. Al-Qalam: 4), demonstrating that morality is not merely an additional attribute but the core of a Muslim's personality.

However, in current higher education practices, the internalization of moral values often fails to occur optimally. Character education tends to be normative and formalistic, stopping at the cognitive level without further reinforcement and role models. This aligns with findings that the failure of character education is caused by the dominance of cognitive approaches that neglect affective and spiritual dimensions (Lickona, 2012; Berkowitz & Bier, 2014).

Furthermore, weak internalization of values is also influenced by an unsupportive social environment. *Value-neutral digital environments* often lack adequate moral control. As a result, students are more easily exposed to content inconsistent with Islamic values, which ultimately influences their thinking and behavior (Campbell & Tsuria, 2021). Recent research also shows that the success of character education depends heavily on the integration of the curriculum, institutional culture, and the role models of educators (Nucci et al., 2022; Munawir et al., 2024). Without this integration, moral values are difficult to internalize deeply and sustainably.

From an Islamic perspective, internalizing morals is achieved not only through teaching, but also through the process of *tazkiyatun nafs* (purification of the soul) and the habituation of righteous deeds. Therefore, strengthening students' character must involve a deeper spiritual dimension, not just a formal pedagogical approach.

### **c. Muslim Student Identity Crisis**

In addition to the moral crisis, students also face an identity crisis as Muslims amidst globalization. They are confronted with global values that tend toward secularism and liberalism, which often conflict with Islamic values. This condition creates a fragmented identity, where students experience confusion in determining their value orientation and life direction (Castells, 2010). Globalization has created new social spaces that are transnational and cross-cultural, making individual identities increasingly fluid. In this context, Muslim students often experience a tug-of-war between their religious and modern identities. This can lead to internal conflict that impacts their behavior and decisions.

Research shows that the identity crisis among the younger generation is closely related to weak religious literacy and a lack of comprehensive understanding of Islamic teachings (Roy, 2017; Hasan, 2018). When Islam is only understood partially and normatively, students tend to struggle to integrate Islamic values with the realities of modern life. Furthermore, this phenomenon is also reinforced by the development of *digital religion*, where religious authority no longer originates from traditional institutions, but from often unverified digital media (Campbell, 2013). This has the potential to distort religious understanding, impacting the formation of student identity.

From an Islamic perspective, strengthening Islamic identity must be achieved through a comprehensive (*kaffah*) understanding of Islamic teachings and the ability to contextualize these values in modern life. Thus, students will not only possess a strong religious identity but also be able to adapt to global dynamics without losing their fundamental Islamic values.

## **2. Students as Agents of Islamic Community Development**

Students are a social group with a strategic position in the dynamics of societal change. From the perspective of Islamic community development, students serve not only as *agents of change* but also as *agents of social reconstruction*, namely, actors involved in rebuilding social structures based on Islamic values that are just and beneficial. This role is increasingly relevant in the context of social disruption caused by globalization and digitalization. As an educated group, students have advantages in access to knowledge, digital literacy, and reflective capacity, enabling them to become drivers of values-based social change. In community empowerment theory, intellectual groups such as students function as facilitators, mediators, and social innovators in

the process of societal transformation (Ife, 2013; Ledwith, 2020; Banks et al., 2022).

In an Islamic perspective, the normative legitimacy of this role can be traced in the concept of *khairu ummah* (QS. Ali Imran: 110), which emphasizes the responsibility of the people in building a social order based on the values of goodness and justice. Apart from that, the concept of *istikhlaf* (caliph on earth) also places humans, including students, as actors responsible for managing and improving social life (Kamali, 2022). However, there is a paradox between normative ideals and empirical reality. Today's students tend to experience social depoliticization and a reduced public role due to the dominance of academic and economic orientations. Higher education, increasingly integrated into the logic of global capitalism, has shifted students' orientation from *social responsibility* to *individual achievement* (Marginson, 2016; Slaughter & Rhoades, 2020).

This phenomenon is reinforced by a digital culture that encourages individualism and *self-branding*. Students no longer compete solely in academics, but also in digital spaces based on attention and popularity. This has the potential to shift students' orientation from social contribution to performative *activism* (Abidin, 2021; Hearn & Schoenhoff, 2016). Furthermore, recent research shows that student engagement in social activities has declined due to increased reliance on digital technology, which reduces *face-to-face interaction* (OECD, 2022; Putnam, 2020). This condition has implications for weakening social empathy and collective solidarity.

From an Islamic perspective, this situation demands a reorientation of the higher education paradigm. Students must be returned to their role as part of a moral community with social and spiritual responsibilities. The concept of the perfect human being (*insan kamil*) is crucial as an educational paradigm, namely, a human being capable of integrating intellectual, spiritual, and social dimensions in a balanced manner (Al-Attas, 1991; Nasr, 2010; Hashim, 2023).

### **3. Integration of Islamic Values in Character Building**

Strengthening student character is inseparable from the integration of Islamic values as a normative foundation. Values such as *sidq* (honesty), *amanah* (trustworthiness), responsibility, justice, and *ihsan* (goodness of character) are key pillars in developing a character with integrity. From an Islamic theological perspective, character is a manifestation of faith internalized in behavior. This is emphasized in the hadith of the Prophet Muhammad (peace be upon him), which states that honesty will lead to goodness, and goodness will lead to salvation. Thus, character has not only a social dimension but also an eschatological one.

However, a major challenge in the context of modern education is the occurrence of *moral disconnection*, namely the disconnect between moral knowledge and life practices (Narvaez &

Lapsley, 2021). Students may understand moral values but are unable to internalize them in real life. Recent research suggests that values integration in education must be achieved through a holistic and contextual approach. This approach encompasses curriculum integration, institutional culture development, and strengthening students' direct experiences in social activities (Nucci et al., 2022; Berkowitz, 2021; Muniroh, 2025).

Furthermore, the *experiential learning approach* has been proven effective in building character because it provides direct experience that allows for a deep internalization of values (Kolb, 2015; Kuh, 2020). In an Islamic context, this approach aligns with the concept of *tarbiyah amaliyah*, namely education through practice and habituation. The *maqasid sharia* approach also provides a strong theoretical framework for strengthening character. By emphasizing the protection of religion, reason, soul and morality, *maqasid sharia* provides normative direction in building a benefit-oriented education system (Auda, 2008; Auda, 2021; Kamali, 2022).

#### **4. Strategy for Strengthening Student Character**

Strengthening student character requires strategies that are not only pedagogical, but also structural and cultural. Integrating values into the curriculum is an important first step, but it is insufficient without the support of a conducive educational environment. The curriculum must be designed integratively to avoid a dichotomy between knowledge and values. Education that emphasizes only cognitive aspects will produce individuals who are intellectually intelligent but morally weak (Halstead, 2007; Biesta, 2020).

Furthermore, spiritual development through religious activities is a crucial element in building students' internal awareness. Research shows that involvement in religious activities is positively correlated with increased integrity and self-control (King & Boyatzis, 2015; Zarkasyi, 2020). The lecturer's role model is also a crucial factor. In *social learning theory*, individual behavior is influenced by observations of authoritative figures (Bandura, 1986). Therefore, lecturers must be able to represent the values they teach.

In the digital era, character-building strategies must adapt to technological developments. Digital media can be utilized as a means of character education through inspirational content. However, there is also the risk of commodifying values, which can diminish the depth of moral messages (Campbell, 2013; Campbell & Evolvi, 2020; Hutchings, 2021). Therefore, ethically based digital literacy is crucial. Students need to be equipped with the skills to sort information and understand the moral implications of technology use (UNESCO, 2023; Livingstone, 2022).

#### **5. Challenges and Opportunities in Strengthening Student Character**

Strengthening student character faces multidimensional challenges, particularly those arising from globalization, secularization, and digitalization. Globalization brings values that are

often inconsistent with Islamic values, potentially leading to an identity crisis (Roy, 2017; Appadurai, 2020). Furthermore, weak social control from families and educational institutions exacerbates this situation. Changes in family structure and increasing individualism have led to a reduction in the role of social control in character formation (Putnam, 2020; OECD, 2022).

However, technological developments also open up significant opportunities for character building. Digitalization enables the wider dissemination of Islamic values through digital da'wah and technology-based education (Campbell, 2013; UNESCO, 2023). Furthermore, a collaborative approach is key to strengthening student character. Ecological educational theory emphasizes that character formation is influenced by the interaction of various social systems (Bronfenbrenner, 1979; Epstein, 2018). Therefore, synergy between educational institutions, families, and communities is crucial. Furthermore, the emergence of campus-based *community engagement movements* also presents an opportunity to integrate education with community service. Programs such as thematic KKN (Community Service Program), research-based community service, and community outreach can be effective tools for developing socially oriented student character (Bringle et al., 2020; Arifin, 2023). Analytically, the student character crisis cannot be understood as a standalone phenomenon, but rather as a manifestation of a broader social transformation in contemporary society. This transformation is marked by a shift from a value-based society to a market-driven society, where instrumental rationality dominates over ethical rationality (Habermas, 1984; Marginson, 2016). In this context, higher education tends to experience a reduction in function from an institution for character formation to an institution for labor production.

Furthermore, the development of digital capitalism has reinforced this utilitarian logic through the mechanisms of *the attention economy* and the commodification of value, where success is often measured by visibility, popularity, and economic gain, rather than integrity and moral depth (Zuboff, 2019; Couldry & Mejias, 2019). As a result, students, as part of the digital generation, experience structural pressure to conform to this logic, which ultimately has implications for weakening value orientation and social responsibility. From a sociological perspective, this condition indicates a crisis of *moral authority*, where traditional authorities in character formation—such as families, educational institutions, and religious figures—are being eroded by the dominance of digital media and technology (Giddens, 1991; Castells, 2010). This causes the process of value socialization to become fragmented and undirected, resulting in students experiencing moral and identity disorientation.

In this context, strengthening student character cannot be reduced to a mere pedagogical program, but must be understood as part of a broader *civilizational project*. This project

encompasses the reconstruction of values, the restructuring of the education system, and the revitalization of social culture based on ethics and spirituality. In other words, character strengthening must be systemic, integrative, and sustainable. The Islamic community development approach offers a relevant and comprehensive conceptual framework for responding to these challenges. By placing Islamic values as the normative foundation, this approach focuses not only on individual development but also on civilized social transformation. The concept of *maqasid sharia* provides a clear normative direction, emphasizing the protection of religion, reason, life, and morality as the primary goals of human development (Auda, 2008; Kamali, 2022).

Furthermore, the Islamic paradigm views humans as *caliphs* on earth, responsible for establishing a just and civilized social order. Within this framework, students are positioned not only as subjects of education but also as agents of civilization *with* a strategic role in transforming Islamic values into social practices (Al-Attas, 1991; Hashim, 2023). Furthermore, an integrative approach between education, spirituality, and community development is key to building a holistic character in students. Education serves not only as a transmission of knowledge but also as a process of *tazkiyatun nafs* (purification of the soul) and the formation of moral awareness. In this context, the success of character education is largely determined by the institution's ability to create an ecosystem that supports the holistic internalization of values (Nucci et al., 2022; Berkowitz, 2021).

Thus, strengthening student character must be directed toward developing individuals who are not only intellectually superior but also possess moral integrity, spiritual awareness, and social commitment. This is crucial considering that students are a strategic group that will determine the direction of future societal development.

Critically, it can be asserted that without values-based character building, higher education risks producing a generation that is intellectually intelligent but morally fragile. Therefore, the integration of Islamic values, the educational system, and social dynamics is essential in developing a generation of students who are not only adaptive to change but also capable of directing that change toward the welfare of the people and a just civilization.

## **Conclusion**

The crisis of student character in the digital era is a complex phenomenon that is not only related to individual aspects, but also reflects broader social transformations, particularly the shift from a values-based society to one based on utility and capital. This condition has resulted in weakened moral integrity, decreased social sensitivity, and the emergence of identity disorientation among students. From the perspective of developing Islamic society, students have

a strategic role as agents of change who are not only intellectually responsible, but also morally and socially. However, there is a gap between the ideal of this role and the empirical reality, influenced by the dominance of an academic orientation, the pressures of educational capitalism, and the influence of a digital ecosystem that tends to be individualistic.

Therefore, strengthening student character cannot be understood as a partial effort, but must be carried out integratively through a synergy between education, Islamic values, and the social environment. The integration of *moral values*, the *maqasid sharia* approach, and educational strategies based on experience and role models are key elements in shaping a holistic student character. Furthermore, character building must be positioned as part of a civilizational project aimed at developing a generation of students who are not only intellectually superior but also possess moral integrity, spiritual awareness, and a commitment to social welfare. In this context, students are expected to be *civilizational agents* who not only follow the flow of change but also direct that change toward a civilized, just, and Islamic-based society. Thus, the success of strengthening students' character not only determines the quality of the individual, but also becomes a determining factor in building a sustainable and dignified future for Islamic society.

## **Bibliography**

- Abidin, Crystal. *Internet celebrity: Understanding fame online*. Emerald Group Publishing, 2018.
- Al-Attas, M. N. (1980). *The concept of education in Islam* (pp. 19-33). Kuala Lumpur: Muslim Youth Movement of Malaysia.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization* (Vol. 1). U of Minnesota Press.
- Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought (IIIT).
- Auda, Jasser. (2021). *Revisiting Maqasid Al-Shariah in the Contemporary World*. London: International Institute of Islamic Thought.
- Bandura, A. (1986). Social foundations of thought and action. *Englewood Cliffs, NJ*, 1986(23-28), 2.
- Berkowitz, M. W. (2021). *Primed for character education: Six design principles for school improvement*. Routledge.
- Biesta, G. (2020). Risking ourselves in education: Qualification, socialization, and subjectification revisited. *Educational theory*, 70(1), 89-104. <https://doi.org/10.1111/edth.12411>
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Harvard university press.

*Strengthening Student Character From The Perspective Of Islamic Society  
Development - Bukhari dan Anwar*

- Campbell, H. (Ed.). (2013). *Religious Practice in New Media Worlds*. Routledge.
- Campbell, Heidi A., and Evolvi, Giulia. (2020). *Digital Religion: Communication, Identity and Community in a Digitized World* . New York: Routledge.
- Castells, M. (2011). *The rise of the network society*. John wiley & sons.
- Couldry, N., & Mejias, U. A. (2019). The costs of connection: How data is colonizing human life and appropriating it for capitalism. In *The costs of connection*. Stanford University Press.
- Epstein, J. (2018). *School, family, and community partnerships, student economy edition: Preparing educators and improving schools*. Routledge.
- Giddens, A. (2023). Modernity and self-identity. In *Social theory re-wired* (pp. 477-484). Routledge.
- Habermas, Jürgen. (1984). *The Theory of Communicative Action* . Boston: Beacon Press.
- Halstead, J. Mark. (2007). *Islamic Values: A Distinctive Framework for Moral Education?* London: Routledge.
- Hashim, Rosnani. (2023). *Educational Dualism in Malaysia: Implications for Theory and Practice* . Kuala Lumpur: Oxford University Press.
- Hearn, Alison, and Schoenhoff, Stefanie. 2016. *From Celebrity to Influencer* . London: Routledge.
- Hutchings, Tim. (2021). *Creating Church Online: Ritual, Community and New Media* . London: Routledge.
- Ife, Jim. (2013). *Community Development in an Uncertain World* . Cambridge: Cambridge University Press.
- Kamali, Mohammad Hashim. (2022). *Shari'ah Law: An Introduction* . Oxford: Oneworld Publications.
- Kolb, David A. (2015). *Experiential Learning: Experience as the Source of Learning and Development* . New Jersey: Pearson Education.
- Kuh, George D. (2020). *High-Impact Educational Practices* . Washington DC: AAC&U Press.
- Ledwith, Margaret. (2020). *Community Development: A Critical Approach* . Bristol: Policy Press.
- Lickona, Thomas. (2012). *Educating for Character* . New York: Bantam Books.
- Livingstone, Sonia. (2022). *Digital Media and Society* . London: Sage Publications.
- Marginson, Simon. (2016). *The Dream Is Over: The Crisis of Clark Kerr's California Idea of Higher Education* . Berkeley: University of California Press.
- Nasr, Seyyed Hossein. (2010). *Islamic Philosophy from Its Origin to the Present* . Albany: SUNY Press.
- Narvaez, Darcia, and Lapsley, Daniel. (2021). *Moral Development in a Digital Age* . Cambridge: Cambridge University Press.
- Nucci, Larry P., Narvaez, Darcia, and Krettenauer, Tobias. (2022). *Handbook of Moral and Character Education* . New York: Routledge.

*Strengthening Student Character From The Perspective Of Islamic Society  
Development - Bukhari dan Anwar*

OECD. (2022). *Education at a Glance* . Paris: OECD Publishing.

Putnam, Robert D. (2020). *The Upswing: How America Came Together a Century Ago and How We  
Can Do It Again* . New York: Simon & Schuster.

Roy, Olivier. (2017). *Globalized Islam: The Search for a New Ummah* . New York: Columbia  
University Press.

Slaughter, Sheila, and Rhoades, Gary. (2020). *Academic Capitalism and the New Economy* .  
Baltimore: Johns Hopkins University Press.

UNESCO. (2023). *Reimagining Our Futures Together: A New Social Contract for Education* . Paris:  
UNESCO Publishing.

Zarkasyi, Hamid Fahmy. (2020). *Islamic Worldview and Education* . Ponorogo: UNIDA Gontor  
Press.

Zuboff, Shoshana. (2019). *The Age of Surveillance Capitalism* . New York: PublicAffairs.