

The Role of Baitul Arqom in Building the Character of University Students of Muhammadiyah Pekajangan Pekalongan

Gigih Setianto

Prodi Fisioterapi FIKES Universitas Muhammadiyah Pekajangan Pekalongan, Indonesia
gigihsetianto@gmail.com

Syahbana Daulay

Prodi Farmasi STIKES Muhammadiyah Klaten, Indonesia
syahbanad0@gmail.com

Sri Lestari Linawati

Prodi Fisioterapi FIKES Universitas 'Aisyiyah Yogyakarta, Indonesia
sllinawati@unisayogya.ac.id

Abstract

This article discusses the role of Baitul Arqom in Building the character of University Students of Muhammadiyah Pekajangan Pekalongan. This article was written using a qualitative descriptive approach with data collection techniques such as observation, documentation study, and interviews. Through this method, this article found that Baitul Arqom was very instrumental in Building the character of the students of the University of Muhammadiyah Pekajangan, Pekalongan, both in terms of religion, science, social life, and leadership. The formation of religious character is shown by changing students' nature to be more obedient in worship, such as prayer in congregation, especially the dawn prayer, tadarus, and *tahajjud* prayer. The formation of scientific characters is shown by changing students' character to be more have a high ethos of learning. Still, it also makes students think moderate, not passionate, which makes the ice in thinking. The formation of social community character is shown by the change in students' character to become more caring, charitable, communicative, and so on. The construction of leadership character is demonstrated by changing the character of students more confident of appearing in public, able to manage, in being.

Keywords: *Role, Baitul Arqom, Character Building*

Peran Baitul Arqom dalam Membentuk Karakter Mahasiswa Universitas Muhammadiyah Pekajangan Pekalongan

Abstrak

Artikel ini membahas peran baitul Arqom dalam membentuk karakter mahasiswa Universitas Muhammadiyah Pekajangan Pekalongan. Artikel ini ditulis dengan menggunakan pendekatan deskriptif kualitatif dengan teknik pengumpulan data berupa observasi, studi dokumentasi dan wawancara. Melalui metode tersebut, artikel ini menemukan bahwa Baitul Arqom sangat berperan dalam membentuk karakter mahasiswa Universitas Muhammadiyah Pekajangan Pekalongan baik dalam keberagamaan, keilmuan, sosial kemasyarakatan maupun kepemimpinan. Pembentukan karakter keberagamaan ditunjukkan dengan perubahan karakter mahasiswa menjadi lebih taat dalam beribadah seperti sholat berjamaah terutama sholat subuhnya, tadarus, dan sholat tahajud. Pembentukan karakter keilmuan ditunjukkan dengan perubahan karakter mahasiswa menjadi lebih punya etos belajar yang tinggi, selain itu juga menjadikan mahasiswa beripikir moderat, tidak fanatik yang justru menjadikan kebekuan dalam berfikir. Pembentukan karakter sosial kemasyarakatan ditunjukkan dengan perubahan karakter mahasiswa menjadi lebih memiliki kepedulian, suka beramal, komunikatif dan sebagainya. Pembentukan karakter kepemimpinan ditunjukkan dengan perubahan karakter mahasiswa lebih percaya diri untuk tampil didepan umum, bisa memanajemen kelompok dan aktif dalam organisasi.

Kata-kata Kunci: *Peran, Baitul Arqom, Pembentukan Karakter.*

INTRODUCTION

The character becomes a solid foundation in a nation. The collapse of a nation is marked from the increasingly the community's character. Strong people's characters and mentality are not naturally formed but rather through a planned program. Many of the signs should be wary of the association with Indonesian characters such as increasing violence among adolescents, the use of language and worsening words, violent acts, increased drug use, alcohol, free sex, increasingly poor and bad moral guidelines, declining work ethic, lower respect for parents and teachers, lack of responsibility for individuals and citizens, culture of dishonesty, mutual suspicion and hatred among others (Ayuba Pantu, 2014).

No exception to universities, many problems encountered characters, among them there are still many students who are not disciplined in praying such as lazy prayers, lazy reading Quran, not spirit in college and developing science, less sensitive to social conditions such as still reluctant to help others in need, and not have a leadership spirit as not want to be appointed leader and difficult to cooperate. This fact inspires all circles to change the character of the student to be good as expected by the community considering the student's role as Agent of change. Students must have a good character to be able to bring about good changes in the environment of the community, as well as on a wider scale state. No change will be possible if the student has no character.

The education of character in college has just touched on the level of introduction of values or norms and yet at the level of real action (internalization) in daily life. The creation of real character has a very high urgency in building the moral generation of nations. Character formation should be included in the material to be taught and mastered and realized by students in daily life. As a continuation of character education at primary and secondary level, character education in college is a very important stage of character formation. Therefore, every college should have a pattern of forming student characters according to the vision, mission, and characteristics of each college (Wibowo, 2013: 31).

Muhammadiyah Pekajangan University of Pekalongan pioneered by the Bureau of Development of Islamic Studies held various ways of establishing student character in accordance with the mission of UMPP which is to organize and develop faith and Taqwa based on Al Islam and Kemuhammadiyah with the development of Al Islam and Kemuhammadiyah for students in the form of Baitul Arqom students. Baitul Arqom Student is an activity of the development of Al Islam and Kemuhammadiyah in the establishment of a student character that must be followed by all students of Muhammadiyah Pekajangan University.

This article discusses how the role of Baitul Arqom in assist character of the Faculty of Health Sciences of Muhammadiyah Pekajangan University of Pekalongan becomes a student with good character.

Agus Wibowo stated that character education is a system of planting character values to

the school citizen, which includes a component of knowledge, awareness or will, and actions to carry out these values (Wibowo, 2013: 39) Kemendiknas states that character education is an education that develops the values of the nation's character in students, so that they have value and character as a character himself, applying those values in his life, as members of the community, and religious, nationalist, productive, and creative citizens (Kementerian Pendidikan Nasional, 2010).

According to Kemendiknas, character education is conducted in order to achieve national education objectives, namely to grow the potential of learners to become human beings who believe and fear the Almighty God, noble, healthy, knowledgeable, proficient, creative, independent, and become democratic citizens and responsible (Kementerian Pendidikan Nasional, 2010).

Character education objectives According to Indonesia Heritage Foundation character Education aims to form a whole (holistic) human character, which is to develop physical, emotional, social, creative, spiritual, and intellectual aspects optimally (Mahmuddah Dewi Edmawati and Ahsan, 2017).

The function of character education in college according to Agus Wibowo, namely: first, formation and development of students ' potential to be minded, cautious and behave well in accordance with the philosophy of Pancasila. Second, improving human character and strengthening the role of family, education Unit in college, community and government to participate and responsible in developing the potential of human or citizen, to a nation with character, forward, independent and prosperous. Third, as a filter tool is an effort to parse the values of the nation itself, and filter the cultural values of other nations that are positive to be the character of the human and Indonesian citizens completely. Through the process of screening this character, students are expected to be part of this nation that has the height of character, intellectual, and dignified (Wibowo, 2013: 28).

The Ministry of National Education states there are 18 (eighteen) values used in the implementation of character education namely: 1) Religious, 2) honest, 3) Tolerance 4) discipline, 5) hard work, 6) creative, 7) Independent, 8) democratic, 9) Curiosity, 10) national spirit, 11) Love of Homeland, 12) appreciate achievement, 13) friendly/ communicative, 14) Peaceful love, 15) like to read, 16) caring environment, 17) social care, and 18) responsibilities (Kementerian Pendidikan Nasional, 2010)

Baitul Arqam comes from the words bait (house) and arqam taken from Arqam bin Abil Arqam, a group of young people who first converted to Islam in the time of the Prophet. Baitul arqam is a form of Muhammadiyah cadre system which is oriented towards fostering ideology (Al-Islam and Kemuhammadiyah) and leadership in the organization. The aim is to create equality and unity of attitude, integrity, insight and way of thinking among the Persyarikatan and Charitable Enterprises Muhammadiyah. (Kartini, 2017)

In general, the implementation of Baitul Arqom students is an embodiment of efforts to

achieve the competence of plenary cadres which normatively must be possessed by Muhammadiyah cadres. Muhammadiyah plenary cadre competencies as stated in the Muhammadiyah cadre system include four competencies, namely religious competence, academic and intellectual competence, humanitarian social competence and pioneering as well as organizational and leadership competencies.(MPK and Majelis Diktilitbang, 2017: 22)

Religious competencies include:

1. The purity of Aqidah (Tauhid-based beliefs that are sourced to the teachings of the Qur'an and the Sunnah of the Saheeh and Maqbullah Prophets) which form the purity of life.
2. The obedience of worship (always doing the worship of Mahdhah, both the obligatory and the Sunnat Tathawwu ' according to the guidance of the Prophet) who is the pure (benefit and function) of worship is reflected in daily life.
3. *Keiklasan* (doing something solely because of Allah SWT) in life and struggling to uphold Islamic teachings through Muhammadiyah.
4. *Shiddiq* (honest and trustworthy) in heart, Word, and action.
5. *Amanah* (High commitment and moral responsibility) in carrying out organizational tasks.
6. Spirited movement (the spirit of being active in Muhammadiyah as a call of jihad in God's way)

Academic or scientific competencies include:

1. *Fathonah (Ulul Albab)* in thinking, insightful, and producing the works of thought.
2. *Tajdid* (renewal and forward-thinking) in developing life and moving the requirements in accordance with the soul of Islamic teachings.
3. *Istiqamah* (consistent) in oral, thought, and action.
4. Ethos learns (passion and hard will) to always develop yourself, seek and enrich knowledge, and practise science in life.
5. Moderate (expedient and take a position in the middle) in behave, minded and acted.

Community Social Competencies include::

1. *Keshalehan* (good behavior) in personal life, family and society.
2. Social care (to reduce the life burden of others).
3. Charity (love to implement charity for Life benefit).
4. The exemplar (being a progree of Hasanah [a good example] in all life and action).
5. *Tabligh* (convey kindness to others, communicative, and skilled network building).
6. Innovative (discovering new things) in developing organizational progress.
7. Forward-thinking and bring Muhammadiyah to progress in various fields that become mission and effort movement.

Leadership competencies include:

1. Reverence and active participation in universal, national, and humanitarian roles.
2. Occupy any position with a spirit of Iklas, dedicated, accomplished, and produce the best things.
3. Being part of the life of the terms of the lives of the requirement, the people, and the nation as a form of conducting organizational mission.
4. Commit and uphold the ideology of Muhammadiyah and able to be firm but wise in defending and enforcing the principles and interests of the requirement.
5. Prioritize the mission and interests of Muhammadiyah above other with the intention of Iklas and serve

METHOD

This type of research is field research using a qualitative descriptive approach (Moleong, 2007, pp. 6–7) to study the findings in the field, especially those related to the role of Baitul Arqom in building the character of the students of Muhammadiyah Pekajangan University of Pekalongan.

This research was conducted in Muhammadiyah Pekajangan University of Pekalongan. As the subject of this research (Arikunto, 2007, p. 130) is the leader of the university, Trainer and student of Baitul Arqom Universitas Muhammadiyah Pekajangan University of Pekalongan. According to the type of research used then the data collection techniques used in this research is the method of observation. (S. Margono, 2004, p. 158) This method is used by researchers to observe some activities related to the implementation of Baitul Arqam, as well as the role of Baitul Arqam in building the character of students, as well as observing student behavior during the activities of Baitul Arqam and after Baitul Arqam at Muhammadiyah Pekajangan University of Pekalongan. Next is the documentation method. The method of documentation is a method by collecting data from various documents in the research place. Data collected in the form of profile of Muhammadiyah Pekajangan University of Pekalongan, vision of Mission, document Baitul Arqom and other data needed. Next is the interview method. The interview method is one of the techniques of collecting data by searching for data through questions and answers with a verbal speaker. (Abdurrahman, 2003, pp. 58–59) Interviews are characterized by discussions made directly through face-to-face between the questioner and the informer. (Zariah, 2006, pp. 178–179) This study focuses interviews on university leaders on the vision of UMPP Mission and work program of Baitul Arqom, interview to the Baitul Arqom Trainer on the series of events of Baitul Arqom, planning process, organizing and evaluation of Baitul Arqom. Interview to students of Muhammadiyah Pekajangan University of Pekalongan about the activities of Baitul Arqom and character changes. Researchers chose students at random especially the Faculty of Health Sciences. The steps in conducting data analysis during the study are data reduction, (Sugiyono, 2010, p. 338) data presentation and withdrawal of conclusions

RESULTS AND DISCUSSION

In building a person's character in the world of education, it is necessary to foster one of them is through Baitul Arqom Students. Baitul Arqom, a student at the University of Muhammadiyah Pekajangan Pekalongan according to the Vice Chancellor III in Student Affairs, aims to make students have an understanding of al Islam and Kemuhammadiyah so that they can become religious, intellectual and humanist students.¹

Likewise, Vice Rector I of academic Field also explained that with Baitul Arqom students are trained to have a good attitude, knowledge of keislaman, social attitude and good self-managerial ability.²

Meanwhile, the theme of Baitul Arqom student is realizing the generation of religious, intellectual and humanist based on the values of Islam and Kemuhammadiyah.³

According to the author of what was delivered Vice Rector III of Student Affairs and AIK, Vice Rector I academic field and theme Baitul Arqom students have been very precise that the Baitul Arqom implemented in the University of Muhammadiyah Pekajangan Pekalongan is in accordance with the purpose of character education according to Indonesia Heritage Foundation which states the character education aims to form a whole (holistic) human, emotional, social, creativity, spiritual, and intellectual optimally. And not less important is also in accordance with the purpose of organizing Baitul Arqom MPK PP Muhammadiyah so that students have 4 (four) core competencies namely competency, scientific competence, social competence and leadership competence. And it also shows that the success of the Baitul Arqom implementation is a change in the character of the students. These character changes include.

Analysis of the Role of Baitul Arqom in Building religious character

In the cadre guide in Muhammadiyah higher education it is explained that the religious competencies that must be achieved in the implementation of Baitul Arqom include: Aqidah purity, observance of worship, sincerity, Shiddiq, Amanah and the soul of the movement.

See from the schedule of activities Baitul Arqom organized by UMPP for 5 (five) days 4 (four) nights, the implementation of worship Mahdhah and other such as prayers obligatory, Tadarus al Quran, Sonam Qulub and prayers Lail. ⁴ According to the researchers of worship activities above directly form the character of the student in terms of particularly in the form of responsible character and discipline of worship.

This is also in tune as delivered by the Master of Training (MOT) Baitul Arqom Students

¹ Remarks by the Vice Chancellor III at the opening ceremony of Baitul Arqom Students of FIKES UMPP

² Interview with the Vice Chancellor I

³ TOR for the implementation of Baitul Arqom for FIKES Students

⁴ Study of the Baitul Arqom implementation documents of the UMPP Students

Faculty of Health Sciences UMPP, Risdiani, MSI stating that in this Baitul Arqom compulsory students follow the existing series of worship, even the criteria of graduation other than the value is also determined from Responsibilities and discipline in worshipping.⁵

In the implementation of Baitul Arqom, students of the Baitul participants have stated that while following the Baitul Arqom they are trained to pray in time, become Muadzin, be priest, dhikr and prayer and kultum.⁶

Other students said that during the implementation of the Baitul Arqom they got monitoring from the facilitator through the presence of each prayer time and monitoring in the implementation of Muezzin and Imam.⁷

From these two statements students are clear that during the students follow the Baitul Arqom, they are trained to be responsible for their duties and discipline in their implementation.

In connection with the change in student character after completing the Baitul Arqom, students gave information after participating in the Baitul Arqom activity they became more disciplined in carrying out the congregational⁸ and Tadarus,⁹ even some who are eventually accustomed to perform tahajud prayers.¹⁰ Another student said after following the Baitul Arqom to be diligent in the midday prayer in congregation.¹¹

From the above statements, it can be concluded that the implementation of Baitul Arqom with worship agenda is very influential in the formation of religious character, especially in the observance of students of the University of Muhammadiyah Pekalongan.

Analysis of the Role of Baitul Arqom in Building Scientific Character

In addition to fostering religious character, Baitul Arqom UMPP also aims to form scientific character, according to the cadre system book in Muhammadiyah College, academic or scientific competencies that should be achieved include: Fathonah (intelligence of mind as Ulul Albab) in thinking, having insight, and producing work of thought, Tajdid (renewal and forward thinking) in developing life and moving Persyarikatan according to the soul of Islamic teachings, Istiqamah (consistent) in oral, mind and action, learning ethos (enthusiasm and willpower) to always develop themselves, seek and enrich knowledge, and practice knowledge in life, moderate (wise and take a position in the middle) in attitude, thinking and acting.

⁵ Interview with MOT of Baitul Arqom Mrs. Risdiani, MSI on January 6, 2020

⁶ Interview with student Tri Susanti Dewi on January 27, 2020

⁷ Interview with student Nila Sari on January 28, 2020

⁸ Interview with Luthfia Kalfikasari on January 29, 2020

⁹ Interview with Sultan Sofiyurrahman on January 27, 2020

¹⁰ Interview with Anastesia Miranda on January 29, 2020

¹¹ Interview with Lili Wulandari on January 28, 2020

One of the instructors of Baitul Arqom, Dra. Cholisa Rosanti, said in this Arqom Baitul students are trained to discipline in studying science related to Al Islam and Kemuhammadiyah and develop it in the form of discussions with the speaker or discussion in the group.¹² One of the participants of Baitul Arqam stated that in Baitul Arqam taught about various kinds of Islamic sciences, especially the virtue of prayer and the procedures.¹³ Students who say that Baitul arqam give material about religion and worship that enhances the insight of Islamic.¹⁴

Seeing from the syllabus in Muhammadiyah colleges is also noted that the delivery of material one of them is with the form of discussion so that it supports the development process of students' knowledge.¹⁵ In Baitul Arqom also implemented group dynamics, discussing theme themes about Islamic, so that students can exchange thoughts about the idea of Islamic scholarly ideas.

After attending Baitul Arqom This student said that the ethos of learning becomes higher to understand Al Islam and Kemuhammadiyah.¹⁶ The other student said that after attending Baitul Arqom become more moderate-thinking, because it becomes aware that in terms of worship there tanawu (diversity of readings and movements)¹⁷

From the observation of the documents and statements above then according to the author that the Baitul Arqam directly form the character of student science so that it has an ethos of high learning. In addition, it also makes students think moderate, non-bigoted that makes the freeze in thinking.

Analysis of the role of Baitul Arqom in Building Social Character.

In the University of Muhammadiyah guidelines, the Community social competence that must be achieved in the implementation of Baitul Arqom includes: Keshalehan (good behavior) in personal life, family and society, social care (in order to relieve the lives of others), Charity (Love to perform charity Shaleh for the benefit of life), transparency (being a uswah Hasanah [good example] in all life and action). Tabligh (Delivering kindness to others, communicative, and skilled network building). Innovative (discovering new things) in developing organizational progress. Forward-thinking and bring Muhammadiyah to progress in various fields that become mission and effort movement.

As stated by Vice Rector III that the purpose of students in the Asramakan during the implementation of the Baitul Arqom is so that they have a good social attitude, with one

¹² Interview with Trainer Asfal Fuad on January 28, 2020

¹³ Interview with Nila Sari on January 28, 2020

¹⁴ Interview with Ade Surya Wibowo on January 28, 2020

¹⁵ Study of cadre documents in the cadre system syllabus at Muhammadiyah Higher Education

¹⁶ Interview with Anastesia Miranda on January 30, 2020

¹⁷ Interview with Luthfia Kalfikasari on January 31, 2020

room and one group with people who do not know they need a big social soul.¹⁸

Master of training Baitul Arqom, Mrs. Risdiani MSI explained that in this Baitul Arqom students are required to have a high social attitude, they must be compact in their group, if one is experiencing difficulties then the other should help.¹⁹

Students of Baitul Arqam also said after attending the Baitul Arqam they increasingly have a sense of social concern, help each other out even though not yet known.²⁰ In this Baitul Arqom there is also a schedule that is guided by Abdul Mubarak (founder of Solid Outbound), which is one of the outbound objectives is to foster the soul of togetherness, cooperation, empathy and sympathy among participants Baitul Arqom.

From some of the above, it can be concluded that the activity of Baitul Arqom is to build the character of students in relation to social community that includes social care, charity, can be a *uswah Hasanah* [good example] in all life and action. Tabligh (Delivering kindness to others, communicative, and skilled network building) as well as innovative or forward-thinking and brought Muhammadiyah to progress in various fields that became the mission and effort of movement.

Analysis of the role of Baitul Arqom in Building the Character of Leadership and Organizational

In accordance with the book of the system of the Perkaderan in Muhammadiyah universities, the academic or scientific competence that should be achieved in the Baitul Arqom includes: reverence and active participation in the role of the Keumatan, national, and humanitarian universal, occupies any position with a spirit of *Iklas*, dedicated, accomplished, and produce the best things, become a part that blends with the pulse of the life of the requirement, the people, and the nation as a form of conducting organizational mission, commit and uphold ideology Muhammadiyah and able to be firm but wise in defending and enforcing the principles and interests of the requirements , Prioritize the mission and interests of Muhammadiyah above other with the intention of *iklas* and serve.

Vice Rector I UMPP, Mr. Moh. Arifin said that Baitul Arqom is an event to form a character of leadership and organizational.²¹ According to instructor Baitul Arqom, Mrs. Dra. Cholisa Rosanti said that the group has been created in this Arqom Baitul trained to organize.²² While in the agenda of activities there are materials management organization and morality of one of the objectives is to increase the competency of leadership and organizational.²³

¹⁸ Interview with the Vice Chancellor III, Mr. Aslam Fatkhudin on January 27, 2020

¹⁹ Interview with MOT, Mrs. Risdiyani, MSI, on January 27, 2020

²⁰ Interview with Maula Rifka on 31 January 2020

²¹ Interview with Mr. Moh. Arifin on January 27, 2020

²² Interview with trainer Cholisa Rosanti on January 27, 2020

²³ Study of the Baitul Arqom Documents

Mrs. Risdiani as MOT also added that the group's chairman and group members must always communicate to maintain the solidarity of the group.²⁴ While according to students after following the activities of the Baitul Arqom, more confident to perform in the community such as convey the kultum or become a host in the society.²⁵ The other student said that after attending Baitul Arqom increasingly know that apparently in the organization there is a management that must be implemented to achieve the goal.²⁶ There are even students who after attending the Arqom Baitul are moved to actively participate in the organization of Muhammadiyah Student Association.²⁷

From the documents and statements above, according to the author of the activities Baitul Arqom is instrumental in building the character of organizational and leadership of students, by occupying any position with a spirit of Iklas, dedicated, accomplished, and producing the best things, can manage the organization (group) and become a part that integrates with the pulse of the life of the requirement, the people, and the nation as a form of conducting organizational mission actively in the organization of Muhammadiyah Student Association.

CONCLUSION

Based on the research results of the Role of Baitul Arqom in building the character of university students of Muhammadiyah Pekajangan Pekalongan it can be concluded that: Baitul Arqom has a role in building the character of students both in religious, scientific, social and leadership / organizational aspects.

In more detail the formation of religious character is shown by the change in the character of students to be more obedient in worship such as congregational prayers, especially dawn prayers, tadarus, and tahajud prayers. The formation of scientific characters is shown by changing the character of students to be more have a high ethos of learning, but it also makes students think moderate, not fanatical which actually makes the ice in thinking. The formation of social community character is shown by the change in the character of students to become more caring, charitable, communicative and so on. The formation of leadership character is shown by changing the character of students more

REFERENCES

- Abdurrahman, D. (2003). Pengantar Metode Penelitian. Kurnia Kalam
- Arikunto, S. (2007). Manajemen Penulisan. Rineka Cipta
- Ayuba Pantu BL (2014) Pendidikan Karakter dan Bahasa. *Jurnal Al Ulum* 14(1): 154.
- Kartini NH (2017) Evaluasi Program Baitul Arqom bagi Karyawan di Universitas Muhammadiyah Palangkaraya. *Anterior Jurnal* 16. 2: 145.

²⁴ Interview with MOT Mrs. Risdiani on January 27, 2020

²⁵ Interview with student Anestesia Miranda on January 30, 2020

²⁶ Interview with student Luthfia Kalfikasari on January 31, 2020

²⁷ Interview with Maula Rifka on January 31, 2020

- Kementerian Pendidikan Nasional (2010) *Pengembangan Budaya Dan Karakter Bangsa-Pedoman Sekolah*. Jakarta: Kementrian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan.
- Mahmuddah Dewi Edmawati and Ahsan (2017) Pendidikan Karakter dalam Bimbingan dan Konseling Berorientasi pada Psychological Well Being Siswa. *Prosiding Seminar Bimbingan dan Konseling* 1: 263.
- Moleong, L. J. (2007). *Metodologi Penelitian Kualitatif*. Remaja Rosda Karya.
- MPK and Majelis Diktilitbang (2017) *Pedoman Perkaderan Di Perguruan Tinggi Muhammadiyah/Aisyiyah*. Yogyakarta: Majelis Diktilitbang.
- S. Margono. (2004). *Metode Penelitian Pendidikan*. Rineka Cipta.
- Sugiyono. (2010). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif dan Kualitatif*. Alfabeta.
- Wibowo A (2013) *Pendidikan Karakter di Perguruan Tinggi: Membangun Karakter Ideal Mahasiswa di Perguruan Tinggi*. Pustaka Pelajar.
- Zariah, N. (2006). *Metodologi Penulisan Sosial dan Pendidikan Teori*. Bumi Aksara.