

Family-Based Character Education through KH Bisri Mustofa and Lickona's Perspectives

*Wahid Tuftazani Rizqi¹, Toto Suharto², Sembodo Ardi Widodo³

¹Institut Seni Indonesia Surakarta, Jl. Ki Hajar Dewantara No.19, Surakarta, Central Java, Indonesia

²Universitas Islam Negeri (UIN) Raden Mas Said Surakarta, Jl. Pandawa, Sukoharjo,
Central Java, Indonesia

³Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Jl. Laksda Adisucipto,
Yogyakarta, Indonesia
*wahidtr@isi-ska.ac.id

ABSTRACT: *This study analyzes the concept of family-based character education in the works of KH Bisri Mustofa, namely Ngudi Susilo, Mitero Sejāti, Waşoya Al Abā lil Abna', Al Azwad Al Mustofawiyah, and Tafsir Al Ibriz and examines its relationship with the three dimensions of character education according to Thomas Lickona in order to overcome the moral crisis of the young generation in Indonesia through a local Islamic approach. This study uses a qualitative literature approach with hermeneutics-constructivism to analyze the works of KH Bisri Mustofa on family-based character education. Data collection techniques through documentation and data analysis using Paul Ricoeur's hermeneutic model by integrating Thomas Lickona's character education theory. The findings of this study indicate that the works of KH Bisri Mustofa consistently contain three main dimensions of character education, according to Thomas Lickona. The moral knowing dimension emphasizes the values of compassion, obedience, and tolerance, while moral feeling highlights empathy, compassion, and respect, especially in family relationships. The moral behaviour dimension is reflected through disciplined behaviour, politeness, and responsibility. The family-based character education model developed from the synthesis of KH Bisri Mustofa's thoughts and Lickona's theory combines pesantren values with a contemporary character education approach. The implications of the results of this study can be the basis for developing a family-based character education curriculum that is rooted in pesantren values and relevant to the local cultural context. This study offers a transformative-integrative family-based character education model by combining the local Islamic heritage of pesantren and Lickona's contemporary character theory conceptually and hermeneutically.*

Penelitian ini menganalisis konsep pendidikan karakter berbasis keluarga dalam karya-karya KH Bisri Mustofa yakni *Ngudi Susilo, Mitero Sejati, Waşoya Al Abā lil Abna', Al Azwad Al Mustofawiyah*, dan *Tafsir Al Ibriz* serta mengkaji kaitannya dengan tiga dimensi pendidikan karakter menurut

¹  orcid id: <http://orcid.org/0009-0008-0441-3503>

²  orcid id: <http://orcid.org/0000-0001-8351-9067>

³  orcid id: <http://orcid.org/0009-0009-1812-4347>

Thomas Lickona guna mengatasi krisis moral generasi muda di Indonesia melalui pendekatan Islam lokal. Penelitian ini menggunakan pendekatan kualitatif kepustakaan dengan hermeneutika-konstruktivis untuk menganalisis karya-karya KH Bisri Mustofa tentang pendidikan karakter berbasis keluarga, dengan teknik pengumpulan data melalui dokumentasi dan analisis data menggunakan model hermeneutika Paul Ricoeur, mengintegrasikan teori pendidikan karakter Thomas Lickona. Temuan penelitian ini menunjukkan bahwa karya-karya KH Bisri Mustofa secara konsisten memuat tiga dimensi utama pendidikan karakter menurut Thomas Lickona. Dimensi *moral knowing* menekankan nilai-nilai kasih sayang, ketaatan, dan toleransi, sementara *moral feeling* lebih menyoroti empati, kasih sayang, dan rasa hormat, terutama dalam hubungan keluarga. Dimensi *moral behaviour* tercermin melalui perilaku disiplin, sopan santun, dan tanggung jawab. Model pendidikan karakter berbasis keluarga yang dikembangkan dari sintesis pemikiran KH Bisri Mustofa dan teori Lickona ini memadukan nilai-nilai pesantren dengan pendekatan pendidikan karakter kontemporer. Implikasi hasil penelitian ini dapat menjadi dasar pengembangan kurikulum pendidikan karakter berbasis keluarga yang berakar pada nilai-nilai pesantren dan relevan dengan konteks budaya lokal. Penelitian ini menawarkan model pendidikan karakter berbasis keluarga yang transformatif-integratif dengan menggabungkan warisan lokal Islam pesantren dan teori karakter kontemporer Lickona secara konseptual dan hermeneutik.

Keywords: *Character Education, Family Education, Islamic Education.*

Received: November 26, 2024; Revised: April 21, 2025; Accepted: May 13, 2025

I. INTRODUCTION

Human behaviour is always a fascinating discussion topic, considering how humans always need each other in order to survive, even with pets (El Korchi, 2022; Rosales Chavez et al., 2023). Discussing human behaviours commonly involves these terms, including ethics, manners, morals, and characters. Characters, for example, are a group of habits that are carried out on an ongoing basis (McGrath et al., 2025). Character is the main characteristic that has been imprinted – including mindset, attitude, and behaviour – and is inherent in a person (Sakti et al., 2024).

Concerns over young people's moral behaviour have grown more pressing in recent years. According to reports, moral issues are a major problem in Indonesian society, especially for the younger generation ('The Internet and Everyday Life in Indonesia', 2013) (Puspitasari et al., 2021). The low online politeness of Indonesian netizens, according to a Microsoft Digital Civility Index survey, suggests a larger problem with civility and character (Microsoft Online Safety, 2020).

Presidential Regulation No. 87 of 2017 states that Indonesians are civilized by upholding noble character, wisdom, and character. Hence, in order to make it happen, it is vital to strengthen character education (Perpres RI No 87, 2017). Enhancing characters should be done immediately, considering that the efforts that have been made are far from optimal so far (Baidarus et al., 2020). This statement is also indicated by the number of moral decadences that occur in society (Umami et al., 2019). This issue

is relevant to promote attempts to improve people's behaviour in order to encourage good character in them.

One of the attempts that can be pursued to improve character in society is education (Chen et al., 2024; Musrifah, 2016). This strategic role of education aligns with its capacity to transform individual behaviour (Abdullah et al., 2019). Islamic boarding schools happen to be one of the educational institutions that focus more on character development (Hastasari et al., 2022). According to Thomas Lickona's theory, character education needs to focus on three things: moral action, moral feeling, and moral knowledge. His approach provides a comprehensive perspective on character development (Annelin et al., 2025). Despite being widely used, local Islamic educational traditions—particularly those derived from pesantren literature—rarely have been compared to this Western paradigm.

Further effort may include interviewing religious leaders or the pesantren chief regarding character education. The statement is based on the reason that understanding religion can be a way of character education (Lickona, 1999). On the other hand, Indonesians have moderate characteristics when it comes to understanding Islam (Baedowi et al., 2025; Suharto, 2019).

The main sources of study in Islam are the Qur'an and Hadith – it also applies to the study of characters (Nasution, 2024). Understanding the study requires interpretations from experts. Several leaders have interpretations when it comes to religious teaching on character, which later is written into a tome. For instance, Shaykh Hasyim Ash'ari wrote *Adabul 'Alim wa Al Muta'alim* (Handayani & Fauzi, 2019). Shaykh Nawawi Al Bantani wrote *Naṣoiḥul 'Ibad* (Khamid, 2019), and KH Bisri Mustofa wrote *Ngudi Susilo* and *Mitero Sejāti* (Isa, 2018). From these figures, a study can be carried out regarding the concept of character education. One of them can be done on the thought of KH Bisri Mustofa.

This focus on KH Bisri Mustofa's thought is supported by several of his works that center on character building, such as *Ngudi Susilo*, *Mitero Sejāti*, and *Waṣoḃa Al Abā lil Abna'*. These three times are still being studied at the pesantren founded by KH Bisri Mustofa in Rembang. Other than those books, he wrote *Al Azwad Mustofawiyah*, another study of interpretation from KH Bisri Mustofa, including *Tafsir Al Ibriz*. Those books contain descriptions of hadiths and interpretations of the Qur'an verses – those come with an analysis of characters. Because KH Bisri Mustofa highlights that character education starts at home, his writings are extremely pertinent to bolstering family-based education in the modern era. Even though his works in Pesantren were widely read, there is still a dearth of academic studies that critically examine his opinions using contemporary theories of education.

KH Bisri Mustofa was born in 1915 in Rembang, Central Java (Wachid, 2019). Other than being a religious figure, KH Bisri Mustofa is an expert in the fields of economics, trading, art, literature, and politics (Fahmi, 2019). For instance, in the political field, KH Bisri Mustofa was a member of the Constituent Assembly. When the assembly was disbanded and replaced by the MPR, he was re-elected as a member of the MPR to represent Central Java voices. In the field of economy and trading, KH Bisri Mustofa once founded a foundation called the Muawanah Lil Muslimin Foundation. He also composed a love story drama between the Prophet Yusuf and Zulaikha, as his expertise in the literature field (Huda et al., 2019).

Lickona was a pioneer of character studies. According to him, character is an inner position that can be relied upon to respond to situations in a way that is morally accepted. Such a character has three main ideas: moral knowledge, moral feeling, and moral action. According to Lickona (1991) view, morality is a value that encourages someone to do what should be done, such as honesty, fairness, keeping promises, and being responsible. Following Lickona's opinion, it can be concluded that a person may have good character by having knowledge, sense, and acts on moral values.

The statement above can be used as a premise to put this research in the right category. Researchers tend to use the term 'character' because this study elaborates more on KH Bisri Mustofa's view about three main aspects of Lickona's perspective, such as moral knowing, moral feeling, and moral action, which leads a person to have a character. On the other hand, this research is compelling because KH Bisri Mustofa – an important religious figure – has plenty of works that focus on character studies. However, their endeavour towards his thought constructions is still limited.

Many researchers have carried out studies on the thoughts of KH Bisri Mustofa and Thomas Lickona before. For example, in the field of national character, Isa (2018) has conducted a study with a focus on KH Bisri Mustofa's thoughts in the context of national character. In the field of local wisdom, a study has been carried out by Fahmi (2019) with a focus on the background of writing the book *Tafsir Al Ibriz* and elements of local wisdom. In the field of interpretation studies, Mubasirun (2021) has focused on the value of tempo seniors in *Tafsir Al Huda* and *Tafsir Al Ibriz*. This earlier research, however, has not specifically linked KH Bisri Mustofa's opinions to contemporary character education theory, especially the framework put forth by Thomas Lickona. Furthermore, the ways in which KH Bisri Mustofa's writings represent a methodical framework for family-based character education have not been properly analyzed in any previous studies. This work fills that gap by combining a globally accepted theory with an Islamic figure based in a *pesantren* to provide a culturally grounded method of character education.

This study aims to analyze the concept of family-based character education put forward by KH Bisri Mustofa in his works, such as *Ngudi Susilo*, *Mitero Sejāti*, and *Waşoya Al Abā lil Abna'*, and examine its relationship with the three main dimensions of character education according to Thomas Lickona, namely moral knowledge, moral feelings, and moral actions. Theoretically, this study helps to integrate Islamic education based on *pesantren* with frameworks for character education around the world. From a practical standpoint, it provides educational practitioners with insights to enhance character education methods based on local and religious wisdom, especially in family and *pesantren* contexts.

II. METHOD

This qualitative literature research focuses on the analysis of the content and meaning of KH Bisri Mustofa's work. KH Bisri Mustofa, which is related to family-based character education. A hermeneutical-constructivist approach is used in this study (Denzin & Lincoln, 2018). This approach combines hermeneutics (understanding the text) and constructivism (the attempt to create new meanings through the interaction between the text and the current reader). This study uses a descriptive qualitative approach with an analytical orientation to the meaning of the text because the purpose of the study is not to test hypotheses; rather, the purpose of the research is to interpret

the content of the text and gain a new understanding of the values of family character education based on KH Bisri Mustofa's thoughts (Creswell, 2019).

The data and data sources in this study consist of two types, namely primary data and secondary data. Primary data includes five major works of KH Bisri Mustofa, which are the focus of the study, namely *Ngudi Susilo*, *Mitero Sejāti*, *Waṣoḃa Al Abā lil Abna'*, *Al Azwad Al Mustofawiyah*, and *Tafsir Al Ibriz*. Meanwhile, secondary data was obtained from supporting literature such as books discussing the theory of character education—especially from the thoughts of Thomas Lickona—as well as works on Islamic boarding schools and education, including scientific journals relevant to the topic of this research.

The data collection process is carried out through documentation, which is reading, taking notes, and classifying text elements that are relevant to the character values. This research also explores the hidden meanings behind the structure of the text's language through a close reading approach. The data were validated through triangulation of sources and theories by comparing KH Bisri Mustofa's work and using Lickona's theory to read the text (Denzin & Lincoln, 2018). In addition, in order for the results of the interpretation to remain based on the context and substance of the text, the researcher conducts interpretation rigour through repeated reading and critical reflection.

The data analysis technique uses Paul Ricoeur's hermeneutic model (Petrovici, 2013), which consists of three stages: Explanation to understand the literal meaning of the text, Interpretation to place the text in the cultural and social context in which it was written, including an understanding of the pesantren style and the Shi'ir language, and Reconstruction to integrate the values found with Lickona's theory of character education, thus forming a conceptual model of education KH Bisri Mustofa's version of family-based characters.

To clarify the stages of the analysis method, the following is a chart of the hermeneutic analysis framework used:

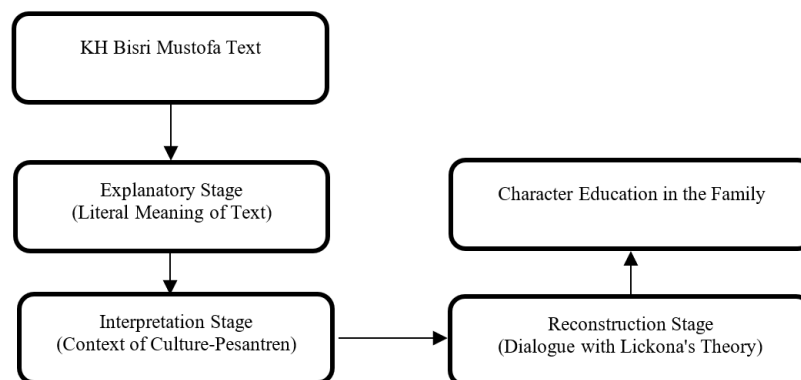


Figure 1. Hermeneutic analysis framework stage KH Bisri Mustofa with Lickona character education

III. RESULT AND DISCUSSION

Family-Based Character Education in Classical and Contemporary Javanese-Islamic Thought

1. Family-Based Character Education in *Ngudi Susilo*

The results of literature research show that in the *Ngudi Susilo* book, KH Bisri Mustofa conveys character education values such as affection, obedience to parents, politeness in speaking, and time discipline through simple yet communicative Javanese poetry and is effective in conveying moral messages (Mustofa, 1954). One of the poetry excerpts in the book emphasizes the importance of affection and obedience to parents.

كُودُو تَرَسْنَا رِيْعُ اِيُوْنِي كَعُ عَزْرُوْمَاتِي * كَاوِيْثُ جِيْلِيْ مَرَاغُ بَقَا كَعُ كِيْمَاتِي

*Kudu tresno ring ibune kang ngrumati * kawit cilik marang bapak kang gemati.*

Translate: You should love your mother, who took care of you when you were little, and you should also be affectionate towards your father.

In *Ngudi Susilo*, KH Bisri Mustofa emphasizes the importance of family-based character education through the values of affection, obedience to parents, politeness, and discipline. The excerpt of the poem that says, "*Kudu tresno ring ibune kang ngrumati kawit cilik marang bapak kang gemati*," illustrates how important it is to respect and love parents, especially a caring mother and a loving father.

2. Family-Based Character Education in *Waşoya Al Abā lil Abna'*

In *Waşoya Al Abā lil Abna'*, KH Bisri Mustofa gives loving yet firm advice to children to maintain morals, avoid arrogance, and foster a sense of responsibility towards oneself (Mustofa, 1956). One excerpt from the book that emphasizes the importance of a sense of responsibility towards oneself is:

سِيْجِي دِيْنَا فَاطِمَهْ مَعَانُ بِيَارَعَانُ كَارُوْ بَقَاءُ اِيُوْنِي لَنْ دُوْلُوْرِيْ. تَعَاَهْ تَعَاَهْ هِيْ مَعَانُ فَاطِمَهْ غُوْلُوْعَاكِيْ
كَلَّاشُ مَرَاغُ اِيُوْنِي، كَارُوْ مَاتُوْرُ مَعَاكِيْتِي: اِيْسِيْنَا بُوْ كَلَّاشُكُوْ اِيْكِيْ. اِيُوْنِي مَتَعُ بَاهِيْ اُوْرَا
پَاهُوْرِيْ. نُوْلِيْ فَاطِمَهْ مَاتُوْرُ مَرَاغُ اَمْبَاءُيُوْنِي: اَمْبَاءُ، اِيْسِيْنَا كَلَّاشُكُوْ اِيْكِيْ كَاكِيْ اَكُوْ كَسْرَتِنْ.
اَمْبَاءُيُوْنِي اِيَا اُوْكََا مَتَعُ بَاهِيْ. اُوْرَا سَمَاهُوْرُ لَنْ اُوْرَا نُوْلِيْهْ. فَاطِمَهْ نُوْلِيْ مَتَعُ بَاهِيْ كَارُوْ فِكِيْرُ-فِكِيْرُ.
نُوْلِيْ عَزْرِيْ بِيْنُ اَعْكُوْنِيْ پُوُوْنُ اُوْرَا اَنْوَرَانُ. مُوْلَاتِيْ دِيْ اَتْعَاكِيْ بَاهِيْ. فَاطِمَهْ نُوْلِيْ مَاتُوْرُ مَتِيْهْ
مَعَاكِيْتِي: بُوْ، مَنَاوِيْ كَفَارَعُ كَاوُلَا پُوُوْنُ تُوْيَانْفُوْنُ...

Siji dino Fatimah mangan bebarengan karo bapak, ibune, lan dulure. Tengah-tengahane mangan Fatimah ngulungake gelas marang ibune karo matur mengkene: isenono bu gelasku iki. Ibune meneng bae ora nyahuri. Nuli Fatimah matur marang mbakyune: mbak isenono gelasku iki gage, aku kesereten. Mbakyune yo ugo meneng bae ora semaur lan ora noleh. Fatimah nuli meneng bae karo pikir-pikir. Nuli ngerti yen anggone nyuwun ora aturan. Mulane di enengake bae. Fatimah nuli matur maneh mengkene: Bu, menawi kepareng kawulo nyuwun toyonipun...

Translate: One day, Fatimah was enjoying meals with her parents and sister. During the meal, she handed a glass to her mother and said: fill my glass, mother. Her mother was silent and did not answer. After that, Fatimah said to her sister: fill my glass, please – I

am thirsty. Her sister was also silent and said nothing at all. Fatimah paused and thought about her behaviour. She realized that no one listened to her request because she did not apply good ethics in the first place. Fatimah later repeated politely: Mother, may I ask for water, please?

The value of family-based character education is very much reflected in the story of Fatimah in *Waṣoḥa Al Abā lil Abna'*. Fatimah, who initially lacked ethics, learned to be responsible for her behaviour, realizing that her impolite attitude made others reluctant to fulfil her requests. This experience illustrates the importance of character education in the family, which teaches children always to maintain morals, develop self-awareness, and be responsible for every action. Through this story, family-based character education teaches children to introspect and improve themselves, as well as foster respect for others, which is part of forming a dignified person.

3. Family-Based Character Education in *Mitero Sejāti*

Mitero Sejati carries a reflective approach in conveying character values, such as self-awareness, honesty, and introspection, which are presented in a deep poetic style (Mustofa, 1951). One direct quote from the work illustrates how self-awareness requires the role of others to help individuals realize and understand the good behavior that should be done.

سَبَنَ وَوَعَّ أُرَيْفَ مَسْطَى بُوهُ لِيَانَ * سَبَابَ لَمُونِ إِيحِينَ تَمْتُو أَوْرَا مَاغَانَ
بَادَى دَاهِرَ بُوهُ وَوَعَّكَاعُ أَدَعُ سَكُولُ * وَوَعَّكَاعُ نُوتُو لَنْ كَعُ تَنْدُورُ لَنْ كَعُ مَجُولُ
مُولَا كُودُو دُوِي رَاصَا كَاوُعْشَانُ * أَجَا آرْفُ أُرَيْفَ دِيوِي كُومْفُولُ مَاچَانُ

Saben wong urip mesti butuh liyan, sebab lamon ijen tentu ora mangan. Bade dahar butuh wong kang adang sekul, wong kang nutu lan kang nandur lan kang macul. Mulo kudu duwe roso kamanungsan, ojo arep urip dewe kumpul macan.

Translate: Humans, as social beings, always depend on others to fulfil their needs. For example, to fulfil food needs, a person needs parties involved in the production process, such as cooking, planting rice, and cultivating the land. Therefore, individuals need to have empathy for others as the basis of mutually supportive social relationships.

Mitero Sejāti teaches the importance of character values that are manifested through a reflective approach, where self-awareness, honesty, and introspection are at the heart of individual character formation. In this work, self-awareness is understood as a process that not only involves the individual but also requires the contribution of others in guiding and clarifying good behaviour. This concept of relational self-awareness reflects a deep social value, where empathy for others is the basis for harmonious and mutually supportive social relationships. Through this perspective, *Mitero Sejāti* emphasizes that the formation of good character cannot be separated from social interaction and interdependence between others.

4. Family-Based Character Education in *Al Azwad Al Mustofawiyah*

In *Al Azwad Al Mustofawiyah*, KH Bisri Mustofa's thoughts are more philosophical and spiritual, but still focus on the formation of moral awareness and social responsibility (Mustofa, 1955). This explanation is reflected in the following quote:

ڀاڳوڻي ٻاڳوڻس ڏومئڻ غومئڻي ووغِ اِسْلَامِ تڪڙي اِياءِ ڪو ڪوڏوڻي سيڪڱف ٻاڳوڻس
مَراغُ مُسْلِمِينِ سَرَطًا بِسَا تَقًا سَلِيرًا

Gawe bagus dumateng ngumume wong islam tegese yaiku kudu sikap bagus marang muslimin sarto biso tepo sliro.

Translate: Being kind to Muslims means having to be kind to Muslims and being "tepo sliro" or tolerant.

The value of family-based character education in *Al Azwad Al Mustofawiyah* is strongly evident in KH Bisri Mustofa's emphasis on the formation of moral awareness and social responsibility rooted in a philosophical and spiritual approach. Teachings about the importance of being kind to fellow Muslims and the application of the value of *tepo sliro* reflect efforts to internalize the values of tolerance, empathy, and social concern in family life. Thus, the family becomes the first and foremost space for instilling Islamic character values that foster individuals who are moral and aware of social responsibility from an early age.

5. Family-Based Character Education in *Tafsir Al Ibriz*

The results of literature research show that *Tafsir Al Ibriz* by KH Bisri Mustofa contains interpretations of the verses of the Qur'an that are rich in moral messages, especially related to the habituation of commendable behaviour in everyday life. The instillation of these moral values is emphasized through practices that begin in the family environment. Specifically, in the interpretation of Surah An-Nisa verse 86, KH Bisri Mustofa describes the importance of getting used to greetings as a form of commendable behaviour in social interaction (Mustofa, 1960).

اَرَى كَالا سِيرًا كَاتِيَه دِي هُرْمَاتِي دَ نِيغ لِيَان كَنْتِي فَعْهُورَمَتَان: اَلْسَلَامُ عَلَيْكُمْ. سِيرًا كَاتِيَه ڪوڏو
مَعْسُولِي حُرْمَت ڪَنطِي ڪَغ لُويَه ٻاڳوڻس: وَعَلَيْكُمْ اَلْسَلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَڪَاتُه اَتُوا مَعْسُولِي سَاء
فَاتِي: وَعَلَيْكُمْ اَلْسَلَامُ.

Arikolo siro kabeh dihormati dening liyan kanti penghormatan: assalamu'alaikum. Siro kabeh kudu mangsuli hurmat kanti kang luwih bagus: wa'alaikumsalam warahmatullahi wabarakatuh, utowo mangsuli sak pase: wa'alaikumsalam.

Translate: When you are all honoured by others with respect: assalamu'alaikum. You have to answer it with a better sentence: wa'alaikumsalam warahmatullahi wabarakatuh or answer it with an appropriate sentence: wa'alaikumsalam.

Interpretation of the value of family-based character education from *Tafsir Al Ibriz* by KH Bisri Mustofa shows that the family has a central role in instilling moral values through the habituation of commendable attitudes that originate from the teachings of the Qur'an. One concrete example is the importance of getting used to saying greetings as a form of politeness in social interactions, which in the *Tafsir Al Ibriz* in Surah An-Nisa verse 86 is explained as a form of respect and manners that must be instilled from an early age in the family environment. This emphasis on early habituation of respectful and polite behaviour through religious teachings illustrates that the development of noble characteristics such as respect, politeness, and responsiveness to the kindness of others must start from home as the first and foremost educational institution in Islam.

Analysis of KH Bisri Mustofa's Family-Based Character in the Lickona Framework

Analysis of family-based character education in *Ngudi Susilo* by KH Bisri Mustofa, when viewed from the perspective of Thomas Lickona's character education, shows a strong alignment between traditional Islamic values and universal character principles. The values of affection, obedience to parents, politeness, and discipline, as emphasized by KH Bisri Mustofa in the poem "*Kudu tresno ring ibune kang ngrumati kawit cilik marang bapak kang gemati*", reflect the moral feeling dimension, namely fostering empathy and respect for parents as important figures in a child's life. In addition, instilling the values of politeness and discipline from an early age is part of moral action, namely accustoming children to behave well consistently. Thus, family-based character education, according to KH Bisri Mustofa, is in line with Lickona's approach, which emphasizes the importance of the role of the family in shaping character through role models, habits, and strong emotional bonds.

Analysis of family-based character education in the story of Fatimah from *Waşoya Al Abā lil Abna'*, when viewed from the perspective of Thomas Lickona's character education theory, shows that the formation of children's morals is highly dependent on the role of the family as the main foundation (Lickona, 1991). In this story, it appears that conscience functions as a link between the cognitive and affective dimensions: the cognitive dimension allows children to distinguish between good and bad. In contrast, the emotional dimension encourages them to act according to moral values. The process of Fatimah's transformation from an impolite child to a responsible person reflects the application of Lickona's three character dimensions—moral knowing, moral feeling, and moral behaviour—which are formed naturally through intensive interactions within the family. The attitude of respect and love for parents, especially for a loving mother and father, shows the importance of instilling the value of respect as the core of character. This process is not only theoretical learning but also an internalization of values through emotional habituation and real actions, such as improving the way she speaks to her parents. Fatimah is a concrete example of a child who integrates moral knowledge with the urge to do good. The values of obedience, caring, and interpersonal relationships are also strongly depicted in this story. The family, in this context, appears not only as a transmitter of moral teachings but also as a deep spiritual and emotional space for the formation of children's conscience, religious awareness, and social responsibility (Dedih, 2019; Zubairi, 2022).

Works such as *Ngudi Susilo* and *Waşoya Al Abā lil Abna'* show that character education in the family does not only take place through verbal teaching but also the process of habituation or familiarization of moral values in the form of real, contextual practices. Values such as humility, caution, and the ability to think before acting are part of character formation that is not merely theoretical but also involves daily experience and practice. This integration reflects the connection between the dimensions of moral knowledge and moral feeling, as emphasized by Thomas Lickona: strong character is formed through the process of knowing the good, desiring the good, and doing the good (Lickona, 1991). Emotional dimensions such as empathy, shame, compassion, conscience, and self-control, as stated by Lickona, have an important place in KH Bisri Mustofa's thinking. In this context, KH Bisri Mustofa makes an important contribution by emphasizing the inner dimension and moral responsibility in family education. Through poetry and advice delivered with a gentle and emotional approach, he internalizes moral values with a deep spiritual touch (Izzati et al., 2019). This spiritually

nuanced and emotionally driven method distinguishes the family-based character education approach in the Islamic tradition from the Western approach, which tends to be more technocratic and normative (Sarwadi & Nashihin, 2023). Therefore, character education in the family is ideally designed not only technically instructional but also with strong spiritual and affective content.

The reflective approach in the concept of *Mitero Sejāti* shows significant coherence with the three main components of character formation, namely values such as self-awareness, honesty, and introspection, which are the core of *Mitero Sejāti* conceptually included in the dimensions of moral knowing and moral feeling because they direct individuals to understand and deeply experience the values of goodness. In addition, the involvement of others in the moral guidance process and the emphasis on empathy and supportive social relations reflect the moral action aspect, namely, character formation through real social life practices. This holistic integration of cognitive, emotional, and behavioural dimensions is in line with Lickona's view that effective character education must touch all aspects of personality—cognitive, affective, and behavioural—which are strengthened through reflective and empathetic interpersonal relations in the context of family and society (Lickona, 1991). In KH Bisri Mustofa's works, these moral values are not only instilled through verbal advice but also through an approach that touches on the logic and feelings of children and parents, which in turn strengthens the moral knowing dimension by fostering awareness of the impact of behaviour on oneself and others.

The emphasis of family-based character education studied through *Al Azwad Al Mustofawiyah's* interpretation of moral awareness and social responsibility through a philosophical and spiritual approach reflects the aspect of moral knowing, namely the ability to recognize moral values such as tolerance, empathy, and *tepo sliro* from an early age, as part of the intellectual foundation of character (Lickona, 1991). Internalization of these values in family life strengthens moral feelings, and children are trained to feel empathy, care, and social responsibility. The habituation of positive behaviour in social interactions, such as giving and responding to greetings, reflects moral action, namely real actions based on the urge of conscience and ingrained moral values. In this context, "*tepo sliro*", as stated by Mubasirun (2021), is a symbol of a tolerant attitude that teaches respect for differences and prevents negative behaviour such as arrogance and condescension. Thus, KH Bisri Mustofa's approach is not only normative but also functional in forming children's cognitive and affective frameworks in understanding and practising moral values, which are theoretically in line with the concept of integral character education, according to Lickona.

Family-based character education in Thomas Lickona's perspective on the interpretation of character education values in the Tafsir Al Ibriz by KH Bisri Mustofa shows that there is harmony between Islamic teachings and the principles of modern character education that can be optimally developed through the family environment. The habit of saying greetings explained in the Tafsir Al Ibriz reflects all three, namely moral knowledge through understanding the value of greetings, moral feelings through respect for others, and moral behaviour through the application of greetings in everyday life. Thus, the family, as explained in the interpretation, functions as the main place in the formation of children's character, in line with Lickona's idea that the family is the most influential early environment in shaping children's morality as a whole. This moral habituation is not neutral but is closely related to the spiritual aspect of the individual and has an impact on ethics in respecting others. Moral habits carried out through

interactions between children and parents, as expressed by Harahap & Sahputra (2023), can also build good attitudes that are better than those received. This alignment between spiritual-based moral habituation in the family and the traditions of Islamic boarding schools—such as the practice of Tahajud prayer—illustrates how consistent religious practices can contribute significantly to shaping children's character within the family environment (Spendi et al., 2020).

Analysis of family-based character education based on the works of KH Bisri Mustofa, namely *Ngudi Susilo*, *Waşoya Al Abā Lil Abna'*, *Mitero Sejāti*, *Al Azwad Al Mustofawiyah*, and *Tafsir Al Ibriz* within the framework of Thomas Lickona's character education of moral knowing, moral feeling, and moral behaviour are summarized in Table 1.

Table 1. Integration of three dimensions of Thomas Lickona's character education in five works by KH Bisri Mustofa

Lickona Dimensions	<i>Ngudi Susilo</i>	<i>Waşoya Al Abā Lil Abna'</i>	<i>Mitero Sejāti</i>	<i>Al Azwad Al Mustofawiyah</i>	<i>Tafsir Al Ibriz</i>
Moral Knowing	Affection, discipline, obedience to parents	Obedience, courtesy, responsibility	Self-awareness, honesty, introspection	Tolerance, empathy, mutual respect	Knowledge of greetings, values of respect, social responsibility
Moral Feeling	<ul style="list-style-type: none"> · Empathy and respect for parents · Affection in family relationships 	Empathy, love and respect for parents	Empathy, respect, caring	Empathy, caring, social responsibility	Respect, empathy, sense of responsibility
Moral Behavior	<ul style="list-style-type: none"> · Disciplined behaviour, politeness, and obedience to parents · Habituation of affection in the family 	<ul style="list-style-type: none"> · Respect and be polite to parents · Responsibility 	Social action, social relations, moral guidance	Giving greetings, responding to greetings, positive social actions	Practice greetings, social respect, self-control

Based on the mapping of character values from five sources (*Ngudi Susilo*, *Waşoya al Abā lil Abna'*, *Mitero Sejāti*, *Al Azwad al Mustofawiyah*, and *Tafsir al Ibriz*) within the framework of Thomas Lickona's three-dimensional character (moral knowing, moral feeling, moral behaviour), the following is the family-based character education model of KH Bisri Mustofa and Thomas Lickona that can be formulated in Table 2.

Table 2. Family based character education model of KH Bisri Mustofa and Thomas Lickona

Components	Description
Moral knowing	Character education begins with the instillation of values through knowledge instilled in the family, such as: <ul style="list-style-type: none"> · Self-awareness (<i>Mitero Sejāti</i>)

	<ul style="list-style-type: none"> · Obedience and responsibility (<i>Waşoya al Abā Lil Abna'</i>) · Knowledge of the importance of greeting and respect (<i>Tafsir Al Ibriz</i>) · Tolerance and empathy (<i>Al Azwad al Mustofawiyah</i>) · Obedience and affection (<i>Ngudi Susilo</i>)
Moral feeling	<p>After understanding the values, children are guided to feel the importance of these values emotionally through:</p> <ul style="list-style-type: none"> · Empathy and love for parents (<i>Ngudi Susilo, Waşoya al Abā Lil Abna'</i>) · Social concern and responsibility (<i>Al Azwad al Mustofawiyah, Mitero Sejāti</i>) · Respect as a relationship strengthener (<i>Tafsir Al Ibriz</i>)
Moral Behaviour	<p>Knowledge and feelings are directed to real practice through habituation in the family, such as:</p> <ul style="list-style-type: none"> · Disciplined and polite attitudes (<i>Ngudi Susilo</i>) · Social responsibility and positive social relations (<i>Al Azwad al Mustofawiyah</i>) · Practice of greeting, respecting parents, and self-control (<i>Tafsir Al Ibriz, Waşoya al Abā Lil Abna', Mitero Sejāti</i>)

The family-based character education model constructed from the synthesis of five main sources—*Ngudi Susilo, Waşoya al Abā lil Abna', Mitero Sejāti, Al Azwad al Mustofawiyah,* and *Tafsir Al Ibriz*—within the theoretical framework of Thomas Lickona, shows a holistic approach that integrates cognitive, affective, and behavioural dimensions in the formation of children's character. In the moral knowing dimension, the family becomes an arena for instilling values such as compassion, discipline, obedience, self-awareness, honesty, tolerance, empathy, and social responsibility, which are instilled through teaching and role models. The moral feeling dimension is strengthened through loving emotional care, fostering empathy, respect for parents, and concern for others as an affective foundation that shapes children's personalities. Meanwhile, in the moral behaviour dimension, children's character is formed through concrete habits such as polite behaviour, discipline, social actions, harmonious relationships, and religious practices such as giving and responding to greetings as a symbol of respect and self-control. This model emphasizes that family-based character education is not only instructional but also transformative, with the family as the primary environment for forming moral individuals through integrated knowledge, feelings, and good habits.

The main findings of this study, namely the family-based character education model constructed from the synthesis of five main sources—*Ngudi Susilo, Waşoya al Abā lil Abna', Mitero Sejāti, Al Azwad al Mustofawiyah,* and *Tafsir Al Ibriz*—within the theoretical framework of Thomas Lickona, demonstrate a holistic approach that not only strengthens the cognitive, affective, and behavioural dimensions but also contributes to the achievement of the 17 Sustainable Development Goals (SDGs). By making the family the centre of character formation for children that instills the values of

compassion, honesty, responsibility, discipline, and social concern, this model supports SDG 4 (Quality Education) through strengthening moral values from an early age; SDG 3 (Healthy and Prosperous Life) through emotional stability in the family; and SDG 16 (Peace, Justice, and Strong Institutions) through the formation of ethical and responsible citizen characters.

A holistic approach to character building in children that integrates cognitive, affective, and behavioural dimensions is in line with various previous research findings that emphasize the importance of the active role of the family, especially parents. This finding is in line with the results of previous research in Tanjung Pauh, showing that character values can be instilled through local traditions as a form of moral, spiritual, and social education in the family (Makmur & Dastina, 2018). The importance of this parental role is further reinforced by Isnaini et al. (2022) research, which emphasizes the value of role models, habitual practices, and the inculcation of moral and religious values by parents. Although Sujana et al. (2023) research notes that the role of parents has not been carried out comprehensively in all aspects, the holistic approach emphasizes integrated transformation in all dimensions of children's character development. Hasnah et al. (2022) research supports emotional strengthening based on religious values. The results of Ula & Shihabbuddin (2024) research state that education in faith, worship and morals in the family is the main foundation for character formation through integrated practices.

IV. CONCLUSION

The works of KH Bisri Mustofa consistently contain three main dimensions of character education, according to Thomas Lickona: moral knowing, moral feeling, and moral behaviour. In the moral knowing dimension, the five works emphasize values such as compassion, obedience, honesty, tolerance, and socio-religious knowledge. In the moral feeling dimension, a strong emphasis is found on empathy, compassion, respect, and concern, especially in family relationships. The moral behaviour dimension is reflected through behavioural habits such as discipline, politeness, responsibility, and social actions that reflect Islamic values. Overall findings show that KH Bisri Mustofa's thoughts are very relevant to building a family-based character education model constructed from a synthesis of five main sources—*Ngudi Susilo*, *Waşoya al Abā lil Abna'*, *Mitero Sejāti*, *Al Azwad al Mustofawiyah*, and *Tafsir Al Ibriz*—within Thomas Lickona's theoretical framework, showing a holistic approach that integrates cognitive, affective, and behavioural dimensions in the formation of children's character. This study is limited to the analysis of the works of KH Bisri Mustofa, which focuses on family-based character education and does not cover the context of direct implementation in the field. The contribution of the research introduces a family-based character education model that is integrated with the values of Islamic boarding schools and contemporary character theory and opens up the possibility of integrating local Islamic education with global education theory to produce quality education starting from the family. Further research suggestions are to examine the implementation of the family-based character education model in a practical context in Islamic boarding schools and families and evaluate its impact on the formation of the character of the younger generation.

V. REFERENCES

- [1] Abdullah, I. ... Indiyanto, A. (2019). Beyond School Reach: Character Education in Three Schools in Yogyakarta, Indonesia. *Journal of Educational and Social Research*, 9(3). <https://doi.org/10.2478/jesr-2019-0032>
- [2] Annelin, A. ... Boström, G.-O. (2025). Building Sustainability Competence Capacity Amongst Educators: Uncovering Interdisciplinary Perspectives. In *Competence Building in Sustainable Development* (pp. 399–422). https://doi.org/10.1007/978-3-031-80380-2_19
- [3] Baedowi, A. ... Hidayatulloh, M. A. (2025). Strategic Management of Islamic Teaching for Strengthening Religious Moderation in Public Universities. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(1). <https://doi.org/10.37680/scaffolding.v7i1.7026>
- [4] Baidarus, B. ... Rahmatullah, A. S. (2020). Al-Islam dan kemuhammadiyah sebagai basis pendidikan karakter. *Al-Asasiyya: Journal Of Basic Education*, 4(1), 71. <https://doi.org/10.24269/ajbe.v4i1.2101>
- [5] Chen, W. ... Wang, W. (2024). The effects of Chinese calligraphic handwriting education on positive mental characters and academic emotions in Chinese primary school students. *Acta Psychologica*, 250, 104533. <https://doi.org/10.1016/j.actpsy.2024.104533>
- [6] Creswell, J. W. (2019). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage Publications.
- [7] Dedih, U. (2019). Adolescent Moral Development in Families. *Jurnal Pendidikan Islam*, 4(2), 63–76. <https://doi.org/10.15575/jpi.v4i2.2313>
- [8] Denzin, N., & Lincoln, Y. (2018). *The SAGE Handbook of Qualitative Research*. Los Angeles: Sage.
- [9] El Korchi, A. (2022). Survivability, resilience and sustainability of supply chains: The Covid-19 pandemic. *Journal of Cleaner Production*, 377, 134363. <https://doi.org/10.1016/j.jclepro.2022.134363>
- [10] Fahmi, I. (2019). Lokalitas Kitab Tafsīr al-Ibrīz Karya KH. Bisri Mustofa. *Islamika Inside: Jurnal Keislaman Dan Humaniora*, 5(1), 96–119. <https://doi.org/10.35719/islamikainside.v5i1.36>
- [11] Handayani, T., & Fauzi, A. (2019). Konsep pendidikan karakter kh m. Hasyim asy‘ari: Studi Kitab Âdâb al-‘Âlim wa al-Muta‘allim. *Islamuna: Jurnal Studi Islam*, 6(2), 120–136. <https://doi.org/10.19105/islamuna.v6i2.2285>
- [12] Harahap, K., & Sahputra, D. (2023). Democratic Parenting of Single-Parent Men and Women in Instilling Social Interaction in Children. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(2), 95–109. <https://doi.org/10.37680/scaffolding.v5i2.2774>

- [13] Hasnah, R. ... Marhamah, M. (2022). The Implementation of Father and Son Story in The Al Qur'an in The Family Character Education. *Ta'dib*, 25(2), 223. <https://doi.org/10.31958/jt.v25i2.5655>
- [14] Hastasari, C. ... Aw, S. (2022). Students' Communication Patterns of Islamic Boarding Schools: the Case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1), e08824. <https://doi.org/10.1016/j.heliyon.2022.e08824>
- [15] Huda, M. ... Jalal, B. (2019). Strengthening divine values for self-regulation in religiosity: insights from Tawakkul (trust in God). *International Journal of Ethics and Systems*, IJOES-02-2018-0025. <https://doi.org/10.1108/IJOES-02-2018-0025>
- [16] Isa, Y. (2018). Pendidikan Karakter Kebangsaan Dalam Syiir Ngudi Susilo Dan Syiir Mitra Sejati Karya KH Bisri Mustofa Rembang. *Akademika: Jurnal Pemikiran Islam*, 23(2), 217–238. <https://doi.org/10.32332/akademika.v23i2.1164>
- [17] Isnaini, M. ... Ballianie, N. (2022). Abdullah Nashih Ulwan's Perspective Of Child Education Concepts And Its Relevance To Religious Character Formation In The Family Environment. *Tadrib*, 8(2), 224–244. <https://doi.org/10.19109/tadrib.v8i2.12766>
- [18] Izzati, U. A. ... Indriani, D. E. (2019). Character Education: Gender differences in Moral Knowing, Moral Feeling, and Moral Action in Elementary Schools in Indonesia. *Journal for the Education of Gifted Young Scientists*, 7(3), 547–556. <https://doi.org/10.17478/jegys.597765>
- [19] Khamid, A. (2019). Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani Dalam Kitab Nashaih Al-'Ibad. *Potensia: Jurnal Kependidikan Islam*, 5(1), 29. <https://doi.org/10.24014/potensia.v5i1.6528>
- [20] Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam.
- [21] Lickona, T. (1999). Religion and Character Education. *Phi Delta Kappa International*, 81(1), 7.
- [22] Makmur, T., & Dastina, W. (2018). Cultivating Local Wisdom in Character Education: Lessons from Family Education Values of Indonesian Traditional Ceremony. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 26(2), 417. <https://doi.org/10.21580/ws.26.2.2753>
- [23] McGrath, R. E. ... Westrich, B. (2025). The Golden Mean Inventory: A new approach to studying character strengths imbalances across contexts. *Personality and Individual Differences*, 234, 112951. <https://doi.org/10.1016/j.paid.2024.112951>
- [24] Microsoft Online Safety. (2020). *Global Online Safety Survey Results*. Microsoft; Microsoft. <https://www.microsoft.com/en-us/online-safety/digital-civility>
- [25] Mubasirun, M. (2021). Values of tepo seliro in Bakri Syahid's Tafsir al-Huda and

- Bisri Mustofa's Tafsir al-Ibriz. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 351–376. <https://doi.org/10.18326/ijims.v11i2.351376>
- [26] Musrifah. (2016). Pendidikan Karakter Dalam Perspektif Islam. *Jurnal Taujih*, 14(1), 78–90. <https://doi.org/10.28918/jei.v1i1.1275>
- [27] Mustofa, B. (1951). *Mitero Sejāti*. Maktabah Ahmad Nabhan.
- [28] Mustofa, B. (1954). *Ngudi Susilo*. Menara Kudus.
- [29] Mustofa, B. (1955). *Al Azwad Al Mustofawiyah*. Menara Kudus.
- [30] Mustofa, B. (1956). *Waşoya Al Abā lil Abna'*. Menara Kudus.
- [31] Mustofa, B. (1960). *Al Ibrīz Li Ma'rifati Tafsīr Al Qur'ān Al 'Azīz*. Menara Kudus.
- [32] Nasution, M. R. (2024). Asbāb al-Nuzūl Al-Qur'an and its Relevance to Islamic Education. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(3). <https://doi.org/10.37680/scaffolding.v6i3.7053>
- [33] Perpres RI No 87. (2017). *Perpres RI No 87 tahun 2017 tentang Penguatan Pendidikan Karakter*.
- [34] Petrovici, I. (2013). Philosophy as Hermeneutics. The World of the Text Concept in Paul Ricoeur's hermeneutics. *Procedia - Social and Behavioral Sciences*, 71, 21–27. <https://doi.org/10.1016/j.sbspro.2013.01.004>
- [35] Puspitasari, D. ... Lestariyana, R. P. D. (2021). How do primary school English textbooks teach moral values? A critical discourse analysis. *Studies in Educational Evaluation*, 70, 101044. <https://doi.org/10.1016/j.stueduc.2021.101044>
- [36] Rosales Chavez, J.-B. ... Clark, J. A. G. (2023). Evaluating how varied human-wildlife interactions affect physical, mental, social, and spiritual health. *SSM - Qualitative Research in Health*, 4, 100302. <https://doi.org/10.1016/j.ssmqr.2023.100302>
- [37] Sakti, S. A. ... Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- [38] Sarwadi, S., & Nashihin, H. (2023). Character Education between The Western Context and Islamic Perspective. *Al Hikmah: Journal of Education*, 4(1), 1. <https://doi.org/10.54168/ahje.v4i1.146>
- [39] Suharto, T. (2019). Examining the Moderate Understanding of Islam among Higher Education Students of the State Institute of Islamic Studies Surakarta. *Theosophy: Journal of Sufism and Islamic Thought*. <https://doi.org/10.15642/teosofi.2019.9.1.60-80>
- [40] Sujana, I. G. ... Santika, I. G. N. (2023). The Strategic Role of Parents in Optimizing Character Education in Early Childhood in the Family Environment.

Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 7(3), 3241–3252.
<https://doi.org/10.31004/obsesi.v7i3.4563>

- [41] Supendi, P. ... Hasanah, A. (2020). Development of Character Education Models in Madrasas Through the Establishment of the Tahajud Prayer. *Jurnal Pendidikan Agama Islam*, 17(2), 101–118. <https://doi.org/10.14421/jpai.2020.172-01>
- [42] Ula, A. N. M., & Shihabbuddin, M. (2024). The Urgency Of Islamic Religious Education In The Formation Of Children's Character and Karimah In The Family Environment. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 25–38. <https://doi.org/10.37567/ijgie.v5i1.2496>
- [43] Umami, Ī. ... Waskito, T. (2019). Proposal of Character and Moral Education for Gifted Young Scientists in Indonesia. *Journal for the Education of Gifted Young Scientists*, 7(2), 377–387. <https://doi.org/10.17478/jegys.579560>
- [44] Wachid, A. (2019). Intensi Profetik dan Lokalitas dalam Puisi A. Mustofa Bisri. *Ibda Jurnal Kajian Islam Dan Budaya*, 17(2), 242–255. <https://doi.org/10.24090/ibda.v17i2.3240>
- [45] Zubairi, Z. (2022). Peran Orang Tua terhadap Pendidikan Islam Anak Usia Dini. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(1), 342–353. <https://doi.org/10.37680/scaffolding.v4i1.1354>