



Understanding "The Character Building" at Nahdlatul Ulama University Blitar

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ABSTRACT

Nahdlatul Ulama University Blitar has the motto The Character Building in carrying out its vision, mission, and institutional goals. This qualitative descriptive writing with literature study will try to interpret the motto. The data analysis technique uses content analysis by sorting out data according to the objectives and problems studied. This paper finds the following points. First, the academic community of Nahdlatul Ulama University Blitar continues to evaluate program activities or policies in realizing its goals, objectives, vision, and mission, as well as trying to increase job satisfaction for structural officials, employees, and employees. Second, the academic community of Nahdlatul Ulama University Blitar continues to improve social competence for their academics with various activities through the tri dharma of higher education which includes education/teaching, research, and community service. Third, the academic community of Nahdlatul Ulama University Blitar continues to improve morality for their academic community, to practice the teachings of *Ahlus Sunnah wal Jamaah an-Naahdliyah* in carrying out the Tridharma of Higher Education.

ABSTRAK

Keyword:

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Universitas Nahdlatul Ulama Blitar memiliki motto The Character Building dalam melakukan visi, misi, dan tujuan kelebagaannya. Tulisan deskriptif kualitatif dengan studi kepustakaan ini akan berusaha memaknai motto tersebut. Adapun teknik analisa datanya menggunakan content analisis dengan memilah-milah data yang sesuai dengan tujuan dan masalah yang diteliti. Tulisan ini menemukan beberapa hal berikut. Pertama, sivitas akademika Universitas Nahdlatul Ulama Blitar hingga kini terus mengevaluasi program kegiatan atau kebijaksanaan dalam mewujudkan sasaran, tujuan, visi, dan misinya, serta berusaha meningkatkan kepuasan kerja bagi para pejabat struktural, pegawai, dan karyawannya. Kedua, sivitas akademika Universitas Nahdlatul Ulama Blitar hingga kini terus meningkatkan kompetensi sosial bagi sivitas akademikanya dengan berbagai macam kegiatan melalui tri dharma perguruan tinggi yang meliputi pendidikan/pengajaran, penelitian, dan pengabdian kepada masyarakat. Ketiga, sivitas akademika Universitas Nahdlatul Ulama Blitar hingga kini terus meningkatkan moralitas bagi civitas akademikanya, untuk mengamalkan ajaran *ahlus sunnah wal jamaah an-naahdliyah* dalam melakukan tridharma perguruan tinggi.

Introduction

Nahdlatul Ulama University (UNU) Blitar is a private university under the auspices of the Nahdlatul Ulama Higher Education Institution (LPTNU) of Blitar Regency. The birthday of Nahdlatul Ulama University (UNU) Blitar is determined based on the date of the Implementation Permit Decree from the Ministry of Research, Technology and Higher Education or *Kemenristek Dikti* Number 302/KPT/I/2016, which is 31 August 2016 (Tim Penyusun, 2021).

The vision of Nahdlatul Ulama University (UNU) Blitar is to make the university a superior and competent higher education institution in the development of science, technology, art, and culture guided by *the Ahlussunah wal Jamaah An-Nahdliyah* faith (Tim Penyusun, 2021).

Meanwhile, the mission of Nahdlatul Ulama University (UNU) Blitar can be described as follows, among others: (1) preparing students to become Muslim scholars who have the breadth of Islamic knowledge, professional maturity, depth of faith, and noble character; (2) improving the quality of education, teaching, research, and community service by referring to *the Ahlussunnah wal Jamaah An-Nahdliyah* creed; (3) develop university management that has good university governance; and (4) cooperate with various groups to realize the progress of science, technology, art, and culture (Tim Penyusun, 2021).

Meanwhile, from the mission above, it was revealed to be a goal. The objectives of the Nahdlatul Ulama University (UNU) Blitar are, among others: (1) to produce intelligent graduates, religious, have a noble character, are independent, and can develop professionally; (2) to produce scientific works and creative works that are superior and become references in education, science, technology, socio-cultural sciences, arts, and/or sports; (3) produce works of

community service through the application of education, science, technology, socio-cultural science, arts, and/or sports to create an independent, productive, and prosperous society; and (4) to produce an effective and efficient institutional performance to ensure the growth of the quality of the implementation of the Tri Dharma of higher education that is sustainable (Tim Penyusun, 2021).

In the first stage, Nahdlatul Ulama University (UNU) Blitar has succeeded in obtaining an operational permit from the Ministry of Research, Technology and Higher Education or *Kemenristekdikti* Number 302/KPT/I/2016 dated 31 August 2016 to organize ten undergraduate study programs (S1), including (1) Elementary School Teacher Education Study Program (PGSD); (2) Sports Education Study Program; (3) Indonesian Language Education Study Program; (4) English Education Study Program; (5) Mathematics Study Program; (6) Physics Study Program; (7) Mechanical Engineering Study Program; (8) Civil Engineering Study Program; (9) Computer Science Study Program; and (10) Animal Husbandry Study Program (Tim Penyusun, 2021).

In the second stage, Nahdlatul Ulama University (UNU) Blitar has succeeded in obtaining an operational permit from the Ministry of Religion or *Kementerian Agama* after the issuance of KMA No. 460 of 2019 dated 22 May 2019 to organize seven undergraduate study programs (S1), including (1) Islamic Psychology Study Program (PI); (2) Early Childhood Islamic Education Study Program (PIAUD); (3) Islamic Banking Study Program (PS); (4) Islamic Economics Study Program (EI); (5) Islamic Broadcasting Communication Study Program (KPI); (6) Islamic Family Law (HKI) Study Program; and (7) Study Program of Al-Quran and Tafsir (IAT). (Tim Penyusun, 2021).

Thus, until now Nahdlatul Ulama University (UNU) Blitar has seventeen study

programs, which are detailed in the following three faculties, including (1) Faculty of Education and Social Sciences, including S1/Elementary School Teacher Education, S1/English Education, S1/Indonesian Language Education, and S1/Sports Education; (2) Faculty of Exact Sciences, including S1/Physics, S1/Mathematics, S1/Animal Husbandry, S1/Computer Science, S1/Civil Engineering, and S1/Mechanical Engineering; and (3) the Faculty of Islamic Religion, including S1/Early Childhood Islamic Education, S1/Islamic Psychology, S1/Islamic Family Law, S1/Al-Quran and Tafsir, S1/Islamic Broadcasting Communications, S1/Sharia Economics, and S1/Sharia Banking (Tim Penyusun, 2021).

Meanwhile, since the establishment of Nahdlatul Ulama University (UNU) Blitar has had the motto "The Character Building University". Therefore, the author wants to examine the meaning of the motto and what are the contents of the character development designed by UNU Blitar in the future. It is not easy to interpret or find out the meaning of the motto because Nahdlatul Ulama University Blitar is still running for six years. Within these six years, Nahdlatul Ulama University Blitar continues to look for the appropriate form to realize its vision, mission, and goals.

Research Methods

This qualitative paper uses library research in conducting its research. Nazir (2011) states that a literature study is a data collection technique by conducting a review study of books, literature, notes, and reports that have to do with the problem being solved. A literature study is a study to collect information and data from several things in the library, such as books, magazines, and others (Mardalis, 1999).

Meanwhile, Muhadjir (1996) stated that library research requires more philosophical and theoretical preparation than empirical tests in the field. Because it is

philosophical and theoretical, library research often uses a philosophical approach rather than other approaches. The method in the discussion, namely; deduction (a way of thinking from the general to the specific), induction (the way of thinking from the specific to the general), and comparison (the way of thinking to find differences and similarities). (Hadi, 1989).

Findings and Discussion

Definition of Character Building

The word "character" (*karakter*; Indonesia) in the Big Indonesian Dictionary or *Kamus Besar Bahasa Indonesia (KBBI)* is defined as a character, psychological traits, morals, or character that distinguishes one person from another (Tim Penyusun, 1998). The Ministry of National Education or *Departemen Pendidikan dan Kebudayaan/Depdiknas* (2010) states that the term "character" is defined as innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, and character.

Lickona (1991) states that character is "a reliable inner disposition to respond to situations in a morally good way", meaning that it is the deepest character to respond to situations in a good and moral way. Zubaedi (2011) suggests that character is defined as a habit or personality. Character is a disposition that has been mastered in a stable manner that defines an individual in his overall psyche that makes him typical in the way of thinking and acting.

Muslich (2011) states that character is the values of human behavior related to God Almighty, himself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions, based on religious norms, law, manners, culture, and customs. Meanwhile, Samani and Hariyanto (2011) state that character can be interpreted as a

basic value that builds a person's personality, is formed due to the influence of heredity and environmental influences, which distinguishes him from others, and is manifested in his attitudes and behavior in everyday life.

Meanwhile, Wibowo (2012) revealed that character is a way of thinking and behaving that characterizes each individual to live and work together, both in the family, community, nation, and state environment. Asmani (2011) states that character is a characteristic possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual, and are the engine that drives how a person acts, behaves, says, and responds to something.

Maksudin (2013) states that character is the characteristic of each individual concerning his identity (heart power) which is the essence of inner (spiritual) qualities, ways of thinking, ways of behaving (outward attitudes and actions) in one's life and working together, both in the family, society, nation, and state.

Character comes from the Greek "*charassein*" which in English "to mark" means to mark and focus on how to apply the value of goodness in the form of action or behavior. Therefore, a person who behaves dishonestly, cruelly, or greedily – is said to be a person of bad character. Meanwhile, someone who behaves honestly, is friendly, and likes to help – is said to be a person of noble character. So the term character is closely related to a person's personality. A person can be called a person of character if his behavior is following moral rules (Zubaedi, 2011).

Thus, the term "character" combined with the term "building" has a single meaning. Shofwan (2022) states that character building is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to

have good personality, noble character, and character so that character is formed and becomes the hallmark of students.

Three Character Developments at UNU Blitar

In the Statute of the Nahdlatul Ulama University (UNU) Blitar which was set on December 17, 2022, it was stated that three characters were built for the development and progress of the institution in the future. The three characteristics that UNU Blitar wants to implement in the academic community can be explained as follows, among others:

First, Performance Character

The term "performance" is an Indonesian word that comes from the basic word "work" which means achievement or work. When viewed from the origin, the word performance is a translation of performance, which according to *The Scribner-Bantam English Dictionary* comes from the word "to perform" with several "entries", namely: (1) to do, to run, to carry out (to do or carry out, execute); (2) fulfill or carry out the obligation of an intention or vow (to the discharge of fulfilling; as vow); (3) perform or perfect responsibilities (to execute or complete an undertaking); and (4) to do what is expected of a person or machine.

Performance is the result of a person's efforts that have been achieved with his abilities under certain conditions (Supriyanto and Maharani, 2013). Several definitions of performance cited by Supriyanto and Maharani (2013) from experts include: Performance is the result of the relationship between effort, ability, and perception of the task that has been assigned (Timpe, 2002); Performance comes from the word job performance or actual performance (actual work achievement achieved by someone). Thus, the notion of performance is the result of work in quality and quantity achieved by an employee in carrying out his duties following

the responsibilities given to him (Mangkunegara, 2001).

Supriyanto and Maharani quoting Moeheriono stated that performance is a description of the level of achievement of the implementation of a program of activities or policies in realizing the goals, objectives, vision, and mission of the organization which is poured out through the strategic plans of an organization. Performance can be known and measured if the individual or group of employees already has the criteria or benchmark success standards set by the organization. Therefore, without the goals and targets set in the measurement (benchmark), then the performance of a person or organizational performance may not be known (Moeheriono, 2009).

According to Ruki (2001) as quoted by Supriyanto and Maharani (2013) which states that performance can be interpreted as performance management, namely a performance management program that can be identified as follows, among others:

1. Relating to business, namely activities or programs initiated and implemented by the leadership of the organization or company to plan, direct, and control employee performance.
2. Activities that start from setting goals, making plans, organizing, moving and directing, and evaluating.
3. The program starts by setting goals and targets in what form and how they want to be achieved, and because the object is humans, what is measured is the form of productivity.

Performance measurement is used to see the extent to which activities have been carried out by comparing the outputs or results that have been achieved (Supriyanto and Maharani, 2013). Performance measurement is the process of quantifying the efficiency and

effectiveness of actions (Kennerly and Neely, 2002). Performance measurement is a performance appraisal that is compared with the agreed plan or standard (Wibisono, 2006).

Experts differ in performance measurement. Mathis and Jackson (2006) state that there are five elements to measure employee performance, including (1) the number of results; (2) the quality of the results; (3) the timeliness of the results; (4) attendance; and (5) the ability to work. While Dharma (1991) only mentions three elements, among others: (1) quantity, namely the amount to be completed; (2) quality, namely the quality produced; and (3) timeliness, namely conformity with the time that has been set.

Swasto (1996) suggests that performance measurement is generally based on the following seven points, including: (1) the quantity of work, namely how much the results are achieved when compared to the predetermined targets; (2) the quality of work, namely the quality of the work following the standards; (3) knowledge of work, namely the extent to which understanding of the duties and responsibilities; (4) opinions or statements, namely the freedom to provide suggestions, input, and criticism of the organization; (5) decisions taken, namely the courage to make decisions on the work done; (6) work planning, namely the participation of employees in providing work concepts and plans; and (7) work organization, namely the specialization of tasks that are the responsibility of employees both in groups and individually.

Meanwhile, Wirawan (2009) said that performance measures contain three factors, including: (1) work results, which consist of quantity, quality, and efficiency in carrying out tasks; (2) work behavior, which consists of work discipline, initiative, and thoroughness; and (3) personal traits, which consist of leadership, honesty, and creativity.

In performance, there must be something called job satisfaction. Job satisfaction is a pleasant or unpleasant emotional state in which employees view their work. Job satisfaction reflects a person's feelings towards his job. This can be seen in the positive attitude of employees towards work and everything in their work environment (Handoko, 2001).

Supriyanto and Maharani (2013) have cited the opinion of experts regarding the definition of job satisfaction as follows, among others: job satisfaction is an increase in positive and negative feelings about work (Locke, 1997); job satisfaction is the attitude of employees about their work and this can be assessed as overall satisfaction or in terms of individual satisfaction (Saks, 2002); Job satisfaction is the result of employees' perceptions of how well a person's work provides everything that is seen as important through his work (Luthan, 2004).

Historically, it is often assumed that employees who are satisfied with the job will do a better job. In many cases, there is often a positive relationship between high satisfaction and high job performance, but it is not always strong and significant (significant). There are many employees with high satisfaction who do not become high-productivity employees but remain only average employees. Job satisfaction itself is not a strong motivator. However, job satisfaction is necessary to keep employees more responsive to the created motivational environment (Handoko, 2001).

Meanwhile, Dessler (1993) suggests six indicators for increasing job satisfaction, including: (1) fair and sportsmanship treatment of employees; (2) the opportunity to use one's abilities fully to realize oneself; (3) open communication and mutual trust; (4) opportunities for all employees to play an active role in decision-making; (5) adequate compensation; and (6) a safe and healthy environment.

Until now, Nahdlatul Ulama University Blitar continues to evaluate program activities or policies in realizing its goals, objectives, vision, and mission. Strive to increase job satisfaction for structural officers, employees, and employees. Of course, all that can not be done in a short period. There must be long, medium, and short-term targets. These targets are continuously evaluated from time to time to produce achievements that are truly able to improve performance and overall job satisfaction.

Second, Social Character

The word "social" comes from the Latin "socius" which means everything that is born, grows and develops in life together. According to the Big Indonesian Dictionary or *Kamus Besar Bahasa Indonesia (KBBI)* it is stated that social is all that pertains to or relates to society or social characteristics that pay attention to the public interest. Here are some social definitions from experts, including:

1. Social is a basic trait possessed by every human individual (Philip Wexler).
2. Social is an incomplete part of a human relationship that requires an explanation of the fragile things in it (Lena Dominelli).
3. Social is something that is built and happens in a community site (Keith Jacobs).
4. Social is several individuals who are involved in various activities together (Paul Ernest).
5. Social is at the heart of how individuals relate although there is still debate about the pattern of relating for these individuals (Engin Fahri Isin).

Social character is formed from the unity of life between individuals that form a

community life, individuals can only live as social beings (social human beings) which will later form political, economic, and other ties (Tetep, 2017). Thus, the social character should be implemented into the world of education so that it will become the nation's best agent in the future.

Meanwhile, the value of social character in the Ministry of National Education Curriculum Center Research and Development Agency or *Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum* (2011) includes the following, among others: (1) honest, namely behavior based on efforts to make oneself as a person who can always be trusted in words, actions, and work; (2) discipline, namely actions that show orderly behavior and comply with various provisions and regulations; (3) responsibility, namely the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social and culture), the state and God Almighty; (4) caring, namely attitudes and actions that always want to provide assistance to other people and communities in need and respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from them; (5) polite, namely actions that show a sense of pleasure in talking, socializing, and collaborating with other people; and (6) self-confidence, which is a high sense of confidence in one's abilities.

In the world of higher education, lecturers must have social competence (Muawanah, 2017). Social competence is an attitude and behavior or willingness and ability to build nodes of cooperation with others that are relatively stable when facing problems in the workplace that are formed through synergies between character and self-concept, internal motivation, and conceptual social knowledge capacity (Spencer, 1993 in Muawanah, 2017).

Mulyasa (2003) states that social competence is a collection of knowledge, behavior, and skills that must be possessed by teachers (in this case lecturers; pen) to achieve learning and education goals. Ngatman (2013) suggests that social competence is the ability of a teacher (in this case lecturer; pen) as part of the community to communicate and interact effectively with students, fellow educators, and the surrounding community. Roqib and Nurfuadi (2009) added that the social competence of teachers/lecturers is the ability of teachers/lecturers to understand themselves as an inseparable part of society.

Until now, Nahdlatul Ulama University Blitar continues to improve social competence for its academics with various activities. The tri dharma of higher education which includes education/teaching, research, and community service becomes a forum for improving the social competence of the academic community. The entire academic community of Nahdlatul Ulama University Blitar is encouraged to continue to develop and improve social competence according to their respective fields and scientific disciplines.

Third, Moral Character

Etymologically, moral comes from the Latin "*mos*" plural of "*mores*" which means habit or custom (Hudi, 2017). The word "*mos*" corresponds to the Greek "*ethos*". Meanwhile, morality in Indonesian is usually defined as "rules of decency" or values and norms. Meanwhile, the word moral in Arabic is often termed "*akhlaq*" which has the same meaning as the character.

In *Wikipedia*, there are several meanings of morality according to the opinion of experts, as follows: (1) moral is a character that persists strongly in the soul and is the source of the emergence of certain actions from him easily and lightly, without the need for thought and planning beforehand. (Al-Ghazali); (2) morality is a sensitivity in

thoughts, feelings, and actions compared to other actions that are not only sensitive to principles and rules (Helden and Richards); and (3) morals are matters relating to prohibitions and actions that talk about right or wrong (Baron, et al).

Meanwhile, Pradnyani (2015) argues that morals are customs and rules of decency. The benchmark of moral behavior must be following the values, ethics, or decency that are following the values of the rules or truth. Therefore, a lecturer must have ethics and morals, because the lecturer is a role model for students. The purpose and function of morals are to realize the dignity of the human personality through the practice of values and norms. Of course, for lecturers, these goals and functions must always be considered.

Until now, Nahdlatul Ulama University Blitar continues to improve morality for its academics. The entire academic community of UNU Blitar must practice the teachings of *Ahlu Sunnah Wal Jamaah an-Naahdliyah*. The tri dharma of higher education which includes education/teaching, research, and community service must be based on the guidelines of the *ahlu sunnah wal jamaah an-naahdliyah* faith. Everything continues to be evaluated in the short, medium, and long term to get the expected achievements.

Conclusion

Based on the discussion above, it can be concluded as follows. First, the academic community of Nahdlatul Ulama University Blitar continues to evaluate program activities or policies in realizing its goals, objectives, vision, and mission. Strive to increase job satisfaction for structural officers, employees, and employees. Second, the academic community of Nahdlatul Ulama University, Blitar, continues to improve social competence for their academics with various kinds of activities. The tri dharma of higher education which includes education/teaching, research,

and community service becomes a forum for improving the social competence of the academic community. Third, the academic community of Nahdlatul Ulama University Blitar continues to improve morality for their academic community, to practice the teachings of *Ahlu Sunnah Wal Jamaah an-Naahdliyah* in carrying out the Tridharma of Higher Education. With maximum efforts, it is hoped that the Nahdlatul Ulama University of Blitar in the future will be able to realize its ideal level.

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