

Alms as a Medium for Building Social Caring Character in Teenagers

Alissa Augustine¹, Endah Nur Aulia², Miftahul Jannah³, Akbar Dwiyanayah⁴, Kireyna Febriya Putri⁵

^{1, 2, 3}Program Studi Fakultas Psikologi, UIN Raden Fatah Palembang

⁴Program Studi Teknik Mesin, Politeknik Universitas Sriwijaya Palembang

⁵Japanese Language, Nihongo Center, Japan

*Corresponding Email: alissaagustine437@gmail.com

ABSTRACT

Alms is a gift given by a Muslim to another person voluntarily without a specified amount. Introducing and teaching social awareness to children from an early age is beneficial until they grow up so that in the future they can have feelings for someone who needs help, without negative personality traits. The aim of this research is to find out the process of Friday alms activities and how the social care character of teenagers develops after carrying out Friday alms activities. This research uses descriptive qualitative methods. Data collection techniques use observation, interviews and documentation. The data analysis technique uses Miles & Huberman. The process of activities carried out in this research is in the form of Friday almsgiving, the activities of which include teaching to share food or goods, giving a little sustenance to people in need, donating money to the mosque, smiling and helping each other when they see people in trouble. The research results obtained show that the character development of teenagers who regularly give alms actually experiences quite good improvements, where teenagers have positive feelings, self-confidence, strengthen relationships with other people and increase empathy.

Keywords : Alms, Adolescent Development, Social Care

ABSTRAK

Sedekah adalah suatu pemberian yang diberikan oleh seorang muslim kepada orang lain secara sukarela tanpa ditentukan jumlahnya. Mengenalkan dan mengajarkan kepedulian sosial pada anak sejak dini bermanfaat sampai dia dewasa agar dimasa yang akan datang dapat memiliki perasaan terhadap seseorang yang membutuhkan pertolongan, tanpa sifat – sifat kepribadian yang negatif. Tujuan dari penelitian ini untuk mengetahui bagaimana proses kegiatan sedekah jumat dan bagaimana perkembangan karakter peduli sosial remaja setelah melakukan kegiatan sedekah jumat. Penelitian ini menggunakan metode kualitatif deskriptif. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Teknik analisis data menggunakan Miles & Huberman. Proses kegiatan yang dilakukan pada penelitian ini berupa sedekah jumat yang kegiatannya meliputi seperti mengajarkan untuk berbagi makanan ataupun barang, memberi sedikit rezeki kepada orang yang membutuhkan, menyumbangkan uang ke masjid, murah senyum dan saling tolong menolong ketika melihat orang kesusahan. Hasil penelitian yang diperoleh menunjukkan bahwa perkembangan karakter remaja yang rutin melakukan sedekah justru mengalami peningkatan yang cukup baik yang dimana remaja memiliki perasaan yang positif, percaya diri, memperkuat hubungan dengan orang lain dan meningkatkan empati.

Kata Kunci : Sedekah, Perkembangan Remaja, Peduli Sosial

Introduction

Islam teaches its adherents to love and care for each other. Everyone has a different character, some are generous and some are stingy. A person who has a loving and merciful spirit will be close to Allah and the Messenger of Allah and everyone around him. On the other hand, someone who has no compassion for others, especially weak people, will be distant from Allah, the Messenger of Allah and those around him. So in the end they will be far from heaven and close to hell. Life would be beautiful if everyone could love each other.

In the world of education, it is very important to instill the character of social care from an early age so that in the future individuals can help each other and become human beings who are useful to those around them. Each individual certainly cannot be separated from other individuals. Humans are social creatures where humans always need the help of other people in their lives. That is why a high level of empathy and social care is needed in order to help others. Character education is also a system of instilling character values in school residents which includes aspects of knowledge, feelings and actions (Himmah et., al 2019). And according to Kurniawan, schools have 18 character values as guidelines whose sources are religion, Pancasila, culture and National Education goals (Admizal & Fitri, 2018). However, even though there are 18 character values, in this case each school or college can apply or implement these character values for their students by adjusting the development priorities of their respective institutions.

Cultivating a socially caring character can be started from an early age and can be done through exemplary methods, advice, habituation or punishment. And you can also use a cognitive and social approach to see how moral development is. In Islam, it has been said that almsgiving is one of the appropriate methods for building social caring character in teenagers. People who give alms are people who have strong faith and a good heart. According to the Shari'a, the meaning of alms is the same as the meaning of infaq, including the laws and provisions. It's just that if infaq is related to material things, almsgiving has a broader meaning than just material things, for example smiling is part of almsgiving. From this it should be noted that if someone has paid zakat but still has excess wealth, it is highly recommended to give infaq or give alms in several expressions in the Al-Qur'an.

Islam also teaches its followers to have a spirit of social care for each other with the aim of helping each other. Someone who has a high level of social care will be loved by all creatures in this world. There is no harm in being a person who has a socially caring character because Allah has also promised that every person who does good deeds will be rewarded with double goodness.

The results of interviews with Health Polytechnic students regarding alms as a medium for building social caring character were quite helpful in instilling the value of social care in themselves. The aim of this research is to make efforts to instill the value of social care in teenagers, find out the problems of teenage character and educate teenagers to love and help each other.

Method

This research uses qualitative research with descriptive research (Moleong, 2017) and a literature study or library research approach, where researchers also collect supporting data from

various literature sources. The subjects in this research were Palembang Health Polytechnic students with the initials MLZR, namely 6th semester students majoring in Medical Laboratory Technology. Data collection techniques in this research are through interviews, observation and documentation. Next, the results of the research were compared between interviews, observation and documentation. This research only used one person as the subject. In order to obtain valid information, this research also uses data analysis techniques according to Miles and Huberman, starting from data reduction, data presentation to drawing conclusions (Sugiyono, 2017).

Results

The form of therapy carried out in this research was Friday almsgiving. This application is carried out regularly once a week, every Friday and for a whole month. Then the subject will be asked to provide a report to the researcher regarding the implementation of Friday alms that he has carried out, as in the table below.

Table 2.1

Form of Implementation	Work Program	Implementation Object
Implementation of the character of social care as moral values of life using the alms method and making it into a work program once a week for a whole month.	The work program was prepared and used as a form of implementing the character of social care, namely by giving alms every Friday, the alms applied are not only in the form of materials, by increasing helping and being friendly to those around you has become alms in this work program.	The object of implementing the social care character in teenagers is the Poltekkes students who are currently 6th semester students.

Source : Processed by Researchers 2024

Based on this table, it can be concluded as a finding, that the implementation of social care characters in teenagers is carried out with a routine work program which is carried out every week on Fridays for a whole month. The researcher chose Friday as his work program because in Islam, Friday has a special meaning because in the hadith, Prophet Adam AS was created by Allah SWT on Friday. Likewise, his placement in heaven and expulsion from heaven also occurred on Friday. Therefore, Friday is considered the beginning of creation and human history.

The results obtained from the application and implementation of the work program related to alms as a medium for building social caring character in teenagers and the results of observations, interviews and documentation stated that after carrying out the alms work program, the subject's sense of social care increased and the subjects also said that It was his habit to give alms on Fridays. The subject also said that there was a feeling of happiness and joy when he gave

alms, apart from that, giving alms regularly made the subject closer and liked by many people. Before this program existed, subjects rarely carried out almsgiving activities and still needed to be reminded several times regarding almsgiving issues. This has been a good step and also a new finding that with this work program people can get used to loving each other and helping each other. Not only will other people feel the benefits, but those of us who do it will also get benefits such as feeling happy and loved by the environment around us.

The process of this Friday alms activity is still being carried out by the subject even though the work program he is undertaking has been completed. Seeing the development experienced by the subject shows that the social caring character of the subject is increasingly developing day by day and also by giving alms can increase self-confidence, empathy and build harmony with society.

Discussion

Alms is a gift given by a Muslim to another person voluntarily without a specified amount. Introducing and teaching social awareness to children from an early age is beneficial until they grow up so that in the future they can have feelings for someone who needs help, without negative personality traits. Charity is not limited to things that are material or non-material, as explained in the words of the Prophet SAW which means "Every active part of you must be given in charity." Here it can be taken to mean that every tasbih is worth alms, every tahmid is alms, every tahlil is also alms, every takbir is also alms and between ma'ruf nahi munkar is also worth alms (Sumarto, 2020).

From the definition above, we can understand that alms is an act of worship that is very flexible in nature. What is unlimited is either material or non-material. And we all need to know that actually a good deed also has the value of charity.

Planting is the process, method, act of planting, cultivating or instilling (Language Center of the Department of National Education, 2007:1134). Character is a very basic trait or thing that exists in a person. Very abstract things that exist within a person. People often call it character or temperament (Abdul Majid and Dian Andayani, tt.: 152). According to Zuchdi (in Tab'in, 2017) social care character is an attitude and behavior that has the desire to help someone who needs help. So social behavior is the behavior of a person who provides attention and help to other people which is done in the form of providing assistance according to one's abilities, the manifestation of social care can be in the form of material such as providing assistance with food, money, shelter and so on and then it is non-material. such as providing support, encouragement, advice or just a smile that makes you feel at ease (Wiyani, 2018).

In English, characters are referred to as characters, which means to carve, paint, carve or inscribe. In contrast to the English dictionary, the Indonesian Dictionary defines the word "Character" as character, mental qualities, morals or manners that differentiate a person from others. Referring to the linguistic definition in the Indonesian dictionary, characters can be understood as letters, numbers, spaces, special symbols that can be displayed with a keyboard layer (National Department of Language Center, 2008: 682). This means that a person with character is a person who has personality, behavior, character, disposition or disposition.

Doni Koesoma understands that character is the same as personality. Personality is considered a "trait" or characteristic, or style, or characteristic of a person which originates from formations received by the environment, for example the family environment in childhood and also what people are born with (Doeni Koesoema. 2007: 980).

Social care character is a good attitude or behavior towards other people. Several indicators that can be used to describe the social caring character of teenagers are being polite to others, being polite and tolerant of differences, not making other people hurt, loving each other, being peaceful when facing problems (Fathurrohman et al., 2017).

The core value of social care in character education in Indonesia can be reduced to derivative values. Samani & Hariyanto (2012: 138) state that the derived values of caring are respect, empathy, forgiveness and helping. Individuals who have social awareness are able to deal with their environment and display positive traits as detailed above. Mustari (2017: 188) states that someone helps other people or carries out social care based on the empathy-altruism theory. According to this theory, helping is caused by the thought of "feeling" what other people are experiencing. Here the feeling arises that helping people means helping yourself, this is also called altruistic kindness. An attitude of social concern or helpfulness is the root of the determination of a society. If this attitude is not present, society will be destroyed. Instilling and developing social care character values from teachers to students will form new generations who respect each other, help each other and work together to improve the prosperity of the school environment and the surrounding community.

Forms of social care can be differentiated based on the individual's social environment. The social environment is the environment in which a person lives and interacts with other people, including family members, friends and other larger social groups. (Alma, 2015) divides forms of care based on the environment, one of which is caring in the school environment. Schools or agencies are very important environments in instilling students' social values. (Sagala, 2011) states that schools emphasize personality formation activities as a dynamic process of interaction within the school community. Schools have two main functions, namely, as an instrument to transmit societal values (to transmit societal values) and as an agent for social transformation (to be the agent of social transformation).

Based on the definition above, it can be understood that social care is a character that reflects kindness towards others, generosity, efforts to help with the aim of easing the burden on others by giving, investing in wealth, giving kindness with the aim of seeking the pleasure of Allah SWT. In this case, what is meant by cultivating social caring character is the method or process of instilling social caring character in teenagers, in which there are various methods that can be used, one of which is starting from giving alms every Friday for a whole month. Direction and support is needed for teenagers who want to try to instill the value of social care in themselves so that it can become a habit of kindness that is beneficial for other people and the teenagers themselves.

Social care itself is a commendable moral in the Islamic religion. In Zakiah Daradjat's view, morals are behavior that arises from the combination of conscience, thoughts, innate feelings and habits which combine to form a unified moral act that is lived out in the reality of daily life. From this behavior, moral feelings (moral essence) are born which exist within humans as nature so that they are able to differentiate between good and evil, what is useful and what is useless, what is

beautiful and what is bad (Zakiah Daradjat, 1995: 10). According to Soedijarto, moral education or the birth of educated humans who have a sense of responsibility through the integration of values with stages which hierarchically have cognitive, affective, evaluative and conative classifications (Soedijarto, 1193: 75).

The process of Islamic education is passed and experienced by children starting from the cognitive stage, namely the child's knowledge and understanding of religious teachings and the values contained in Islamic teachings. Next is affection, namely the process of internalizing religious teachings and values into children and adolescents through appreciation and belief. Adolescents' appreciation and beliefs will become stronger if they are based on their knowledge and understanding of the teachings and values of the Islamic religion. Through the affection stage, motivation will grow within teenagers to be moved and practice and obey the Islamic teachings that exist within them. In this way, Muslim people will be formed who are faithful, devout and have noble character (Muhaimin, 2001: 78).

Alms giving is also a noble act that can make individuals become residents of heaven later. However, in giving alms, everyone should understand the etiquette of giving alms to other people. Adab is the rules or norms that are embedded in doing something, such as giving alms. With good manners, Allah SWT will give blessings to people who give their wealth to other people or people who give kindness to other people. There are several etiquettes that must be present in giving alms, including the following (Jaya, 2017: 30-33). In fact, the etiquette described above is very important to apply in everyday life. Disputes and quarrels will not occur if someone pays attention to the etiquette above before giving alms. Apart from that, the etiquette of giving alms also determines whether the practice of alms is accepted or rejected and given punishment by Allah SWT. It is truly a shame if this happens because it is not a profit that is obtained but a loss, both losses in this world and losses in the afterlife.

Alms is a practice that is easy to do as an addition to one's fortune and to protect oneself from greed. People who already really love the world will find it difficult to do this. What can be seen is that charity reduces the wealth of a loved one. This will of course make it difficult for stingy people to give alms. He always counted his wealth and stored it carefully. However, he never thought that his wealth would never actually be his if he didn't give alms. On the other hand, if you give alms, then that is the best thing you have which will continue to flow into the afterlife. This suggests that in fact, if someone wants to take their wealth with them, then give it to charity. That way, he will be with the deeds of his wealth even if he dies.

Meanwhile, alms giving without assets can also be done by every Muslim if he does not have enough assets to give alms. Non-material alms can also be done to increase your practice in addition to giving alms with something material. It takes continuous enthusiasm to give alms and ward off the whispers of Satan that scare people with the poverty that results from giving alms. In fact, if people knew the virtues of almsgiving and the rewards that Allah SWT has promised for almsgiving people, then people would continue to flock to do almsgiving. Good relationships can be created through alms given by someone to another person. Moreover, the alms given are for his own family. This can cause good relationships to be created smoothly because affection will grow and be maintained by giving alms. Apart from that, there are many other advantages of giving alms

which will make people diligent in giving alms to their wives or husbands, children, parents, family and the poor.

Sami (2014: 211-213) explains that there are several benefits if someone gives alms while they live in the world. These benefits include, Alms can make people enthusiastic to work hard for Allah SWT. double his fortune. Alms can start people to seek halal sustenance. By giving charity you can increase social awareness. Alms can make life simple and can create humility. By giving charity, love for the world can be reduced and people can prepare well for their afterlife. Giving charity can avoid a lifestyle of pomp and showing off. From the various virtues explained above, it can be understood that there is no rejection from believers who know that almsgiving is very important as the provision needed to go towards Allah SWT. Later. Almsgiving, whether in the form of wealth or good deeds, will bring sustenance, blessings, good relationships, ward off disasters, cure illnesses, and so on. And most importantly, Allah SWT, has promised heaven to his servants who like to give alms. Several forms of alms as well as the etiquette of giving alms are in the table below.

Table 2.2

No	Form of Charity	The etiquette of giving charity
1	Donate property	The assets donated are assets that come from halal business
2	Tasbih, tahmid and tahlil, inviting the good, preventing evil, and having halal sexual relations	The wealth given in charity is good and most important
3	Give a smile to others	Have sincerity in giving charity
4	Provide support for the family	Keep alms secret
5	Prayers in congregation	Do not expect a return from his alms
6	Reconcile people who are at odds	Give alms with a radiant and open-hearted face
7	Lend assets to others	Prioritize giving alms to family and relatives in need
8	Said good things and walked towards the mosque	Hasten charity
9	Seek knowledge and spread it	Don't mention giving alms
10	Mutual help	Help sincerely and responsibly

Alms as a gift made by someone to another person, whether in the form of property or non-property, is related to the mental health of an individual. People who like to give alms can create a healthy mentality within themselves. Mental health is the achievement of true harmony between the functions of the soul and the realization of good adjustment between oneself and the surrounding environment. Webster explains that individuals who have a healthy mentality are individuals who have good psychological and emotional conditions, namely individuals who can utilize emotional

and cognitive abilities that function well in their environment so that they are able to meet their daily needs. In this case, people who have a healthy mentality can also be seen from their characteristics, namely the individual is protected from mental disorders, has feelings of happiness and health, has the ability to face challenges in life, is able to accept other people as they are, and has a positive attitude towards people. others as well as yourself. Almsgiving is a commendable act commanded by Allah SWT, and which has been exemplified by the Prophet Muhammad can be one of the methods that can be used by someone to achieve happiness so that they can obtain a healthy mentality. It can be studied as in the description of the characteristics of individual mental health.

Someone who regularly gives charity can build and increase their sense of social concern for others. Almsgiving is even one of the Islamic therapies that can overcome a person's mental problems. Teaching children from an early age about alms can get them used to always helping others, as was experienced by the MLZR subjects in this study. The subject initially didn't really care about the surrounding environment, he only helped someone who really needed it, even though helping didn't have to be done when someone was in a pinch. However, since the subject routinely applies Friday alms, the social care character of the subject is increasing every day and now it has even become the subject's habit to perform Friday alms.

Alms can be a predictor of mental health where by giving alms an individual has a high social caring character, which means someone has provided goodness for others, both in material and immaterial terms. In this way, there is no jealousy that takes root in the human heart because he knows that if he does good by giving something to other people, he will be happy and he will also make other people happier. Apart from that, by giving alms, there is no excessive fear and anxiety about wealth which is entrusted by Allah SWT. because he understands that wealth will last forever by giving charity so he will not experience mental disorders. People who always give charity will also have a positive attitude towards other people where they will be happy when they see other people happy. Thus, it can be understood that mental health, such as social care, can be achieved through alms.

Conclusion

Having a socially caring character is very important for teenagers. Where this sense of social care can be beneficial for the people around you and also yourself. By having a socially caring character, individuals can make themselves and society happy. Almsgiving is a form of media that can be applied to build social character in teenagers. By giving charity, apart from helping other people, it also provides good benefits for the mental health of those who give. From the discussion above, it can be concluded that alms is a gift made by an individual, whether material or non-material, spontaneously and voluntarily as a form of kindness with the aim of hoping for pleasure and reward from Allah SWT. The benefits that can be felt from diligently giving charity are sustenance that is multiplied by Allah SWT, having feelings of happiness, being able to control emotions well, avoiding heart disease and mental disorders, being able to accept other people as they are, cultivating compassion, having a positive attitude towards people. others and able to accept challenges in life.

References

- Admizal, A., & Fitri, E. (2018). Pendidikan Nilai Kepedulian Sosial Pada Siswa Kelas V di Sekolah Dasar. *Jurnal Gentala Pendidikan Dasar*, 3(1), 163-180.
- Abdus Sami. (2014). *Dampak Shadaqah Pada Keberlangsungan Usaha* (Studi Kasus: Testimoni 4 Pengusaha Musim di Surabaya). *JESST*. Vol.1 No.3, Hal. 211-213
- Alma, Buchari. 2015. *Manajemen Pemasaran dan Pemasaran Jasa*. Bandung: Alfabeta.
- A, Doni Koesoema. 2007. *Pendidikan Karakter: Mendidik Anak di Zaman Global*. Jakarta: Grasindo.
- Abdul Majid & Dian Andayani, *Pendidikan Karakter Perspektif Islam*, PT. Remaja Rosdakarya, Bandung, 2010.
- Admin. (2024). Yayasan Pendidikan Cendekia Muslim. *Fakta Dibalik Istimewanya Hari Jumat*. Artikel Muslim.
- Arga Bayusaseno. 2021. *Sedekah Sebagai Media Amal Spritual Untuk Meningkatkan Kepedulian Sosial*. (Skripsi). IAIN Pekalongan.
- Beben Muhammad Bachtiar. (2023). *Implementasi Karakter Peduli Sosial sebagai Pengamalan Nilai-nilai di Pancasila dalam Komunitas Motor Vespa*. *Logika: Jurnal Penelitian Universitas Kuningaan*.
- Daradjat, Zakiyah. 1995. *Remaja Harapan dan Tantangan*. Jakarta: Ruhama.
- Fathurrohman, P., Suryana, A., & Fatriany, F. (2017). *Pengembangan Pendidikan Karakter* (A. Gunarsa (ed); Cet.2). PT Refika Aditama.
- Feri Agung Saputra, dkk. (2018). *Kesehatan Mental dan Koping Strategi di Kudangan, Kecamatan Delang, Kabupaten Lamandau Kalimantan Tengah: Suatu Studi Sosiodemografi*, *Humanita*. Vol. 2 No.1, Hal. 64.
- Fifi Nofiaturrahmah. (2017). *Penanaman Karakter Dermawan Melalui Sedekah*. *Jurnal Zakat dan Wakaf*.
- Gusti A., Mas Bintang, Gusti Agung Ayu. (2022). *Meningkatkan Karakter Peduli Sosial Siswa SD Melalui Pembiasaan Tri Hita Karana*. *Jurnal Educatio*: Vol. 8 No. 3, pp. 992-1002.
- Himmah, F., Tukidi, T., & Mulianingsih, F. (2019). *Implementasi Pendidikan Karakter Peduli Sosial di SMP Negeri 1 Karangtengah Demak*. *Sosiolum: Jurnal Pembelajaran IPS*, 1(2), 158-163. <https://doi.org/10.15294/sosiolum.v1i2.36421>
- Isma Fitriyatul A., & Ali Nasith. 2022. *Upaya Penanaman Karakter Peduli Sosial Melalui Budaya Sekolah dan Pembelajaran IPS*. *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial*.
- Jaya, Nurman. 2017. *Konsep Sedekah Perspektif Yusuf Mansur dalam Buku The Miracle of Giving* (Skripsi). Lampung: UIN Raden Intan Lampung.
- Kurniawan, M. I. (2015). *Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar*. *Pedagogia: Jurnal Pendidikan*, 4(1), 41-49.
- Mau, B., & Gabriela, J. (2021). *Dampak Penggunaan Gadget Terhadap Perkembangan Perilaku Anak Remaja Masa Kini*. *Excelsis Deo: Jurnal Teologi, Misiologi, Dan Pendidikan*, 5(1), 99-110.

- Mega Rezkiana, N., & Torro, S. (2019). *Pelaksanaan Sekolah Ramah Anak Terhadap Pembentukan Karakter Siswa Di SMP Negeri 3 Polongbangkeng Utara*. *Jurnal Sosialisasi: Jurnal Hasil Pemikiran, Penelitian Dan Pengembangan Keilmuan Sosiologi Pendidikan*, 6(3), 95–100.
- Muhaimin, *Paradigma Pendidikan Islam*, Remaja Rosdakarya, Bandung, 2001.
- Mustari. (2017). *Menumbuhkan Pendidikan Karakter di Sekolah Melalui Pola Pembiasaan. Pendidikan Ilmu-Ilmu Sosial Membentuk Karakter Bangsa dalam Rangka Daya Saing Global*, 2(1), 61-68.
- Moleong, L.J. (2017). *Metodologi Penelitian Kualitatif* (Remaja Rosdakarya (ed.); cet. 36)
- Nurjannah. 2018. *Psikologi Spritual dan Zakat*. *Jurnal Of Islamic Law: Istinbath*.
- Nur Aini, Arizal Dwi, dkk. 2023. Literature Review: Karakter Sikap Peduli Sosial. *Jurna Basicedu*. Pusat Bahasa Departemant Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Balai Pustaka Jakarta, 2007.
- Rahmania Adinda Oktavianti, Ayunda Sayyidatul, dkk. 2023. *Sedekah Sebagai Media dalam Menumbuhkan Karakter Peduli Sosial pada Anak Usia Dini*. *Aulad: Journal on Early Childhood*.
- Rusdiana, N. P. M., & Wulandari, I. G. A. A. (2022). *E-Book Interaktif Materi Siklus Air pada Pembelajaran IPA untuk Meningkatkan Hasil Belajar Siswa Kelas V Sekolah Dasar*. 10(1), 54–63.
- Samani, M., Hariyanto. (2012). *Konsep dan Model Pendidikan Karakter*. Bandung: PT Remaja Rosdakarya.
- Sabil, H., Asrial, A., Syahrial, S., Robiansah, M. A., Zulkhi, M. D., Damayanti, L., ... & Ubaidillah, U. (2021). *Online Geoboard Media Improves Understanding Of Two-Dimensional Flat Shape Concepts In Elementary School Students*. *International Journal Of Elementary Education*, 5(4), 685-691.
- Sarah Ayu, dkk. 2023. *Peran Komunitas Sedekah Nasi Bungkus (SENABUNG) Serang dalam Membentuk Karakter Peduli Sosial Masyarakat di Kota Serang*. *Jurnal Pendidikan KewarganegaraanL: Vol. 13 No. 02*
- Sari, Milya dan Asmendri. (2020). *Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA*. *Natural Science*. 6(1). 43
- Sagala, Syaiful. 2011. *Konsep dan Makna Pembelajaran*. Bandung: Alfabeta.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta, CV.
- Soedijarto, 1993. *Menuju Pendidikan Nasional yang Relevan dan Bermutu*. Jakarta: Balai Pustaka.
- Sumarto. (2020). *Pembentukan Perilaku Keagamaan Melalui Peran Ibu Dalam Budaya Lingkungan Keluarga*. *Jurnal Hawa*. Vol. 2 No. 1. Januari-Juni.
- Tabi'in, A. (2017). *Menumbuhkan Sikap Peduli Pada Anak Melalui Interaksi Kegiatan Sosial*. *IJTIMAIYA: Journal of Social Science Teaching*, 1(1). <https://doi.org/10.21043/ji.c1i1.3100>
- Uno, H. B., & Nina Lamatenggo, S. E. (2022). *Tugas Guru Dalam Pembelajaran: Aspek Yang Memengaruhi*. Bumi Aksara.
- Wiyani, N.A (2018). *Pendidikan Karakter Berbasis Total Quality Management: Konsep dan Aplikasi di Sekolah* (N. Hidayah (ed.)). AR-Ruzz Media.
- Yuli Asmi Rozali, dkk. (2021). *Meningkatkan Kesehatan Mental di Masa Pandemic*. *Jurnal Abdimas*. 2(2) 110.

Zhila Jannati. (2022). *Keutamaan Bersedekah Sebagai Upaya Meningkatkan Kesehatan Mental*. Ghaidan: Jurnal Bimbingan Konseling Islam & Kemasyarakatan. UIN Raden Fatah Palembang.