

**CHARACTER EDUCATION OF SOCIAL CARE THROUGH ALMS  
ON THE BOOK OF *AN INTRODUCTION TO THE MIRACLE OF GIVING*  
BY *USTAZ* YUSUF MANSUR**



**THESIS**

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**ABSTRACT**

The condition of education faced Indonesia currently tends to experience the dynamics of change in orientation on the purpose of education that expected and even faced circumstances that lead to a crossroads. On the one hand, the application of the competency-based curriculum has managed to improve the quality of science and technology. However, in the other hand the competence of education character and moral are neglected. In fact, the character is a very important nation foundation and need to be inculcated early on to the children.

In the world of education, cultivation of the character education of social caring absolutely essential is embedded at every level of education in order to be human being who have social caring. There are many kind types of character education of social care, one of them is alms. Alms as one of character education of social care that necessary to be fostered early. On the book of *An Introduction To The Miracle Of Giving*, it deals with the factual stuff, inspiration, motivation and explains that alms is part of life in which there is cultivation of the character education of social care.

In this research, which is being the problem statement namely how is the concept of alms on the book of *An Introduction To The Miracle Of Giving* by Ustāz Yusuf Mansur? And how is the character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by Ustāz Yusuf Mansur?

This type of research in this thesis is library research, namely the research that is done by way of reading books or literature or other data sources in the library. This research uses approach qualitative of descriptive method. Technique of analysis data used in this research is a method of content analysis by using Klaus Krippendorff model. The technique of collecting data that writers used in this research are documentation and interview.

The result of the analysis and discussion in this research, there are two concepts of alms on the book of *An Introduction To The Miracle Of Giving* by Ustāz Yusuf Mansur namely religious concept and math concept. According to Ustāz Yusuf Mansur the habit of alms should be taught since they were young, so that at adult can be someone who has characteristic of the social psyche. It is narrated on the journey of Luqman's life, since he was small, he has instilled character education of social care through alms by his grandmother. After adult, character education of social care is still inherent in the soul of Luqman, so he has good moral and can be role model for the community.

**Key words: Character Education, Social Care, Alms.**

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# CHAPTER I

## INTRODUCTION

### A. Background of The Problem

One of the goals of the nation of Indonesia that is listed in the preamble of the Constitution of 1945 the 4<sup>th</sup> paragraph is the intellectual life of the nation, to realize these goals, then it can be done through education. However, education is very important in advance nation. If a country wants to go forward, then the first thing to do is to improve education in the country. Therefore, the State is required to provide education to all citizens of Indonesia. As it is stated in the Constitution of the Republic of Indonesia in 1945 31<sup>st</sup> article 1<sup>st</sup> paragraph of which reads: "Every citizen is entitled to get education".

Education as a dynamic force in the life of each individual that influenced the development of his physical, his power of soul (sense, taste and wish), social and his moral. Education is a dynamic power that can affect the ability, personality of every human being in conjunction with fellow, environment, as well as with the God. Therefore, education is very important done at any time either at home, at school, or in the community.<sup>1</sup>

Carter V. Good on Arif Rohman explains that education is totality of process which person develops ability, attitude and behavior of other value in the society in his life.<sup>2</sup> To generate the ability, attitude and behavior of value and

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<sup>1</sup> Dwi Siswoyo, at all, *Ilmu Pendidikan*, (Yogyakarta: UNY Press, 2008), p. 17.

<sup>2</sup> Arif Rohman, *Memahami Ilmu Pendidikan*, (Yogyakarta: Aswaja Pressindo, 2013), p. 6.

character in the community, then the required value educational as the character forming on the man. The values in character education such as:

(1) religious; (2) honest; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) autonomous; (8) democratic; (9) curiosity; (10) spirit of nationality; (11) love of the fatherland; (12) value the achievements; (13) friendly/communicative; (14) love of peace; (15) avid read; (16) care for the environment; (17) social care; and (18) responsibility.<sup>3</sup>

The condition of education that faced Indonesia currently tend to experience the dynamics of change in orientation on the purpose of education is to be expected and even faced circumstances that lead to a crossroads. On the one hand, the application of the competency-based curriculum has managed to improve the quality of science and technology. However, on the other hand of competence in the field of neglected character and moral. In fact, the character is a very important nation foundation and need to be inculcated early on to the children.<sup>4</sup>

The school as one of the institutions has a duty that is shaping the character of student. One of the character education that should be internalized is character education of social care. This is due to the fact that occur in the field that shows the start pale of character education especially social care, such as lack of concern for helping a friend who is less resourceful in learning in the subjects, the lack of interaction and giving of greeting between fellow students

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<sup>3</sup> Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: Remaja Rosdakarya, 2011), p. 52.

<sup>4</sup> Tutuk Ningsih, *Implementasi Pendidikan Karakter*, (Purwokerto: STAIN Press, 2015), p. 1.

and teachers, lack of students in giving charity (help the underprivileged) and others.<sup>5</sup>

In the world of education, cultivation of the character education of social care is absolutely essential is embedded at every level of education so that future humans have social sensitivity. There are many kind types of character education of social care, one of them is alms. In general, the alms has a sense giving treasures in the path of Allah either treasure is given to poor families or to the others. The meaning of the alms is indeed often connotation by giving a certain interest in the treasure for the part of Allah. So in the Qur'an, it is so many of which describes the alms with treasures.<sup>6</sup> As the word of Allah in the QS. Al-Baqarah verse 261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ  
حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ<sup>7</sup> (٢٦١)<sup>7</sup>

*Perumpamaan orang yang menginfakkan hartanya di jalan Allah seperti sebutir biji yang menumbuhkan tujuh tangkai, pada setiap tangkai ada seratus biji. Allah melipatgandakan bagi siapa yang Dia kehendaki, dan Allah Maha Luas, Maha Mengetahui.*<sup>8</sup> (QS. Al-Baqarah [2]: 261)

In the Tafsir Jalalain related verses described above that the parable of those who spend their treasures in the way of Allah (in the obey him) is like a grain of seed that grows seven stalk, on each stalk there are a hundred seeds.

<sup>5</sup> Galing Faizar Rahman, "Pendidikan Nilai Kepedulian Sosial Pada Siswa Kelas Tinggi Di Sekolah Dasar Negeri Muarareja 2 Kota Tegal Tahun Ajaran 2013/2014", Thesis, (Yogyakarta: Universitas Negeri Yogyakarta, 2014), p. 3-4.

<sup>6</sup> Abdul Hamid, *Rajin Sedekah Tapi Kok Tetap Miskin?*, (Yogyakarta: Sabil, 2013), p. 15-16.

<sup>7</sup> QS. Al-Baqarah [2]: 261.

<sup>8</sup> Kementrian Agama, *Al-Qur'an Tajwid dan Terjemahan*, (Jakarta: Magfirah Pustaka, 2006), p. 44.



So does a living which they eject it be 700 fold and God multiply more of it to whom he will of his.<sup>9</sup>

Alms is indeed highly recommended by Allah. This is corroborated by several hadiths that advocates for doing alms, such as:

وَعَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :  
(اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ) مُتَّفَقٌ عَلَيْهِ (رواه البخاري ومسلم)<sup>10</sup>

From Adi Ibn Hatim R.A. behold the Prophet said: Be Afraid of hell fire, although only with alms of a half the seed dates. (Narrated by Bukhari and Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ  
سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ بَيْنَ اثْنَيْنِ  
صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ  
وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُحِيطُ الْأَذَى نِ  
الطَّرِيقِ صَدَقَةٌ (رواه البخاري ومسلم)<sup>11</sup>

From Abu Hurairah R.A. he said: Rasulullah SAW said: “Every part of the human body must be almsed, every day where the sun rises and then you do justice to the two people (who fight) is a alms, you help someone who drive then you help him to ride his vehicles or lift his goods is a alms, good speech is a alms, every step when you walk towards the prayer is a alms and eliminate the distractions of the road is a alms.” (Narrated by Bukhari and Muslim)

From two of the hadiths above, Rasulullah SAW has exemplifies alms as one barrier we go to hell. Alms is not just through the treasure we have, but it can also be done by helping someone, say good things, walking toward the prayer, eliminating the distraction from the road and others. Alms as one of character education of social care that necessary to be fostered early. As it is put

<sup>9</sup> Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuthi, *Terjemah Tafsir Jalalain*, trans. Bahrun Abubakar, (Bandung: Sinar Baru Algensindo, 2015), p. 150.

<sup>10</sup> Imam An-Nawawi, *Terjemah Riyadhus Shalihin Jilid 1*, trans. Syeikh Nashiruddin Al-Albany, (Surabaya: Duta Ilmu, 2005), p. 545.

<sup>11</sup> Imam An-Nawawi, *Terjemah Matan Hadits Arba'in*, trans. Tim Insan Kamil, (Solo: Insan Kamil Solo, wy.), p. 52-54.

by forth *Ustāz* Yusuf Mansur in his book entitled *An Introduction To The Miracle Of Giving* that “Habits of worship should be implanted (must be conditioned) early. Since our children are small. Hard later formed his character when waiting for their teens”.<sup>12</sup>

*Ustāz* Yusuf Mansur explains that in our life there are a lot of problems. Then Allah comes to give his helping, offers his compassion, offers his pleasure of his endeavor toward us and offers his forgiveness. All of this Allah given to who wants alms, to someone who help others and to those who want to care and share.<sup>13</sup>

Of the exposure above, then we can know that character education of social care can be done through alms, which the characters should us fertilizer early on, so that it can grow in a person until he was an adult. Because if the character we are planting after he was an adolescent, it will be hard to shape it.

Nowdays, social care of students are extremely especially worrisome to the environment, so that the alms had seldom they do. They consider that the property belonged to them as if there is no intervention by Allah, so they are indifferent and an individualistic life. In addition to that of the school, especially the teachers less infuse character education of social care. Therefore, character education of social care need to be nurtured back, so that the love of alms can grow back.

The attitude of social care is absolutely necessary in the life of mankind. We as social beings will communicate with each other and need each other

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<sup>12</sup> Yusuf Mansur, *An Introduction To The Miracle Of Giving*, (Jakarta: Zikrul, 2008), p. 89.

<sup>13</sup> Yusuf Mansur, *An Introduction To The Miracle Of Giving*, p. 20.

around us. Therefore, by having the attitude of social care, then the mutual owns and loves his fellow will grow, so we are going to feel that every individual is our family. That is important for the existence of the character education of social care particularly in children of school age, so that in the future they will have a high social caring soul.

In the book of *An Introduction To The Miracle Of Giving*, it deals with the factual stuff, inspiration, motivation and explains that alms is part of life in which there is cultivation of the character education of social care. This book is one form of inspiring seminar *wisatahati* the title “The Miracle”.<sup>14</sup> Incidentally the main story is presented is about the journey of alms and *tahajjud* an older man who successful to become rich people and live the blessing. From unemployment until pioneering career of lower rank, then Allah gave him wealth. This book peeling the passages wisdom so that the story is not being just story, but there is a review of his philosophy, a review of the study of verse and hadith, until then an academic review. In addition, the book was also written in the style of language that is easily digestible by humans (universal), so that people who read this book will foster social sensitivity because it deals with the related things, such as intensity of alms, the basic mathematics of alms and others. The existence of this book is expected to be inspire all parties to infuse character education of social care which start to fade to others especially to students.

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<sup>14</sup> *An Introduction To The Miracle of Giving* book by *Ustāz* Yusuf Mansur was one of the best seller book. This book peeling the philosophy and theory behind the myriad of secret alms. See Goodreads, “An Introduction to The Miracle of Giving”, [www.goodreads.com](http://www.goodreads.com), accessed on 20<sup>th</sup> February 2017, at 02.39 PM.

Based on the background of the above, the writer is interested in conducting research with the title “Character Education Of Social Care Through Alms On The Book Of *An Introduction To The Miracle Of Giving* By Ustāz Yusuf Mansur”.

## **B. Operational Definition**

The writer will explain the terms used in this research, so that there is no difference in interpretation or interpretation. In addition to providing direction and goals to be achieved in this research and to give a sense to the reader about what will be reached in the research. As for the terms that need to be emphasized are:

### 1. Character Education

According to Constitution Number 20<sup>th</sup> of 2003 about national education system, education is a planned and conscious effort to bring about an atmosphere of learning and the learning process so that students are actively developing their potential to have power of spiritual religious, self-control, personality, intelligence, morals, as well as the necessary skills of themselves, the community, the nation and the State.<sup>15</sup>

In a simple education can be meant as an effort to help the students develop their potential (the heart, thought, taste, wish and physical) to face the future.<sup>16</sup> Education in the context of the present is effort to develop, encourage and invite human being in order to appear more progressive with high value and glorious life so formed the perfect private, both related with intellect, feeling, or action. Thus, education aims is to form personal

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<sup>15</sup> Hasbullah, *Dasar-Dasar Ilmu Pendidikan*, (Jakarta: RajaGrafindo Persada, 2012), p. 4.

<sup>16</sup> Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan*, p. 37.

viewpoint, which will eventually become *insān kāmil* so has high integrity in developing his *fiṭrah* as dignified and noble personality to fellow human being.<sup>17</sup>

While the word of character is derived from Greece namely *Charassein*, meaning to engrave (painting, draw), like paint paper, carving stone or metal. Rooted in the knowledge that such character is then interpreted as a sign or special characteristics and hence gave birth to a view that the character is a pattern of behavior that is individual, moral state of a person. After going through the stages of childhood, someone has the character, the way that can be foreseen that the character of a person related to an existing behavior surrounding him.<sup>18</sup> The character is a good behaviour in the exercise of its functions in accordance with the mandate, roles and responsibilities.<sup>19</sup> Characters can also be meant as a basic value that build one's personal, formed either due to the influence of heredity or environmental influences, which differentiate with others, as well as manifested in attitudes and behaviour in everyday life.<sup>20</sup>

Character education according to Thomas Lickona on Heri Gunawan is education to shape one's personality through manners education, that the results seen in the real actions someone, namely the good behavior, honesty,

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<sup>17</sup> Muhammad Takdir Ilahi, *Revitalisasi Pendidikan Berbasis Moral*, (Yogyakarta: Ar-Ruzz Media, 2012), p. 27-28.

<sup>18</sup> Daryanto dan Suryatri Darmiatun, *Implementasi Pendidikan Karakter di Sekolah*, (Yogyakarta: Gava Media, 2013), p. 63-64.

<sup>19</sup> Erie Sudewo, *Character Building*, (Jakarta: Republika Penerbit, 2011), p. 45.

<sup>20</sup> Muhammad Takdir Ilahi, *Revitalisasi Pendidikan*, p. 27-28.

responsibility, respect for others, hard work and so on.<sup>21</sup> Character education is closely associated with habits carried out by a person in daily life.

## 2. Social Care

The people in the world need the others to face his life, because basically human is social creature. Social creature means that lived most of his life in solitude but interdependence, which will eventually be achieved relative balance.<sup>22</sup> Therefore, human should have social care against fellow in order to created a balance in life.

According to Sharron L. McElmeel on his book with the title Character Education explains that caring is the act of being concerned about or interested in other person or situation. it is feeling or acting with compassion, concern, or empathy.<sup>23</sup>

Darmiyati Zuchdi explains that social care is the attitude and action that always want to give aid to communities that need it.<sup>24</sup> Social care is also one of character education. In the discussion of character education, social care is the attitude and actions that always want to give a help on the other and communities that need it.<sup>25</sup> So we can conclude that social care

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<sup>21</sup> Heri Gunawan, *Pendidikan Karakter Konsep dan Implementasi*, (Bandung: Alfabeta, 2014), p. 23.

<sup>22</sup> Buchari Alma, at all, *Pembelajaran Studi Sosial*, (Bandung: Alfabeta, 2010), p. 201.

<sup>23</sup> Sharron L. McElmeel, *Character Education*, (America: Libraries Unlimited, 2002), p. 1.

<sup>24</sup> Darmiyati Zuchdi, *Pendidikan Karakter dalam Prespektif Teori dan Praktek*, (Yogyakarta: UNY Press, 2011), p. 170.

<sup>25</sup> Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah*, (Yogyakarta: Pustaka Pelajar, 2013), p. 15.

is the attitude of always want to help others who need and is based by consciousness.

### 3. The Alms

On *Kamus Besar Bahasa Indonesia*, defines the alms is granting something to the poor people or to they are entitled to receive it, beyond the obligation of *zakāt fiṭrah* and *zakāt māl* in accordance with the capabilities of the giver.<sup>26</sup>

The word alms is called in Arabic *ṣadaqah* which means that is a gift given by a muslim to others spontaneously and voluntarily without being limited by time and a certain amount. It also means a gift given by a person as a virtue in the hope *riḍō* of Allah and reward solely.<sup>27</sup>

Alms has larger meaning than just the *infāq* and *zakāt*. Alms is not only mean issuing or delivering property, but also alms includes all charity and good deeds.<sup>28</sup> *Ustāz* Yusuf Mansur explains that the alms is a brisk walk for anyone who wants to get sustenance. Even in the narrow circumstance we recommended giving alms to be roomy.<sup>29</sup>

So alms is overall charitable kindness performed by someone for creating prosperity include creating sustainability live from this universe, as well as a form of social care responsibility, in order to obtain guidance and the pleasure of Allah.

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<sup>26</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), p. 1008.

<sup>27</sup> Dyayadi, *Dahsyatnya Keajaiban Sedekah*, (Yogyakarta: Surya Media, 2009), p. 16.

<sup>28</sup> Muhammad Habibillah, *Banjir Harta dengan Sedekah, Dhuha, Hajat, Baca Al-Qur'an, dan Menyantuni Anak Yatim*, (Yogyakarta: Safirah, 2015), p. 31.

<sup>29</sup> Yusuf Mansur, *An Introduction To The Miracle Of Giving*, p. viii.

### C. Problem Statement

Based on the background which has been described previously, so the main problem in this research, namely:

1. How is the concept of alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur?
2. How is the character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur?

### D. The Purpose and Benefit of Research

#### 1. The Purpose of Research

Based on the above of problem statement, then the purpose of research to be achieved are as follows:

- a. To describe the concept of alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur.
- b. To analyze the character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur.

#### 2. The Benefit of Research

As for the results of the research are generally expected to be of benefit as follows:

##### a. Theoretically

Theoretical research is expected to be useful as a scientific paper that can support the development of science and can be a material information that can support for researchers as well as other parties who are interested



in research on character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by Ustāz Yusuf Mansur.

b. Practically

Practically this research is expected to serve as the ingredient input and consideration for the school and the reader in an attempt to improve character education social care through alms, in order to reach the younger generation educated and has good character.

**E. Literature Review**

Literature review is an activity steeped in, observing, analyze and identifying knowledge, or things that have been there to know what it is and which is not exist yet.<sup>30</sup> Therefore, in this section the writer will explains some of library literature that became reference to underlying some footing think and research results that are relevant to research conducted by the writer, such as:

Galing Faizar Rahman on his thesis entitled “*Pendidikan Nilai Kepedulian Sosial pada Siswa Kelas Tinggi di Sekolah Dasar Negeri Muarareja 2 Kota Tegal Tahun Ajaran 2013/2014*” On this research focuses more on the education value of social care, where nowadays the value of social care began to fade. So the teachers as educators must be vigorous in instilling the value of social care especially to the student who study in elementary school, because it would be difficult to instill the value of social care if they have grown into a

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<sup>30</sup> Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2000), p. 75.

teenager.<sup>31</sup> In Galing's research has similarity with the research that writer does, namely both research about social care and that becomes the difference is on the object, if Galing's research took the object of education values social care on elementary school students (field research), while the writer took the object of research about character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur (literature research).

Endri Dwi Astutik on her thesis entitled "*Implementasi Pendidikan Karakter Kepedulian Sosial Melalui Kegiatan Hisbul Wathan (Studi Kasus di SMA Muhammadiyah 2 Surakarta Tahun Pelajaran 2012/2013)*" On this research focuses more on the implementation of character education of social care through the activities of the Hisbul Wathan (HW), where the character education of social care can be grown with various means such as, giving charity, alms, blood donors, fundraisers, disaster relief and help fellow.<sup>32</sup> In Endri's research has similarity with the research that writer does, namely both research about character education of social care and that becomes the difference is on the object, if Endri's research took the object the implementation of character education of social care through the activities of the Hisbul Wathan (case study in SMA Muhammadiyah Surakarta 2 on 2012/2013) and included field research, while the writer took the object of

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<sup>31</sup> Galing Faizar Rahman, "Pendidikan Nilai Kepedulian Sosial pada Siswa Kelas Tinggi di Sekolah Dasar Negeri Muarareja 2 Kota Tegal Tahun Ajaran 2013/2014", Thesis, (Yogyakarta: Universitas Negeri Yogyakarta, 2014).

<sup>32</sup> Endri Dwi Astutik, "Implementasi Pendidikan Karakter Kepedulian Sosial Melalui Kegiatan Hisbul Wathan (Studi Kasus di SMA Muhammadiyah 2 Surakarta Tahun Pelajaran 2012/2013)", Thesis, (Surakarta: Universitas Muhammadiyah Surakarta, 2013).

research about character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur (literature research).

Kuswono on his thesis entitled “*Pendidikan Karakter di Sekolah (Studi Kasus SMA Muhammadiyah 1 dan MA Muallimin Yogyakarta)*”. On this research focuses more on the character education (in general) at the school. The cultivation of the character education can be done in many different facets of life. In the world of education, the values framer of character can be applied through each subject. The learning process does not only delivering the subject matter as knowledge, but educate students until to the their attitude and behavior. Every subject which must deliver the value of character that contens in that material or at least which has a relationship with the material presented.<sup>33</sup> In Kuswono’s research has similarity with the research that writer does, namely both research about character education and that becomes the difference is on the object, if Kuswono’s research took the object on character education (in general) at the school (field research), while the writer took the object of research about character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur (literature research).

In order to gain a clearer explanation about the previous research results, will be presented regarding the similarities and differences from previous research that can be presented in the form of table 1, as follows:

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<sup>33</sup> Kuswono, “*Pendidikan Karakter di Sekolah (Studi Kasus SMA Muhammadiyah 1 dan MA Muallimin Yogyakarta)*”, Thesis, (Surakarta: Universitas Sebelas Maret, 2012).

Table 1. The Similarities and Differences of Previous Research

NO	NAME	TITLE	THE RESULTS OF THE DISCUSSION	SIMILARITY	DIFFERENCE
1.	Galing Faizar Rahman (2014)	<i>Pendidikan Nilai Kepedulian Sosial pada Siswa Kelas Tinggi di Sekolah Dasar Negeri Muarareja 2 Kota Tegal Tahun Ajaran 2013/2014.</i>	Nowadays the value of social care began to fade. So teachers as educators should be vigorous in instilling the value of social care especially to the student who study in elementary school, because it would be difficult to instill the value of social care if they have grown into a teenager.	Both discuss about social care.	Object and the time of the research, as well as the discussion in earlier research focus more on values social care on elementary school students (field research), while the writer took the object of research about character education of social care through alms on the book of <i>An Introduction To The Miracle Of Giving</i> by <i>Ustāz Yusuf Mansur</i> (literature research).
2.	Endri Dwi Astutik (2013)	<i>Implementasi Pendidikan Karakter Kepedulian Sosial Melalui Kegiatan Hisbul Wathan (Studi Kasus di SMA Muhammadiyah 2 Surakarta Tahun Pelajaran 2012/2013).</i>	The implementation of character education of social care through the activities of the Hisbul Wathan (HW), where the character education of social care can be grown with various means such as, giving charity, alms, blood donors, fundraisers, disaster	Both discuss about character education of social care.	Object and the time of the research, as well as the discussion in earlier research focus more on implementation of character education of social care through the activities of the Hisbul Wathan (case study in SMA Muhammadiyah

			relief and help fellow.		Surakarta 2 on 2012/2013) and included field research, while the writer took the object of research about character education of social care through alms on the book of <i>An Introduction To The Miracle Of Giving</i> by Ustāz Yusuf Mansur (literature research).
3.	Kuswono (2012)	<i>Pendidikan Karakter di Sekolah (Studi Kasus SMA Muhammadiyah 1 dan MA Muallimin Yogyakarta).</i>	The cultivation of the character education can be done in many different facets of life. In the world of education, the values framer of character can be applied through each subject. The learning process does not only deliver the subject matter as knowledge, but educate students until to the their attitude and behavior. Every subject which must deliver the value of character that contens in that material or at least which has a relationship with the material presented.	Both discuss about character education.	Object and the time of the research, as well as the discussion in earlier researchf ocus more on character education (in general) at the school (field research), while the writer took the object of research about character education of social care through alms on the book of <i>An Introduction To The Miracle Of Giving</i> by Ustāz Yusuf Mansur (literature research).

From the description above it is clear that the writer who compose and review, has specifications compared to other researchs. This work could be the form of continuation and complement works already exist. The results of this research will a reference about the character education of social care.

## **F. Research Method**

In general research method is as a way to get scientific data with a specific purpose and usability.<sup>34</sup> Research method that the writer used as a reference to determine the stages in this research, as follows:

### 1. Types of The Research

This type of research in this thesis is library research, namely the research that is done by way of reading books or literature or other data sources in the library. This research activities are done with gather data from a variety of literature, both in the library and in other places. The literature used is not limited to just books, but can also be documentation materials, magazines, newspapers and others.<sup>35</sup> In this research, the writer use a literature major namely the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur.

### 2. Approach of The Research

This research uses approach qualitative of descriptive method, namely the research method to describe, summarising the various of conditions, variety of situations, or various reality social phenomena that existing in the society which became the object of research and attempts to pull that

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<sup>34</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif Dan R&D)*, ed 21, (Bandung: Alfabeta, 2015), p. 3.

<sup>35</sup> Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Pustaka Setia, 2011), p. 31.

reality to the forefront as a feature, character, identifying, model, sign, or a description of the condition, situation, or a particular phenomenon.<sup>36</sup> The use of this approach aims to describe in depth a problem relating relating to character education of social care through alms in the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur, where nowadays character education of social care especially alms has begun to fade, either at the school or in the community environment.

### 3. Data source

The data source is the subject place of origin data can be retrieved, it can be the form of references, or people (informant or respondent). As for the object or variable research is a major problem that made the focus of the research or who became the focus of a research.<sup>37</sup> In this case the definition of the data source in the research is the subject from which data can be retrieved.<sup>38</sup> Sources of data in this research are books that are relevant to the discussion. The source of the research that the writer use is divided into two, namely:

#### a. The Primary Data Source

The primary data source is a data source that provides data to data collecting or in this case is the researcher.<sup>39</sup> In the form of a document, the primary data source is defined as a data source which is directly obtained from the person or institution who has the authority or responsibility to the

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<sup>36</sup> Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2011), p. 68.

<sup>37</sup> Mahmud, *Metode Penelitian Pendidikan*, p. 151.

<sup>38</sup> Suharsimi Arikunto, *Prosedur Penelitian; Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2006), p. 129.

<sup>39</sup> Sugiyono, *Metode Penelitian Pendidikan*, p. 308.

collection or storage of documents. The source of this kind can also be called with first hand sources of information.<sup>40</sup> As for who becomes the primary data sources in this study is the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur.

b. The Secondary Data Source

In addition to the primary data source, the writer also use the secondary data source that relevant to the research of the writer. The secondary data source that is a data source that does not directly provide the data to the data gatherer or in this case is the researcher.<sup>41</sup> This secondary data source relevant to the research that is being examined for support the primary data source. As for the secondary data source that is becoming in this research are:

- 1) The book by Sharron L. McElmeel entitled *Character Education*;
- 2) The book by Thomas Lickona entitled *Pendidikan Karakter*;
- 3) The book by Muchlas Samani and Hariyanto entitled *Konsep dan Model Pendidikan Karakter*;
- 4) The book by Daryanto and Suryatri Darmiatun entitled *Pendidikan Karakter di Sekolah*;
- 5) The book by Dyayadi entitled *Dahsyatnya Keajaiban Sedekah*.
- 6) The book by Imam An-Nawawi entitled *Terjemah Matan Hadits Arba'in*.

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<sup>40</sup> Mahmud, *Metode Penelitian Pendidikan*, p. 152.

<sup>41</sup> Sugiyono, *Metode Penelitian Pendidikan*, p. 309.



7) The book by Imam An-Nawawi entitled *Terjemah Riyadhus Shalihin Jilid 1*.

8) The book by *Ustāz* Yusuf Mansur entitled *How to Make a Good Life*.

#### 4. Technique of Collecting Data

As for the technique of collecting data that writers use in this research are:

##### a. Documentation

Documentation is technique of collecting data obtained through documents.<sup>42</sup> The document may take the form of the writing, the image, or the monumental works from someone.<sup>43</sup> These documents include the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur as the primary data source, *Character Education* book by Sharron L. McElmeel, *Dahsyatnya Keajaiban Sedekah* book by Dyayadi, and other literatures that support the research as the secondary data source.

##### b. Interview

Interview is technique of collecting data with the path of unilateral faqs are worked out with systematic and based upon the purpose of the research.<sup>44</sup> Interview conducted in this research is unstructured interviews, in which the writer does not use the guidelines of the interview has been arranged in a systematic and comprehensive collection of data.<sup>45</sup> The

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<sup>42</sup> Husaini Usman dan Purnomo Setiady Akbar, *Metodologi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006), p. 73.

<sup>43</sup> Sugiyono, *Metode Penelitian Pendidikan*, p. 240.

<sup>44</sup> Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 2004), p. 218.

<sup>45</sup> Sugiyono, *Metode Penelitian Pendidikan*, p. 140.

purpose of this interview is to provide exactly the same context of the question.

In this research, technique of collecting data with interview is used to obtain data about the concept of alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur and character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur. As for resource that the writer interviewed are *Ustāz* Yusuf Mansur, *Ustāz* Aan Irham and *Ustāzah* Praptika Ngesti Rahayu as caretakers of *Rumah Tahfidz Daarul Qur'an* Purwokerto which is the result of construction from PPPA (*Program Pembibitan Penghafal Al-Qur'an*) *Daarul Quran* by *Ustāz* Yusuf Mansur. The writer interview them to get data about biography, social life, and works of *Ustāz* Yusuf.

##### 5. Technique of Analysis Data

Technique of analysis data is the process of finding and compiling systematic data obtained from field note, interview and other materials by way of organizing data, lays out into units, doing the synthesis, compiling into a pattern, choose which are important and which will be studied and make conclusions that easy to be understood as well as his findings can be communicated to others.<sup>46</sup> This data analysis is an attempt to organize, collate and give meaning to the qualitative data that has been collected, so that can

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<sup>46</sup> Sugiyono, *Metode Penelitian Pendidikan*, p. 244.

give answers to the research questions posed, the course in order to achieve the goals expected.

Technique of analysis data used in this research is a method of content analysis. As for the data analysis process that the writer did namely by using Klaus Krippendorff model. According to Klaus Krippendorff on his book entitled *Content Analysis An Introduction To Its Methodology* explained that a content analysis is research technique for making replicable and valid inference for texts (or other meaningful matter) to the contexts of their use.<sup>47</sup> This method focuses on how to get information from many sources. Then this informations is analyzed into a neat and orderly construction, then the result made the conclusion of the concept analyzed regarding character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur.

The steps in the content analysis is reading the content of the book *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur who will help you find the data, perform logging text leads to character education of social care through alms, then analyzed to obtain the conclusions from the book *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur about the character education of social care through alms.

## **G. Systematic of Discussion**

To give illustration thoroughly against this thesis then the writer presents systematic discussion, as for the Systematics of discussion is as follow:

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<sup>47</sup> Klaus Krippendorff, *Content Analysis an Introduction to Its Methodology*, 2<sup>nd</sup> ed, (London: Sage Publications, 2004), p. 18.

The first part includes page of title, page of statement of originality, page of endorsement, page of official note of supervisor, abstract, page of motto, page of dedication, transliteration, acknowledgement, table of content, list of table, list of picture, list of abbreviation and list of appendix.

The main section contains the fine points of the problem which consists of five chapters, namely:

Chapter I, discusses the introduction which covers background of the problem, operational definition, problem statements, the purpose and benefits of research, literature review, research method and systematic discussion.

Chapter II, discusses the theory foundation of character education, social care and alms.

Chapter III, discusses the short biography of *Ustāz* Yusuf Mansur, his social life, works, and *An Introduction To The Miracle Of Giving* book.

Chapter IV discusses the presentation of data analysis that includes an analysis of the concept of alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur and character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur.

Chapter V, contains about the closing that includes conclusion and suggestion.

The final part of this thesis includes bibliography, appendix and curriculum vitae.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the result of the analysis and discussion in this research, so the writer can conclude several things, namely:

1. The concept of alms on the book of *An Introduction The To Miracle Of Giving* by *Ustāz* Yusuf Mansur consist of two concepts, namely:
  - a. Religious concept, namely in discussion basic math of alms religiously that every we give alms Allah SWT promises at least will return ten times.
  - b. Math concept, which *Ustāz* Yusuf Mansur illustrates the basic math of alms namely  $10 - 1 = 19$ . It means that if we have 10 coin, than we give 1 among 10, so the final result not 9, but 19. Because 1 coin that we gave to the other replied by Allah SWT ten times. The final result for them who want to give alms will be more, depent of Allah SWT. Because Allah SWT also promises multy times more than ten times. Therefore, this formulation of math alms that become concept of *Ustāz* Yusuf Mansur in motivating a moslem to be glad doing alm.
2. Character education of social care through alms on the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur is the habit of alms should be planted early on, so that at adult can be someone who has characteristic of the social psyche. It is narrated on the journey of Luqman's life, where since he was small, he has instilled character education of social

care through alms by his grandmother. After adult, character education of social care is still inherent in the soul of Luqman, so he has good moral and can be role model for the community. On the book of *An Introduction To The Miracle Of Giving* by *Ustāz* Yusuf Mansur also explained about the traits of character that people can be understood from the stories that are in the book, namely:

a. Having spiritual awareness

This can be seen from the presence of the obedience of the worship of Luqman, one of that is when he was young he is diligent to Friday praying, and when Luqman become an *Ustāz*, he always motivating to his audience to worship especially alms.

b. Having moral integrity

This is apparent from the presence good behavior contained within Luqman, so he can be respected by others, namely with title he earned (an *Ustāz*).

c. Having ability to think holistic

This is apparent from the way of Luqman thinking which not only puts his ego (when he wanted to buy toy) but he also followed the advice of his grandmother. In addition, when Luqman had grown up he also always put forward the affairs of others than his own personal affairs, he always attentive to the conditions in the surrounding environment.

d. Having an open attitude

This can be seen from the attitude of Luqman that open where he received his grandmother advice to save money if he wants to buy toy, he did not rebel although he would love to have the toy, he remained patient and always saving up to get it.

e. Having social care

This is apparent from Luqman's grandmother who always care to others and that attitude she scaled back to her grandchildren included Luqman, so Luqman become someone who was sensitive to the surrounding condition and he always help the people who need his help.

From Luqman's story, we can be understood that there are several methods of character education used by Luqman's grandmother in guiding Luqman, namely:

a. Teaching

Luqman's grandmother always gives understanding to her grandchildren included Luqman about character education, especially character education of social care through alms. Luqman's grandmother always taught Luqman to always give alms.

b. Example

Luqman's grandmother always try to be a role model for her grandchildren, so Luqman motivated to follow her. That is when Luqman to be adult, Luqman also to be someone who care others and can be a model for his audiences.

c. Priority determination

From 18 of character education, Luqman's grandmother more prioritizing character education of social care. It can be seen from the habit of Luqman's grandmother who likes alms and also help others. She also always taught Luqman to alms.

d. Priority praxis

Verify the extent which the priorities has been determined to has been realize, namely can be seen from the attitude of Luqman's grandmother who always monitor the development of her grandchildren, included Luqman.

e. Reflection

After Luqman's grandmother taught about character education of social care through alms to her grandchildren included Luqman, so she also reflection to herself with always instilled the character to herself.

From Luqman's story, we also can be understood that character education of social care can be fostered in the family environment and the community environment. In the family environment can be seen from the cultivation of the character education of social care through alms conducted by Luqman's grandmother to her grandchildren included Luqman. While in the community environment can be seen from cultivation of character education of social care who done by Luqman to his audiences.



## B. Suggestion

From the conclusion above, the writer donated several suggestions for the consideration and the process of further development. As for suggestions of which is as follows:

1. For the reader is expected to implement the concept of alms from *Ustāz* Yusuf Mansur in life. It is caused the alms can get Allah SWT bless, also can get love and help from Allah SWT.
2. The family environment, community environment and school environment should infuse character education to their children early on, so when their children become adult can have good moral.
3. For other researchers that similar should be more digging again about the concept of character education of social care through alms to make it more useful.

IAIN PURWOKERTO

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