

HARAM MANYARAH WAJA SAMPAI KAPUTING: TAZKIYATUN NAFS IN DAYAK COMMUNITY

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Riwayat Artikel:

Submitted: 20/12/2023	Reviewed: 3/1/2024	Revised: 4/1/2024	Accepted: 6/1/2024
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Abstrak

Pendidikan karakter Haram Manyarah Waja Sampai Kaputing merupakan pendidikan karakter yang berdasarkan pada nilai-nilai kearifan lokal Masyarakat Dayak Provinsi Kalimantan Selatan, inilah prinsip Pangeran Antasari yang merupakan salah satu pahlawan nasional yang sangat tegas dan pemberani. Azam Pangeran Antasari menjadi harapan bagi masyarakat Dayak untuk terus berjuang tanpa menyerah, dan ini terkait dengan Tazkiyatun Nafs. Penelitian ini membahas tentang titik temu antara Azam Pangeran Antasari sebagai motto hidup masyarakat Dayak “Haram Manyarah Waja Sampai Kaputing” dan Tazkiyatun Nafs dalam pendidikan karakter. Dengan adanya kajian ini Haram Manyarah Waja Sampai Kaputing dapat lebih mudah dipahami secara praktis dari sudut pandang Tazkiyatun Nafs tentang pendidikan karakter oleh generasi muda. Pendekatan penelitian ini termasuk pendekatan teologis yang bertujuan untuk mengkaji melalui penalaran keagamaan. Pendekatan teologis dimaksudkan untuk melihat konsep Haram Manyarah Waja Sampai Kaputing dalam konteks Tazkiyatun Nafs. Pendekatan teologis dimaksudkan untuk menggali kondisi pendidikan karakter masyarakat Dayak dengan mengontekstualisasikannya. Penelitian ini menggunakan metode analisis deskriptif analitik, yang bertujuan untuk mendeskripsikan atau memberikan gambaran tentang kesesuaian dasar Haram Manyarah Waja Sampai Kaputing dengan Tazkiyatun Nafs.

Kata Kunci: *Tazkiyatun Nafs, Pendidikan Karakter, Azam Pangeran Antasari, Masyarakat Dayak, Haram Manyarah Waja Sampai Kaputing.*

Abstract

Haram Manyarah Waja Sampai Kaputing character education is character education based on the values of local wisdom of the Dayak Community of South Kalimantan Province, this is the principle of Prince Antasari who is one of the national heroes who is very firm and brave. Prince Antasari's Azam is hope for the Dayak people to continue fighting without giving up, and this is related to Tazkiyatun Nafs. This research discusses the meeting point between Azam Prince



Antasari as the life motto of the Dayak community “Haram Manyarah Waja Sampai Kaputing” and Tazkiyatun Nafs in character education. With this study, Haram Manyarah Waja Sampai Kaputing can be more easily understood practically from the perspective of Tazkiyatun Nafs on character education by the younger generation. This research approach includes a theological approach which aims to study through religious reasoning. The theological approach is intended to look at the concept of Haram Manyarah Waja Sampai Kaputing in the context of Tazkiyatun Nafs. The theological approach is intended to explore the condition of character education in the Dayak community by contextualizing it. This research uses a descriptive analytic analysis method, which aims to describe or provide an overview of the basic suitability of Haram Manyarah Waja Sampai Kaputing with Tazkiyatun Nafs.

Keywords: *Tazkiyatun Nafs, Character Education, Azam Prince Antasari, Dayak Community, Haram Manyarah Waja Sampai Kaputing.*

A. INTRODUCTION

Indonesia is a nation made out of gorgeous islands, wealthy in social variety. In general, Dayak people hail from the province of Kalimantan. The life mottos and values of the Dayak Community’s ancestors are still deeply ingrained and ingrained in their culture today. Culture is widely accepted, can be freely studied, and can serve as a guide for cross-cultural research. It can be used as an estuary for the boundaries of normative concepts within a group (Smith, 2021). The Dayak people’s culture includes the life motto “Waja Sampai Kaputing”, which Prince Antasari taught during the Banjar War in 1859. Prince Antasari and other Banjar youth “Dayak Community” fought against the Dutch in this war. Prince Antasari took the oath “Haram Manyarah, Waja Sampai Kaputing”, which stated that if they surrendered to the Dutch, the struggle would be considered haram.

Consequently, the battle should go on until the place that is known for Banjar is liberated from the Dutch colonialists. From base to tip, Waja Sampai Kaputing, more commonly abbreviated as WASAKA, means made of steel. WASAKA refers to a struggle that continues unabated until the last drop of blood is shed or the goal is reached. Table 1 contains the entire message from Prince Antasari (Fitriah & Setiawaty, 2020, p. 39).

Table 1. Complete Message and Translation in English from
Haram Manyarah Waja Sampai Kaputing

Haram Manyarah Waja Sampai Kaputing	Never Give Up Your Effort Until the End
Lamun tanah banyu kita	If it's our homeland
Kahada handak dilincai urang	Don't want to be controlled by people
Jangan bacakut papadaan kita	Don't fight between us
Lamun handak tulak manyarang walanda	If you want to go attack the Netherlands
Baikat hati ditali sindad	Be as strong as possible
Jangan sampai mati paharatan bukah	Don't die while running
Matilah kita di jalan Allah	We die in the way of Allah
Siapa babaik-baik lawan walanda	Who is kind to the Netherlands
Tujuh turunan kahada aku sapa	I will not greet seven generations
Lamun kita sudah sapakat	If we have agreed
Handak mahinyik walanda	Will expel the Dutch
Jangan walanda di bari muha	Don't give the Dutch hope
Badalas pagat urat gulu	It's better to sever the nerves in the neck
Lamun manyarah kahada	Will not give up
Haram dijamah walanda	Never be controlled by the Dutch
Haram diriku dipenjara	Don't let me go to prison
Haram negri dijajah	Never allow a country to be colonized
Haram manyarah waja sampai kaputing	Never give up until the end of the struggle

WASAKA's life motto is a symbol that every individual should always have perseverance in working, do things with a sense of competence and sincerity, not stopping halfway until they reach the final goal they want to achieve. This effort is based on a firm determination and tough as steel (Waja) from the starting point to the destination point (Kaputing), and never stopping in the middle of the journey (Haram Manyarah) (Sarbaini et al., 2012). There are six values in WASAKA's life motto, namely hard work, toughness, honesty, perseverance, responsibility and discipline (Nadilla, 2017).

Research conducted by other researchers has discussed WASAKA in terms of character education for pupils and students (Nadilla, 2017; Sarbaini et al., 2012; Sari et al., 2022), education in history learning (Nadilla, 2017),

counseling approaches (Amin, 2018), and anti-corruption attitudes among students (Fitriah & Setiawaty, 2020). This article will discuss the life motto “Haram Manyarah Waja Sampai Kaputing” from a different perspective, namely from the concept of Tazkiyatun Nafs. Tazkiyatun Nafs is the process of purifying the soul from acts of shirk and sin, developing the human soul to realize potentials into noble moral qualities (akhlaqul hasanah), the process of growth, developing akhlaqul karimah (noble morality) in oneself and in human life. In conclusion, there must be an increase in performance from time to time, from day to day. Tomorrow can mean the future in this short life on earth. Tomorrow also means the true tomorrow, which will last forever in the afterlife. Tomorrow must be designed to be better than today, by increasing faith and devotion to Allah, by implementing the “five M”: namely Mu’ahadah, Mujahadah, Muraqabah, Muhasabah, and Mu’aqabah (Rahman, 2014).

The concepts of Mu’ahadah (keeping promises), Mujahadah (remembering the meaning of human oaths and promises to Allah SWT), Muraqabah (self-awareness), Muhasabah (self-evaluation), and Mu’aqabah (giving sanctions to oneself) in character education have similarities with the Haram Manyarah Waja Sampai Kaputing teachings held by the Dayak community. Individuals who have Mu’ahadah, Mujahadah, Muraqabah, Muhasabah, and Mu’aqabah within themselves can provide a positive assessment of situations, the ability to see the possibility of success based on the effort and perseverance made.

In a world full of uncertainty, the younger generation is faced with many challenges in achieving their goals. The phenomenon of “the great resignation” which is dominated by generation Z and millennials will occur in America in 2021. This is caused by the lack of control over work-life balance felt by younger generation employees (Smith, 2021). Not to mention that unexpected things such as the emergence of the COVID-19 pandemic have had a negative impact on Indonesia’s young generation in terms of education, social life, family economic conditions and their lives as a whole (Citraningtyas, 2021). The news about students who have desires and have ended their lives due to the demands of lecture assignments proves that academic problems can also be a source of stress for the younger generation (Adam, 2023; CNNIndonesia, 2021).

The many demands that must be met, increasing standards, and intense competition in almost every aspect of life have become something that cannot be avoided. Unmet social needs which include income, work, education, food, shelter, transportation, social support and a sense of security have an impact on a person's mental health. This also has an impact on drug abuse and the risk of thinking, planning and attempting suicide by the younger generation (McKinsey, 2022). According to WHO, every year almost 800,000 people in the world die due to suicide and over the last decade deaths due to suicide have increased among teenagers (Nurkhalisa, 2019).

The emergence of the term Strawberry generation, aimed at the younger generation, is something that needs attention. This generation is said to be a generation full of innovation with out of the box ideas but is easily disappointed, easily destroyed and hurt (Kasali, 2017). The terms confusion, insecurity, and quarter-life crisis as well as other terms commonly used by the younger generation in everyday life. This term is used to describe feelings of discomfort, sadness, or helplessness when facing an uncomfortable situation. In addition, the role of social media which is often accessed excessively by the younger generation has a negative impact on mental health such as depression, insomnia, feelings of loneliness and extreme mood swings (Maharani, 2021).

This study was carried out with the aim of finding a common ground between Azam Pangeran Antasari as the Life Motto of the Dayak Community “Haram Manyarah Waja Sampai Kaputing” with the concepts of Mu’ahadah, Mujahadah, Muraqabah, Muhasabah, and Mu’aqabah in character education. With this study, Haram Manyarah Waja Sampai Kaputing can be more easily understood practically from the perspective of the concepts of Mu’ahadah, Mujahadah, Muraqabah, Muhasabah, and Mu’aqabah in character education by the younger generation.

B. METHOD

This research uses library research, namely a library research technique by reading, reviewing various literature related to the substance of the research and then inserting it into a framework that has a theoretical basis (Pringgar & Sujatmiko, 2020). The aim of the literature research in this research is to dig up as much information as possible regarding Haram Manyarah Waja Sampai Kaputing and relate it to Tazkiyatun Nafs. This proves theoretically and conceptually that the basis of Haram Manyarah Waja Sampai Kaputing is

Tazkiyatun Nafs in the formation of character education in the Dayak community, so it is not something new to criticize without knowing the basis or basis.

This research approach includes a theological approach which aims to study through religious reasoning (Devi & Andrean, 2021). The theological approach is intended to look at the concept of Haram Manyarah Waja Sampai Kaputing in the context of Tazkiyatun Nafs. The theological approach is intended to explore the condition of character education in the Dayak community by contextualizing it. This research uses a descriptive analytic analysis method, which aims to describe or provide an overview of the basic suitability of Haram Manyarah Waja Sampai Kaputing with Tazkiyatun Nafs (Ahmala & Fauzi, 2019).

C. RESULT AND DISCUSSION

1. The concept of Mu'ahadah, Mujahadah, Muraqabah, Muhasabah, and Mu'aqabah

Allah SWT has designated the Islamic ummah as the best ummah, which is characterized by being able to encourage goodness and being able to prevent deviations (immorality) and having faith in Allah, in the QS. Ali-Imran: 110. To become the best people, of course you have to be well prepared, because truth can only be carried out by people with true character. The Muslim Ummah is also obliged to uphold the mandate contained in the QS. Al-Anfal:27, justice in QS. An-Nahl:90, and honesty in QS. At-Taubah:119. The great character that must exist in a believer has been practiced very well and consistently by the Prophet, friends, tabi'in, tabi'it-tabi'in, and so on. The secret of success lies in their spiritual intelligence in integrating the values of aqidah, sharia, and morals, especially the strength of the aqidah building which underlies all Islamic building subsystems.

a. Mu'ahadah

Mu'ahadah literally means keeping promises. Allah has instructed humans in many verses about the importance of keeping promises, both promises to Allah, to humans and even to oneself QS. Al-Baqarah: 40 and QS. Al-Maidah: 1.

يٰۤاَيُّهَا اِسْرَءِيْل اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْ اَوْفٍ بِعَهْدِكُمْ وَاِيَّيْ فَآرَهِبُوْنَ
﴿٤٠﴾

Meaning: “O Children of Israel, remember My blessings that I have bestowed upon you, and fulfill your promises to Me, I will surely fulfill My promises to you; and only to Me should you fear (submit).”

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَوْفُوْا بِالْعُقُوْدِ ۗ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتٰى عَلَيْكُمْ غَيْرِ مُّجَلٰى
الصَّيِّدِ وَاَنْتُمْ حُرْمٌ ۗ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ﴿١﴾

Meaning: “O you who believe, fulfill the aqads. Livestock is permitted to you, except for those which are read to you. (That is) by not permitting hunting while you are performing Hajj. Indeed, Allah establishes laws according to what He wills.”

Broken promises indicate low dignity and have always been a source of conflict for mankind. Therefore, Allah glorifies those who keep promises and humiliates those who break promises. Rasulullah SAW said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، قَالَ : أَرْبَعٌ مَنْ
كُنَّ فِيهِ كَانَ مُنَافِقًا ، وَإِنْ كَانَتْ خَصْلَةً مِنْهُنَّ فِيهِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا
: مَنْ إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا خَاصَمَ فَجَرَ ، وَإِذَا عَاهَدَ غَدَرَ خَرَجَهُ
الْبُخَارِيُّ وَمُسْلِمٌ

Meaning: “From ‘Abdullah bin ‘Amr radhiyallahu ‘anhuma, from the Prophet sallallahu ‘alaihi wa sallam, he said, “There are four signs that someone is called a hypocrite. If one of these traits exists, it means he has a hypocritical character until he abandons it. The four things are: (1) if you say something, you will lie; (2) if you promise, don’t keep it; (3) if he debates, he turns away from the truth; (4) if he makes an agreement, he breaks the agreement (betrays)”. (HR. Bukhari and Muslim) [HR. Bukhari, no. 2459, 3178 and Muslim, no. 58](An-Nawawi, 1929, p. 46)

Mu’ahadah according to Allah SWT has been established between

Himself and all humans when they were still in the spirit world, QS. Al-A'raf:172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

Meaning: “And (remember), when your Lord brought forth the descendants of the children of Adam from their groves and Allah took testimony against their souls (while saying): “Am I not your Lord?” They answered: “Yes (You are our Lord), we are witnesses.” (We do this) so that on the Day of Resurrection you will not say: “Indeed, we (the children of Adam) were those who were heedless of this (the oneness of God).”

This agreement regarding the divinity of Allah SWT, which has been forgotten by all humans, is reminded again by Allah SWT, so that people in the future will have the excuse that they no longer remember it. This agreement is the “master” agreement and one of the great agreements made by humans. If humans dare to break this sacred commitment, it is difficult to believe that humans will be ready to uphold their promises to each other.

Mu'ahadah is what makes humans ready to do anything in the name of His God. This is the secret why every Muslim is encouraged to carry God's name in all good activities, and this is why humans are unable to involve the name of Allah SWT in their actions. This is where there is the meaning of the great offering of lillahi ta'ala (to Allah alone, the Most High), which causes humans to submit to all commands and abandon His prohibitions.

b. Mujahadah

By remembering the meaning of human oaths and promises to Allah SWT, humans should live their lives seriously. Muslim humans do not lower their dignity by being lazy, begging, wasting opportunities and time, taking advantage of other people's losses and so on. On the other hand, Muslim humans are always expected by Allah to live productive, creative, innovative and adaptive lives, thereby creating comfort in life,

economic prosperity and justice for all of society. Allah says, QS. al-‘Ashr: 1-3.

وَالْعَصْرِ ﴿١﴾

Meaning: “For the sake of time.”

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Meaning: “Indeed, humans are truly in loss,”

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: “except those who believe and do righteous deeds and advice advises them to obey the truth and advice advises them to be patient.”

In the verses above, Allah swears in the name of time, and emphasizes certain losses for those who ignore it. Those who are able to free themselves from loss are only people who are committed to their faith, then implement their faith with real, useful work, like to share goodness and truth with each other and motivate each other with patience.

c. Muraqabah

Muraqabah means a person’s strong belief in Allah SWT’s monitoring of all his movements. This awareness was born from his belief that Allah SWT with His “knowledge, bashar and sama” (knowing, seeing and hearing) qualities knows everything he does at any time and anywhere. He knows what he thinks and feels. Nothing escapes His supervision. Allah SWT says, QS. Al-An’am:59.

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

Meaning: “And with Allah are the keys to all the unseen; no one knows it except He Himself, and He knows what is on the land and in the sea, and not a single leaf falls but He knows it (too), and not a single grain falls in the darkness of the earth, and not anything that is wet or dry, but written in a real book (Lauh Mahfudz)”.

With muraqabah, humans realize Allah's participation (ma'iyah) in every step. With this kind of understanding, all bad intentions or their actualization will be prevented by the muraqabah system within him. For example, if they want, anyone can lie to each other, but who can lie to Allah, the All-Seeing and Most Accurate? The highest level of muraqabah is al-Ihsan.

d. Muhasabah

Muhasabah can simply be interpreted as a Muslim's ability to be introspective and evaluate all words, attitudes and behavior in worshipping Allah and muamalah with fellow creatures. Allah SWT commands His servants to always introspect themselves by increasing their devotion to Allah SWT and being able to reflect on the past for future glory, QS. Al-Hasr:18.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٧﴾

Meaning: "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife); and fear Allah, verily Allah is All-Knowing of what you do."

A true practitioner of muhasabah is definitely a servant who will always use his time and the rest of his life to the best of his ability, because he doesn't want to "miss out", that is, when the Angel of Death comes, he will still be covered in disgrace and shortcomings.

Time is a series of life momentum that cannot be reversed. Time is the main human capital. If it is not used properly, what will be past will only be the history of human defeat.

e. Mu'aqabah

Mu'aqabah means the courage of a Muslim to punish himself for his failure to achieve the targets he has set for himself. Mu'aqabah is necessary, because according to the fact that most people are involved in failure due to lack of self-discipline in giving sanctions for their negligence in achieving targets, so that they then repeat it again and again. This is not easy to do, because usually people are better able to forgive themselves or if forced to accept sanctions given by others,

rather than punishing themselves.

There are many stories from friends and tabi'in, especially Umar bin Khattab regarding the issue of Mu'aqabah. For example, if Umar missed the congregational prayer, he punished himself by turning it on at night, and if he was late for the Maghrib prayer, he punished himself by freeing two slaves. Umar even gave away his garden, which was worth 200,000 dirhams (around Rp. 12 billion in today's values), just because he was late for Ashar prayers. Umar was always consistent and consistent in punishing himself, only punishing other people's mistakes.

In the time of the Prophet, a spectacular and phenomenal "super" event occurred, namely the courage of a Muslim woman to ask for stoning herself (punished by throwing stones until she died) because she had violated Allah SWT's prohibition, namely committing adultery. Because she was pregnant, this woman was asked to wait until her child was born and then breastfeed him for 2 (two) years. When the time came, this woman was stoned. In this stoning, a friend who was throwing stones was splashed with the woman's blood, so he cursed at the woman. At that time, the Messenger of Allah strongly rebuked the friend, because in Islam a person's courage to take punishment for his mistakes (within the limits of religion) means that purification efforts must be supported. After the punishment was passed, the woman was freed from God's punishment in the afterlife.

2. Character building

Education is a conscious and planned effort to create a learning atmosphere and learning process, so that students actively develop their potential, to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state. (article 1 paragraph 1 of the 2003 SPN Law) (Kemendikbud, 2003). While character is defined as character; character; psychological traits; morals; Characteristics that differentiate one person from others (Poerwadarminta, 1998). Meanwhile, according to Berkowitz, character consists of characteristics that direct a person to do something right or not do something right (Berkowitz, 2002).

Thus, character education is a deliberate, planned effort to direct the

active involvement of students so that morals or character have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state.

To achieve this, character education as values education, character education, moral education, character education essentially develops students' ability to make good and bad decisions, maintain what is good and realize that goodness in everyday life wholeheartedly. Apart from that, character education should also instill habits (habituation) about what is good so that students become aware (cognitive) about what is right and wrong, able to feel (affective) good values and habitually do them (psychomotor). Based on this and referring to Thomas Lickona's concept, character education is essentially education that harmoniously involves aspects of good knowledge (moral knowing), feeling well or loving good (moral feeling), and good behavior (moral action). in other words, it emphasizes habits that are continuously practiced and carried out (Lickona, 2004).

Character education has the aim of forming a nation that is strong, competitive, has noble character, morals, tolerance, mutual cooperation, patriotic spirit, dynamic development, science and technology oriented, all of which are imbued with faith and devotion to God Almighty based on Pancasila (Paskurbuk, 2011). The aim of character education clearly shows that character based on Pancasila-based religious values is the "spirit" of the expected characters of Indonesian human figures.

The character education process does not take place spatially, but takes place in a harmonious totality. Because according to Aristotle, a good person does not only have one virtue, but that person's attitude and actions are a guide to morality in all things (Hersh et al., 1980). Virtue must be actualized from the same words, attitudes and actions. The character education process is the totality of harmony between words, attitudes and actions. This is in line with Thomas Lickona's opinion that a person's character as a result of the character education process is harmony between moral knowing, moral feeling and moral action, so that he is able to think the good, feel the good, and behave well (act the good) (Lickona, 2004). According to Sauri, the practice of the character education process in Indonesia should be directed towards efforts to develop humans as a

whole, human characters who are not only intelligent in terms of intellectual skills, but also their affections and skills, or in other terms, people who are intelligent in their brains, soft-hearted and skilled in their hands. (head, heart, hands) (Sauri, 2007).

According to the Character Education Master Design, the character education process is based on psychological totality which includes all human potential (cognitive, affective, psychomotor) and the function of sociocultural totality in the context of interactions within the family, educational unit and society (Pamungkas, 2011). Psychological and sociocultural totalities can be grouped as shown in Figure 1 below:

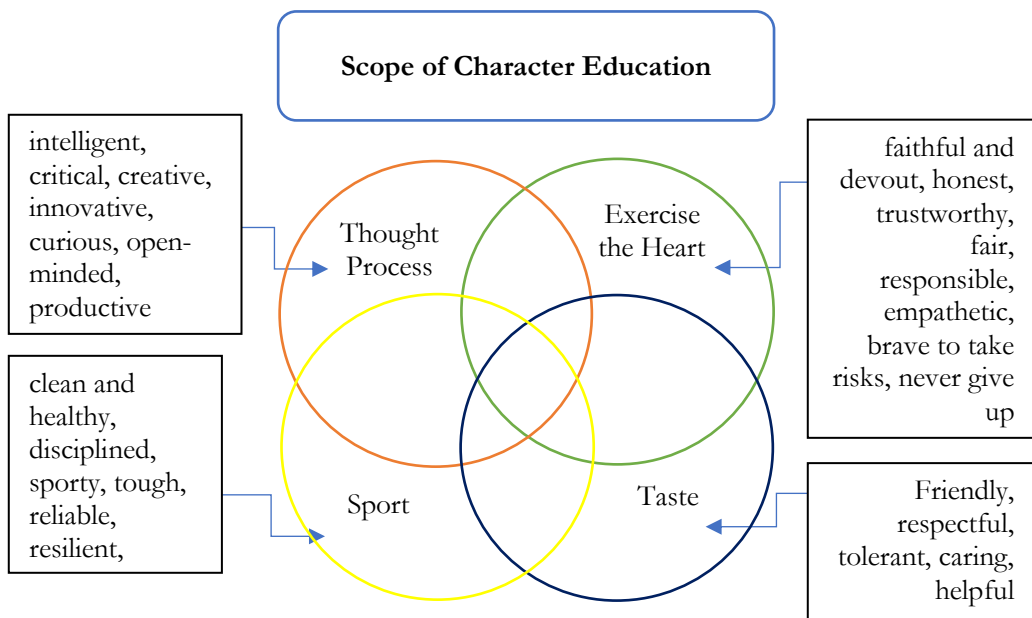


Figure 1. Scope of Character Education

Based on this figure, the categorization of values is based on the consideration that essentially a person's behavior with character is a manifestation of the totality of psychological functions in harmony, which includes all individual human potential (cognitive, affective, conative and psychomotor) and the totality of socio-cultural functions in the context of interaction (in the family, educational unit, and society) and lasts throughout life. The configuration of character in an atmosphere of total harmony of psychological and socio-cultural processes can be grouped into

(Kemendiknas, 2010; Pamungkas, 2011): Spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective exercise. and creative development).

The character education process should take place in a holistic and coherent manner that is interconnected and complementary, and each of them is conceptually a group of noble values which contains a number of values. In other words, the character education process is a learning process that involves all aspects of human personality, including thoughts, feelings and body language, in addition to previous knowledge, attitudes and beliefs and future perceptions (Budimansyah et al., 2010). Education and learning are about dealing with people as a whole, the “right” to facilitate learning must be given by students and achieved by educators. Therefore, in the character education process, educators must have the skills to enter the world of students, and students are willing to open up their world, so educators are permitted to lead, guide and direct students’ paths in accordance with the goals and functions of character education.

3. Azam Pangeran Antasari as a Core Value of Character Education in Dayak Community

Haram Manyarah Waja Sampai Kaputing is the life motto of the Dayak Community, and is even used as the Motto of South Kalimantan Province. This motto is the motto and messages put forward by Prince Antasari in his struggle against the invaders.

Waja Sampai Kaputing means effort until the end (Volharding). Another meaning of Wasaka is that it is made of steel from the base to the tip, meaning a struggle that never stops until the last drop of blood, or until the struggle is achieved. Waja Selamat Kaputing means that if you start a job, you must complete it until it is finished. Everyone is responsible for completing their work without leaving it hanging. The Wasaka motto is a symbol that the people of South Kalimantan are always diligent in their work, carrying out everything with complete sincerity, a sense of competence and consistency without stopping in the middle of the road, to arrive at the goal they want to achieve. Therefore, it is always based on a strong and resilient determination, like steel (Waja) from the starting point to the destination point (Kaputing), and it is haram to stop in the middle of the road (Haram Manyarah).

The motto and messages of Prince Antasari's Waja Selamat Kaputing should become the core value or "spirit" of character education, which will not stop until the goal is achieved, based on the values of sincerity, hard work, working to completion, national spirit, love for one's country and obtain what is satisfying for oneself and society.

4. Haram Manyarah Waja Sampai Kaputing: Tazkiyatun Nafs in Dayak Community

a. Mu'ahadah is a solid spiritual foundation for character education

Mu'amalah in Islam should be an inseparable part of a Muslim's life. Based on the shahada, Muslim human resources are bound by a very strong oath, which limits their freedom except to things permitted by Allah SWT. Miraculously, God's restrictions on His people are also a declaration of his liberation from the shackles of error and evil taught by Satan, because after taking the shahada, humans must submit to the doctrine of divinity alone, which is free from defects, shortcomings, ugliness and everything that is detrimental to humans.

This contract of submission is absolute, and covers all aspects of life. This is in accordance with the meaning of the shahada "Laa ilaaha illallah", which can be interpreted as "there is no submission, obedience, and willingness to be dominated and sacrificed except for Allah SWT alone". Consequently, all obedience and submission given to other than Allah is only correct if it is in the framework of obedience to the commands of Allah SWT. This bond has positive consequences if it is carried out, namely Allah is willing and sends him to heaven, and conversely it has negative consequences if it is violated, namely Allah is angry and sends him to hell because he has committed shirk.

This attachment in turn gives birth to loyalty (al-wala) to Allah. However, this loyalty is very different from loyalty to creatures, because loyalty to Allah is only valid if it is based on sincere feelings (selfless), while loyalty to creatures can be based on anything, such as material things, mercy, sympathy, love or other reasons. Sincerity is even a key word in monotheism, because without sincerity Allah will not accept the servant's worship and deeds.

By giving mu'ahadah to Allah, it means that an educator or teaching staff in carrying out their work activities will remember their promise of loyalty to Allah, so that the quality of the service they are aware of is not influenced by any external factors (salary, monitoring by the school principal or supervisor, etc.), who is not the target of his service. He worked with his spiritual energy, not trivial external pressure. He will consciously and enthusiastically welcome the words of Allah SWT, QS.Al-Qasas: 77:

وَأَتَّبِعْ فِيمَا ءَاتٰكَ اللّٰهُ الدّٰرَ الْآخِرَةَ وَلَا تَنَسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ
اللّٰهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Meaning: “And seek what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not cause damage in (face) of the earth. Indeed, Allah does not like those who do damage.”

This is not to say that rewards in all their forms are not important, because working is essentially the same as trading, where all parties must be willing to work for each other. In the verse above, Allah wants a Muslim to do good to the maximum standard of his ability, as He has done good to His servants. A goodness that is boundless and eternal, and without tiredness or pause! Kindness in all its forms is even worth worship worthy of being rewarded by Him.

b. Mujahadah guarantees total commitment to personal quality

In carrying out the process of self-servity, Allah requires servants to do it with full sincerity (mujahadah), which means being serious about everything they do, and doing it with due regard for the rights of Allah and other people. There is an expression in the rules of aqidah, namely “al-‘ilmu qablal-qauli wal ‘amal”, which means “knowledge is always a prerequisite for speech and action” (Saheeh Bukhari). That is why in the historical treasures of Umar bin Khattab it was strictly forbidden for people who did not have trade knowledge to do business in the market. In Umar’s view, all kinds of crimes stem from a low understanding of knowledge (in the transcendental sense). In the

context of this seriousness, Allah emphasizes in QS. Al-Hajj:78:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مَلَأَ آبَاءَكُمْ
إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

Meaning: “And strive in the way of Allah with true jihad. He has chosen you and He has never made things difficult for you in religion. (Follow) the religion of your parent Abraham. He (Allah) has named all of you Muslims long ago, and (so too) in this (Quran), so that the Messenger may be a witness to you and so that you all may be witnesses to all mankind, so establish prayer, pay zakat and hold on to the rope of Allah. He is your Protector, so He is the best Protector and the best Helper.”

True jihad means that a servant must maximize his potential and efforts. The final result is a matter of Allah SWT, QS. An-Najm:39:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

Meaning: “And that a human being does not obtain anything other than what he has worked for.”

In this case, God has actually given orders to humans to be creative and innovate. The only limit is not to violate the Sharia. The rules of fiqh state: “basically all forms of muamalah (business) are permissible to do unless there is an argument that forbids it”. So with the spirit of devotion only to Allah, humans must never stop achieving their best performance.

In this era of tough competition, Allah’s command above becomes increasingly relevant. If Muslim educators or educational staff fail to fulfill their promises, are low in creativity, and are reluctant to change, then this essentially reflects a low level of seriousness in serving students, and means that in terms of aqeedah the level of devotion to Allah is still low. Even if it is worse, it could fall into the category of

disobedience to Him and betrayal of students and their parents, because they are not trustworthy in their activities, even though they have received payment.

Mujahadah must be interpreted as responding to and initiating the dynamics of educational life, so that the Islamic ummah can lead. Currently, the independence and sovereignty of the Islamic ummah in Islamic countries in the fields of education, economics, politics and social are still very sad. A reflection of the lack of seriousness of most parties in protecting the rights of citizens, especially Muslims.

c. Muraqabah Forms Self-Discipline

In cases of poor quality of educational services that are realized or not realized but have been reprimanded but not immediately corrected, this is a reflection of the low level of muraqabah of a servant towards Allah SWT. Even a “negation” of the role and presence of God. In Islamic doctrine, a servant's prayer like this can substantively be said to have experienced a “defect”, because this worship is only actualized symbolically and has no trace of his morals. Prayer is a barometer of a servant's good morals both in this world and in the afterlife.

This is the secret why Rasulullah SAW mentioned “shame” as the main part of faith (HR. al-Hakim, shaheeh), Islamic morals (HR. Ibnu Majah, authentic) and the morals of Rasulullah (HR. Bukhari, shaheeh). He also stated that if a servant has lost his sense of shame he will do whatever he wants (HR. Bukhari, shaheeh). With “shame” it is impossible for a believer to lie, cheat, exaggerate words, break promises and so on. With “shame” a servant becomes “alive” in his spirit. This confirms the origin of the word shame (al-haya), namely life (al-hayah). Without shame, even humans can be more evil and savage than animals, QS. Al-A'raf:179:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ هِيَ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ
هِيَ وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ هِيَ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

Meaning: “And indeed We have made for (the contents of Hell) most of the jinn and humans, they have hearts, but they do not use

them to understand (the verses of Allah) and they have eyes (but) they do not use them to see (the signs of power. Allah), and they have ears (but) they do not use them to hear (the verses of Allah). They are livestock, they are even more misguided. They are the ones who are negligent.”

Empirically, there are many companies or non-profit institutions that overpromise (make too many promises), or make reasonable promises but do not carry them out. This fraud can only be carried out by employees or even mutually agreed upon, however, if it is later discovered and allowed to happen, it means collective crime and a form of lack of *muraqabah*.

d. Muhasabah is an Optimal Form of Self-Reflection

It is also impossible to achieve excellent educational services without the courage of an educator or teaching staff to carry out an evaluation. Umar bin Khattab RA stated:

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا، وَتَجَرَّزُوا لِلْعَرْضِ الْأَكْبَرِ

Meaning: “Correct yourself before being corrected by others, weigh your deeds before they are weighed on the day of mahsyar. In fact, future calculations will become easier if you evaluate them today.”

According to the ulama, the wisdom sentence above means that every Muslim evaluates his deeds before the day of reckoning comes. In the educational context, it can be interpreted that all kinds of corrections should be carried out periodically before criticism or complaints come from anyone, especially parents of students. Complaints, even though they can be corrected, are still a disgrace, whose prevalence should be avoided as much as possible. If treatment is late or incomplete, it can be very disappointing. In fact, even after repairs, bad events are often not easily forgotten.

In Islam, all past events should not only not be forgotten, but should become a basis for the future. In the Koran, Surah Al-Hasr: 18, Allah emphasizes twice the message of piety, and ends with a warning about His carefulness in monitoring human activities, indicating the

urgency of its implementation. Allah forbids believers from saying “no” when an order comes from Allah and His Messenger. Allah SWT says:

وَمَا كَانَ لِلْمُؤْمِنِينَ وَلَا الْمُؤْمِنَاتِ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿١٧﴾

Meaning: “And it is not appropriate for men who are believers and not (also) for women who are believers, if Allah and His Messenger have decreed a decree, there will be for them (another) choice regarding their affairs. And whoever disobeys Allah and His Messenger has indeed gone astray, truly gone astray.”

In other words, introspection for a Muslim should be a daily program, whether he is in business or not, because introspection is always useful.

e. Mu’aqabah as a Symbol of Consequences and Consistency

The fifth concept in character education is carrying out mu’aqabah (punishing oneself). Empirically, this should be done institutionally and individually. The author once bought a product that had expired, and when a complaint was made to the supermarket that sold it, the expired product was replaced with a new one, plus one extra product as “compensation” for the company’s mistake. This kind of approach is very popular in developed countries, but is not widely implemented in Indonesia. The frame of thinking that compensation is a common cost exists in the minds of entrepreneurs which must be straightened out, because in general customers respect honesty and sincerity, so this is actually an investment in a good image that must be maintained.

Likewise at the individual level. When a student makes a mistake, sanctions will usually be given by the school where he/she is studying. If mistakes are only sanctioned by the school then the opportunity for students to make mistakes again is quite large. Therefore, it would be ideal if understanding and awareness emerged at the same time for each student that giving self-sanctions would be very constructive for their learning and career development. Motivation for this can be given

regularly, including by highlighting the stories of “big” people, such as the story of Umar bin Khattab who used to whip his own feet every day at night when evaluating his daily performance.

In this context, schools need courage to reward anyone who, with honesty, is able to enforce the rules for themselves, although of course this does not mean that schools simply tolerate students’ mistakes. Speaking and behaving honestly is courage, which only people with character and responsibility have.

The target values that are the targets of Wasaka character education are based on the values contained in Wasaka itself and the minimum values that should be applied according to the Core Design of Character Education. The values contained in the Waja Selamat Kaputing motto include religious values, sincerity, hard work, toughness, perseverance, responsibility and consistency. Meanwhile, the minimum values that should be instilled in character education are tough, honest, intelligent and caring. Apart from that, from the Character Education Seminar and Workshop held by Lambung Mangkurat University in 2012, several values were obtained that were suitable to be used as target values for character education, based on the frequency with which choices presented by seminar and workshop participants appeared, the values were honest, transparent, disciplined, intelligent, independent, caring, professional, tough, obedient/obedient, hard working and persistent. From the values of Haram Manyarah Waja Sampai Kaputing, the minimum values from the Core Design of Character Education and the results of the Seminar and Workshop on Character Education at Lambung Mangkurat University, 13 target values were chosen which will be the targets for the elaboration of Haram Manyarah Waja to Kaputing character education with the concept of Mu’ahadah , Mujahadah, Muraqabah, Muhasabah, and Mu’aqabah (Tazkiyatun Nafs), namely:

Tabel 2. Target Values that are the Elaboration of Haram Manyarah Waja Sampai Kaputing Character Education with the Concept of Tazkiyatun Nafs

No	Elaboration Target Values	Description
1	Religious	Attitudes and behavior that are obedient in carrying out the teachings of the religion they adhere to, tolerant towards the practice of worship of other religions, and living in harmony with followers of other religions.
2	Sincere	The attitude and behavior that starts all work begins in the name of Allah, the Almighty God, all sustenance, gifts, graces are with the permission of Allah, the Almighty God. Do your duties and obligations, leave all matters to Allah, the Almighty God.
3	Hard work	Attitudes and behavior that show serious efforts in overcoming various obstacles to learning and assignments, as well as completing assignments as well as possible to the optimal limit, if able to reach the maximum limit of the predetermined target, both in time and quality of work.
4	Tough	Attitudes and behavior that show serious effort in overcoming various learning and assignment obstacles and completing assignments as well as possible.
5	Honest	Attitudes and behavior based on efforts to make oneself a person who can always be trusted in words, actions and work.
6	Persistent	Attitudes and behavior that show diligence, seriousness and continuity in learning and carrying out assignments.
7	Intelligent	Attitudes and behavior of seeking and applying information from the surrounding environment and other sources logically, critically and creatively.
8	Care	Attitudes and actions that always strive to prevent damage to the social, cultural and natural environment around them, and develop efforts to repair social, cultural and natural damage that has occurred, always wanting to provide assistance to other people and communities in need.
9	Responsibility	A person's attitude and behavior to carry out his duties and obligations, which he should do, towards

No	Elaboration Target Values	Description
		himself, society, the environment (natural, social and cultural), the country, and God Almighty.
10	Discipline	Attitudes and actions that show obedient /compliant behavior to various rules and regulations.
11	Independent	Attitudes and behavior that do not easily depend on others to complete tasks
12	Spirit of nationality	A way of thinking, behaving and behaving that places the interests of the nation and state above the interests of oneself and one's group.
13	Love of the Motherland	A way of thinking, behaving and acting that shows loyalty, concern and high appreciation for the language, physical environment, socio-culture, economy and politics of the nation.

D. CONCLUSION

Character education is an inevitable process that cannot be avoided for education at all levels, within the framework of forming human character in accordance with the goals and functions of national education. Haram Manyarah Waja Sampai Kaputing character education is character education based on local wisdom values of the Dayak Community of South Kalimantan Province. Haram Manyarah Waja Sampai Kaputing's character education is based on theories, foundations and models of character education.

By making Islam a way of life, a Muslim has acted consistently and consistently with his statement of faith in Allah SWT, because faith in Islam requires a full commitment to accept all subsystems of Islamic teachings, whether they originate directly from Allah SWT, or the Prophet SAW. That is why Islam guides how to practice Islam in detail, using the Prophet as a model. There is not a single aspect of the Prophet's life that is missing from the codification of hadith science, making Islam a perfect system of life.

The article above tries to reveal a bit of Islamic values which are centered on the aqidah, sharia and morals system which should be the focus of attention of every educator and educational staff, namely in character education, especially those directly related to educational services to students. This service should, without being preached, become part of the life of a

Muslim educator and teaching staff. As for technical matters, of course that is something different.

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