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Islamic Character Education Management in Developing the Empathy Values for Students Islamic of State University of Sunan Kalijaga Yogyakarta

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Abstract

This study of the management of Islamic character education is the basis for developing the value of empathy for students of the Faculty of Science of Islamic Education and Teacher Training, Sunan Kalijaga State Islamic University Yogyakarta. Students must get education not only scientifically through Islamic character to develop their empathy values. This noble personality needs to be possessed by students. This is to create a comfortable, harmonious, pleasant atmosphere of life both when students are in the campus environment and off campus. This study uses a qualitative research model, to analyze the character of student empathy through Islamic education management studies based on questionnaires, observation, documentation, and interviews, and inductive analysis. The results of the Islamic character education management study show that students of the Tarbiyah and Teacher Training Faculty of the State Islamic University of Sunan Kalijaga Yogyakarta have a fairly good empathy character, which is assessed based on seven indicators of empathy. The most dominant empathy attitude of the student (83%) is the attitude of appreciation of other people who have done something correctly and the smallest (69%) done by the student is perception of others.

Keywords: management education, Islamic character, empathy

A. Introduction

Management of education is the process of planning, organizing, directing, and controlling educational resources to achieve educational goals effectively and efficiently. According to Ali & Abdalla (2017), educational management is applied field of management, which involves human resources (educators), which makes the individual a better person. In the Islamic perspective, the purpose of this education management is to prioritize public interests rather than personal interests (Alkrdem & Alqahtani, 2016: 3). While education is one of the most important perspectives covering the educational realms of a Muslim country (Alkrdem & Alqahtani, 2016: 8). This is because education can preserve values, knowledge, culture and tradition of societ. One approach in education is Islamic Education. Islamic education includes the implementation of knowledge in general that is in accordance with the values and teachings of Islam. Ahmad (2017), gave the view that education needed by Muslims in the current era of globalization is Islamic education which emphasizes aspects of the development of the character of Islam. With the management of Islamic education, sensitivity of students will be trained so that their intellectual knowledge is not only for worldly benefits, but also to be a rational, true person, and to realize the spiritual, moral and physical well-being of the family and the surrounding environment.

Islamic character has also been taught by the Prophet Muhammad (PBUH). He has given his people the example of how to properly manage education for Islamic civilization, the Islamic character. In fact, Allah SWT recommends to Muslims through His word. It is said in the Alquranic verse that means [Al-Ahzab: 21]: “Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remember Allah much (Tim Ed. Qomari, 2008: 862). Based on the above verses, Allah SWT has asserted that He has created and made Him the Prophet Muhammad as an example, as well as the best management of education for world civilization. This is a recommendation from Allah SWT directly to only Muslims but to all humanity in this world until the end of time. The relevance of this study of Islamic character management education for Islamic University students is an important action to be taken. This study can be used as the main pillar of human civilization, which thinks that the correct character in an Islamic perspective is based on the Koran and Hadith. These characters cover all aspects of human life, both in relation to God (*hablun min Allah*) and fellow humans (*hablun minannas*).

Since the government authorized education that focuses on character at all levels of education in Indonesia, management of Islamic education to develop personal character of Islam has become a hot issue among educators at the Sunan Kalijaga State Islamic University in Yogyakarta. One of them is Sumarni, et al. (2015), who developed a character education model for students of the Sunan Kalijaga State Islamic University in Yogyakarta, to overcome the decline in student character caused by "city syndrome" as well as different visions of religious spirituality, where the results of his research showed an increase in the actualization of values of caring character, cooperation, obedience to worship, and a sense of responsibility. Students of the State Islamic University of Sunan Kalijaga Yogyakarta come from various educational backgrounds, families, different ethnic groups. This requires character education that is in accordance with the heterogeneous conditions of student objectives on this campus. The character is basically the nature of students in responding to situations morally, and the nature is

manifested in concrete actions through behavior. Student character can be interpreted as character, character, psychological traits or character that grow and are reflected in attitudes or behaviors which will then distinguish the individual character of the student with other students.

Each student has the actual basic potential through education, teaching, and directed exercises as part of the academic community. The basic potential of each student continues to grow-along with the dynamics of his life in his environment as a student at the State Islamic University of Sunan Kalijaga Yogyakarta. Every potential development that exists in each student always has an impact, both positive and negative impacts, as a consequence. This, the potential of each individual who appears in the formation of his character must be managed correctly and effectively. Conversely, if its potential is not managed properly and effectively it will definitely have a negative and detrimental effect, have a negative impact not only on itself and also negatively impact others.

Factually, this student's life on the campus of the State Islamic University of Sunan Kalijaga Yogyakarta has three main functions, namely as resourceful beings, social beings, and godly beings. Every student is a mindful creature, because he has the ability to think, knowledge, creativity and culture. Every student is a social creature, because he has the basic ability of instinct (*gharizah*) to connect with other students or the community around him. So, he must have the social responsibility needed to develop his life, meet physical needs (physical need) and spiritual needs (psychological need). Every student at the State Islamic University of Sunan Kalijaga Yogyakarta is a godly creature, because he must believe and serve God, Allah SWT.

One of the most important character values is the level of empathy value. Empathy is the ability to feel the emotional state of others, feel sympathetic and try to solve problems, and take the perspective of others. This empathy attitude is more about feeling the emotions of others and expressing them wholeheartedly, not accepting the emotions of others. Based on research from Ioannidou & Konstantikaki (2008), empathy is a major feature of emotional intelligence. Empathy makes them create relationships in family and friends harmoniously, functionally and closely. This makes them recognize the feelings of others, let go of their own expressions, are able to negotiate well, and can protect themselves from guilt.

The results of another study by Mercer & Reynolds (2002), he said that empathy involves the ability to understand the situation, perspective, and feelings of others, to communicating an understanding of the situation of another person and checking its accuracy for that person, and to acting on an understanding of other people's situations in a useful way. That means, low empathy behavior can lead to high individuality behavior, which in turn leads to aggressive behavior that can trigger social conflicts. This was also issued by Rameson & Lieberman (2008), namely diseases of race society, including in the university environment, such as violence, racism, and others, which require more individual attention, so changes can be reduced. Based on the above phenomenon, the management of Islamic character education, especially empathy, for students of the State Islamic University of Sunan Kalijaga Yogyakarta must be internalized, and developed accurately and effectively. Empathy value of the students of the State Islamic University of Sunan Kalijaga Yogyakarta is expected to be implemented in both academic and non-academic activities. Futhermore, the aims of this research of the management of Islamic character education at the level of empathy, especially for students at the State Islamic

University of Sunan Kalijaga Yogyakarta, namely: (1) to find out how much the empathy of students at the State Islamic University of Sunan Kalijaga Yogyakarta based on the seven indicators presented in this study and, (2) to find out the strongest and weakest indicators of empathy.

B. Literature Review

1. Islamic Education Management

Implementation of education is done through family, school, University, and community paths. School or University path is the strategic place to develop the character, because students spend more time in school (Munastiwi, 2015). Lecturers, the educators, have to choose the appropriate approach in implementing character education, one of which is the Islamic Education Management. Islamic education management consists of three main elements, namely management, education, and Islam. Each of them has a specific concept.

Management in the broadest sense is the planning, implementation, and supervision of organizational resources to achieve goals effectively and efficiently. According to McDonald (in Schraeder, et.al., 2014: 53), four common functions of management include planning, organizing, leading and controlling. *Planning*, is the first process when an activity will be carried out. Planning is typically where the direction of the organization is established through a variety of activities including the development of goals (Schraeder, et.al., 2014: 53). This can be in the form of thought or framework so that the goals to be achieved, maximum results are obtained. Planning must be taken as the first step that is truly considered by managers, leaders, and managers, stakeholders. Likewise in Islamic education, by managers, leaders, and managers of Islamic education, Islamic educational stakeholders. This planning is an important part of a success, an error in determining the planning of Islamic education which will have a very fatal effect on the sustainability of Islamic education. Based on the ideas above, it can be concluded that planning is the main key to determining the next activity. Without careful planning, other activities will not be able to be done well and may even fail.

Organizing, is a basic activity of management that is carried out to regulate all the necessary resources including the elements of human resources, so that work can be completed in an organized manner. The organizing function of management is comprised of numerous activities directly or indirectly related to the allocation of resources in ways that support the achievement of goals and plans that were developed in the planning function (Leung & Kleiner in Schraeder, et.al., 2014:55). Organizations in the view of Islam are not only a forum, but also more technically how an activity program, work, can be carried out effectively and efficiently. Organizations are more focused on setting up work mechanisms, processes, determining structure, activities, coordination, tasks, authority, and responsibilities. Organizing is good if the program activities, work, really done by all parties involved correctly. All parties consciously and jointly carry out the program of activities with full responsibility, so that the program activities are carried out effectively and efficiently. Many program activities, personnel thoughts, desires, skills, and knowledge need to be gathered in each of these organizations to achieve maximum success in their programs. *Leading (Direction)*, is the process of giving guidance, direction so that everything can be done accurately. Based on the views of Howell & Costley (in Schraeder, et.al., 2014: 55), this function is a multi-dimensional process that includes

motivation and influence of students. The directional function is divided into four components, namely directors, which are briefed, the contents of the direction, and the method of direction. Referrer is a person who gives direction in the form of orders, prohibitions, and guidance. People who are briefed are the people who want to be able to realize direction. The contents of the direction is something that is conveyed by the director in the form of orders, prohibitions, or guidance. While the method of directing is a communication system between the director and those who are briefed. The directors must pay attention to the contents of the direction given to students who are briefed, so that those who are directed can carry out it correctly and easily. This suggests that each director must pay attention to several principles of direction in education management. The guiding principles are exemplary, consistency, openness, tenderness, and policy. The contents of good direction in the form of orders, prohibitions, and guidance must be in the form of things that are adjusted to the ability of the recipient of the direction. The fourth function of management, *Controlling*, includes managerial efforts directed toward monitoring both organizational and employee performance and progress toward goals (Costa & Bijlsma-Frankema in Schraeder, et.al., 2014: 56). Controlling, or supervision, is the overall effort of observing the implementation of operational activities by the Islamic educational stakeholders with the procedures and components that exist in this institution to ensure that the objectives of achieving the activity program are in accordance with the planned program of activity previously. Islamic education management must necessarily rely on trusting its students not to act opportunistically, but to make the right decisions and perform in a way to fulfill educational goals.

The basic concept of education is contained in the National Education System Law Number 20 of 2003, Chapter 1, Article 1, that (UU RI No.20, 2003):

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 character, and skills needed by themselves, society, nation and state.

The basic concept of education mentioned above, it can be concluded that the message contained in the Law is the need for strengthening the noble character of students. In order to succeed in education it is necessary to understand the purpose of education accurately. Education must be adapted to developments and objectives for the development of society and the transfer of cultural values. The concept of education today must be referenced, adapted, and oriented to the demands of past, present and future educational needs. Likewise, individual social processes are always influenced by a guided environment, so that each individual is expected to achieve social skills and personality development.

Islam has the main ideals in the world of education, which can integrate religious science and non-religious science. This is the principle in the implementation of Islamic education in general. Islamic education, to some scholars, is divided into three areas which are: to know (cognitive), to love (affective), and to act (psychomotor) (Ahmad, 2017: 23. In relation to Islamic education, Nizar (in Chotimah and Fathurrohman, 2014: 144-145), formulates that education must be oriented to worldly life and divinity, which are summarized in four aspects. First, this aspect is oriented to the objectives and main tasks

of man, namely as 'abd and khalifah fil' ardh. Second, this aspect is oriented to the nature (fitrah) of humans, which has a tendency to hanif through the guidance of his religion. Third, this aspect is oriented to the demands of society and time, and Fourth, this aspect is oriented to the life of the Islamic ideal.

The concepts mentioned above can be concluded that the management of Islamic education is the planning and supervision of organizational resources to form fundamental intellectual and emotional skills for humans on the right path. The literature highlights that the four functions of management of Islamic education are the key elements in educational success, especially for Islamic character of students. The management aspect of Islamic educational institutions therefore needs to be addressed seriously in constructing a strategy for the enhancement of the Islamic education (Syukri, 2013: 8).

2. Islamic Character Education

Basically, each student has their own strengths and weaknesses. They need each other, so mutual respect, communication, and mutual help are needed in realizing togetherness in their environment. As a person who has morality, basically, between each individual can live according to the values or norms to realize individuality and a peaceful and peaceful individuality. In line with the description above, in this section, there are two main things, namely education of character and Islamic character.

The education of character is a process which develops the real and positive perspectives, the attitudes towards other people (Darmawan, 2015: 17). Education of character is basically aimed at forming a strong, competitive, noble, moral, tolerant, collaborative, patriotic, dynamic developing, science and technology oriented environment which is all imbued with faith and piety. Education of character is important for students, because they are the next generation of our nation. Their knowledge and experience will be the basis in the formation of nation-quality character, which does not ignore social values such as tolerance, togetherness, mutual cooperation, mutual help and respect for others. Characters are not stagnant, but can be changed for the better depending on the process that individuals interact with the environment. The process of character education is more difficult developing academic competence (Sutomo, 2014: 294). Education of character will make it a superior personality that not only has cognitive skills but has a formidable character to achieve success.

Indonesian education figures Ki Hajar Dewantara, asserted that everyone has different characters. This can be likened to a stroke of our hands or fingerprints are clearly no difference. Notice that, whether a person is good or bad, then the character that becomes a marker, can be seen and judged by his consistent attributes, which are attached to him. According to Ki Hajar Dewantoro, human character is a civilized figure, a figure that became the true approach of education. That is, the true success of education is to produce civilized human beings, not humans who are cognitively and psychomotorically intelligent, but poor characters or noble minds.

Education of character is the deliberate effort to cultivate virtue that is objectively good human qualities that are good for the individual person and good for the whole society. The noble character that must be imitated, served as a good example for all that is done or become a habit of Prophet Muhammad has been affirmed in the Qur'an. The character education process is based on a psychological totality that encompasses the full

potential of the human individual (cognitive, affective, and psychomotor) and the function of sociocultural totality in the context of interaction within the family, educational unit, and society. The goal education of character in any condition of diversity should be firmly synergistic with the goal of education itself (Ali, Dindin, and Hilda, 2015: 796). Furthermore, the process of Islamic education began with understanding the basis of the creation of man because man is the main subject of the educational process (Hamdi, Syarul, and Salman, 2017: 100). The most perfect believer of his faith is as confirmed by the Prophet:

أكمل المؤمنين إيماناً أحسنهم خلقاً

The most perfect believer of his faith is the most excellent of his character (Abu Dawud, Tirmizi, and Ahmad, hadith sahih) (Dahlan, 2005:748). It should be noted that everything commanded by Allah and the Messenger of Allah must be good for anyone who carries out and brings a happy life both in the world and the Hereafter. One thing to believe is that Islam teaches believers to exercise *amar ma'ruf nahi munkar*.

The basic concept of character has been clearly discussed by scientific experts, including stating that, character is “habit” or refers to deep structures of personality that are particularly resistant to change (Hilman in Spears, 2010: 25). The same thing also revealed that, character determines someone's private thoughts and someone's actions done. Good character is inward motivation to do what is right, according to the highest standard of behavior, in every situation. The idea above, it can be understood that, character determines one's personal thoughts and actions of someone to behave. A good character is the inner motivation to do what is right, according to the highest standards of behavior, in every situation. The character contains the values of human behavior that relate to God Almighty, oneself, fellow human beings, the environment, and nationality that is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture, and customs. In short, characters can be interpreted as morals or manners. Student character is synonymous with student morals, student character. Students with character are students who have character and virtue, whereas students who are not characterized are students who are not or lacking in character or do not have good norms and behavior standards. It was said by Thomas (2008: 72) that “Basically, there are 3 moral components in the framework of forming good characters that are interrelated, namely: moral knowing, moral filling, and moral behavior”. The linkages between the three components can be described as follows:

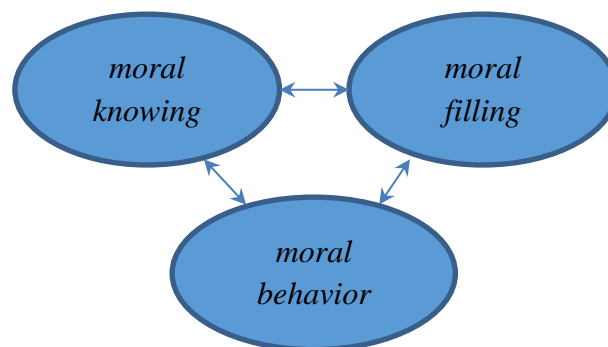


Figure 1. Interaction of moral components in the formation of good character

These three components can be said that a good character is supported by knowledge of goodness, the desire to do well, and do good deeds. Moral concepts include components of moral consciousness, moral value knowledge, moral attitude, and moral behavior, foresight, moral reasoning, decision-making, and self-knowledge. Moral attitudes include the components of conscience, self-confidence, empathy, love of kindness, and self-control. Moral behavior includes components of ability, willingness, and habits. (The idea can be interpreted that: The character determines one's personal thoughts and actions which are performed by a person. The good character is the inner motivation to do what is right, according to the highest standards of conduct, in every situation).

Based on the ideas above, it can be concluded that education for character is a deliberate effort to help people understand, care, and act on moral values. The components education of character at Higher Education are lecturers, students, goals, tools, and the environment. Lecturers are a major component in education of character, because the quality of the lecturer and the ability of the lecturer are crucial in achieving the goal of the success of student character education. The task of students is to develop knowledge from various sources, develop a higher awareness of the social implications of their studies, and develop soft skills, become independent individuals and can accept their role in making decisions. Students can handle various moral and ethical issues in society, take responsibility, and build a good character (Chowdhury, 2016:11). The intellectual level of a student will be aligned with the level of morality. This is why students are the strength of national morals which are expected to be an example and drive moral improvement in society. The purpose education of character should be supported by other components, to realize a good student character. All media and supporting facilities both material and non-material are used to achieve the success character of students. A conducive campus environment is created to support the achievement of character education goals.

Islamic character is a human character who highly upholds noble character. Islamic character education is the cultivation of essential moral values with Islamic learning and assistance. So that if Islamic character education is given to students, students are expected to become individuals who understand, experience, and integrate values that are used in everyday. Character education in the grand design of character education, is the process of civilizing and empowering noble values in the environment of educational units, family environment, and community environment. The discourse of character education nowadays is understandable because the biggest problems of Indonesia and all countries in the world is actually not merely economic, political, social, and cultural. The base of all the crises is actually crisis of values and character (Sukardi, 2016: 41).

Based on Islamic perspective, morals are characterized by two things, such as Rabbani Character and Human Character (Al-Mishri, 2011: 7). Rabbani Character is the strongest basis because every second of human life must be based on its desire to become godly to Allah through its interaction with His creatures. Therefore, revelation is released in line with this form of morality. Human Character, when viewed from the moral side which is the general rule of the basics of other common manners. Humans have a role in determining certain obligations specifically imposed on them. In addition, he has a role in recognizing other human behavior. It is on this basis that morals are seen as the soul of Islam. Adapted from Spears (2010), human characters are categorized into six pillars.

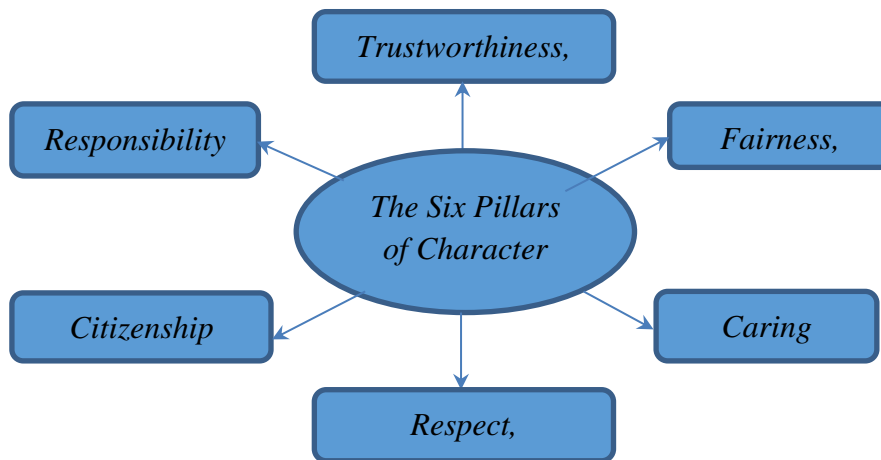


Figure 2.: *The Six Pillars of Character.*

First, trustworthiness is a form of character that makes a person of integrity, honesty, and loyalty. *Second*, fairness is a form of character that makes a person have open, fair and fair thinking. *Third*, caring is a form of character that makes a person has a caring attitude and attention to others and social conditions surrounding environment. *Fourth*, respect is a form of character that makes a person always appreciate and respect others. *Fifth*, citizenship is a form of character that makes a person aware of laws and regulations and cares about the natural environment, and, *sixth*, responsibility is the form of character that makes a person responsible, disciplined, and always do things as well as possible.

Ibn Qoyyim, in *Al-Madārij*, as told by al-Mishri (2011), said that noble characters consist of four main things which are interrelated with one another. The four main characters are patience, courage, justice, and holiness. Patience will help someone to be more resilient, able to resist anger, not harm others, be gentle, polite, and not in a hurry to do something. The courageous character makes someone strong to maintain self-esteem, easy to ground good norms and characters, and to be light-handed. Fairness can hone one's attitude to keep trying to straighten it, help him to be fair. This nature encourages to continue to be generous and generous. The attitude of chastity keeps oneself to always keep his faith and faith in God. These four characteristics have the potential to make someone with a commendable character. Futhermore, adapted from Marzuki (2017) there are seven ways of implementing Islamic character values, by developing good moral in children, such as empathy, conscience, self control, respect, respect for the heart, wages, and justice. In this study, researchers focused on improving the character of empathy.

3. Empathy

This attitude of empathy is more to place yourself in the position of others by acknowledging events, emotions, or feelings that are working on other people. So empathy is the ability to live and feel the feelings of others. It is also a problem Nancy (2000) says: “But there is a difference between feeling emotions for someone, and feeling emotions with someone. Empathy is more precisely characterized as an emotional feeling with someone, and because others feel it, rather than describing it as an emotional feeling for someone, even though both phenomena are very related and are often part of the

same complex affective experience". Furthermore, there are two types of empathy, such as affective empathy and cognitive empathy. Affective empathy, is the feeling we experience in response to the feelings or emotions of others. For example, we also feel stress when detecting other people's anxiety or fear, then take certain actions for the empathy that we feel. Cognitive empathy, namely our ability to identify and understand the emotions of others, in other words, such as taking perspective in our view. That way, empathy is actually not only understanding other people's feelings, but must be expressed verbally and in the form of behavior.

Briefly confirmed by Felt (2011), that the more mature a person is, the more he will be able to understand the signals expressed by the face or other cues, and the implications of the situation, as a form of empathy. Furthermore, a person who has empathy will be able to feel the suffering of other people, animals, or other living things, and then there will be a desire to be able to do something to help or alleviate the suffering of fellow living beings. Based on the description that has been presented about empathy, it can be concluded that there are seven elements in empathy. *First*, the process of perception with others. *Second*, the process of communication with other people, both verbal and nonverbal. *Third*, understand what others feel. *Fourth*, understand the needs of others. *Fifth*, not only contains cognitive aspects, but also affective aspects that are shown in movements, ways of communicating. *Sixth*, not taking overtime in other people's emotional experiences. *Seventh*, give appreciation or response to what others experience.

Empathy can develop ideas and solutions, in problem solving, effective communication and avoiding or preventing conflicts, so constructive relationships are created (Ioannidou & Konstantikaki, 2008: 119). Here are the benefits that can be found in the personal and social life of the students, when they have the ability to empathize, including, eliminate selfishness, eliminate pride, and can develop self-evaluation and self-control abilities. An empathetic attitude can eliminate selfishness in each person, because if someone feels what is experienced by others, then he will enter the mindset of the person and understand his behavior, so that he will not only think of his own interests but he will try to give help to others. An attitude of empathy will also eliminate arrogance, because without realizing it we will also imagine what happens to others, later it will also happen to us if God wills. So that in the future we will not demean others and act arrogantly, because we already know the feelings and understand what really happened. Finally, empathy will also develop evaluation and self-control abilities, because by understanding the feelings of others, it becomes a reflection of ourselves to develop positive self-control. In this case, we will always be careful in doing deeds or understanding the environment around us.

4. Education of Islamic Character in UIN Sunan Kalijaga Yogyakarta

Since the beginning God revealed, the Qur'an and the presence of the Hadith are the main guidelines that must be considered for the implementation of Islamic character education. The basis of the teachings in the Koran is moral. Moral law cannot be changed, because the Qur'an which contains the commands and prohibitions of Allah to humans is absolute, moral law. Islam, the embodiment of Islamic character in life is called worship or devotion to Allah SWT. The high position of Islamic character education according to the Qur'an can also be seen from the many verses of the Qur'an that are related to morals. In the Qur'an there are as many as 1,504 verses related to morals, both in terms

of theory or practical aspects. That is, a quarter verse of the Qur'an deals with morals. The number of Alquranic verses relating to morality is in fact the moral words mentioned are not that many in number, but the substance is related to morals. That is why character education is useful in establishing a healthy emotional environment (Tannir & Anies, 2013: 48). The above opinion can further be seen from all aspects of Islamic teachings referred to in the Alquran in which there are education of character values. Islamic teachings about *aqeedah* (faith), worship, *mu'amalah* (transaction), even stories and history are always related to the value of character education, Islamic teachings. Example; about faith, always associated with righteous deeds (morals).

As human beings, including students of the Faculty of Science of Islamic Education and Teacher Training, UIN Sunan Kalijaga Yogyakarta itself must submit to the teachings of Islam originating from the Alquran and Hadith. Alquran contains the teachings of faith, worship, history, and so on. The teaching is intended for humans to form noble *ahklak*, as exemplified by the Prophet Muhammad who was described through the hadith of the companions (Nata, 2003:216). Islamic character or Islamic morals are behaviors that are carried out to achieve the best life in the main way to interact with other people. Islamic character for students of Sunan Kalijaga State Islami University that must be given special attention by the Islamic educational stakeholders with the procedures and components that exist in this institution. What is the character? Character means 'all the mental or moral qualities that make a person, group, nation etc different from others. That is, character is a moral quality, character, psychological traits, character, personality or morals of a person, group of people, nation or other specific things that are different from other things. The character can also be interpreted as human nature in general, or the nature of other objects formed by factors of life. So the character of people, students of Sunan Kalijaya State Islamic University, is a psychic, moral or character trait that is characteristic of him or his group. The student's Islamic character can be seen in his attitude on campus and off campus, in the community.

Stakeholders of the Sunan Kalijaga State Islamic University Yogyakarta organizes learning socialization forums to facilitate students, especially new students, to get to know each other, understand the direction of University policies, paradigms, and ideals of Sunan Kalijaga State Islamic University Yogyakarta for students, so that in the future students will be formed characters that are in accordance with the values and norms in their environment (Fatwanto et.al., 2018). To shape the character of students in harmony with the ideals of the State Islamic University of Sunan Kalijaga Yogyakarta, core values are created, which are values, spirit and rails in the realization and implementation of the Tri Dharma of Higher Education. Core values are things that are valued, upheld, carried out and are the soul of an organization or institution. Core Values Yogyakarta's Sunan Kalijaga State Islamic University consists of Integrative Interconnect Core Values, Innovative Core Values, and Inclusive-Continuous Improvement Core Values (Fatwanto et.al., 2018). Core Values Integrative-Interconnectivity, is based on the unified and integrated paradigm between religious and non-religious knowledge, so that it will be linked to religious and scientific sciences in each of the learning processes. Core Values Dedicative-Innovative, is a guideline for the academics of the State Islamic University of Sunan Kalijaga to be dedicative, trustworthy, pro-quality, think and move actively, creatively, smartly, and innovatively, so that these core values are more oriented towards Islamic character or anything in all aspects of life. The last is Core Values Inclusive-

Continuous Improvement, which demands the entire academic community of the State Islamic University of Sunan Kalijaga Yogyakarta to be open, accountable, and committed to change, so that individuals can develop, improve, and provide the best solutions to problems that there is.

C. Research Methodology

The approach that is used in this study is qualitative description, namely research that will analyze empathy of students of Sunan Kalijaga UIN Yogyakarta as a result of the study of management of Islamic education, based on observations, questionnaire, indept-interviewing, and then analyze and describe it in a narrative manner. According to Sugiyono (2017: 3), qualitative research is a study in which data analysis and interpretation of text and interview results are carried out in order to find the meaning of a phenomenon. This research is descriptive-analytical in nature, where data collection techniques can be carried out by observing, documenting, interviewing, and all analyzed by researchers until the research can be declared completed. Furthermore, the results of the analysis of the data in the form of exposure to the situation under study are presented in the form of narrative descriptions. In general, there are three stages of collecting and analyzing qualitative data, namely: 1) the description stage, where the researcher enters the social context by describing all data; 2) the categorization stage, where the researcher classifies data in the form of categories; and 3) the connection stage, where researchers will construct relationships between categories so that they form information that is easily understood.

This study uses two main data sources, namely in the forms of questionnaires and student interviews, as well as observations, based on relevant information needed. The main data source is the results of a questionnaire which is a questionnaire of empathy towards oneself. Other data sources are the results of observations and interviewes to students during the study of Islamic education management. Students as subjects in this study are students of Sunan Kalijaga Yogyakarta State Islamic University who study management Islamic education in 2017/2018, which is 200 students. These students are from various tribes and races with diverse personalities. In this study, researchers as instructors of Islamic education management acted as observers, during the study process. the three types of data sources are important sources of information that will be used to answer the research objectives described previously. The questionnaire will give a quantitative description of the empathy attitude students have, which is then supplemented with a qualitative description of the results of interview attitudes to students and observations of researchers about the attitude of empathy students when the study process is outside the study process (in the University).

D. Findings

Islamic community enforcement agencies are institutions that are part of the social control functioned to criticize the policies of the criminalized authorities and be able to fight for the aspirations of the people who are caught up. The process of enforcing the Islamic community, the academic community of an institution is an absolute prerequisite for the realization of Islamic community power. The academics include managers, students, facilities, management. At a University “a religious lecturer / teacher not only teach the knowledge of Islam in the learning process, but also undertake other efforts

that can help achieve the objectives of Islamic education” (Ishomuddin & Scanif, 2017: 119).

Islamic Higher Education is a place where the academic community (lecturers and students) is part of the Islamic social and community power. They must move on the path of Islamic character education, foreign affairs and morality as a priority to realize the profile of graduates with Islamic characteristics.

These are the findings of student empathy values which are the findings of the final results of research data analysis. This research was conducted at the end of 2018 by involving 200 students of the Faculty of Tarbiyah and Teacher Training at the State Islamic University of Sunan Kalijaga Yogyakarta. The findings of the results of this study, the following are presented, including indicators that are assessed at the level of student empathy, in Table 1.

Table 1. Results of Research Data Analysis

No. Indicator	Indicators of Empathy are Assessed	Percentage of Students	Average	Value Category
1	Perception of others	69%	3.46	good
2	Communicate with others, both verbal and non-verbal	76%	3.80	good
3	Understand the feelings of others	79%	3.93	good
4	Understand the needs of others	80%	4.03	good
5	Cognitive and affective aspects that are shown in the movement	74%	3,71	good
6	The ability to understand one's feelings only through his eyesight	77%	3.86	good
7	The ability to appreciate other people who have done something correctly	83%	4.15	good

Table 1 shows the response of Islamic character education management learning by 200 students of the Faculty of Science of Islamic Education and Teacher Training at the State Islamic University of Sunan Kalijaga Yogyakarta. Especially in the character values of student empathy in socializing in the campus environment and society. The level of empathy value that is obtained by students can be categorized as follows: 1.00-1.80 is bad ; 1.81-2.60 is not good; 2.61-3.40 is good enough; 3.41-4.20 is good; and 4.21-5.00 is very good.

The findings showed that the best empathy attitude by students was shown in the 7th indicator, which is (83%), students showed appreciation or response to what others experienced. This attitude can be shown by giving praise to other people if they do something right or good. The next empathy attitude is shown in the 4th indicator, which is (80%), students can understand the needs of others. This attitude is shown that students are able to help and please others. Furthermore, 79% of students are able to understand other people's feelings. This attitude can be demonstrated by students who help others to feel better when they are experiencing disappointment. In the 6th indicator of empathy, 77 % of students see a person's facial expression, he can get to know the emotions that person is experiencing. This attitude can be shown by understanding what other people experience just by seeing their facial expressions. The second indicator of empathy, is mostly done by 76% of students who are able to communicate with others, both verbal

and non-verbal. This attitude can be demonstrated by students who have awareness and are able to give oral and non-verbal messages addressed to other people. Furthermore, 74% of students understand the fifth indicator of empathy, namely affective and cognitive empathy. This attitude can be shown to students who seem to experience events experienced by others, based on what others tell him, then take certain actions as responses shown to others. The smallest empathy attitude shown to students is empathy in the 1st indicator, which only 69% of students develop perceptions of others. The ability of students to understand the feelings experienced by others when they only see the other person. Factually, the values of student empathy are at good levels. Furthermore, there are two aspects of empathy. They are cognitive and affective aspects. Each has indicators can be seen at Table 2 below.

Table 2. Aspects of Empathy

Aspects	
Cognitive	Affective
Perception of others	Understand the feelings of others
Communicate with others both verbal and non-verbal	Understand the needs of others
Affective and cognitive aspects that are shown in the movement	The ability to understand one's feelings only through his eyesight
Appreciation or response to what others experienced	

The first indicator is perception of others. The result value category is “good”. It means that students have good abilities to understand the feelings experienced by others when they notice other persons. The students have also good abilities to predict feeling of others, and they know other people perspective at their daily activities. Cognitively, students understand what other people feel and they know the reasons why it happens to the person,. These can make them have awareness to other problems from other point of view.

The second indicator is communication with others both verbal and non-verbal, with result value category are “good” means the students have awareness and are able to give oral and non-verbal messages addressed to other people. The students are also can give concern to others specially to every suffering or dissapointment experience they had and then give right respond depend the situation with verbal or non verbal action. The ability to make these decisions requires good cognitive abilities too. They usually shown it with behave and speak soft words to others.

The third indicator is the feeling of others. The value of category is “good”. It means that some students can control personal reaction, put themselves same as others feeling and try help others to feel better when they are experiencing disappointment. The emotion as part of affective sometimes contagious to others because emotion could influenced by others, so the ability to control personal reaction are important. Controlled emotions cause a person to be able to think well and see problems objectively.

The next empathy attitude is shown in the fourth indicator. Every student knows well the needs of others and its value category is “good”. This attitude means the students feel the things around him, know the others need and give right respond to help and

please others. The students who have this affective indication shown with giving attention to others and the surrounding environment. If the individual realizes what he feels at any time, empathy will come on its own, and further the individual will react to the signals of others with their own physical sensations not only with cognitive recognition of their feelings, but empathy will also open their eyes the individual against the suffering of others; by meaning, when someone feels the suffering of another person, that person will care and want to act..

The fifth indicators of empathy are affective and cognitive aspects that are shown in the movement. Its value category is “good”. This attitude can be shown by students who seem to experience events that experienced by others, based on what others tell him, and then take certain actions as responses shown to others. These complex affective and cognitive responses appear to the emotional distress that are shown by others to the students. These students try to think and feeling as others to align theirselves to others disappointment and then comfort them with an action.

In the sixth indicator of empathy is the ability to understand one's feelings only through his eyesight, the students got value category of “good”. This means the students not taking overtime in understanding other people's emotional experiences. They can see a person's facial expression, and then can get to know the emotions that person is experiencing. All individuals even kids should have had the basic ability to be able to empathize like this, just different levels of depth and how to actualize it.

In the seventh indicator is appreciation or response to others whose value category is “good”. This attitude can be shown such as by giving praise to other people if they do something right or good. This is the way in which one individual is open to the emotional life of the other and the other's expression of affects, sensations and passions, pleasures and pains, and moods.

The consequence of interaction is that there is a need to be understood, they feel valued and are more satisfied because he / she senses they have been of help and fulfilled the need to be useful to others (Wisemant, 1996: 1166). In addition, the most important thing is that he will feel valued and certainly will better understand themselves and evaluate themselves to be ready to face the changes that occur in the surrounding environment. So that in the future, the empathy attitude continues to be a good impact on the formation of its character in accordance with Islamic values.

Everyone has an empathetic attitude with different levels. It depends on the perspective and conditions felt by each individual. Wondra & Ellsworth (2015) state that the problem in empathy is when someone feels sadness, while other people (second party) do not feel anything about the same bad things that happen to other people, where this problem has to do with the assessment of the situation in each party. This problem is one of the reasons that the attitude of empathy found in the students of the Sunan Kalijaga State Islamic University in Yogyakarta which is still considered far from perfection and still requires continuous guidance. In addition, empathy includes attitudes that are difficult to be introspected and evaluated. The inability to know exactly what processes occur in our minds when we experience empathy may be one reason why there are so many different definitions of phenomena. Therefore, in the future other researchers can consider various component processes that work in empathy production, and neuroscience to be able to help identify and understand deeper empathy processes.

E. Discussion

This research is a character study of empathy for students studying Islamic education management at Sunan Kalijaga State Islamic University in Yogyakarta. Based on the perspective of the Islamic Character by Al-Mishri (2011), empathy is included in the human character, which is seen from the moral side or someone's morality towards others. The human character itself according to Spears (2010), is grouped into six pillars, where the character of empathy is included in the character of caring, which is the character of someone who shows an attitude of caring and attention to the condition of others in their social environment. Furthermore, the character of empathy is one of the seven characters mentioned by Marzuki (2017), that the implementation of this character can later make someone with a good, moral and moral personality. The most important things of empathy values of them are concerning to their perception of others; communication with others, both verbal and non-verbal; understanding the feelings of others; understanding the needs of others; understanding their cognitive and affective aspects that are shown in the movement; the ability to understand one's feelings only through his eyesight; and the ability to appreciate other people who have done something correctly.

The problem in empathy is when someone feels sadness, while other people (second party) do not feel anything about the same bad things that happen to other people. This problem is one of the reasons that the attitude of empathy found in the students of the Sunan Kalijaga State Islamic University in Yogyakarta which is still considered far from perfection and still requires continuous guidance. In addition, empathy includes attitudes that are absolutely important to be evaluated. The inability to know exactly what processes occur in our minds when we experience empathy may be one reason why there are so many different definitions dan of phenomena that must be understood correctly. The findings of thus research indicate that students have got the best empathy score on the destination indicator with a score of 4.15 in the good category, but it is not maximal, it cannot be said to be near perfect. So that serious efforts are needed to reach near perfect, 5.00 (Excellent).

Upaya untuk meningkatkan Islamic Character, empati, dapat dilakukan dengan menerapkan empat fungsi manajemen pendidikan kemudian disesuaikan dengan cita-cita UIN Sunan Kalijaga Yogyakarta. *Planning*, for the creation of Islamic character for students of Sunan Kalijaga State Islamic University Yogyakarta as expected, education management must be implemented that is relevant, accurate, and effective. The preparation of a plan in Islamic education is carried out not only to achieve worldly goals, but must be greater to achieve the goal of the world. So, planning is to achieve the goals of happiness of the world and the hereafter. This effort can be done through reinforcement that is relevant to this empathy value indicator in the course, especially in the subjects of Islamic Management Education, Moral Education, and Civic Education. This planning of management education is included in the integrative-interconnective core values of Sunan Kalijaga UIN Yogyakarta, because it connects religious and scientific sciences in every learning process (Fatwanto et.al., 2018). Organizing, in managing all planning that has been prepared for student resources, can be done by lecturers as educators during the learning process. In this case, the lecturer will be more focused on regulating the technique of how the integrative-interconnect learning process can be carried out effectively and efficiently.

Leading or direction is a process of direction based on the principles of religious education management. In connection with the direction given by the Islamic educational stakeholders with the procedures and components that exist in this institution in a professional manner, the majority of students of Sunan Kalijaga UIN Yogyakarta can be seen to be able to implement it correctly, without coercion. The last function of management education for Islamic character is controlling. *Controlling, or supervision* is carried out as a correction of errors, strengthening of weaknesses, development of deficiencies, improvement of the ugliness of the processes and results of the Islamic character building program of the students of Sunan Kalijaga UIN Yogyakarta. Supervision is a monitoring process that is continuously carried out to ensure the implementation of planning for Islamic character education for students of Yogyakarta Sunan Kalijaga UIN accurately and effectively. The empathy values which are developed at the State Islamic University should be managed well and it must be is the need to be understood. The students feel valued and are more satisfied because they are provided almost everything they need (Wisemant, 1996: 1166). In addition, the most important thing is that he will feel valued and certainly will better understand themselves and evaluate themselves to be ready to face the changes that occur in the surrounding environment. So that in the future, the empathy attitude continues to be a good impact on the formation of its character in accordance with Islamic values.

The findings of this research really indicate that the best empathy attitude by students was shown in the 7th indicator of empathy attitudes that is the ability to appreciate other people who have done something correctly. Students understand that if they do something that is not in the best interest of another, they can cause that person unhappiness or pain (U.S. Department of Education Office of Communication and Outreach in Almerice, 2015). The character of empathy shown by the students of the State Islamic University of Sunan Kalijaga Yogyakarta through the seventh indicator, including in the realm of cognitive aspects of students, as shown in Table 2. Similar statements were expressed by Sumarni, Dardiri, and Zuchdi (2015), that the achievement of Islamic education at the University Islamic State Sunan Kalijaga tends to be larger in cognitive aspects. The effort of an educator, in knowing the character indicators of empathy for students who have been good, is to maintain it or even participate in improving its quality again. The good cognitive aspects of students, it turns out, can be balanced with affective aspects to psychomotor aspects of students, which are consistent with dedicative-innovative core values and continuous-inclusive inclusive core values as described by Fatwanto et.al (2018). Through innovative dedicative core values, an educator is expected to be a role model and contribute to providing knowledge continuously to students related to ahklak or Islamic character in all aspects of life. Furthermore, through continuous-inclusive core values, it is hoped that good, pleasant and productive cooperation can be established between the academics of the Sunan Kalijaga State Islamic University, both students and lecturers and staff, so that individuals who can empathize, care and provide the best solutions for each other can be created. problems experienced by each other.

The worst empathy attitude shown to students is empathy in the 1st indicator that is the perceptions of others. It is on the destination indicator with a score of 3.46, although it is still in the good category. The ability of students to understand the feelings experienced by others when they only see the other person. The character of empathy of

the students of the State Islamic University of Sunan Kalijaga Yogyakarta through the first indicator is included in the cognitive aspects as shown in Table. This turns out to have relevance to the research of Sumarni, Dardiri, and Zuchdi (2015), that the balance between cognitive and affective domains has not been fully proportional, although in its efforts, the State Islamic University of Sunan Kalijaga Yogyakarta has been presented in learning socialization and Fieldwork to improve themselves in continuously building commendable characters. Based on Silay (2013), two important things to improve empathy values of them are concerning their perceptions of others, as well as the other six empathy character indicators, is that education of characters needs to be done in every step of formal education, and the character of education courses in The university will be very useful in improving student character. Futhermore, to improve the ability of students to understand the feelings of others it can be done through student visits to Nursing Home or Orphanage Foundation. The character of empathy is a very important important character that must be possessed by a student, because according to Almerico (2014), students who learn empathy mature into adults who realize their actions affect others in both positive and negative ways.

Based on Abubakar & Abdullah (2017), education is the training for the development of balanced personality through teaching, learning, actions and application on the real life context. Futhermore, education in Islam is primarily meant to provide human with sufficient knowledge in order to make them know and realize their creation, responsibilities and the way they should managed the responsibilities as the Caliph of Allah (Vicegerents). Therefore, in the future education management is expected to be carried out continuously to stimulate religious knowledge and non-religious knowledge of students, as well as linking student skills which are part of the learning process related to ahklak and morals according to religious and state values or norms.

F. Conclusion

Based on the findings it can be seen that the empathy values of students are at good levels. It means that almost all students of Faculty of Science of Islamic Education and Teacher Training at the State Islamic University of Sunan Kalijaga Yogyakarta are able to: process of perception with others well; process of communication with other people, both verbal and nonverbal well; understand what others feel well; understand the needs of others well; have cognitive and affective aspects that are shown in movements wel, ways of communicating; have other people's emotional experiences well; and give appreciation or response to what others experience well.

The results showed that the empathy attitude of the students of Sunan Kalijaga Yogyakarta State Islamic University, the strongest shown by students was the attitude of empathy shown in the seventh indicator, namely students showed appreciation to what others experienced, while the weakest indicated by students was empathy according to the first indicator, namely students develop perceptions of others. Although the level of empathy attitude from the two indicators is different, both are still in the category of "good" empathy. The indicators of the first and seventh empathy attitudes are included in the cognitive aspect category. That is, cognitively, students understand what others feel and are able to provide responses or appreciation for what others experience, so that in the future he will be able to positively influence other people's moods, because his attitude is open to the emotional lives of others.

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