

## CHARACTER EDUCATION BASED ON THE QADIRIYAH NAQSYABANDIYAH THARIQAH IN ISLAMIC VOCATIONAL HIGH SCHOOL

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### ABSTRACT

Character building has not been maximally implemented. Its impact on improving students' character has only stopped at the intellectual and emotional aspects and has not touched students' spiritual or spiritual aspects. Tarekat-based character education is an alternative model of character building by strengthening the spiritual aspect through mujahadah activities in character building from within to raise awareness. This study used a qualitative phenomenological approach. Obtained the data sources from the head of the Foundation, the principal, the head of student affairs, the director of religious extracurricular activities, teachers and parents, and students who participated in mujahadah activities. The study results reveal character building in the cognitive aspect using a teaching model or ta'lim by providing knowledge of the nature of faith, worship, ethics, and wisdom. Sharpening the psychomotor aspects of students using the ta'dib or habituation model to improve themselves and provide awareness to students and affective aspects with the irsyad model or spiritual guidance in forming attitudes from within not only with feelings and emotions but added with strengthening the spiritual element or spirituality through dhikr and mujahadah activities which are believed to be a process of character building from within to become better and raise awareness from within students.

**Keywords:** Character Education, Tarekat, Islamic Vocational School

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### INTRODUCTION

Deviant behavior among school-age adolescents is increasingly widespread. We often see it through various media such as acts of violence and crime, drug use, drinking, promiscuity, sex, and pregnancy outside marriage. Rahma (2018) explained that 15 million women gave birth aged 15 to 19 years, and around 15-20% had had sex outside of marriage. The number of abortions increased by about 2.3 million, and teenagers carried out 15-20%. Data for 2021, about 27.32% of drug users come from high school and college students from just experimenting to active and addicted users. (Tambun, 2021).

So far, the character education program launched by the government has not been maximal in its implementation and impact on improving students' character. One of the

factors is that the character education developed has not touched the spiritual aspects of students. Character education still stops at aspects of intellectual and emotional intelligence but has not touched on spiritual intelligence (Husen et al., 2014). Salirawati (2021) also revealed that the evaluation results of the implementation of character education are not yet known for sure, and the causes of its failure include education that emphasizes students' intellectuality as a measure of success. There is no comprehensive character education, and teachers only fulfill the obligation to teach. The child has not yet received a role model.

Tasawuf, through its institutions in the form of tarekat is a scientific discipline that focuses on honing spiritual intelligence through training methods and techniques to

cleanse the soul and draw closer to God. The role and function of Tasawuf for character education are considered relevant because the model of Tasawuf-based education is oriented to the building of human character or nature that affects all thoughts and actions and also means character. Therefore, character education is not merely to provide knowledge about good and bad but an effort to instill noble values to form the structure of humanity by getting used to, practicing, civilizing, and imitating noble values, such as honesty and discipline, responsible, patient, sincere, nationalism, and humane (Abdurahman, 2018).

Tasawuf in spiritual education will give birth to the nafs muthmainnah, a human character whose orientation is to seek the pleasure of Allah. Reaching this level requires a mental training process or riyadhah, a process that is not instant but through several stages of mental training called maqamat wa ahwaal (Husen et al., 2014). Previous research related to Tasawuf with institutions in the form of tarekat was implemented as a healing therapy for drug addicts and mental disorders as was carried out at the As-Stressiyah Islamic Boarding School. The practice in the tarekat teachings as an alternative form the character and rehabilitation center for deviant behavior such as drug addicts and people with mental disorders. The tarekat practices are Taubat, manaqiban, prayer, dhikr, tasawwur al-Shaikh, and Riyadah (Rohman, 2017).

In formal educational institutions, the building of character based on the values of akhlaqi Tasawuf is implemented at MAN 2 Boarding School Mahad Al-Qolam and MAN 1 Malang City Mahad Darul Hikmah carried out by compiling the vision and mission of the institution, exemplary education, habits, advice including discipline, coaching on boarding school (Faiqoh, 2018). Irfani-akhlaqi Tasawuf-based character education is also applied at the Al-Qodiri Islamic Boarding

School in Jember through the manaqib dhikr of Shaykh Abdul Qodir Jailani. This character education is carried out to form a spiritualist and humanist character through practicing dhikr and following Shaykh Abdul Qodir Jailani (Anam, 2019).

The Qodiriyah Naqsabandiyah Tarekat is used as a routine practice at the Ulul Albab Islamic Vocational High School through mujadah activities containing dhikr, tahlil, prayer, and wirid practice containing verses of the Qur'an at the education level developed through routine practice and manifested in learning activities students, daily behavior by prioritizing values that are thick with the nuances of Tasawuf teachings. The reason for choosing this tarekat in this vocational school is that the founder is a mursyid of the qadiriya naqsabandiyah tarekat. In addition, practicing the teachings of Tasawuf through the TQN tarekat is a method of tazkiyatun nafs or purifying the soul, which is a method and effort in cleaning the soul, body, and spirit in a person from dirt and heart disease as well as despicable traits or madzmumah or takhalli morals and adorning oneself with character and morals praise or morality karimah tahalli (Aqib, 2012a).

Tazkiyatun nafs aims to feel calm, tranquility, and happiness by drawing closer to Allah through worship and purifying the soul from all heart diseases and impurities. Including the process of forming the soul through mujahadah or hard work in istiqomah or riyadlat al-nafs (Aqib, 2012a). Santoso (2018) also explains that the values in Tasawuf teachings contained in the tariqat qodiriyah naqsabandiyah and their relationship with character education will produce akhlaq karimah, which includes teaching, obeying regulations, habituation, and representation.

As explained by Dr. KH. Kharisudin Aqib (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyah Naqsabandiyah*

*Tarekat*, 2021), the Foundation's mentor, said that the tarekat teachings are identical to the activities of older people. However, at the Dar Ulul Albab Educational Foundation, all school members, including teachers, employees, and students, practice the qadiriyyah naqsyabandiyah tarekat even though it is only tabarruk (ngalab barokah) through mujahadah activities which are carried out together regularly at school and individually. By practicing the tarekat, he hopes to become a good person, and the spiritual souls grow mature, awareness arises in oneself to behave and have good character.

Character education models have been widely discussed and developed, including based on the values of Tasawuf, but tarekat-based character education implemented in formal schools has not been found. For this reason, this study aims to reveal how the implementation of character education based on the Qadiriyyah Naqsyabandiyah tarekat in the Ulul Albab Nganjuk Islamic Vocational School.

## RESEARCH METHODS

This study used a qualitative phenomenological approach to reveal the character building based on the qadiriyyah wa naqsyabandiyah tarekat in the Ulul Albab Ngronggot Nganjuk Islamic Vocational School. Phenomenological qualitative research methods are expected to get complete results by focusing on individual experiences as research subjects who directly experience the phenomena that occur (Ghony & Almanshur, 2012).

The study was conducted at the Ulul Albab Ngronggot Nganjuk Islamic Vocational School, where the tradition of mujahadah through prayer, wirid, dhikr tahlil, hizib activities, which are experiences of the qodiriyyah naqsyabandiyah tarekat is held in the congregation every month which is a mandatory school activity in character building

under the Daru Ulil Albab Boarding School Education Foundation (*Yayasan Pendidikan Pesantren-YPP*). The sample collection technique used a purposive method based on theoretical concepts and curiosity about the personal characteristics of the object under study.

The data in this study were obtained from students who took part in mujahadah activities. The respondents included the chairman of the Daru Ulul Albab Islamic Boarding School Foundation, the principal of the Vocational School, the deputy head of student affairs, and the head of religious extracurricular activities, teachers, and students. The respondents to be interviewed are students involved and affected by character-building data collection techniques in this study through observation, in-depth interviews, and documentation. To obtain primary data from respondents, researchers used a purposive technique.

Primary data is also a document of school regulations relating to the obligation to practice mujahadah, supporting facilities and infrastructure, and school work programs. Research results in scientific journals and university digital libraries also relate to character education development and building. The data analysis used in this research is qualitative analysis through data reduction, data presentation, and conclusion drawing or verification. While the interactive analysis model and comparative analysis were used to compare the research results with the findings of previous studies (Miles & Huberman, 1994). The technique of checking the validity of the data used is the extension of participation, persistence/constancy of observation, and triangulation.

## RESULTS AND DISCUSSION

The integration of spirituality in Islamic education is essential. The essence of education is to transfer knowledge and

character building. Besides reviving the nature of Islamic education, it can also improve teaching approaches that seem rigid and even explain the morals and ethics that are increasingly missing from the younger generation, including significant changes with the growth of hedonism, consumerism, and terrorism living habits (Chanifah et al., 2021)

Character building based on Tarekat Qodariyah Naqsabandiyah (TQN) as the spirituality integration in Islamic education at Ulul Albab Nganjuk Islamic Vocational School built by human character as the servant of God and khalifatullah with the spirituality to build the character in a person to have a pure and calm soul (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyah Naqsabandiyah Tarekat*, 2021). In the basic, tarekat has three essential purposes, soul purification (*tazkiyatun nafsi*), drawing closer to Allah (*taqarrub ila Allah*), and taking blessings (*tabarruk*) (Aqib, 2012c).

Character building in the book of amaliyah ubudiyah practitioners of the qadiriyyah naqsabandiyah tarekat at the Ulul Albab Islamic boarding school, there are five principles of noble character, including 1). Morals towards Allah: surrender, accept, be tested, be grateful and be happy. 2). To parents and teachers: filial, devoted, respectful, and exalting. 3). Against oneself: purification, facing the heart, adorning oneself, tafakkur and tadzakkur. 4). Towards society: brotherly, moderate, balanced, and tolerant. 5). In the Movement: maintain good traditions and adopt/innovate with better ones (Aqib, 2012b)

The tarekat taught by students at the Daru Ulil Albab integrated Islamic boarding school is dhikrullah. This method later became a practice carried out in an istiqomah manner. The function of the congregation is irsād to change the character and improve morals from within the *tazkiyatunnafs* and *taqwiyah* methods. With dhikr, there will be a process of

*tazkiyatunnafs*, cleansing the soul from animalistic and negative characters, and *taqwiyah*, strengthening divine attributes. (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyah Naqsabandiyah Tarekat*, 2021).

Daru Ulil Albab Islamic Boarding School in building the character of tarekat-based students as in the Tarekat tradition, which shapes the character of the students by a mursyid as exemplified by the Prophet Muhammad SAW in fostering friends to build moral, skilled, intelligent characters through *tarbiyah* models and mental training (*riyadloh*). The *Tarbiyah* model is carried out through three kinds of techniques, namely *ta'lim* (teaching), *ta'dib* (habituation), and *irsad* (spiritual guidance) (Aqib, 2009).

Character building at the Ulul Albab Nganjuk Islamic Vocational School first uses a teaching model or *ta'lim*. This activity is carried out by providing knowledge and cognitive materials, such as faith, worship, ethics, and wisdom in life. The process of character building in this cognitive aspect is integrated with certain subjects in schools and Islamic boarding schools (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyah Naqsabandiyah Tarekat*, 2021).

The *ta'lim* model is carried out in formal schools through *mulok* subjects such as the study of Qur'anic morality. There are three volumes every Friday and Saturday. Another support is *Madin* learning through studying the book of *ta'lim muta'alim*, *al-adab*, *al-Qur'an* and its practice, *syakhsiyah al-Islamiyah*, *akhlaqul banat*, interpretation of *jalalain*, religious lectures as the ultimate *mujahadah* activity. This aspect is in line with Thomas Lickona in character building on the cognitive aspect through moral knowledge by filling the brain, teaching from the ignorant to knowing, and functioning the mind to become intelligent (Lickona, 2012).



The second is using the Ta'dib model or habituation, which is applied to students who do not have the awareness to improve themselves yet. This ta'dib serves to hone the psychomotor aspects of students, such as *uswah* (i.e., following the Prophet), *Imarah* (carrying out orders and staying away from prohibitions), and a reward system and punishment or *tabsyir* and *tandhir*. At the Ulul Albab Vocational School, habituation is carried out by training students' daily discipline such as entering on time, maintaining cleanliness, enforcing etiquette, carrying out *sunnah* prayers in congregation, community service, cooperation, implementing regulations for Islamic boarding schools and schools (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyyah Naqsabandiyah Tarekat*, 2021). This aspect is also in line with the concept of building character. According to Thomas Lickona, psychomotor is a character-building component concerned with behavior, actions, deeds, and so on (Lickona, 2012).

The third is *Ersyad* models, or spiritual guidance, which are part of character education related to affective aspects. Guidance is given to students who begin to have the awareness to improve themselves but do not know what to do. So a *murshid* or mentor must be happy, sympathetic, and empathetic to provide guidance patiently and painstakingly. At the Ulul Albab Vocational School, spiritual guidance is carried out by reading the Qur'an, *dhikr*, and *mujahadah* which aims to form good morals through worship (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyyah Naqsabandiyah Tarekat*, 2021).

In this aspect, tarekat-based character education is different from Thomas Lickona. The affective aspect in forming attitudes in oneself is not only related to feelings and emotions. However, it is added to

strengthening the spiritual aspects through *dhikr* and *mujahadah* activities which are believed to occur in the process of character building from within to improve and raise awareness among students. Methods and approaches like this are offered by Abuddin Nata (2021) in character education to answer the challenges of the 21st century by changing a more substantive paradigm that is not only carried out from the surface but deeper, which arises from inner calling and contains spiritual and transcendental dimensions contained in Tarekat teachings.

The *dhikr* activities at the Ulul Albab Vocational School have no particular classification. Students are invited to *dhikr* through prayer and other good habits. In TQN, there are two kinds of *dhikr*, namely *dhikr jahri* (*dhikr* with sound), the sentence *laa ilaahailallah* with a unique pronunciation technique, then *dhikr sirri*, namely *dhikr* in the heart and mind with the words of Allah. In contrast, for vocational students, the practice of *dhikr* is carried out together through *mujahadah* activities. The tarekat that students follow uses the *tabbarrukan* or *ngalap barokah* or *talqin* model. Generally, teachers, students, and all school administrators follow the tarekat model of *tabarrukan* so that their *dhikr* can be correct by carrying out routines through *mujahadah* activities. However, some are serious about the *bai'at* model. (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyyah Naqsabandiyah Tarekat*, 2021).

A *mujahadah* tradition is a form of *riyadoh* and joint prayer activities that are held on the 8th of every month, while the students who live in Islamic boarding schools are held every week on Fridays. Participating in *mujahadah* activities is hoped that students will feel they belong and contribute to the growth and development process of Islamic boarding schools. In addition, it is a process of spiritual education, spiritual maturity, and personal

success in life, especially related to students' character. The external aura process from this mujahadah activity is expected to reach the surrounding environment so that later the community will gradually change even though they do not realize it and become a blessing (*Interview with Caretaker of Dar Ulul Albab Islamic Boarding School as well as Mursyid of the Qodiriyah Naqsabandiyah Tarekat*, 2021)

The mujahadah tradition at the Ulul Albab Islamic Vocational School contains sunnah prayers, then continued with istighosah reading which starts at 10.30. However, when mujahadah coincides with Friday, it starts at 09.30. The purpose of the mujahadah that is carried out is a model for the building of the spiritual character of students, strengthening which is not only externally but also mentally with the aim of character emerging from within the student or santri (*Interview with Deputy Head of Student Affairs at Ulul Albab Nganjuk Islamic Vocational School*, 2021).

The series of mujahadah activities began with reading the hizbul Qur'an and the reading of the hadad rotib. After the reading was completed, it was continued with sunnah prayers, the reading of the istighosah rotib, and then tausiyah, which Dr. KH Kharisudin Aqib, MA as chairman of the Foundation, usually delivered. The congregational midday prayer was continued and ended with a mushofahah or handshake. The Tausiyah material delivered after the mujahadah activity was chosen randomly according to the presenter but still related to morals and according to the theme chosen by each people (*Interview with Islamic Religious Education teacher at Ulul Albab Nganjuk Islamic Vocational School*, 2021).

The practice of implementing mujahadah activities at the Ulul Albab Nganjuk Islamic Vocational School in detail is as follows:

- a. Recitation of Hizbul Qur'an and Rotib al-Hadad

- b. Prayers of repentance of two rak'ahs are followed by the reading of do'a.
- c. The ghoib prayer was then also continued with do'a.
- d. Birrul Walidain prayer two rakaat then followed by do'a.
- e. Pray hajat 2 rakaat and then do'a.
- f. Then pray tasbih four rakaat and two greetings.
- g. Then, the reading of the istighosah rotib, in the reading of the istighosah rotib, there is special, namely the reading of the Ulul Albab sholawat, and there is also the reading of Yasin Washilah.
- h. It ends with the congregation's dhuhur prayer and the qabliyah and ba'diyah dhuhur prayers if the implementation of the mujahadah does not coincide with Friday.

The building of tarekat-based character can be felt by students of Ulul Albab Islamic Vocational School. There is a gradual increase in spirituality after participating in mujahadah activities that are carried out regularly. Initially, students who took part in mujahadah and dhikr activities had not felt any change and were carrying out their school obligations. As time goes by, mujahadah is routinely carried out accompanied by explanations from the caregivers of the boarding school through religious tausiyah. At the end of the mujahadah, students begin to understand and can feel the calm and peace of mind that previously often appeared anxious feelings. The increase in worship is also felt by students who initially rarely pray. Sometimes, they are not done. After participating in mujahadah activities, they increasingly know the obligation to carry out obligatory worship (*Siswa SMK Ulul Albab Siswa Kelas XII TKJ*, 2021)

The importance of dhikr and prayer in the Qur'an is mentioned more than 250 times. Regularly praying and dhikr can eliminate

emotional anxiety and heart anxiety, get real peace, and is worship to remember Allah. Besides that, it can increase emotional intelligence (Soleh, 2016). The results also explain that dhikr therapy is effective in increasing peace of mind, causing feelings of calm peace, reducing worries and sadness, and increasing confidence (Kumala et al., 2019).

Parents whose children study at the Ulul Albab Islamic Vocational School saw that after participating in mujahadah activities, there was an increase and more diligence, every time the call to prayer was heard, they always immediately prayed and also often carried out other sunnah practices, such as tahajjud prayer, more diligently carry out sunnah fasts such as fasting Monday-Thursday. Some parents see that after actively participating in mujahadah activities, they feel that their children have experienced changes for the better in terms of behavior and worship. (*Interview with Mrs. M. Arik Mustakhin*, 2021).

The statement of the Islamic education teacher at the Ulul Albab Islamic Vocational School after participating in the mujahadah of spiritual change cannot be measured because it is personal. However, the impact can be seen in improving students' behavior, with delinquency and violations decreasing yearly. However, some students continue to violate school rules, and the possibility of students participating in mujahadah activities varies depending on their level of understanding, sincerity, and depth (*Interview with Deputy Head*, 2021). At school, habituation continues to be carried out in character building both from the cognitive, affective, and psychomotor aspects by strengthening dhikr and mujahadah so that awareness arises from within students as conveyed by the caregivers of the Islamic boarding school.

## CONCLUSION

Character education at the Ulul Albab Islamic Vocational School is carried out on the

cognitive aspect using a teaching model or ta'lim by providing knowledge of faith, worship, and ethics as well as wisdom. To hone the psychomotor aspects of students using the ta'dib model or habituation by practicing discipline, exemplary and obeying all the rules that have been set. The affective aspect with the irsyad model or spiritual guidance in forming attitudes from within is not only with feelings and emotions but by strengthening the mental or spiritual aspects through dhikr, wirid, and hizib in mujahadah regularly to raise awareness from within, which is the hallmark of education. The tarekat-based character is different from others.

The impact of tarekat-based character building can be felt by students gradually with an increase in spirituality and student behavior after participating in mujahadah activities carried out regularly every month, supported by refraction at school. The results of this research still have many shortcomings, especially the need for quantitative data support to measure the extent to which the impact or results of tarekat-based character building significantly affect the character of students at Ulul Albab Islamic Vocational School.

## CONTRIBUTORS

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