

**THE INTERNALIZATION OF AKHLAQUL KARIMAH VALUES IN
QURAN MEMORIZATION STUDENTS AT THE AL-RASYID
ORPHANAGE TAHFIDZ AL-RASYID PONDOK ALAM BARAJO
SUB-DISTRICT, JAMBI CITY**

Mahyuzar Rahman

Universitas Islam Negeri Sulthan Thaha Saifuddin, Jambi, Indonesia.

Email: mahyuzarrahan@yahoo.co.id

Abstract: This research explores and examines efforts to instill, internalize and implement noble moral values and character for students (*santri*) memorizing the *Quran* at *Pondok Tahfid Yatim Dhuafa al-Rasyid Jambi*. These values are taught and implemented in their actual daily lives. This research is qualitative, conducted in a narrative, descriptive and analytical manner, presenting the strenuous efforts of *ustazd ustazah* in internalizing and implementing the values of *akhlaqul karimah* in the daily lives of students who memorize the *Qur'an* at the *Pondok Tahfid Yatim Dhuafa al-Rasyid Jambi*. The results of this study indicate that the activities carried out by the students are all directed at implementing halal Karima behavior by the *Qur'an* that they read and study every time. Efforts to internalize values to implement values in the form of *akhlaqul karima* behavior experience many challenges and difficulties from the students and the teachers (*ustad, ustazah*). In general, although not yet entirely successful, efforts to internalize the values of *akhlaqul Karima* at the conceptual level have gone well and can be seen at the level of knowledge and attitudes of the *santri* in real life when they are in the *pesantren* and when they return to their respective hometowns.

Keywords: Implementation;
Internalization; Akhlaqul Karimah.

INTRODUCTION

The National Education System Law No. 20 of 2003 concerning the National Education System (Pusdiklat, 2023) clearly explains that education is a conscious and planned effort in order to create an atmosphere and learning process so that students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state.

In this case, education is a conscious effort carried out jointly by families, communities, and governments through teaching and training guidance activities that take place both in formal environments such as schools at school and outside school. This is done throughout life to prepare students to play a role in various environments independently, present and future. Muslim scholar Azra, in this case, sees that education is a process of preparing young people to run life, navigate life and simultaneously fulfill their lives more effectively and efficiently, present and future. (Azra, 2020). For the researcher, this definition shows that education is an investment, now and in the future.

From the perspective of the progress and development of science and

technology that is happening now, it can be seen that Science and Technology have significantly impacted all aspects of human life, positively and negatively. This impact affects humans in their function as religious and social beings. The development of moral problems and poor character that afflicts the nation, especially the younger generation, teenagers, and school-age children, is alarming to all parties lately. Many problems related to the nation's character appear around us today amidst the state of the nation facing the Covid 19 epidemic. *Komnas Perlindungan Anak*, for example, has surveyed the behavior of adolescents and children in matters related to promiscuity, extramarital sex, dating, and the like; and the results obtained are truly astonishing. In this case, the data shows that 62.7% of junior high school students have had sex before marriage, almost 21.2% of teenagers have had abortions; 93.7% of junior and senior high school teenagers have had kissing and oral sex, 97% of junior and senior high school teenagers have watched pornographic films, and there are many other moral problems. (Sulhan, 2021).

The government, of course, does not remain silent about this phenomenon. The government has taken several strategic steps to overcome this. In education, the government intensifies and makes character, morals, and ethics an essential priority by implementing character education in schools and educational institutions in general and religious education institutions. The government does not want this nation to deteriorate about the destruction of the joints of the national order due to the damaged morals

of the nation's children (Al-Abrasyi, 2017).

From that fact, it is essential to start moral education and morals for the younger generation when they are still children because, according to Imam Ghazali, how a child is today is how big they will be (Nata, 2021). Education is considered a failure if it only touches and fosters intellectual intelligence, insight, and skills, without being balanced by fostering spiritual and emotional intelligence.

The most excellent instinct of humans, individually and socially, is the instinct to want an orderly, safe, peaceful, and comfortable life so that in such an atmosphere, they can actualize all their potential in the form of creation, taste, and work optimally in the form of culture and civilization. For these ideals and instincts to be adequately realized, it is necessary to have norms, morals, rules, and moral values mutually agreed upon and used as a foundation or reference. If not, then the order of life will be damaged and destroyed (Nata, 2021).

For a long time, moral issues have concerned educators and moral experts. Experts and educators have attempted to discuss and explain the terminology of morals in its various relationships with other disciplines, such as ethics, morals, character, manners, and courtesy (Haibah et al., 2020). They also discuss and divide the kinds of morals and their benefits, how to instill noble morals, and eliminate reprehensible morals. In this case, educating Islamic children and generations aims to shape their character as a *kaffah*, a perfect Muslim based on a solid Islamic *aqidah* (Nata, 2021).

Planting and internalization towards the implementation of moral values are what is of concern or full attention to the *Pondok Tahfidz Yatim Dhuafa al-Rasyid Jambi*, which is located in the Suka Jadi plot complex, Rt 66 Kenali Besar Village, Alam Barajo Jambi District. *Pondok Tahfidz* was established 3 years ago and only accepts orphans and Dhuafa elementary school graduates who want to memorize the *Quran*. Based on interviews with the manager, the students at this Pondok learn to memorize the *Quran* and several other fields of Islamic Education. This Islamic education foundation is very concerned with this moral or moral problem because even though these students memorize the *Quran*, if they have morals that do not reflect the content of the *Quran*, then there is no benefit in their memorizing the *Quran*. In this case, the *Quran* memorization program in this pesantren is not targeted that they must memorize the *Quran* within a specific time; however, the ability to memorize is adjusted to each student's ability. While they memorize the *Quran*, emphasis is given to improving and instilling morals through the teachings of the *Quran* so that it is hoped that the noble morals that have been firmly embedded in their souls will then also radiate in their speech, actions, appreciation, and daily experiences today in social interactions with their environment in the cottage with ustadz, teachers and managers and also later after they return to society.

This research seeks to elaborate and also narrate about educational activities at the *Pondok Pesantren Tahfid Yatim Dhuafa al Rasyid Jambi* to foster orphaned children in memorizing the

Quran and at the same time, there are strenuous efforts from caregivers / nurturing to foster their ahlak and morals so that they have noble morals and morals by the *Quran* they read. The focus is on efforts to internalize instilling and implementing Islamic values in daily life as santri memorizes the *Quran* and the difficulties and challenges that santri and teachers face.

METHODS

The research that the researchers conducted was field research, qualitative in nature, with an elaborative descriptive approach (Fraenkel et al., 2021). Based on the opinions of several research experts, this qualitative research method is by objectives to be achieved to describe, see, record, and describe the process and implementation of the value of Akhlaq or Islamic character values to Pondok *Tahfidz Quran Dhuafa Yatim Al-Rasyid Jambi* students.

The research setting is within the environment of the *Pondok Pesantren Tahfidz Yatim Dhuafa al-Rasyid Jambi*. The interaction activities that researchers carry out can occur in the Musholla, the study room, the dining room, the garden, and around the environment where all students can still be monitored in their daily activities that reflect the implementation of noble behavior or not that can be seen or recorded.

Data collection techniques are an essential and strategic step in a study (Blaxter et al., 2020; Ary et al., 2018). In this case, the data collection that researchers use, namely observation, researchers use participating observation, as revealed by Cohen et al. (2017), which is carried out by participating observation

techniques carried out to directly observe the conditions that occur in the field regarding the values of noble morals, noble character, for students who memorize the *Quran* at *Pondok Tahfid Yatim Dhuafa al-Rasyid Jambi*. Interviews will also be conducted to obtain the data or information needed (Ratna, 2020; Subadi, 2016).

As for what will be interviewed regarding efforts to instill, internalize and implement noble moral values and character for students (*santri*) memorizing the *Quran* at *Pondok Tahfid Yatim Dhuafa al-Rasyid Jambi*. The informants of this study were the Chairperson of the *Pondok Tahfidz Yatim Dhuafa Al-Rasyid*, Alam Barajo District, Jambi City, with the initials AA, and three teachers with the initials AB, AC, and AD.

Data analysis will use interactive models developed by Miles and Huberman, starting with data collection, data reduction, data presentation, and conclusion drawing (Milles et al., 2018). This means that the data that has been collected is reduced, presented, and then conclusions are drawn.

RESULT

Efforts to instill, internalize and implement noble moral values and character for students who memorize the Koran at *Pondok Tahfid Yatim Dhuafa al-Rasyid Jambi*.

1. Student Activity

Student activity data is a reference to see the activities being carried out by students. Student activity data is closely related to researchers' efforts to see students' daily lives regarding behavior or activities that reflect or do not reflect the

value of Islamic moral values in their daily lives. Student activity data is closely related to written data, namely character value data. Because in the schedule data that has been made, there is a process of internalization and implementation of values.

The initial activity of the students begins with waking up at 3.00 am, followed immediately by bathing so that they are fresh and not sleepy. At 3.30 am, after all the students have gathered, the next activity is to read the *asmaul husna* led by one of them, followed by *tahajjud* prayers in the congregation. Before *Tahajjud*, they send surat *al Fatihah* to their parents who have passed away or are still alive or to those who wish to ask for prayers and also for donors who have donated to the Foundation. This early morning activity finishes at 4 o'clock and is continued with *murajaah* memorization until dawn (Observation, 2022 and (AA, AC, and personal communication, 2022).

At 4.50 am, all students and Foundation managers perform the morning prayer in the congregation in the *mushola*, and after the morning prayer, they recite *Surah Rahman* with their stand. Also, every morning after reading *Surah Rahman* and morning *dhikr*, the students learn conversational Arabic with their teachers until 7.30 am; after that, they rest and clean themselves, followed by breakfast. After *Dhuha* prayer together at 9 am, they all recite *Surah al Waqiah* and increase their memorization for 1 hour. Between 11 am and 12 am, they deposit their memorization to their stand until *Zuhur* prayer (AB, AC, and AD, personal communication, 2022).

After lunch (except Monday and Thursday), all students and administrators

take a break until approximately 14:30 and continue with the *murajaah* of the previous memorization. After the Asr prayer, at 15.30, the students learn Islamic Education with their ustazah until the break time, sports, and environmental picket. 20 minutes before maghrib, all students are in the *Musholla* to chant the afternoon dhikr in a guided manner. After the *Maghrib* prayer, the students recite *Surah Yaasin*, the reward of which is requested to be conveyed to their parents, foundation administrators, and the wishes of the benefactors according to their respective desires until the Isa prayer. After dinner and the *Isya* prayer, the students add to their memorization, followed by the closing, reading *Surah al-Muluk*. At 21.30, the students go to bed and wake up again at 3 am as usual (AB, AC, and AD, personal communication, 2022).

The results of observations and interviews show that the activities of the students have been carried out in a structured and routine manner and have been running well under the guidance of their *Ustaz*. The character value data made below is a tentative reference and cannot be generalized to occur absolutely in the daily lives of santri. Sometimes specific values do not occur in the above checklist carried out by students, and this is also a concern of researchers. The value of noble morals that occur, or behavior that should not occur, then the researcher makes notes to be narrated. Noble morals to Allah, for example, are indicated by congregational prayer; in this case, the researcher intensely observes those who perform congregational prayer. The observation will result in further interviews with caregivers, teachers, or students.

A. Internalization and implementation of Qur'anic values (Akhlaq).

Memorizing the *Quran* is a noble work because it will get a reward. However, for students (*santri*) in this *Pondok*, memorizing the *Quran* alone will not be helpful if they are not taught to have good morals or akhlaq (AB and AD, personal communication, 2022). So along with their efforts to memorize the *Qur'an*, the guidance and internalization of noble ahlaq are also taught to them so that they do not memorize the *Qur'an*, but they do not have good akhlaq and morals. (AB, AC dan AD, personal communication, 2022).

The noble character values that are taught and interpreted so that they apply them in their daily lives are as follows with their respective indicators: (1) *Ahlaq* to Allah, (Praying in congregation, *Fasting sunnah senin kamis*, Reading and memorizing the *Qur'an*); (2) *Akhlaq* to the *Prophet Muhammad* (Reading sholawat etc.); (3) *Ahlaq* to parents (Contacting them, respecting them, and praying for them); (4) *Akhlaq* to friends (Loving friends, respecting friends, not mocking, saying good words); (5) *Akhlaq* to teachers (Saying greetings, being polite when meeting, shaking hands); (6) *Akhlaq* with the environment (Gotong royong every Saturday, protecting the environment, not littering); (7) *Akhlaq* with cottage equipment (Keeping the cottage clean, protecting cottage items, placing items in their place); (8) *Akhlaq* to food (Not denouncing food, not throwing food, being grateful); (9) *Akhlaq* at home, akhlaq to siblings, akhlaq to relatives, akhlaq to neighbors (unobservable); (10) *Akhlaq* keeping personal equipment (Keeping toiletries, keeping clothesline, cloth etc.)

(AA, AB, AC dan AD, personal communication, 2022).

In daily life, the aqua mentioned above is constantly reminded or internalized to them so that besides memorizing a lot of the *Quran*, they also have noble morals or akhlaq. Teachers in the daily lives of santri carry out Techniq and methods of internalizing these values.

Although efforts have been made to guide them so that they can practice the moral values and akhlaq above, there are many difficulties encountered in the field; both related to the increase and decrease in the student's memorization of the *Quran* and there are still many students who have not been able to practice the moral values mentioned above in their daily lives every day.

DISCUSSION

Education as an effort to instill Islamic values is not accessible and must be done over a long period. The Prophet, as an explanation of what is not explained by the *Quran*, teaches in his hadith how and teach children well. The Prophet reminds us that we are obliged to educate children in 3 things: Loving your Prophet, loving your family, and reading the *Quran*. Indeed, those who memorize the Koran will have no shade except the shade of Allah with the Prophets and their lovers (Sulhan, 2021) (Avivah, 2020).

Likewise, what happened at the *al-Rasyid Quran* memorization *Pondok Jambi*. The children there learn as well as possible under the guidance of ustad and ustazah, hoping that they, as orphans and data children, can later provide intercession and glory for themselves and their parents.

Teaching Process

It was found that all students in this boarding school only memorized the *Qur'an*, and until now, the highest memorization was recorded at 11 juz. At the foundation's initiative, so that these students have a diploma, they are also registered as formal school students at one of the Educational Foundations in Jambi City. Every semester exam, they are taken to the school, MA, and SMP for the exam. Because they only memorize the *Qur'an* and are worried that they do not have other knowledge, the foundation makes additional subjects counter the existing *Qur'an* memorization. *Basic Arabic, Fiqh, Quran Hadith, History of Science, and Aqidah Akhlaq* are taught on certain days. Based on observation, a *muhadarah* is held every Friday to train them to give speeches.

The students' learning process is divided into independent learning and joint learning. Independent learning is learning when they do *murajaah* of their respective memorization according to the target to be achieved every day and then on certain days and hours depositing to the *Ustazd* receiving the deposit of the students. Studying together is done when studying science that can be done together, for example, when studying Arabic, PAI, Islamic history, and others. Overall, learning is carried out in the *Musholla*, where students sit in a circle listening to and recording material from the *ustaz/ustazah*. The strongman and wetonan systems are also used. Especially for Arabic, the ustazah brings the students to the front of the musholla, and they practice *mufradat* and *mukhaadasah* in the yard by standing.

In the learning process, independently and together, learning is carried out with a modeling system or *Uswatun Hasasah* and habituation. All good values, akhlaqul karma that wants to be internalized and implemented to santri are taught classically in class through taqiyah and lecture activities, and the values and noble akhlaq that want to be applied is exemplified in the form of habituation and modeling. In data table C, about the values and characters to be applied, doing congregational prayers on time ranks first for good character, namely Akhlaq to Allah, which must be familiarized and modeled.

In the researcher's observation, these students are accustomed to waking up at 3 pm, praying *Tahajjud*, and other practices. This is a cumbersome activity. Their *ustadz* and *ustazah* have set an example by joining them in waking up for *Tahajjud* prayers and other activities. Because modeling and habituation are carried out continuously, this habit of getting up early has become a routine, and the biological clock of the students has been formed. Likewise, teaching, modeling, and habituation of other noble values go well despite shortcomings.

Techniques and processes of implementation and internalization of values are also carried out by providing rewards and punishments; rewards and punishments. During the interactions during the research, it was found that rewards were given in the form of praise and giving goods, including giving students' favorite meals (including snacks). In this case, several punishments are given to students who violate the rules, are sleepy during prayer, are not responsible for the assignments given, do not

memorize the *mufradat*, and others. Those who are sleepy are usually given a punishment to bite cayenne pepper until they are not sleepy, and after that, they are told to go to the bathroom to rinse their mouths and repeat the wudu. For those who are not responsible for a burden such as losing something, the punishment is that they are asked to soak in the pool while repeating specific recitations. For those who do not memorize the *mufradat* even though they have been repeatedly taught, students are told to stand on the edge of the pool while repeating and memorizing the *mufradat* in question.

The learning process for all existing values is done by examining the relationship between teachers and students. The students are very accustomed to being very polite and courteous to *ustazd* and *ustazah* with indicators of walking bowing in front of *ustazd / ustazah*, kissing hands after every prayer, not approaching *ustazd / ustazah* if they are on the road, not raising their voices in front of the teacher and always praying for the teacher sincerely. Conversely, *ustazd* and *ustazah* also love the students very much by respecting them and calling them with good calls that make them happy. Other values are also fostered and trained with the same portion and habituation and modeling.

Methods and techniques for internalizing noble values for students.

From the general description of the learning process of the *Quran* memorization students above, it can be seen that the *ustadz/ustazah* has tried to instill moral values or akhlaq with various techniques and models. The initial order is for them to be taught wisely so that their

hearts become soft and easy to accept memorization and have noble character.

In the learning process and daily activities, the *ustad* and *ustazah* have tried to provide a good model for the students. This modeling method, or *Uswatun Hashanah* is believed to be very good in preparing and guiding children in moral, spiritual, and social matters (Ulwan, 2018). In this modeling method, *ustazd* and *ustazah* try to be good in word and deed so that their attitudes and actions become examples for the students. In this case, the experts say that obedient mothers and fathers often pray in congregation, pray solemnly, and associate politely, all of which will be imitated by children (Daradjat, 2020).

Researchers say that the stand and *ustazah* had practiced this *uswatun Hashanah* modeling to practice congregational prayers, sunnah fasting, saying greetings, participating in cooperation, not wasting food, praying together, and others. The habituation system is the second method of teaching and practicing noble akhlaq to students. In this case, habituation must be carried out in the educational process. Habituation consists of 2 things; automatic or monotonous habituation and habituation based on understanding. (Nawawi, 2019).

In this case, it can be seen that the habituation efforts are always exemplified by their *ustazd* and *ustazah* in the form of habituation to pray in congregation, dhikr together, waking up on time at 3 in the morning, and also habituation to brush their teeth for students who are still small. Also, other habits are eating in an orderly manner, throwing garbage in its place, washing your dishes after eating, picking up garbage found in the cottage, lifting

clothespins that fall on the ground, and others.

The third method *ustazah* uses to foster and internalize the value of noble akhlaq in daily life is advice. Advice is given to students when they are studying or if particular things happen, then at that time, they are also given advice.

The fourth method used is through stories. In the *Qur'an*, many stories can be given to children and students with specific lessons. The *ustazd/ustazah* often gives stories to the students to motivate them so that they are more excited and get much wisdom from the story. The stories revolve around the history of the struggle of the prophets and apostles, the *ulama*, the saints of Allah, and others. This storytelling method is quite good in motivating the students. (Observasi, 2022).

Also finally, in fostering the akhlaq of these students, rewards and punishments are given. The reward and punishment methods are given in a balanced manner, meaning that when the *santri* reach the set target, they are given certain rewards or *hadiyah*; however, if they do not reach the set target, they will be punished according to the error level. Until now, the researcher has not seen that the *ustadz/ustazah* rewards the *santri* other than verbal praise, for example, for improving their memorization. However, researchers often see some students getting punishments for their *ustazd/ustazah*. If some do not increase their memorization, then when entering the class, they are asked to stand up to repeat their memorization; if some are naughty, then they are whipped with a broom; if some are sleepy in class, then they are fed chili; and there are even those who are soaked in a pool for a while when they are

considered to have made mistakes repeatedly (Observation, 2022). The most significant punishment is expulsion from the hut for students caught committing immoral or illegal acts, such as fighting, that endangers other friends..

Challenges and difficulties

Teaching the values and practicing the noble values of the *Quran* to the students in the third hut is not easy. It happens to the teachers who teach and the students who learn. There are several difficulties and challenges each. For teachers, teaching and instilling the value of akhlaq to their students is full of challenges.

The first challenge relates to boredom. Teachers there also experience boredom because their activities are routine from morning to night. In some ways, the students also experience this. Because they are faced with the same routine for years, there are certain times when students feel boredom and laziness, which is marked by their lack of enthusiasm for memorizing, laziness, stubbornness, and a decrease in their memorization deposits. In this covid 19 period 2 years ago, when they could not go home and be visited by their families, a policy was taken that they get a ration to call their families once a month, and since 2022, they can be visited. This is to give them new enthusiasm from their families.

The second challenge relates to the decline in memorization and *Quran* memorization deposits. This issue, in particular, received serious attention. The investigation found that this problem is related to the first point above, namely boredom. When they are bored and lazy in murajaah or repeating their memorization,

what will happen is that their deposit and memorization will decrease as well. However, also through interviews with several students, it was found that their memorization decreased due to laziness and decreased enthusiasm (Interview, July 2021). The internal influence of their friends also affects their enthusiasm and memorization. The existence of naughty children who often disturb and influence their friends causes them to become lazy, affecting their memorization.

For this reason, the students are always given warnings and advice. They are also asked to be more patient and pray in facing their challenges and difficulties in completing their memorization in this third *Pondok*. In this case, the ustazd and ustazah are asked to be patient and patient and not rude to the students so that the students are not afraid. The students' fear of *ustadz/ustazah* will make them hate it and further distance them from memorization.

CONCLUSIONS

Al-Quran revealed to the Prophet Muhammad, contains everything related to various human life systems for the world's good and the hereafter. Therefore, the Prophet ordered his people to be able to make *Al-Quran* a guide in life. One way to make the Koran a guide to life is to study and memorize *Al-Quran*. Pondok Tahfiz al-Rasyid Jambi is one of the huts caring for students who memorize the Quran. The stand and ustazah have tried to foster and internalize the value of akhlaq to the students who memorize *Al-Quran* with methods and techniques such as Uswatun Hashanah modeling method, habituation method, lecture method, storytelling method, and advice method. The students

who memorize the Quran must have a noble character to become balanced as memorizers of the *Quran*. It is useless for them to memorize *Quran* verses, but their character is terrible. Teaching *Quran* memorization and instilling noble character in the students is not easy; there are many challenges, such as boredom on the part of teachers and students and frustration over the absence of increased memorization progress. For this reason, patience and tenacity from both parties, *ustadz/ustazah* and *santri*, are needed.

REFERENCES

- Al-Abrasyi, M. A. (2017). Dasar-dasar pokok pendidikan Islam. *Bustami A. Gani Dan Djohar Bahry. Jakarta: Bulan Bintang.*
- Ary, D., Jacobs, L. C., Irvine, C. K. S., & Walker, D. (2018). *Introduction to research in education.* Cengage Learning.
- Avivah, N. (2020). *Pengaruh Zikir dan Shalat Fardhu Berjamaah terhadap Spiritual Quotient Santri di Pondok Pesantren Al-Barokah Mangunsuman Siman Ponorogo.* IAIN Ponorogo.
- Azra, A. (2020). *Tradisi dan Modernisasi Menuju Milenium Baru,* Jakarta. *Logos Wacana Ilmu.*
- Blaxter, L., Hughes, C., & Tight, M. (2020). *EBOOK: How to Research.* McGraw-Hill Education (UK).
- Cohen, L., Manion, L., & Morrison, K. (2017). *Research methods in education.* routledge.
- Daradjat, Z. (2020). *Ilmu Jiwa Agama Bulan Bintang.* Jakarta.
- Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2021). *How to design and evaluate research in education (Vol. 7).* McGraw-hill New York.
- Haibah, M., Basri, H., Hadiana, M. E., & Tarsono, T. (2020). *Pembiasaan Membentuk Karakter Peserta Didik Madrasah Miftahul Huda Musi Rawas Utara.* *Jurnal Pendidikan Agama Islam Al-Thariqah, 5(2), 23–32.*
- Milles, M. B., Huberman, M. A., & Saldana, J. (2018). *Qualitative data analysis.* London: Sage Publication.
- Nata, A. (2021). *Pemikiran Pendidikan Islam & Barat.* PT. Raja Grafindo Persada.
- Nawawi, H. (2019). *Pendidikan dalam Islam.* Al-Ikhlash.
- Pusdiklat. (2023). *Tahun 2003 tentang sistem pendidikan nasional.*
- Ratna, N. K. (2020). *Metodologi Penelitian Kajian Budaya Sosial Humaniora.*
- Subadi, T. (2016). *Metode penelitian kualitatif.* Muhammadiyah University Press.
- Sulhan, N. (2021). *Panduan praktis pengembangan karakter dan budaya bangsa: sinergi sekolah dengan rumah.* Jaring Pena.
- Ulwan, A. N. (2018). *Pedoman Pendidikan Anak Dalam Islam.* In *Asy Syifa.* Al-Syifa.