

IMPLICATIONS OF MORAL EDUCATION IN BHRUL ULUM TAMBAKBERAS JOMBANG ISLAMIC BOARDING SCHOOL ENVIRONMENT ON SANTRI INDIVIDUAL BEHAVIOUR

¹Nurul Musyafaah, ²Muhammad Afthon Ulin Nuha, ³Tika Mardiyah
Universitas Nahdlatul Ulama Sunan Giri¹

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung^{2,3}

Email: musyafaah@unugiri.ac.id, afthon@uinsatu.ac.id, tika.mardiyah@gmail.com

Received: 31 Januari 2023	Revised: 27 Maret 2023	Accepted: 11 April 2023	Publised: 25 April 2023
------------------------------	---------------------------	----------------------------	----------------------------

Corresponding author:

Email : afthon@uinsatu.ac.id

Abstract

Education plays a very important role in improving reliable human resources. Through education, it is hoped that it can produce the next generation with strong character to receive national leadership. Moral education in today's modern era has become a universal social phenomenon. Almost all modern societies tend to place moral education as an urgent and integral part of their education system. The concept of Islamic education for the morality of each individual must pay attention to physical, spiritual, intellectual, and social guidance based on Islamic religious laws so that good morality is formed according to Islamic standards, namely the Qur'an and Hadits, which benefits all human beings. This study used a descriptive qualitative research method. This study aims to discover how the moral education of Islamic boarding schools affects individual behavior, education within the scope of Islamic boarding schools, the importance of moral education for individuals, and its application. The results of this study are that in the Bahrul Ulum Islamic boarding school, moral education is implemented, namely by giving lessons or education to children by setting an example with our attitude. Because children are great imitators, those of us who are around children daily will be noticed and emulated by children.

Keywords: Education, Morale, Learning, Islam

INTRODUCTION

In this era of increasingly rapid development, education is considered something that can be profitable, that is because, with education, we can add a broad insight into various conditions and can get worldly affairs from it. However, this life is not merely worldly affairs with use value but also a prophetic moral responsibility for divinity. (S. Abdillah & Nurjanah, 2022; U. Abdullah & Azis, 2019; M. Abdurrahim et al., 2021; M. Nuha & Musyafa'ah, 2022). Education is a conscious and planned effort to create a learning atmosphere and learning process so that santri actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation, and state (Abas, 2021; M. B. Abdullah, 2020; A. Abdurrahim, 2021). Education is one factor that determines and influences social change. Education is hoped to produce the next generation with strong character to receive national leadership.

Education occurs through learning or teaching and learning process in schools. Learning or teaching and learning processes in which there is the interaction between teachers and santri to achieve learning objectives (Abdi, 2020; Y. Asmara & Nindianti, 2019). Teachers have a great influence not only on children's educational achievements but also on children's behaviour at school and on the behaviours carried out by teachers so that children imitate the habits that teachers do. Actions carried out by interacting with people will make behaviour or actions get a response, such as if you give something to someone else, the response that that person will give is a thank you, meaning that the action or action taken will have an impact on those who do it (Muhammad Afthon Ulin Nuha; Nurul Musyafa'ah, 2022; M. Nuha, 2020). Likewise, with the development of religious and moral values, children need to cultivate good behaviour traits, have good character, and provide benefits for many people (M. Abidin & Aulia, 2019; Amalia et al., 2022; Anggraini, 2022; Dini, 2022).

Moral education in today's modern era has become a universal social phenomenon. Almost all modern societies tend to place moral education as an urgent and integral part of their education system (Budiatmaja, 2021; Hakim, 2019; Hasanah, 2019). In addition, it should be understood that the size of a nation's civilisation can be measured by the level of morality or morals of its inhabitants. The morality of each individual is one very essential aspect of life. Thus, moral education through Islamic teachings is the main task of Islamic education. Therefore, the concept of Islamic education for the morality of each individual must pay attention to physical, spiritual, intellectual, and social guidance based on Islamic religious laws, so that good morality is formed according to Islamic standards, namely, the Qur'an and hadith that benefits all human beings (A. Abdullah & DS, 2021; Darma, 2021; Hadi, 2019).

According to al-Ghazali, moral education is not an outward act that appears but a condition of the soul, which is the source of the birth of naturally easy actions without the need for consideration and thought (Aisyah, 2021; Alfiah, 2020; Arroisi & Rahmadi, 2022). From this basic concept, judging whether a moral action is good or bad can be seen from its external aspect and psychological elements. Therefore, external actions must be seen from the motives and purposes for doing them. If the term moral by al-Ghazali is interpreted as a condition or state of the soul which is the source of the emergence of actions without thought and effort, while soul education is defined as an effort to purify the soul, then moral education, according to al-Ghazali means an effort to form human beings who have a pure soul, personality through the process of aliyah *al-nafs* to get closer to God (M. Abidin & Aulia, 2019; Arista, 2019).

Moral education in Islamic boarding schools can be considered valuable or effective. In this case, the things conveyed in moral education are values that belong to the affective domain (Anam, 2019; Muali & Aini, 2019). These affective values include feelings, attitudes, emotions, will, beliefs, and awareness. Moral education is an educational program (school and outside school) that organises and "simplifies" moral sources and is presented with due regard to psychological considerations for educational purposes (M. A. U. Nuha & Musyafa'ah, 2022). It is necessary to map educational discourse moral development as a parameter to see the goals and orientation of al-Ghazali's moral education. When analysed, the developing moral education discourse can at least be mapped into five orientations or tendencies (Agus, 2018; Arikewuyo, 2020).

Moral development for santri requires stages that are designed systematically and continuously (Z. Abidin et al., 2021; M. Nuha & Faedurrohman, 2022). As a developing individual, santri has the nature of imitating without considering good or bad. Therefore, the role of the Kiai as an educator is very much needed in forming morality in santri. Moral education should not be judged the same as other subjects. This is because moral education involves the development of attitudes, values, habits, behaviour, and habituation (Amalia et al., 2022; M. A. U. Nuha, 2023). However, the teacher can still observe the character development of santri. Revitalisation is an effort to revitalise an area or part of a city that was once vital/lively but then suffered a setback/degradation (Anggraheni & Astuti, 2020; Jannah & Rozi, 2021). The revitalisation scale has macro and micro levels. Revitalising an area includes improving physical, economic, and social aspects. The revitalisation approach must recognise and utilise the potential of the environment (history, meaning, location uniqueness, and place image).

National education aims to educate the life of the nation and develop the Indonesian people as a whole (Q. Asmara, 2021; Cipta & Darmawan, 2021). Namely, people who believe and are devoted to the Almighty One have a noble character, knowledge, and skills, are physically and spiritually healthy, and have a solid personalities. The aspect of education in a country is one of the most important things to improve. The reason is that if the education system runs well, the country can produce many educated citizens.

Education in the Era of Globalization According to Ahdar, Globalization is a process of forming a system of communication and organisation between people worldwide (Ahdar, 2019). So, that is one unit of humanity worldwide to communicate, build world civilisation, by the times' demands, and open up opportunities for humans to communicate long or near distances. At this time, the importance of quality education is increasingly recognised. Islamic

education must adapt to the developments and demands of the times. Islamic education has presented itself as flexible, responsive, by the times, oriented to the future, balanced, oriented to superior quality, fair, democratic, dynamic, and so on (Abdiah, 2019; Z. Abidin, 2019a). This research aims to discover how the moral education of Islamic boarding schools affects individual behavior, education within the scope of Islamic boarding schools, the importance of moral education for individuals, and its application.

METHOD

This research method uses a qualitative descriptive method because the purpose of this research is to find out how Islamic boarding schools' moral education affects individual behaviour, education within the scope of Islamic boarding schools, the importance of moral education for individuals and its application (Abdussamad, 2022; Aminah, 2019; Darmalaksana, 2020). Data was collected through observation, interview, and documentations such as journals and books from lecturers in the Basics of Education course and other writers. Data analysis was carried out using four stages: collection, filtering, classification, and conclusion.

RESULTS AND DISCUSSION

Education Within the Scope of Islamic Boarding Schools

Children are human; all nations must protect respect and children's rights; the peace of life in carrying out their education must be used as an entry point in positioning children as the most important in people's lives. Various measurable policies and programs within the child protection framework must be at the forefront of the agenda in providing the best protection for children in the educational sphere. Education is a nation's asset. Education characterizes the development of national character. Quality education will immediately give birth to the progress and civilization of the nation (H. Abdillah, 2022; Abdulatif & Dewi, 2021; M. Nuha, 2022a). Conversely, poor education will have negative implications for the running of government and the availability of intelligent public participation. Once education is so important, fulfilling the right to education is a crucial human right in people's lives.

The concept of Islamic education about children is a conscious effort made by educators to santri, which aims to form children into perfect human beings carried out within the family, school, and community guided by educational principles and based on Islamic teachings. What insan kamil means is a perfect human being, a pious human being, or someone with faith. The

education in question is the education of a whole person; integral and integrated education; balanced education; universal education; and dynamic education (Z. Abidin, 2019b; Achyar, 2019; Muhammad Ulin Nuha, 2022).

Education in Islam and national education have the same goal: to develop good character and knowledge in children to be useful in society. Forming good morals and knowledgeable children will improve the welfare and development of the nation because children are the hope of the nation's future. Knowing how the education system is in pesantren must be preceded by general knowledge about the pesantren itself, where pesantren are schools whose basic education is Islamic religious education which is far different from state schools so that the education system will be much different from other schools (Adriani et al., 2022; Ahmad & Humaidi, 2021).

The word pondok pesantren is a combination of the words pondok and pesantren. According to Ahmad, Islamic boarding schools are Islamic religious, educational institutions that grow and are recognized around, with a boarding system where santri receive religious education through a recitation system or madrasah, which are fully under the sovereignty of one or several kyai with unique characteristics (Ahmad, 2018). Charismatic and independent in all respects. Islamic boarding schools are an integral part of the broadcast of Islam in Indonesia; Malik Ibrahim, known as Sunan Ampel, one of the *wali songo*, is widely mentioned in history as the founder of the first pesantren in the 15th century. At that time, pesantren acquired an important function as a centre for Islamic education and broadcasting. He educates many of his accommodated santri, and they live together in his house in Gresik. The santri who have finished their education return to their respective places of origin and start spreading Islam. Among other things, by establishing new Islamic boarding schools (Budiono et al., 2021).

From the above opinion, it can be concluded that at the beginning of the establishment of Islamic boarding schools to educate and broadcast the Islamic religion, and this is still valid today even though the currently existing Islamic boarding schools do not only teach about Islam but also teach other general education as previously stated. Exist in schools not based on Islamic boarding schools, although education in Islamic boarding schools is still dominated by Islamic religious education as its original purpose. Islamic boarding schools have a pattern of living together among santri, with kyai and mosques as activity centers. This unique educational system does not exist in other educational institutions. Another uniqueness found in the pesantren education system is regarding the teaching methods as follows (Akbar & Ismail, 2018): a) *Sorogan*, the word *sorogan* comes from Javanese *sodoran* or proffered means an

individual learning system in which a santri faces a teacher, there is an interaction of knowing each other between the two. This *sorogan* system illustrates that the kyai in giving teaching is always goal-oriented, always trying so that the santri concerned can read, understand and study the book's contents. With the existence of a teaching system with this *sorogan*, a kyai can directly evaluate the abilities of the santri, and the relationship between the santri and the kyai is closer; b) *Wetonan*, the term *wetonan* is a form of daily routine, but it is carried out at certain times. For example, they held every Friday morning prayer, and so on. The kyai reads the book at a certain time, and the santri carrying the same book hears and listens to the cleric's reading. There are no absence provisions, so santri can come or not. In this teaching system, what is read by the clerics cannot be guaranteed to be one hundred percent understood by the santri because the kyai's different presentations and the different understandings of the santri are a separate obstacle to this system; c) *Bandongan*, in the *bandongan* system, it can also be called *halaqah*, in which in teaching, the book read by the *kyai* brought by the santri is the same, then the santri listens and listens to the teacher's reading.

The Importance of Moral Education for Santri Individual Behavior

According to KBBI, etymologically moral comes from the Latin: "Mores," which is the plural form of "mos," which means custom, while in terminology, moral means a term used to determine the boundaries of nature, temperament, will, opinions or actions that can be properly said to be right, wrong, good, bad. The standard or standard of morality is the view of society (Akrim, 2022; Begum, 2021). Education in Indonesia still emphasizes the understanding or the transfer of knowledge and ignores the values that must be conveyed to form character. Character education is not new; since the Soekarno era, the spirit of character education has been applied so that the Indonesian nation becomes a nation with character. Character education in Indonesia cannot be separated from the condition of the nation's morality, which is experiencing a decline; according to Nudin that the most important root causes of the moral/moral crisis are as follows: The moral crisis occurs due to a loose grip on religion which causes the loss of self-control from within 1) The moral crisis occurs because the moral development carried out by parents, schools, and society is less effective; 2) The moral crisis occurs because of the swift flow of materialistic, hedonistic, and secularistic culture; 3) The moral crisis occurred because there was no genuine will from the government (Nudin, 2020).

It must be admitted that educational institutions in Indonesia are more oriented towards cognitive intelligence than affection, so character education is given less attention as if character

development needs to be integrated with the transformation of knowledge. It is not surprising that there are many frauds in the scope of education, both in schools and in tertiary institutions, whether it is in the form of smoking, brawls, yelling at and hitting teachers, cheating, stealing exam questions, plagiarism, buying grades, or buying degrees. Not to mention talking about the moral decay that has occurred in the wider community, there is corruption everywhere; it is as if corruption has become a trend and a culture, so officials are competing in it. As a result, the people become victims, the rich become richer, and the poor become more miserable (Annisa et al., 2020; Arifin, 2019; M. Nuha, 2022b).

Seeing the nation's moral condition, which is increasingly damaged, comes the academic discourse on character education. Awareness of the importance of character creates breakthroughs to foster santri in strengthening their morals and morals so that they become the next generation of the nation (Agustina, 2020; Amaliati, 2020). Several education experts try to formulate concepts about character education. Then it is necessary to internalize value-based character education in santri, which can be done through an objective and transparent assessment system. This will be useful for cultivating honesty, discipline, and responsibility.

Morale does not just fade away, but some factors cause moral decline. The factors that cause moral decline, namely:

- 1) Lack of embedded faith values in individuals; one's faith is very important. One's faith can arise from believing in a religion and the existence of the Almighty. If a person has a religion and believes in it wholeheartedly, then there is no need to worry about how that person acts and behaves. If faced with happiness or pleasure, then he will find out whether it is prohibited or not by God, and he will stay away from all the prohibitions, but it is different if someone has low faith then he will be easily tempted by something even though this has been prohibited by religion;
- 2) Unhealthy environmental influences, the environment is very influential in the formation of morals. If the environment is healthy, then he will be kept away from negative things that can damage morale, but if the environment is bad and considers bad things to be normal, then the person's morale is damaged;
- 3) Moral education must be conducted properly in the family, school, and environment. Other moral education is not a science but a habit good that is always applied. With so, the role of parents, teachers, and people around them greatly affect children's morale. When parents are immoral and if they do not educate their children well, then the child is immoral too; if an educator or teacher is immoral and does not become an educator well, then the santri

- will not be moral, and if the people in the environment around rocking or frequently engage in unsavoury or immoral behaviour then the child will imitate him too;
- 4) The family atmosphere could be better. A harmonious family greatly determines their children's morale because a child will get enough love and attention from parents, and parents' upbringing towards their children is also good. If a child does not get it all, then a child will seek the attention of his parents by acting negatively and seeking affection from other things, and not rarely will it be bad for the child;
 - 5) The introduction of illegal drugs and anti-pregnancy devices, if a child is familiar with illegal drugs, then the child can. Do negative things that harm yourself or others. And children start to have free sex at this time because they already know the tools can avoid pregnancy, so the children are not worried about the risks the pregnancy she will get;
 - 6) The number of writings, pictures, and art shows who needs to heed the values and moral guidance (Muhammad Afthon Ulin Nuha; Nurul Musyafa'ah, 2022). This has a very bad impact on children because what they read, hear, and see will greatly affect their morale;
 - 7) Lack of guidance to fill free time with good things leads to moral formation. Filling free time with positive things is very good, but if the child lacks guidance and fills their free time with negative activities, it destroys their morale. A child should be supervised and guided by his parents;
 - 8) There is no place for children or youth to get counselling on morals. Places or moral education institutions are urgently needed at this time. If a child or youth feels anxious, confused, stressed, and in dire need of guidance. Because it is very dangerous when a child or youth makes an association and looks for momentary pleasure that will result in him being plunged into a very bad social environment;
 - 9) The influence of westernization the influence of western culture cannot be stopped anymore because of current globalization. Still, globalization is like two sides of a knife with a negative or positive impact. We should filter which of these cultures are compatible with eastern culture and which are not. If we accept all culture without filtering it, children can feel the consequences, namely attitudes, and behavior that do not heed morals;
 - 10) Parenting style the parenting style of parents today greatly influences the character of children. However, many parents are still not ready to be good parents. Become someone parents are educating and being an example for the child in attitude and behaviour. Parents are the child's first school in life.

Implementation of Moral Education at the Bahrul Ulum Tambakberas Islamic Boarding School, Jombang

The millennial generation will always be connected to this sophisticated and modern era. Generation is a topic of conversation that always appears everywhere. The golden generation will become the nation's leader in the Republic of Indonesia at 100 (Illahi, 2020; Yarun & Khayati, 2018). However, as can be seen at this time, the morale of the nation's children has begun to fade, eroded by the times. The behavior of nation's children has begun to forget the values contained in Pancasila, which are none other than the guidelines for the life of the Indonesian nation in behaving and behaving in the nation and state. Thus, this nation should improve the morale of the millennial generation, which has begun to fade by implementing moral education from an early age. However, moral education is for the younger generation and everyone. Still, it is focused on the millennial generation, which is none other than the generation that determines where this nation will be taken. Moral in Islamic terminology is equated with "morals," In Indonesian, morals with morals mean the same thing, namely character or morality. Morality comes from "*khulq*," which means temperament, character, and customs. Morals are a character that exists in every individual and influence how he behaves (Abdul et al., 2020; Anwar, 2021).

Moral education at this time was very important. Thus, moral education has been included in several subjects, such as religious, civic, and character education. However, more is needed; moral education is very important to be applied from an early age, not only when children enter school, but when children can understand what their parents teach, that is when to instill morals education from an early age. For some small things parents can do as first educators or children's first learning places, namely by teaching three magic words, namely sorry, thank you, and please, and teaching children to appreciate whatever they get, whether small or big and respect people (Aulia & Simanjuntak, 2022). People around him teach him to behave and behave well toward the environment. These small things can make a big impact on the next generation. Moral education must be by the noble values contained in Pancasila.

Education c is coaching, training, teaching, and all things that are part of the human effort to improve intelligence and skills. Education is a series of activities and efforts to influence through meetings between adult humans (who are responsible/as educators) and immature children (santri). The former helps santri in the latter's efforts to reach maturity based on the world's possibilities together. (in the socio-cultural context) so both increase their maturity and independence toward a better and more prosperous life (H. Abdillah, 2022).

An educator is a person in charge of education. The main role of educators is as a model and direction in the learning process. Educators have an important role in shaping the morale of santri. However, national education is synonymous with the mere process of increasing abilities, skills, and intelligence. So that the learning orientation prioritises the process of mastering material and values rather than forming personality. As a result, the moral condition of santri is still concerning; this is evidenced by the behaviour of santri, who are not polite and does not respect older people or teachers. Therefore, a method of instilling morals is integrated into every elementary school subject (Nafisah et al., 2022; Setyawan, 2019). By integrating morals into each subject, it is expected to minimize the phenomenon of violence among santri.

The strategy for implementing moral education is to foster children's attitudes, behavior, and character. Indicators of the success of this strategy will be seen in the children's daily interactions. The strategy for implementing moral education is exemplary, self-accustomed, rules and regulations, activities, and hobbies. The moral attitude education strategy is an approach or effort made to develop the behavior and character of children (Sobri, 2021; Washil & Firdausi, 2020). Indicators of the success of this strategy will be seen in the children's daily interactions. To support efforts to implement moral education, it is necessary to have programs and policies. It aims to realize the target that you want to achieve. The government in the field of education already has this and has implemented it in the family, school, and community environment. In this case, it is the moral development of children in a better direction.

Islamic boarding schools are the oldest educational institutions in Indonesia in which there is a traditional or modern education which has contributed a lot to the development of Islamic education in this country. The community very much needs the existence of Islamic boarding schools because it is believed that Islamic boarding schools are places that produce many students to become good individuals and have high morals.

The existence of Islamic boarding schools, especially at the Bahrul Ulum Islamic Boarding School, in the era of globalization, which is full of modernization, is very helpful in the course of the educational process, be it social or moral education, so that no doubt Islamic boarding schools become an important milestone in the level of morality of students in it Islamic boarding schools will produce young generations who have the form religious mentality and high potential so that they can compete in the modernization era as it is today. At present, the existence of pesantren as Islamic educational institutions are starting to develop rapidly and are very well accepted among society in general, so education in pesantren, previously only referred to as traditional education, is now starting to apply modern education.

Traditional education is applied by studying the yellow book, taught directly by the kiai. Traditional education cannot compete with the quality of modern education because, in terms of the infrastructure used, it is not very effective. However, the question now is why the results of traditional educational practice are very satisfactory; even students can compete in the modern world like now. It is all because of the teacher and students' belief, sincerity, and willingness.

A santri can gain useful knowledge if he has high confidence and will in studying and prays for the teacher's blessings. The progress of the pesantren has not been spared from the struggles and prayers of the kiai who sincerely imparts his knowledge to his students. So indirectly, Islamic boarding school education is always covered by sincerity and blessings, which can produce extraordinary personal students. In addition, Islamic boarding schools can also give birth to students who have high morality because a student is certainly different from others in terms of appearance, attitude, and potential; all of that is due to the environment and education they take in the hostel.

CONCLUSION

Moral education is indeed very much applied in Islamic boarding schools, especially at the Bahrul Ulum Tambakberas Jombang Islamic Boarding School, which of course, is not only in the form of theory but also applies an important reference in creating a person who has good morals, besides that the existence of education in Islamic boarding schools teaches a lot about the meaning of good manners, which can later be applied in the community as a reference for dealing with an environment that has indeed been touched by modernization and westernization is. From some of the meanings of the word santri above, it reflects that Islamic boarding schools can accommodate and educate students properly because a true santri can have five conditions that become the foundation of his life. Moreover, besides prioritizing science and technology progress, they will also base it on faith and piety because both are equally necessary for social life. In reality, if you only prioritize one of the two, then it will not be balanced because the two have a very close relationship which will later help humans rise from the problems of this mirage life. It cannot be denied that the reality of life today is full of challenges and obstacles, and intense competition; the rise of westernization that has spread to many people's lives has had a negative impact, especially on young people. Therefore, a good education is very important to deal with this phenomenon, one of which is the existence of Islamic boarding schools around us which can give birth to individuals with high morality, courtesy, and good

morals, all of which are the hopes and achievements of moral education at the Bahrul Ulum Tambakberas Islamic Boarding School, Jombang.

REFERENCES

- Abas, S. (2021). Metode dan Media Pendidikan. *Permata: Jurnal Pendidikan Agama ...*, Query date: 2022-06-28 07:10:18. <http://www.journal.bungabangsacirebon.ac.id/index.php/permata/article/view/288>
- Abdi, G. (2020). Peranan Pembelajaran Sejarah Untuk Pembentukan Karakter Siswa SD. *Jurnal Pendidikan Tambusai*, Query date: 2023-01-02 15:13:10. <https://jptam.org/index.php/jptam/article/view/445>
- Abdiah, N. (2019). Aktualisasi Psikologi Pendidikan Islam Dalam Pembentukan Akhlakul Karimah. *An-Nahdhah*, Query date: 2022-09-26 12:22:55. <http://jurnal.staidarululumkandangan.ac.id/index.php/annahdhah/article/view/27>
- Abdillah, H. (2022). URGENSI PENDIDIKAN BAGI KEPEMIMPINAN. *Alim/ Journal of Islamic Education*, Query date: 2022-09-26 12:22:55. <https://jurnal.kopertais1.or.id/alim/article/view/243>
- Abdillah, S., & Nurjanah, I. (2022). Pengaruh Pembelajaran Pendidikan Agama Islam dan Budi Pekerti Terhadap Perkembangan Karakter Moral Peserta Didik di Kelas XI Akuntansi dan Keuangan *Jurnal Masagi*, Query date: 2023-01-02 15:13:10. <https://journal.stai-musaddadiyah.ac.id/index.php/jm/article/view/114>
- Abdul, M., Rostitawati, T., Podungge, R., & Arif, M. (2020). Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka. *Pekerti*, Query date: 2022-08-31 15:34:39. <https://www.journal.iaingorontalo.ac.id/index.php/pekerti/article/view/1279>
- Abdulatif, S., & Dewi, D. (2021). Peranan pendidikan kewarganegaraan dalam membina sikap toleransi antar siswa. *Jurnal Pendidikan Dan Pengajaran Guru ...*, Query date: 2023-01-02 15:13:10. <https://journal.unpak.ac.id/index.php/JPPGuseda/article/view/3610>
- Abdullah, A., & DS, N. (2021). Pendidikan Humanis Dalam Perspektif Pendidikan Islam. *Jurnal Ilmiah Islamic Resources*, Query date: 2022-09-26 12:22:55. <http://jurnal.fai.umi.ac.id/index.php/islamicresources/article/view/84>
- Abdullah, M. B. (2020). *Paradigma Pendidikan Revolusi Mental Qur'ani*. repository.ptiq.ac.id. <https://repository.ptiq.ac.id/id/eprint/18/>
- Abdullah, U., & Azis, A. (2019). Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam. *Jurnal Penelitian Pendidikan Islam,[SL]*, Query date: 2022-06-28 07:10:18. <https://riset-iaid.net/index.php/jppi/article/view/355>
- Abdurrahim, A. (2021). TEORI PENDIDIKAN TAUHID PADA ANAK USIA DINI DALAM LINGKUNGAN KELUARGA. *Al Ghazali*, Query date: 2022-09-26 12:22:55. https://ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/231
- Abdurrahim, M., Asikin, I., & Aziz, H. (2021). Nilai-Nilai Pendidikan Mengenai Keutamaan dan Adab dalam Menuntut Ilmu Menurut QS At-Taubah: 122, QS Thaha: 114, QS Al-Mujadilah: 11. *Prosiding Pendidikan ...*, Query date: 2022-11-08 19:21:21. <https://karyailmiah.unisba.ac.id/index.php/pai/article/view/28806>
- Abdussamad, Z. (2022). *Buku Metode Penelitian Kualitatif*. osf.io. <https://osf.io/preprints/juwxn/>
- Abidin, M., & Aulia, A. (2019). Pendidikan Karakter Menurut Islam dalam Perspektif Imam Al-Ghazali. ... *Manajemen Pendidikan Islam*, Query date: 2023-01-02 15:13:10. <https://ejournal.iaiskjmalang.ac.id/index.php/akad/article/view/74>

- Abidin, Z. (2019a). Estimologi Pendidikan dan Hakikat Pendidikan Islam. *Jurnal TAUJIH*, Query date: 2022-09-26 12:22:55.
- Abidin, Z. (2019b). KOMPONEN-KOMPONEN PENDIDIKAN ISLAM MENURUT AL-QUR'AN. *Jurnal AT TAHFIZH*, Query date: 2022-09-26 12:22:55.
- Abidin, Z., Rokhmatulloh, N., & ... (2021). PERENCANAAN KURIKULUM BERBASIS PESANTREN DI SEKOLAH MENENGAH KEJURUAN. *Journal Multicultural of ...*, Query date: 2022-06-28 07:01:00. <https://www.jurnal.yudharta.ac.id/v2/index.php/ims/article/view/2612>
- Achyar, A. (2019). Konsep Manajemen Mutu Terpadu Dan Implementasinya Dalam Pendidikan Islam Studi Kasus Di Pondok Pesantren Darul Muttaqien Bogor. *Tawazun: Jurnal Pendidikan Islam*, Query date: 2022-07-17 20:32:51. <http://ejournal.uika-bogor.ac.id/index.php/TAWAZUN/article/view/1161>
- Adriani, N., Maraimbang, M., & ... (2022). Peran Pondok Pesantren Modern Baitussalam Dalam Memperkuat Nilai Aqidah Islam Masyarakat Desa Naga Jaya 1 Kec. Bandar Huluan. *Al-Hikmah: Jurnal Theosofi ...*, Query date: 2022-11-08 19:21:21. <http://jurnal.uinsu.ac.id/index.php/alhikmah/article/view/11973>
- Agus, Z. (2018). Pendidikan Islam dalam Perspektif Al-Ghazali. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah ...*, Query date: 2022-09-01 08:38:39. <http://ejournal.stit-ru.ac.id/index.php/raudhah/article/view/28>
- Agustina, F. (2020). Penanaman Pendidikan Karakter Dan Metode Story Telling. *Jurnal Penelitian Medan Agama*, Query date: 2023-01-02 15:13:10. <http://jurnal.uinsu.ac.id/index.php/medag/article/view/6408>
- Ahdar, M. (2019). Tantangan Pendidikan Islam di Indonesia pada Era Globalisasi. *AL-ISHLAH: Jurnal Pendidikan Islam*, Query date: 2022-09-26 12:22:55. <https://ejournal.iainpare.ac.id/index.php/alishlah/article/view/984>
- Ahmad, A. (2018). Varian Kepesantrenan pada Pondok Pesantren Syaechona Cholil Bangkalan Madura. *Al-Qalam*, Query date: 2022-09-01 08:38:39. <http://www.jurnalalqalam.or.id/index.php/Alqalam/article/view/595>
- Ahmad, A., & Humaidi, H. (2021). Syaikhona Muhammad Kholil: Motif Perjuangan melalui Pendidikan, Karya dan Pesantren. ... : *Jurnal Pendidikan Dan Pranata ...*, Query date: 2022-09-01 08:38:39. <http://ejournal.kopertais4.or.id/madura/index.php/syaikhona/article/view/4364>
- Aisyah, N. (2021). Konsep Pendidikan Islam Menurut Al-Ghazali (Sebuah Analisis Terhadap Kurikulum Pai). *HIKMAH: Jurnal Pendidikan Islam*, Query date: 2022-09-26 12:22:55. <https://ojs.staituankutambusai.ac.id/index.php/hikmah/article/view/261>
- Akbar, A., & Ismail, H. (2018). Metode pembelajaran kitab kuning di pondok pesantren Daarun Nahdhah Thawalib Bangkinang. *Al-Fikra: Jurnal Ilmiah Keislaman*, Query date: 2022-09-01 08:38:39. <http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/5139>
- AKRIM, A. (2022). INTEGRASI ETIKA DAN MORAL Spirit dan Kedudukannya dalam Pendidikan Islam. *Aksaqila Jabfung*, Query date: 2023-01-02 15:13:10. <https://aksaqilajurnal.com/index.php/aj/article/download/188/161>
- Alfiah, S. (2020). Konsep Pendidikan Islam Anak Usia Dini Perspektif Al-Ghazali Dan Abdullah Nashih Ulwan (Studi Komparasi Pemikiran). *WISDOM: Jurnal Pendidikan Anak Usia Dini*, Query date: 2023-01-02 15:13:10. <http://jurnal.iainponorogo.ac.id/index.php/wisdom/article/view/2136>
- Amalia, R., Ulin Nuha, M. A., & Nashoih, A. K. (2022). Development of Kosbarab Learning Media to Improve Arabic Vocabulary Mastery of Elementary Level Santri Based on Android Construct 2. *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya; Vol 10, No 2 (2022)DO - 10.23971/Altarib.V10i2.4529*. <https://ejournal.iain-palangkaraya.ac.id/index.php/tarib/article/view/4529>

- Amaliati, S. (2020). Pendidikan Karakter Perspektif Abdullah Nashih Ulwan dalam Kitab Tarbiyatul Aulad Fil Islam dan Relevansinya Menjawab Problematika Anak di Era Milenial. *Child Education Journal*, Query date: 2023-01-02 15:13:10. <http://journal2.unusa.ac.id/index.php/CEJ/article/view/1520>
- Aminah, S. (2019). *Pengantar Metode Penelitian Kualitatif*. books.google.com. <https://books.google.com/books?hl=en&lr=&id=qfCNDwAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian&ots=1FUEAIaxaZ&sig=gboLn0-DAfqcWEsECI3TZsxqvZU>
- Anam, S. (2019). The moral education and internalization of humanitarian values in pesantren. *Journal for the Education of Gifted Young Scientists*, 7(4), 815–834. <https://doi.org/10.17478/jegys.629726>
- Anggraheni, R., & Astuti, R. (2020). Revitalisasi Nilai-Nilai Islami dalam Edukasi guna Mempersiapkan Generasi Menuju Era Society 5.0 sebagai Bagian dari Strategi Rekonstruksi Kejayaan Peradaban *Prosiding Konferensi Integrasi ...*, Query date: 2022-11-22 08:27:21. <http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/368>
- Anggraini, Y. (2022). Program Pendidikan Karakter dalam Mengatasi Krisis Moral di Sekolah. *Jurnal Basicedu*, Query date: 2023-01-02 15:13:10. <https://jbasic.org/index.php/basicedu/article/view/3963>
- Annisa, M., Wiliyah, A., & Rahmawati, N. (2020). Pentingnya pendidikan karakter pada anak sekolah dasar di zaman serba digital. *BINTANG*, Query date: 2023-01-02 15:13:10. <https://ejournal.stitpn.ac.id/index.php/bintang/article/view/558>
- Anwar, S. (2021). Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat Ayat 11-13 Menurut Tafsir fi Zilalil Qur'an. *JIE (Journal of Islamic Education)*, Query date: 2023-01-02 15:13:10. <http://ejournal.stitmuhsbangil.ac.id/index.php/jie/article/view/190>
- Arifin, M. (2019). Nilai Moral Karya Sastra sebagai Alternatif Pendidikan Karakter (Novel Amuk Wisanggeni Karya Suwito Sarjono). *Literasi: Jurnal Bahasa Dan Sastra Indonesia Serta ...*, Query date: 2023-01-02 15:13:10. <https://core.ac.uk/download/pdf/228850163.pdf>
- Arikewuyo, A. (2020). A Comparative Study of al-Ghazali's and Ibn Taymiyyah's Views on Sufism. *International Journal of Islamic Thought*, Query date: 2022-09-26 09:23:48. <https://core.ac.uk/download/pdf/328811565.pdf>
- Arista, R. (2019). Konsep Pendidikan Menurut Al-Ghazali dan Relevansinya dalam Pendidikan di Indonesia. *Jurnal Tawadhu*, Query date: 2022-09-26 12:22:55. <http://ejournal.iaiiig.ac.id/index.php/TWD/article/view/170>
- Arroisi, J., & Rahmadi, M. (2022). Theory of Mind on Ghazali and Ibn Qayyim Al Jauzi Perspective (Analysis Model on Islamic Psychology). *International Journal of Islamic ...*, Query date: 2022-11-08 19:21:21. <http://journal.iamphome.org/index.php/IJIP/article/view/33>
- Asmara, Q. (2021). Implementasi Kebijakan Dan Mutu Pendidikan (Penerapan Delapan Standar Pendidikan Nasional di SMA Mutiara Bunda Kecamatan Arcamanik Kota Bandung). *KAIS Kajian Ilmu Sosial*, Query date: 2022-07-17 20:32:51. <https://jurnal.umj.ac.id/index.php/kais/article/view/9395>
- Asmara, Y., & Nindianti, D. (2019). Urgensi Manajemen Kelas untuk Mencapai Tujuan Pembelajaran. *Sindang: Jurnal ...*, Query date: 2022-07-17 20:32:51. <https://ojs.stkipgri-lubuklinggau.ac.id/index.php/JS/article/view/192>
- Aulia, P., & Simanjuntak, M. (2022). Moral Value of Novel "Almond" Written By Shon Won Pyung. ... : *Jurnal Bahasa Dan Pendidikan*, Query date: 2023-01-02 15:13:10. <http://jurnal-stiepari.ac.id/index.php/pustaka/article/view/223>

- Begum, A. (2021). Impact of environmental moral education on pro-environmental behaviour: Do psychological empowerment and islamic religiosity matter? *International Journal of Environmental Research and Public Health*, 18(4), 1–19. <https://doi.org/10.3390/ijerph18041604>
- Budiatmaja, R. (2021). Perilaku Moral Dan Pendidikan Karakter Pada Keluarga Broken Home Terhadap Kenakalan Remaja Di Wilayah Jakarta Barat. *Jurnal Ilmu Teologi Dan Pendidikan Agama ...*, Query date: 2023-01-02 15:13:10. <https://www.ojs.sttajffray.ac.id/jitpk/article/view/618>
- Budiono, B., Rachmaniyah, N., & Anggraita, A. (2021). Ornamen Masjid Sunan Ampel, Sunan Giri, dan Sunan Sendang. *Jurnal Desain Interior*, Query date: 2022-12-27 09:42:40. <https://iptek.its.ac.id/index.php/jdi/article/view/9641>
- Cipta, S., & Darmawan, W. (2021). Pembentukan Nilai Nasionalisme di Pondok Pesantren At-Taqwa Bekasi Melalui Materi Sejarah pada Pembelajaran Kitab Kuning. *PAKIS (Publikasi Berkala Pendidikan Ilmu ...)*, Query date: 2022-09-01 08:38:39. <https://ppjp.ulm.ac.id/journals/index.php/pakis/article/view/3187>
- Darma, I. (2021). Pendidikan Karakter Dan Moralitas Berbasis Tat Twam Asi. *Haridracarya: Jurnal Pendidikan Agama ...*, Query date: 2023-01-02 15:13:10. <http://www.jurnal.stahnmpukuturan.ac.id/index.php/haridracarya/article/view/1439>
- Darmalaksana, W. (2020). Metode penelitian kualitatif studi pustaka dan studi lapangan. *Pre-Print Digital Library UIN Sunan Gunung ...*, Query date: 2022-06-28 07:10:18. <http://digilib.uinsgd.ac.id/32855/>
- Dini, J. (2022). Analisis Kegiatan Mendongeng dalam Meningkatkan Perkembangan Nilai Moral Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, Query date: 2023-01-02 15:13:10. <https://scholar.archive.org/work/2bowgo2osfgfhl12bbn5egao5y/access/wayback/https://obsesi.or.id/index.php/obsesi/article/download/1062/pdf>
- Hadi, A. (2019). Moralitas Pancasila dalam Konteks Masyarakat Global: Mengkaji Pendidikan Kewarga negaraan untuk Penguatan Nilai Moral dalam Konteks Globalisasi. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, Query date: 2023-01-02 15:13:10. <http://jurnal.radenfatah.ac.id/index.php/intelektualita/article/view/4661>
- Hakim, D. (2019). Pendidikan Moral Dalam Perspektif Shaykh Nawawi Al-Bantany. *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam*, Query date: 2023-01-02 15:13:10. <http://riset.unisma.ac.id/index.php/ja/article/download/2782/2604>
- Hasanah, E. (2019). Perkembangan Moral Siswa Sekolah Dasar Berdasarkan Teori Kohlberg. *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan ...)*, Query date: 2022-06-28 07:10:18. <https://journal.uny.ac.id/index.php/jipsindo/article/view/28400>
- Illahi, N. (2020). Peranan guru profesional dalam peningkatan prestasi siswa dan mutu pendidikan di era milenial. *Jurnal Asy-Syukriyyah*, Query date: 2023-01-02 15:13:10. <http://jurnal.asy-syukriyyah.ac.id/index.php/Asy-Syukriyyah/article/view/94>
- Jannah, I., & Rozi, F. (2021). Revitalisasi Pemberdayaan Budaya Karakter Nuansa Religiustik Dalam Membentuk Perilaku Pekerti Santri. *Muróbbi: Jurnal Ilmu Pendidikan*, Query date: 2023-01-02 15:13:10. <http://www.jurnal.iaibafa.ac.id/index.php/murobbi/article/view/334>
- Muali, C., & Aini, R. (2019). Total Moral Quality sebagai Konsep Pendidikan Karakter di Pesantren; Sebuah Kajian Kritis Pemikiran Hasan Baharun. *Cendekia: Jurnal Kependidikan Dan ...*, Query date: 2023-01-02 15:13:10. <http://jurnal.iainponorogo.ac.id/index.php/cendekia/article/view/1491>
- Muhammad Afthon Ulin Nuha; Nurul Musyafa'ah. (2022). Gestalt Psychological Theory on Learning Arabic in The Metaverse Era. *Abjadia, Vol 7, No 2 (2022): Abjadia*, 187–200.

- Muhammad Ulin Nuha. (2022). The Effectiveness of Using the SQ3R Method in Improving Maharah Qira'ah in Balaghah Learning at Al-Muhibbin Islamic Boarding School Tambakberas Jombang. *Al-Tadris: Jurnal Pendidikan Bahasa Arab*, 10(2). <https://doi.org/10.21274/tadris.v10i2.6644>
- Nafisah, A., Sobah, A., Yusuf, N., & ... (2022). Pentingnya Penanaman Nilai Pancasila dan Moral pada Anak Usia Dini. ... : *Jurnal Pendidikan ...*, Query date: 2023-01-02 15:13:10. <https://scholar.archive.org/work/kfvmekmftbcgzhjt5vg7hqvnu/access/wayback/https://obsesi.or.id/index.php/obsesi/article/download/1865/pdf>
- Nudin, B. (2020). Konsep Pendidikan Islam Pada Remaja di Era Disrupsi Dalam Mengatasi Krisis Moral. *LITERASI (Jurnal Ilmu Pendidikan)*, Query date: 2023-01-02 15:13:10. <https://ejournal.almaata.ac.id/index.php/LITERASI/article/view/1279>
- Nuha, M. (2020). آراء مهدي المخزومي في تيسير النحو وتوظيفها في إعداد كتاب النحو التعليمي لطلاب الجامعة. كياهي الحاج عبد الحليم باتشت موجوكرطا. *Universitas Islam Negeri Maulana Malik Ibrahim*, Query date: 2022-09-01 09:32:48. https://scholar.google.com/citations?view_op=view_citation&hl=en&user=W1Ay36wAAAAJ&pagesize=100&citation_for_view=W1Ay36wAAAAJ:2osOgNQ5qMEC
- Nuha, M. (2022a). Analisis Bahasa Gender dalam Fatwa tentang “Musawat Al Mar’ah bi Al Rajul” Oleh: Ahmad Al-Shurbasy dalam Kitab “Yas’ alunak fi al-Din wa al-Hayat.” *Jurnal Mu'allim*, Query date: 2022-09-01 08:38:39. <https://jurnal.yudharta.ac.id/v2/index.php/muallim/article/view/3012>
- Nuha, M. (2022b). ANALISIS MAJAS ELIPSIS DALAM AL-QUR’AN DAN FRASA BAHASA ARAB. *Jurnal Bahasa Lingua Scientia*, Query date: 2022-11-18 09:09:05. <http://ejournal.iain-tulungagung.ac.id/index.php/lis/article/view/5475>
- Nuha, M. A. U. (2023). APPLICATION OF IMMANUEL KANT’S PHILOSOPHY IN THE THOUGHT OF RELIGIOUS EDUCATION (PHILOSOPHICAL REVIEW OF CRITICISM, RATIONALISM, AND EMPIRICISM). *Sunan Kalijaga International Journal on Islamic Educational Research*, 6(2), 25–44.
- Nuha, M. A. U., & Musyafa’ah, N. (2022). Improving the Understanding of Maharah Qira’ah Santri of MTsN 3 Jombang Using the Question-Answer Relationships Method. *Al-Arabi: Jurnal Bahasa Arab Dan Pengajarannya= Al-Arabi: Journal of Teaching Arabic as a Foreign Language*, 6(2), 120–133.
- Nuha, M. & Faedurrohan. (2022). Manajemen Perencanaan Kurikulum Bahasa Arab (Tinjauan Ontologi, Epistemologi dan Aksiologi). *Al-Muyassar: Journal of Arabic Education and Arabic Studies*, 1(2), 203–224.
- Nuha, M., & Musyafa’ah, N. (2022). Implementation of Quality Management Curriculum in Arabic Learning. *Arabiyatuna: Jurnal Bahasa Arab*, Query date: 2022-11-18 09:09:05. <http://journal.iaincurup.ac.id/index.php/ARABIYATUNA/article/view/5137>
- Setyawan, M. (2019). Penanaman Nilai Moral Anak Di Lingkungan Lokalisasi (Studi Kasus Tpq Ar-Rahman Kalibanteng Kulon Kota Semarang). *Jurnal Pendidikan Agama Islam*, Query date: 2023-01-02 15:13:10. <http://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/2622>
- Sobri, S. (2021). Strategi Guru Pendidikan Agama Islam (PAI) dalam Internalisasi Nilai-Nilai Moral di Sekolah Dasar. *Edukatif: Jurnal Ilmu Pendidikan*, Query date: 2023-01-02 15:13:10. <https://edukatif.org/index.php/edukatif/article/view/900>
- Washil, A., & Firdausi, F. (2020). Strategi Kiai dalam Pembinaan Moral Santri di Ma’had Tahfiz Al-Qur’an (MTA) Zainul Ibad Prenduan. *Jurnal Pemikiran Dan Ilmu Keislaman*, Query date: 2022-09-01 08:38:39. <http://jurnal.instika.ac.id/index.php/jpik/article/view/151>

Yarun, A., & Khayati, N. (2018). Relevansi Pendidikan Kritis dengan Metode Pengajaran Ibnu Khaldun pada Generasi Milenial. *Al Ghazali*, Query date: 2022-09-26 09:23:48. https://www.ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/70