

Implementation of moral education at Miftahul Huda Al-Ulya islamic boarding school in Sragen

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ABSTRACT

This research aims to investigate the implementation of adab education at Pondok Pesantren Miftahul Huda Al-Ulya Donoyudan Kalijambe Sragen. The research method used is qualitative with a case study approach. The results indicate that adab education in the pesantren involves several aspects, such as respect for the asatidzah (teachers), respect for elders, mentoring and guidance for students, full participation in pondok activities, and the practice of dirasah maktabiyah. The implications of this research are that adab education in the pesantren plays a crucial role in shaping the character of students, reinforcing Islamic values, and creating a holistic educational environment.

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Introduction

Moral education is one of the crucial aspects in shaping an individual's character, especially in the context of education in Islamic boarding schools (Julkifli, 2022). Miftahul Huda Al-Ulya Islamic Boarding School, located in Donoyudan, Kalijambe, Sragen, is one of the Islamic educational institutions that prioritizes the implementation of moral conduct as an integral part of the learning process.

The moral education at this Islamic boarding school not only encompasses formal academic aspects but also emphasizes the development of noble character, morality, and high ethics in everyday life (Ardianta, 2022). This aligns with the primary goal of the Islamic boarding school as an institution that not only imparts religious knowledge but also molds individuals to be devout and possess noble character. (Ardiansyah & Basuki, 2023; Tabi'in, 2008)

Miftahul Huda Al-Ulya Islamic Boarding School employs a specific approach in implementing moral education. Various learning activities are conducted with methods that are not only informative but also inspire the heart and soul to practice the values of moral conduct in daily life (Purnomo, 2022). Consequently, students not only become intellectually intelligent but also possess good and noble character.

In addition, the presence of male and female religious teachers (ustadz and ustadzah) who serve as instructors in this Islamic boarding school also plays a crucial role in guiding students to internalize the values of moral conduct (Nashihin, 2017). They are not only

teachers in an academic context but also mentor figures who set a real example of how to live out Islamic teachings in everyday life.

Through moral education at Miftahul Huda Al-Ulya Islamic Boarding School, it is hoped that students can grow into responsible individuals with discipline and a high level of social awareness (Robbaniyah et al., 2022). The implementation of moral conduct is also expected to create a harmonious boarding school environment, where Islamic values and ethics reinforce each other in shaping strong and virtuous character.

By delving deeper into the implementation of moral education at Miftahul Huda Al-Ulya Islamic Boarding School, we can understand how this institution contributes to shaping a generation of Muslims who excel not only in knowledge but also uphold high moral and spiritual values in their daily lives.

Miftahul Huda Al-Ulya Islamic Boarding School in Donoyudan, Kalijambe, Sragen, prioritizes moral education as an integral part of shaping the character of its students. The moral education at this Islamic boarding school not only emphasizes academic aspects but also focuses on the development of noble character, morality, and high ethics. (Nashihin, 2017)

In facing the influences of globalization and the challenges of modern morality (Octaviana, 2022), this Islamic boarding school serves as a strong fortress to preserve traditional values and Islamic principles. The transformation of Islamic education that emphasizes character education and the integration of knowledge poses a challenge. (Silfiyasari & Zhafi, 2020). Collaboration between the Islamic boarding school and families is crucial in shaping a generation with commendable morals. Responding to this issue, it is expected that Miftahul Huda Al-Ulya Islamic Boarding School can design a holistic moral education program that is responsive to the contemporary developments, thereby making a positive contribution to shaping the character of an integrated generation in the modern era.

Although Miftahul Huda Al-Ulya Islamic Boarding School has emphasized moral education, some issues need attention. Limitations in integrating with general knowledge and the impact of globalization pose significant challenges. Moral education needs better integration with the general curriculum, while considering strategies to shield students from the negative effects of globalization. Additionally, adjustments in teaching methods are necessary to accommodate diverse learning styles and involve students' families more in supporting character formation. Efforts to maintain the relevance of moral values amid changing times are also crucial. By recognizing these issues, Miftahul Huda Al-Ulya Islamic Boarding School can develop more holistic and responsive strategies to ensure effective and relevant moral education in shaping a characterful generation in the modern era.

Miftahul Huda Al-Ulya Islamic Boarding School creates uniqueness by integrating technology into moral education, introducing a comprehensive curriculum, and focusing on community involvement. This approach makes moral education more interactive and relevant to the current developments. Innovation is also evident in efforts to utilize art and culture as a means to convey moral values in an engaging manner. With these innovative initiatives, Miftahul Huda Al-Ulya Islamic Boarding School ensures that the implementation of moral education is not only traditional but also relevant and appealing to the younger generation, aiding in shaping the character of students in a modern context.

Miftahul Huda Al-Ulya Islamic Boarding School implements moral education based on theoretical foundations that include principles of traditional Islamic education, modern character education theory, a holistic learning approach, educational psychology, and contextual learning theory. With a holistic approach, the boarding school integrates religious aspects, general knowledge, and practical skills in education. (Rianawaty, Dwiningrum, & Yanto, 2021) These theoretical foundations help create relevant moral

education, respond to the developments of the times, and shape the character of students comprehensively. (Minarti, 2022)

Based on the above considerations, the researcher formulates the following research questions. First, to what extent does the Integration of General Knowledge in the Moral Education Curriculum Contribute to the Holistic Understanding of Students at Miftahul Huda Al-Ulya Islamic Boarding School? Second, how does the Participation of Students in Community Engagement Programs at Miftahul Huda Al-Ulya Islamic Boarding School Influence Character Formation and the Application of Moral Values? Third, what is the Response of Students to Holistic Learning Methods that involve Religion, General Knowledge, and Practical Skills at Miftahul Huda Al-Ulya Islamic Boarding School?

Method

This research adopts a qualitative approach to explore and understand the implementation of moral education at Miftahul Huda Al-Ulya Islamic Boarding School in Donoyudan, Kalijambe, Sragen (Anam et al., 2023). The first stage involves identifying the research objectives, with a focus on evaluating the effectiveness of moral education at the Islamic boarding school. Respondents are selected by setting criteria and choosing students, teachers, and staff who can provide diverse perspectives related to the implementation of moral education.

Furthermore, this research employs a qualitative design (Syaiful Anam, 2023) to gain a profound understanding of the experiences and perceptions of students and staff regarding moral education. Research instruments, such as interview guides and structured questionnaires, were developed to guide interactions with respondents. In-depth interview processes and daily observations were conducted to unearth relevant information.

Upon collecting the data, the analysis was carried out with a focus on qualitative approaches. Patterns, themes, and concepts emerging from interviews and observations were analyzed to form research findings. These findings were then organized into a narrative to provide a holistic overview of the implementation of moral education at Miftahul Huda Al-Ulya Islamic Boarding School.

The process of interpreting findings involved referring to the research objectives, understanding the implications of the findings, and providing broader context. The overall findings will be comprehensively explained in the research report, spanning from the introduction to the conclusion. The chosen qualitative method is expected to yield in-depth insights that enrich the understanding of the dynamics of moral education at this Islamic boarding school.

Results and Discussion

Definition of "Adab"

Etymologically, the word "adab" originates from the Arabic language, referring to the root word "adaba," which means "to respect" or "to adapt" (Hidayat & Wijaya, 2016). In terminology, adab is defined as a set of behavioral norms that encompass ethics, manners, and courtesy (Tabi'in, 2008). Adab also includes rules regarding policies, propriety, and courtesy in interacting with others or in daily life (Sahudi, 2023).

In a religious context, adab often encompasses behavior that aligns with the teachings and moral norms recognized in a specific religious belief. Thus, adab reflects the harmony of behavior with norms considered good and in accordance with societal order or religious beliefs (Sumarno, Alrianingrum, & Wisnu, 2020). Adab plays a crucial role in shaping individual character and maintaining harmony in social relationships (Suhid, 2008).

Implementation of Adab at Miftahul Huda Al-Ulya Islamic Boarding School

The forms of moral education at Miftahul Huda Al-Ulya Islamic Boarding School

reflect a commitment to shaping students who are not only knowledgeable but also possess noble character. The teaching of moral conduct in this boarding school involves several aspects, including:

First, students are taught to show respect to the *asatidzah* (teachers) as a manifestation of gratitude for the knowledge imparted. This aims to cultivate a humble attitude and appreciation for the role of educators. Second, moral education emphasizes the importance of showing respect to elders, fostering a culture of mutual respect that supports traditional values, such as courtesy and openness. Third, the mentoring and guidance programs for students by *asatidzah* (teachers) embody moral education that provides individual attention to each student. This approach enables the application of moral values on a personal and contextual level. Fourth, students are taught to lead a disciplined and orderly life in the boarding school. This moral education involves full participation in all boarding school activities, creating structured routines and supporting the formation of directed character.

The practice of *dirasah maktabiyah* is also taught in this Islamic boarding school, which involves studying books in the library, and is part of moral education. This not only develops the intellectual capacity of the students but also shapes diligent and planned study habits..

Through these various approaches, Miftahul Huda Al-Ulya Islamic Boarding School is committed to producing a generation of students who not only excel in knowledge but also uphold the values of Islamic conduct in every aspect of their daily lives.

Integration of General Knowledge in the Moral Education Curriculum

The discussion regarding the integration of general knowledge in the moral education curriculum that contributes to the holistic understanding of students at Miftahul Huda Al-Ulya Islamic Boarding School is a crucial aspect in understanding the effectiveness of education in the boarding school.

The integration of general knowledge in the moral education curriculum becomes the central point of discussion as it reflects efforts to align religious education with general knowledge (Putri, 2022). This contributes to the holistic understanding of students, enabling them to possess not only religious expertise but also knowledge relevant to the modern world.

This holistic approach can encompass academic, social, and practical aspects. Academically, the integration of general knowledge can enrich students' understanding of the relationship between science and religious values (Aliyah, 2022). Socially, it can broaden students' perspectives on society and the surrounding world. Meanwhile, practically, this integration can assist students in applying moral values in their daily lives.

The success of this integration largely depends on how the moral education curriculum is designed and implemented. The application of teaching methods that actively involve students and provide room for the integration of general knowledge can be the key to success.

In the interview with Ustadz Hamid Syarifuddin, S.Pd, the Head of the Islamic Boarding School (Pesantren), regarding the integration of general knowledge into the etiquette curriculum at Pondok Miftahul Huda, he expressed a positive view on this approach. According to him, this integration adds a new dimension to the learning of etiquette, allowing students to connect religious values with everyday life. Ustadz Hamid Syarifudin emphasized the importance of shaping students who are competent not only in religious knowledge but also have a broad understanding of various aspects of life. He observed that the holistic learning method has yielded positive results, with students showing a good response and the ability to relate etiquette values to general knowledge. In conclusion, this integration is considered a strategic step in addressing the challenges of the

times and producing a generation that is faithful and capable of contributing to the broader progress of society.

In the context of Pondok Pesantren Miftahul Huda Al-Ulya, the holistic understanding of students extends beyond the academic dimension. It encompasses how knowledge can shape character, attitudes, and behavior in accordance with the etiquette values taught at the Islamic boarding school. The harmony between general knowledge and etiquette values in the curriculum can create an educational environment that is holistic and relevant for students, preparing them to face the challenges of the modern world with a strong religious foundation.

The integration of general knowledge into the etiquette curriculum at Pondok Pesantren Miftahul Huda Al-Ulya has a significant impact on the holistic understanding of students. Firstly, through this integration, students are given the opportunity to see the close relationship between etiquette values and general knowledge (Ngabdul Shodikin et al., 2023). Consequently, they can develop a broader and more holistic understanding of how religious principles can be applied in the context of everyday life.

The subsequent impact is evident in the attitudes and behavior of the students. The integration of general knowledge is expected to shape attitudes that align with etiquette values and encourage positive behavior in social interactions and daily activities (Muchamad Chairudin, 2023). The application of etiquette values in real-world contexts becomes the foundation for building a strong character.

The success of this integration is also reflected in the active participation of students in the learning process. Through discussions, projects, and other activities, students can engage directly, strengthening their holistic understanding (Triana et al., 2023). However, potential challenges and obstacles need to be identified and overcome to ensure the smooth progress of this integration..

Furthermore, evaluation also includes measuring the success of this program. The existence of performance indicators or other metrics aids in assessing the extent to which the integration of general knowledge into the etiquette curriculum can contribute positively to the holistic understanding of students at Pondok Pesantren Miftahul Huda Al-Ulya. With this approach, it is hoped that the etiquette education program can be continually improved and enrich the educational experiences of the students..

Student

Participation in Character Formation and Application of Etiquette Values

The participation of students in the community engagement program at Pondok Pesantren Miftahul Huda Al-Ulya has a significant impact on character formation and the application of etiquette values (Husna Nashihin, 2017). Through active involvement in social and community activities, students not only gain theoretical understanding but also practical experience in applying etiquette values in real-life situations.

The community engagement program provides opportunities for students to interact with their surroundings, develop empathy, and understand the dynamics of community life. This directly contributes to shaping their character, enriching values such as compassion, cooperation, and responsibility (Nashihin, 2019).

Additionally, through participation in this program, students can hone their social and leadership skills. Interacting with the community allows them to apply etiquette values in various contexts, creating a strong foundation for the development of an integral and moral personality.

The importance of community engagement in this Islamic boarding school's education also lies in students' ability to become agents of positive change in society. By understanding and applying etiquette values, they can make meaningful contributions to improving social and moral conditions in their surroundings (Kurniawan & Ekonomi,

2016).

Overall, students' participation in the community engagement program at Pondok Pesantren Miftahul Huda Al-Ulya is not just a supplementary aspect of the curriculum but a key element in shaping a strong character and promoting the practical application of etiquette values in daily life.

In the context of Pondok Pesantren Miftahul Huda Al-Ulya, students' participation in the community engagement program can also serve as a bridge between religious theory and social practice. They can directly practice etiquette values in assisting the community, addressing social issues, and making positive contributions. This creates a profound and enriching learning experience as it emphasizes not only theoretical knowledge but also active involvement in social improvement.

Beyond the impact on individual character, students' participation in the community engagement program can also foster closer relationships between the Islamic boarding school and the surrounding community. This can strengthen social bonds and build a positive image of the boarding school as an institution that not only imparts etiquette values but also makes tangible contributions to community well-being (Tantowi, 2022).

The importance of involving students in community engagement activities is also reflected in efforts to develop their leadership. By responding to real challenges in society, they can hone leadership skills, decision-making, and problem-solving, all of which are crucial attributes in shaping a character-driven leader.

In conclusion, students' participation in the community engagement program at Pondok Pesantren Miftahul Huda Al-Ulya is not just a part of the curriculum but an effective strategy in shaping character, applying etiquette values in real actions, and building strong connections between the boarding school and the community. This aligns with the educational goals of the pesantren to produce individuals who are not only knowledgeable in religion but also make positive contributions to the improvement of society and the wider community (Tantowi, 2022).

Student Responses to Holistic Learning Methods

The discussion regarding students' responses to holistic learning methods at Pondok Pesantren Miftahul Huda Al-Ulya, involving a combination of religious studies, general knowledge, and practical skills, reflects the significance of this approach in providing a comprehensive learning experience.

Firstly, students' responses to this holistic learning method can be observed through their level of engagement in the learning process. Do they show enthusiasm and activeness in participating in lessons that involve all three aspects? This engagement can reflect the students' interest and appreciation for the holistic approach.

Furthermore, the effectiveness of the holistic learning method is also reflected in the students' understanding of the interconnectedness between religion, general knowledge, and practical skills (Nahnu Najib, 2023). Are they able to comprehend how religious values can be applied in the context of science and daily life? Their ability to connect these concepts can indicate the success of the holistic approach in conveying comprehensive understanding.

Additionally, students' responses are also reflected in their ability to apply the acquired knowledge. In this regard, the holistic learning method is expected to create students who not only possess theoretical knowledge but also practical skills relevant to real-world challenges. The extent to which students can implement religious values in real actions becomes a crucial parameter in evaluating the success of this method.

The importance of evaluating students' responses to this holistic learning method can also contribute to the improvement and adjustment of the teaching approach in the future. By understanding how students respond, the pesantren can continuously develop a more

suitable approach that has a more positive impact on character formation and students' understanding. Thus, evaluating students' responses becomes key to measuring the success of this holistic approach at Pondok Pesantren Miftahul Huda Al-Ulya.

Furthermore, in evaluating students' responses to the holistic learning method at Pondok Pesantren Miftahul Huda Al-Ulya, it is important to observe changes in attitudes and values that may occur. Do students show improvement in positive attitudes, social concern, and a deep understanding of religious values? Monitoring this can provide further insights into the long-term impact of the holistic learning method on character development.

Concerning academic improvement, the evaluation of responses can also consider whether students demonstrate improvements in their academic achievements, especially in relation to the integration of general knowledge and religious values. This reflects the effectiveness of the holistic learning method in enhancing the understanding and application of religious concepts in the academic domain.

Equally important, gathering feedback from students through interviews, questionnaires, or group discussions can be a valuable source of information. Involving students in this evaluation process can provide a more direct and profound perspective on how they experience and respond to the holistic learning method.

Finally, the results of the evaluation of students' responses can also serve as a foundation for improving and developing the holistic learning method in the future. Identifying areas that need improvement, positive responses, and influential elements can help the pesantren optimize their approach to achieve the desired goals of holistic education.

Overall, the evaluation of students' responses to the holistic learning method at Pondok Pesantren Miftahul Huda Al-Ulya not only reflects current success but also serves as a crucial tool for continuous development and improvement of the quality of education at the pesantren in shaping the character and holistic understanding of its students.

Conclusion

By observing various forms of etiquette education implemented at Pesantren Miftahul Huda Al-Ulya, it can be concluded that this institution not only focuses on the academic development of students but also pays serious attention to character formation and etiquette values. This holistic approach reflects the pesantren's vision to cultivate a generation that is not only intellectually intelligent but also possesses strong morality and ethics in accordance with Islamic teachings.

The implications of this etiquette education are highly significant in the context of shaping the personalities of the students. The attitude of respect towards the teachers (*asatidzah*) and elders creates an environment full of values of politeness and respect for seniority. The individual mentoring programs also reinforce the personalization aspect in the application of etiquette values, considering that each student has unique characteristics and challenges.

Discipline in participating in the activities of the Islamic boarding school provides a foundation for essential discipline and responsibility in shaping a directed character. Meanwhile, the practice of *dirasah maktabiyah* not only deepens the understanding of religion but also trains students to become diligent and critical readers.

The implications of this comprehensive etiquette education lie in the contributions that students can make to society. With a formed character and internalized etiquette values, they are expected to become agents of positive change that have a significant impact on their surroundings. Thus, Pesantren Miftahul Huda Al-Ulya not only serves as an educational institution but also as a platform for shaping empowered and ethical

individuals within the framework of Islamic teachings.

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