

The hidden curriculum in islamic religious education and its impact on the character formation of Sudirman Kaliangkrik islamic high school students

Zaenal Abidin ^{a,1,*} Indah Slamet ^{b,2}, Ita Wijayanti ^{c,3} Yusron Kamal ^{d,4}

^{a,b,c} Department of Islamic Education, Universitas Darul Ulum Islamic Center Sudirman GUPPI, Ungaran, Indonesia; ^d University of The Holy Quran and Islamic Sciences, Om Durman

¹zenit.2611@gmail.com; ²indahslamet21@gmail.com; ³ita.wijayanti2611@gmail.com;

⁴yusronkamal@gmail.com

*Correspondent Author

ARTICLE INFO

Article history

Received:

13-01-2023

Revised:

15-02-2023

Accepted:

02-04-2023

Keywords:

Hidden Curriculum;

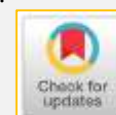
Character; Da'wah;

Teachers; Education.

ABSTRACT

Character building is one of national education purposes. This is in accordance with the contents of the 2003 National Education System Law Article 1 which states that, among the goals of national education is to develop the potential of students to have intelligence, personality and noble character. The mandate of the 2003 National Education System Law intends that education does not only form intelligent Indonesian people, but also personality or character. The Hidden Curriculum of Islamic Religious Education is a set or an unwritten plan relating to Islamic material or lessons, the objectives of the learning process, methods and approaches, as well as forms of evaluation in preparing students to know, understand, live to believe in and practice Islamic teachings in full. . This study uses descriptive qualitative methods, and data collection is carried out taken from journal documents, or other documents. Data collection by way of observation, interviews and documentation. Technical analysis of data by means of data collection, data reduction, data presentation, drawing conclusions. The application of the PAI hidden curriculum at Sudirman Kaliangkrik Islamic High School includes: (1) Memorization of short surahs, midday prayers in congregation, Kultum, Adhan, Tahlilan, Yasinan. (2) The implication of the hidden curriculum consists of two characters, namely, the first is the character of amali, seen from the congregational midday prayers, tahlilan which contains dhikr and also yasinan. The second is a cult whose goal is self-development and also learning how to preach after praying in congregation. (3) The strategy for implementing activities by providing exemplary examples to students, the application of habituation to hidden curriculum activities, and the existence of collaboration between teachers.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Current developments in technology and modernization are important for humans living today to pay attention to. Along with the renewal and development of the times, where the knowledge and skills that must be learned are increasingly developing and becoming more complex (Husna Nashihin, 2022), then these learning efforts begin to be formalized in a form known as schooling. (Rostini, D., et al., 2023) Wherever the educational process occurs, shows that education has essential values regarding human dignity. (Rismawati, et al., 2019)

In today's global era, life's problems are changing very rapidly. This shows the impression that everyday life is becoming increasingly chaotic. (Cassilas, A., & Sitabuana, T. H., 2021) If there is no effort to anticipate it, then humans will dissolve and get lost in it. This rapid change requires efforts to be made by children so that they have the ability to anticipate it. Because deviations in this era of globalization are increasingly popular among teenagers, giving rise to extraordinary moral decline. (Made, S. N., & Ketut, S. N., 2020)

One of the basic efforts to deal with these problems is to shape children's character by instilling moral values and developing the basics of self-discipline. (Uge, S., et al., 2022) These efforts require responsibility from parents. Because parents as educators have the responsibility to lay the foundations of self-discipline in children (Nashihin, 2019). The role of parents is very important for a child, because the child's personality depends on the way parents guide and train their own children by instilling moral values in their children. (Handayani, R, 2021)

The main points of education that must be given to children include at least: 1) religious education; 2) health education; 3) moral education; 4) economic education; and 5) health education. (Assingkily, M. S., & Rangkuti, M., 2020) It seems incomplete if children only get education from their parents. Considering the importance of character education, it is necessary to have character education in schools. Character education is a clear (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), conscious and planned effort that aims to make students become human beings with character in the dimensions of heart, mind, body, as well as feelings and intentions. (Practama, D. A. N., 2019)

Character education aims to form students who think rationally, maturely and responsibly, develop a commendable mental attitude, develop students' social sensitivity, develop an optimistic mentality in living a life full of challenges, form emotional intelligence, form students who have a loving, compassionate, patient character. faithful, devout, responsible, trustworthy, honest, fair and independent. (Atqia, M. R., & Sopwandin, I., 2022)

Teenagers are the nation's next generation who need to be considered in terms of their mental and emotional development. Nationally, emotional mental problems among those aged 15 years and over in Indonesia are 9.8%. A study in the city of Magelang showed that of the 66 high school student respondents, namely 47 respondents with permissive parenting, 4 respondents (8.5%) did not have emotional mental problems and 43 respondents (91.5%) had emotional mental problems, 13 respondents with democratic parenting style, 2 respondents (15.4%) do not have emotional mental problems and 11 respondents (84.6%) have emotional mental problems, 6 respondents with authoritarian parenting patterns, 2 respondents (33.3%) do not have mental problems emotional and 4 respondents (66.7%) had emotional mental problems. (Farida, E., et al., 2020)

Based on this description, the researcher will conduct a study on the Application of the Hidden Curriculum for Islamic Religious Education in the Formation of Islamic Character of Sudirman Kaliangkrik Islamic High School Students, Magelang Regency.

Research Methods

This research uses qualitative research methods, namely research that has the aim of understanding social reality by seeing the world as it is and not as it should be. (Adlini, M. N., et al., 2022) Several characteristics of this qualitative research method (Syaiful Anam, 2023), namely: carried out in natural conditions, is descriptive, emphasizes process, inductive data analysis, and places greater emphasis on meaning. (Prayogi, A., 2021) Qualitative research focuses on ontological activities. The data collected is mainly in the form of words, sentences or images that have meaning and are able to stimulate more real understanding than just numbers or frequencies. This research emphasizes notes with detailed, complete, in-depth sentence descriptions that describe the actual situation to support the presentation of data. (Aisyah, S., & Kurniawan, M. A., 2021) In this research, those who will be studied are students of Sudirman Kaliangkrik Islamic High School, Magelang Regency and Those who will be asked to be informants are the school principal represented by the head of curriculum, teacher pai

and other designated teacher employees, in relation to what will be researched, in this case the author uses a purposive sample technique. (Lenaini, I., 2021)

Results and Discussion

Profile of Sudirman Islamic High School

The background to the establishment of Sudirman Islamic High School is that in 1985 there was no high school in Kaliangkrik. Then the State MTs teachers, who at that time were held by Simbah Kyai Haji Mun'am Lutfi, took the initiative to establish a high school in Kaliangkrik, under the auspices of the Sudirman Islamic Center Foundation, which was abbreviated to YICS. Which is headquartered in Ambarawa. Then Sudirman Islamic High School received an official charter for establishing a school in Kaliangkrik from the central foundation and received an official decree. After that, it was registered with the province and the province received approval for the establishment of Sudirman Kaliangkrik Islamic High School under the auspices of YICS which has now changed its name to YAPPIS.

The vision of Sudirman Kaliangkrik Islamic High School is to create a generation with Islamic character and a global outlook. The mission is; a) Instill faith and piety through the practice of religious teachings; b) Creating a school environment that is conducive to effective and efficient teaching and learning activities based on the applicable curriculum; c) Developing the field of science and technology based on students' interests, talents and potential; d) Fostering student independence through planned habituation, entrepreneurship and self-development activities; e) Creating a school community that is physically and mentally prosperous.

Application of the Hidden Curriculum for Islamic Religious Education in shaping the Islamic character of Sudirman Kaliangkrik Islamic High School Students.

Before the planning and implementation of the Hidden Curriculum at the Sudirman Islamic High School there was an awareness that in fact the task of an educator was not only to make students intelligent but also to shape children's personalities with character. (Cahyani, K., & Dewi, D. A., 2021) Therefore the policy was born new, namely Hidden Curriculum, all of this is based on the results of joint deliberation and agreement of all teachers, especially the Principal of Sudirman Kaliangkrik Islamic High School. The following are the names of the forms of activities at Sudirman Kaliangkrik Islamic High School as a goal of forming Islamic character:

Table 1.1 - Hidden Curriculum Activity Names

No	Name of activity (Hidden Curriculum)	Execution time
1.	Reading Asmaul Husna and memorizing short surahs	Every day before Teaching and Learning Activities
2.	Midday (dhuhur) prayer in congregation	Every day, except Friday
3.	Kultum for girls after midday (dhuhur) prayers in congregation	Every day, except Friday
4.	Adhan for boys	Every day, except Friday
5.	Tahlilan	Once every month on Friday Kliwon
6.	Say hello when you meet others	Every time we meet both teachers and fellow friends

7.	Yasinan	Once every 1 month
----	---------	--------------------

Reading Asmaul Husna and memorizing short surahs. The habit of reading Asmaul Khusna is a medium for character formation, students from grades 10 to 12 are invited to recite Asmaul Khusna every day and it is hoped that this will form children who have good personalities. Apart from Asmaul Khusna, children also learn to memorize and understand the meaning of short surahs. with the hope of forming an attitude of piety towards Allah and having noble morals. (Anirah, A., et al, 2022)

Midday prayer in congregation. This is mandatory for all Sudirman Islamic High School students and also teachers. With congregational prayer activities, it is hoped that students will be able to have discipline and a responsible attitude in their daily lives and also train them to continue to be istikomah in worship (Kholis & Yunita, 2023). Not only students pray in congregation, teachers also join midday prayers in congregation so that teachers can also be examples for students. (Zakia, Y., & Murniyetti, M., 2023)

Cultum. This activity is carried out by female students in rotation starting from grade 10 to grade 12. The aim of this cult is to serve as a medium for students to practice preaching and develop spiritual attitudes. Another aim of the cult is also for children to have self-courage and be able to develop a spiritual attitude. The cult is held after midday prayers in congregation. (Bunyamin, A., & Akil, M., 2023) Adhan. This routine is carried out from class 10 to class 12. This activity is not only aimed at ensuring that students can recite the call to prayer well, but also so that students become accustomed to and like saying the call to prayer so that they are ready when they enter society. (Mahmudiyah, A., & Mulyadi, M., 2021) Tahlilan. This activity was carried out with the aim of praying for the fighters who once persevered in fighting for school construction (Novita et al., 2022), the teachers who had died. Not only that, the tahlil sentence is a sentence that Muslims often use to make dhikr, and dhikr is a form of worship so that students always remember the Creator. (Syaifullah, A., & Anwar, K., 2021) Say *salam* when you meet. PAI teachers always try to give examples and directions to their students, by greeting them first, saying hello to each other when meeting teachers or fellow friends and gradually students will get used to doing this well, in fact it will train students to get used to having polite behavior (Ngabdul Shodikin et al., 2023). polite manners that will remain even outside of school. (Akhwani, A., et al., 2021) Yasinan. This yasinan activity aims to ensure that we get Allah's blessing, get forgiveness of sins, get happiness, increase students' faith. (Wahyudi, D., & Safitri, N. P., 2022)

Strategy in implementing the Hidden Curriculum in forming the Islamic character of Sudirman Kaliangkrik Islamic High School students

Hidden Curriculum activities at the Sudirman Islamic High School certainly require a mature strategy first, so that later they provide maximum results and are in line with what is aspired to. The following is the strategy for implementing the PAI Hidden Curriculum:

- Hold a meeting to determine policy. (Afdal, M., & Amin, S., 2021) Before implementing the PAI Hidden Curriculum, the principal, teacher staff and employees held a meeting to determine what policies were appropriate for implementing the Hidden Curriculum.
- Provide an example or role model. Providing an example for students is also a strategy for implementing PAI's Hidden Curriculum in shaping students' Islamic character. PAI teachers can be said to be like models within the scope of the school, seen from their words, their movements, and their habitual behavior, all of which become the center of students' attention. Therefore, teachers must set an example. Apart from teaching, teachers must set a good example for students. (Kandiri, K., & Arfandi, A., 2021)
- There is an application of habituation. Habituation is very important, because to form character in students, it is not just about providing role models or examples, but it must be repeated over and over again or referred to as habituation. (Hamidah, L., & Sari, M. S., 2022) If you want students who If they have good character, they must get used to doing good things, such as getting used to reciting Asmaul Khusna and short surahs before the

KBM is held, midday prayers in congregation, tahlilan, yasinan, getting used to greeting and saying greetings and so on.

- d. Good cooperation. Good cooperation between PAI teachers and other teachers in forming students' Islamic character in activities outside the classroom, in the sense that it does not only place the burden on PAI teachers alone but must be aware that it is a joint task, in order to achieve the desired goals optimally. (Bawole, S., 2020)

Implications of implementing the Hidden Curriculum in forming the Islamic character of Sudirman Kaliangkrik Islamic High School students

The author finds that the Islamic characters formed are 4 Islamic characters, based on the theory, namely as follows:

- a. Philosophical character or theoretical character, namely exploring the content of the Al-Qur'an and As-Sunnah in depth, rationally and comprehensively to be formulated as a theory for action. The philosophical character also compromises the teachings contained in the Al-Qur'an and As-Sunnah with philosophical thoughts and Sufistic thoughts. (Fauzian, R., 2022) Amin Syukur concludes "the philosophical character tends to prioritize philosophical understanding of various theories that contain formulation of the concepts of human interaction with God. In fact, sometimes the character of philosophy does not reflect science, but rather philosophy." (Saputra, R., et al., 2021)
- b. Amali character, meaning practical morals, namely morals in the true sense, in the form of actions or talking little, working a lot. Morals that appear in the form of real deeds, not just theories. So, good morals are not a lot of making promises, but a lot of evidence. (Hafiz, M., et al., 2022) For example, morals in worship are proven by carrying out prayers, fasting during Ramadhan, paying zakat, doing lots of dhikr, developing knowledge and putting it into practice to bring benefit and etc.
- c. Fardhi character or individual morals, namely the actions of a human being that are not related to other people in thinking, speaking, acting and carrying out self-development. These morals are protected by applicable norms, both Al-Qur'an and Sunnah norms, legal norms or cultural norms. (Mahmud, A., 2019) For example regarding political morals in general elections, morals in managing private property rights, rights in choosing one's religion, morals in choosing ideals, and so on. Overall, all individual morals will be asked to be held individually accountable, namely responsibility in this world and in the hereafter.
- d. Group character or congregational morals, namely actions that are mutually agreed upon, for example the normative morals of an organization, political party, society and morals that refer to customs. The morals of the congregation are usually based on the results of consensus deliberation led by a chairman or leader whose credibility and legality are recognized by all members of the community or a particular organization. Every decision contains a collective will and has a positive or negative impact on all members of society. (Vachruddin, V. P., 2021)

Conclusion

The results of this research show that schools use the hidden curriculum as a tool to achieve the school's vision and mission and Islamic-based educational goals. The hidden curriculum concept can be seen in the programs that are formulated and lead to the formation of students' character through familiarizing themselves with activities (reading Asmaul Husna and memorizing short surahs, midday prayers in congregation, kultum for girls after midday prayers in congregation, call to prayer for boys, tahlilan, say hello when you meet, and yasinan). Sudirman Kaliangkrik Magelang Islamic High School has succeeded in forming students' character, namely, attitude, socialization, discipline, independence, politeness and religiousness. Sudirman Kaliangkrik Magelang Islamic High School designed the hidden curriculum as a form of philosophical, practical, fardhic and congregational character for its students.

References

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974-980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Afdal, M., & Amin, S. (2021). Implementasi Kebijakan Kepala Sekolah Dalam Meningkatkan Kinerja Guru di SMA Negeri 4 Kabupaten Bantaeng. *Equilibrium: Jurnal Pendidikan*, 9(1), 115-125. <https://doi.org/10.26618/equilibrium.v9i1.3382>
- Aisyah, S., & Kurniawan, M. A. (2021). Penggunaan Media Pembelajaran Daring pada Masa Pandemi COVID-19. *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)*, 1(1), 48-56. <https://doi.org/10.32665/jurmia.v1i1.195>
- Akhwani, A., Nafiah, N., & Taufiq, M. (2021). Pendidikan Karakter Berbasis Nilai-nilai Pancasila melalui Keteladanan dan Pembiasaan di Sekolah Dasar. *JPK (Jurnal Pancasila dan Kewarganegaraan)*, 6(1), 1-10. <https://doi.org/10.24269/jpk.v6.n1.2021.pp1-10>
- Anirah, A., Syamsudduha, S., Ridwan, W. A., Nadirah, S., Aniati, A., & Maulidah, S. (2022). Palu Kana Mapande Dalam Pembinaan Perilaku Beragama Pascagempa. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01). <http://dx.doi.org/10.30868/ei.v11i01.2900>
- Assingkily, M. S., & Rangkuti, M. (2020). Urgensitas pendidikan akhlak bagi anak usia dasar (Studi era darurat covid 19). *Tazkiya: Jurnal Pendidikan Islam*, 9(2), 92-107. <http://dx.doi.org/10.30829/taz.v9i2.836>
- Atqia, M. R., & Sopwandin, I. (2022). Manajemen Pendidikan Karakter Pondok Pesantren Baitul Hikmah Haurkuning Tasikmalaya. *TADBIR MUWAHHID*, 6(2), 125-143. <https://doi.org/10.30997/jtm.v6i2.6225>
- Bawole, S. (2020). Tanggung Jawab Guru Sekolah Minggu Dalam Kehidupan Spiritual Anak. *Tumou Tou*, 7(2), 143-156. <https://doi.org/10.51667/tt.v7i2.459>
- Bunjamin, A., & Akil, M. (2023). Peran Guru Pendidikan Agama Dalam Membina Akhlak Siswa Di MAN Gowa. *Journal of Gurutta Education*, 2(2), 112-129. <https://doi.org/10.33096/jge.v2i2.1401>
- Cahyani, K., & Dewi, D. A. (2021). Peran Guru Pendidikan Kewarganegaraan Dalam Membentuk Karakter Peserta Didik agar Menciptakan Siswa yang Berkualitas. *Jurnal Pendidikan Kewarganegaraan Undiksha*, 9(2), 268-281. <https://doi.org/10.23887/jpku.v9i2.34131>
- Cassilas, A., & Sitabuana, T. H. (2021). Kekuatan Nilai "Pancasila" Sebagai Ideologi Negara Untuk Keberlangsungan Hidup Bangsa. *Jurnal Hukum Adigama*, 4(2), 2267-2285. <https://doi.org/10.24912/adigama.v4i2.17158>
- Farida, E., Istiqomah, S. K., & Suryani, S. K. (2020). HUBUNGAN POLA ASUH ORANG TUA DENGAN MASALAH MENTAL EMOSIONAL REMAJA DI KELURAHAN KENALAN PAKIS MAGELANG (Doctoral dissertation, Universitas Aisyiyah Yogyakarta).
- Fauzian, R. (2022). Perkembangan Pemikiran Tasawuf Dari Periode Klasik Modern Dan Kontemporer. *SALIHA: Jurnal Pendidikan & Agama Islam*, 5(1), 41-60. <https://doi.org/10.54396/saliha.v5i1.232>
- Hafiz, M., Daulay, A. R., Ritonga, M. S., Dewi, M. M., & Dani, S. M. (2022). Nilai Baik dan Buruk. *Humantech: Jurnal Ilmiah Multidisiplin Indonesia*, 2(01), 181-187. <https://doi.org/10.32670/ht.v2i01.1080>
- Hamidah, L., & Sari, M. S. (2022). Pelaksanaan Program Pembiasaan Baik di Sekolah Sebagai Upaya Pembinaan Akhlak Siswa pada Masa Pandemi Covid-19. *Jurnal Jendela Pendidikan*, 2(03), 331-338. <https://doi.org/10.57008/jjp.v2i03.216>
- Handayani, R. (2021). Karakteristik Pola-pola Pengasuhan Anak Usia Dini dalam Keluarga. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 2(2), 159-168. <https://doi.org/10.19105/kiddo.v2i2.4797>
- Hapsari, E. T., Handayani, D. E., & Prasetyo, S. A. (2019). Pola Asuh Orang Tua dalam Menerapkan Kedisiplinan Siswa di Sekolah Dasar. *Jurnal Basicedu*, 3(3), 870-873. <https://doi.org/10.31004/basicedu.v4i1.145>
- Husna Nashihin. (2022). KONSTRUKSI PENDIDIKAN PESANTREN BERBASIS TASAWUF.

- Edukasi Islami : Jurnal Pendidikan Islam, 1163–1176.
<https://doi.org/10.30868/ei.v11i01.2794>
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). *Attractive : Innovative Education Journal*, 5(2), 514–522.
- Kandiri, K., & Arfandi, A. (2021). Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa. *Edupeia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 6(1), 1-8.
<https://doi.org/10.35316/edupedia.v6i1.1258>
- Kholis, N., & Yunita, V. (2023). Interpretation of Hadith-Sunnah from Schacht ' s Perspective : Multidisciplinary Study. *Amorti : Jurnal Studi Islam Interdisipliner*, 2(3), 148–159.
- Lenaini, I. (2021). Teknik pengambilan sampel purposive dan snowball sampling. *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah*, 6(1), 33-39.
<https://doi.org/10.31764/historis.v6i1.4075>
- Nashihin, H. (2019). Character Internalization Based School Culture of Karangmloko 2 Elementary School. *Abjadia*, 3(1), 81–90. <https://doi.org/10.18860/abj.v3i2.6031>
- Ngabdul Shodikin, E., Sucipto, E., Wasith Achadi, M., Muzaky, F., Wahyu Laras Pertiwi, R., & Tinggi Ilmu Tarbiyah Madani Yogyakarta, S. (2023). Implementation of the Sabaq, Sabqi, Manzil Methods in Improving the Quality of Memorizing Qur'an Learning in Class V Salafiyah Ula Islamic Center Bin Baz Bantul. 1(1), 34–44.
<https://journal.amorfati.id/index.php/postaxial>
- Novita, M., Zakki, M., & Inayati, N. L. (2022). Implementasi Pendidikan Moral Dalam Membina Perilaku Siswa Di Sekolah Menengah Atas Islam Terpadu Al Huda. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 2(1), 95–105.
- Made, S. N., & Ketut, S. N. (2020). Penyimpangan Perilaku Remaja Di Perkotaan. *Kulturistik: Jurnal Bahasa dan Budaya*, 4(2), 51-59. <https://doi.org/10.22225/kulturistik.4.2.1892>
- Mahmud, A. (2019). Ciri dan Keistimewaan Akhlak dalam Islam. *Sulesana: Jurnal Wawasan Keislaman*, 13(1), 29-40. <https://doi.org/10.24252/sulesana.v13i1.9949>
- Mahmudiyah, A., & Mulyadi, M. (2021). Pembentukan Karakter Religius Di Madrasah Ibtidaiyah Berbasis Pesantren. *ZAHRA: Research and Thought Elementary School of Islam Journal*, 2(1), 55-72. <https://doi.org/10.37812/zahra.v2i1.223>
- Pratama, D. A. N. (2019). Tantangan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 3(1), 198-226.
<https://doi.org/10.33650/al-tanzim.v3i1.518>
- Prayogi, A. (2021). Pendekatan Kualitatif dalam Ilmu Sejarah: Sebuah Telaah Konseptual. *Historia Madania: Jurnal Ilmu Sejarah*, 5(2), 240-254.
<https://doi.org/10.15575/hm.v5i2.15050>
- Rismawati, R., Rahim, A., & Nur, J. (2019). Penerapan Nilai-nilai Pancasila dalam Mencegah Kenakalan Remaja di Sekolah Menengah Atas Negeri 1 Enrekang. *JED (Jurnal Etika Demokrasi)*, 4(2). <https://doi.org/10.26618/jed.v4i2.2394>
- Rostini, D., Karyana, K., Alam, R., Rhamdani, N., & Kusmiyati, N. (2023). Manajemen Berbasis Sekolah Dalam Meningkatkan Mutu Lulusan Di Sma Al Qona'ah Baleendah Kabupaten Bandung. *Muntazam: Jurnal Manajemen Pendidikan Islam*, 4(01), 38-48.
<https://doi.org/10.1212/muntazam.v4i01.8569>
- Saputra, R., Dalimunthe, R. P., & Mulyana, M. (2021). Menyeimbangkan Ritualitas dan Partisipasi Sosial: Konsep Tasawuf Sosial Amin Syukur. *Nalar: Jurnal Peradaban dan Pemikiran Islam*, 5(1), 14-30. <https://doi.org/10.23971/njppi.v5i1.2788>
- Syaiful Anam, H. N. (2023). Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D). PT GLOBAL EKSEKUTIF TEKNOLOGI.
https://www.google.co.id/books/edition/Metode_Penelitian_Kualitatif_Kuantitatif/w-bFEAAAQBAJ?hl=id&gbpv=0
- Syaifullah, A., & Anwar, K. (2021). Peran Tarekat Qodiriyah Wa Naqsabandiyah Terhadap Pemahaman Keagamaan dan Kesadaran Sosial Di Dusun Panyeretan Desa Sidamukti Kecamatan Patimuan Kabupaten Cilacap. *Jurnal Syntax Admiration*, 2(12), 2212-2228.

- <https://doi.org/10.46799/jsa.v2i12.356>
- Uge, S., Arisanti, W. O. L., & Hikmawati, H. (2022). Upaya Guru Dalam Menanamkan Karakter Disiplin Siswa Sekolah Dasar. Else (Elementary School Education Journal): Jurnal Pendidikan dan Pembelajaran Sekolah Dasar, 6(2), 460-476. <http://dx.doi.org/10.30651/else.v6i2.13671>
- Vachruddin, V. P. (2021). Konsepsi dan Strategi Muhammad SAW dalam Mendirikan Negara Madinah Al-Munawwarah. Fajar Historia: Jurnal Ilmu Sejarah dan Pendidikan, 5(1), 70-88. <https://doi.org/10.29408/fhs.v5i1.3355>
- Wahyudi, D., & Safitri, N. P. (2022). Implementasi Pembelajaran Aqidah Akhlak Melalui Metode Pembelajaran Berbasis Pengembangan Soft Skill. EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan, 6(1). <http://dx.doi.org/10.47006/er.v6i1.1217>
- Zakia, Y., & Murniyetti, M. (2023). Peran Guru PAI dalam Meningkatkan Kedisiplinan Siswa Melaksanakan Salat Berjamaah di SMKN 1 Hiliran Gumanti. YASIN, 3(3), 410-422. <https://doi.org/10.58578/yasin.v3i3.1114>