

## **The Implementation of Moral Education on The *Taisyrul Kholak* Book for Female *Santri* at Walisongo Islamic Boarding School**

**\*Nur Khotimah<sup>1</sup>, Ehwanudin<sup>1</sup>**

<sup>1</sup>*Universitas Ma'arif Lampung, Indonesia*

\*Correspondence: ✉ [nurkhotimahwalisongo@gmail.com](mailto:nurkhotimahwalisongo@gmail.com)

### **Article Information:**

Received : 08-04-2024

Revised : 30-06-2024

Accepted : 30-06-2024

### **Keywords:**

*Islamic Boarding School,  
Moral Education,  
Santri, Taisyrul Kholak  
Book.*

### **Abstract**

Problems at the Walisongo Islamic boarding school include students who do not understand the contents of the book *Taisirul Khalaq*, lack of awareness of other people's rights, frequent use of items without permission, and rude behavior between fellow students. The problem of this research is about the application of moral education from the book *Taisyrul Kholak* at the Wali Songo Islamic Boarding School for the female *ula tsani* class. The aim is to understand how moral education is applied from the book *Taisirul Khalaq*. This research is descriptive qualitative with purposive sampling technique. Information gathering techniques include observation, direct interaction, and documentation. To ensure the reliability of the information, data triangulation was carried out. The analysis process includes simplification, presentation, and drawing conclusions or verification. Based on the research results, it can be concluded that the application of moral education from the book *Taisirul Khalaq* in the *Ula Tsani Putri* Class of the Walisongo Islamic Boarding School consists of three aspects: Initially, the learning planning process involves preparing a schedule, developing teaching preparation, and learning strategies. Furthermore, the implementation of learning focuses on mastering the material and applying the book's learning methods. Finally, learning evaluation is carried out through various forms of tests, including written tests, oral tests, and action tests.

## **INTRODUCTION**

The development of individual morality is largely determined by the coaching efforts and behavioral patterns implemented, starting from the family environment and continuing in educational institutions such as schools or madrasas. Allah teaches good morals to humans through the direct example of the Prophet Muhammad SAW, who is considered the main role model for Muslims. Previous scholars compiled works on moral learning based on the example of the Prophet. Character transformation is influenced by various factors such as the educational process, life experience, and the training undertaken by the individual. People who have not received religious education since childhood tend to be less aware of the importance of religion in their lives (Asikin, 2018). Verse 4 of surah al-Qalam in the Qur'an explains the urgency of morality education:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: *You really have noble morals.*"(QS Al-Qalam:4)

In general, the ideal attitudes that should be reflected in Muslim society today have not yet been fully realized, due to difficulties in adapting to the dynamics of change and developments over time. Significant advances in science and technology have changed various aspects of human life, including in the economic, social and cultural fields. While these changes offer great benefits, they also present challenges of fierce global competition and social tensions (Ngafifi, 2014). From this information, it can be seen that globalization, which includes technological and cultural changes, is changing the way humans live. Although this change has potential benefits, if it is not used wisely by humans, it can have negative impacts.

These changes not only have beneficial impacts, but also have detrimental consequences for today's young generation, especially in terms of morality and behavior. Many teenagers today show a lack of understanding, even ignoring ethical principles towards their parents, teachers and peers. They show a lack of respect for parents, a lack of appreciation for the role of teachers, and behavior that challenges social rules and norms. They often mock or belittle their friends, and engage in derogatory interactions, which can ultimately lead to acts of violence, fighting, and physical conflict between groups.

This prompted researchers to observe and analyze one of the well-known moral guidebooks that is often used as a reference in Islamic boarding schools to teach noble morals, namely the *Taisirul Khallaq* teaching book. One of the important works in educational literature, especially in the *Taisirul Khallaq*-based approach, is a summary of moral science for elementary students by Hafidh Hasan Al-Mas'udi. Moral science is a set of principles aimed at understanding kindness and other emotions, with a focus on good or bad behavior. The main goal of moral science is to form kindness and positive behavior during life in this world, as well as achieving spiritual success in the afterlife (Bahroni, 2018)

Initial survey results at the Wali Songo Sukajadi Wates Islamic Boarding School indicate that teaching from the book *Taisirul Khallaq* has been implemented in advanced level classes for girls. This information was obtained through observations by students and ustadz at the Wali Songo Islamic Boarding School, as well as the official teaching schedule for the book at the Islamic boarding school. Overall, the moral behavior of the students at the Wali Songo Islamic Boarding School is considered good, including in the use of language, actions and interactions with the ustadz and fellow students. Despite this, there are still some students whose morals are

not good, especially regarding their treatment of fellow students. The lack of awareness of other people's rights can be seen from the habit of some students using other students' belongings without permission, as well as cases of using rude or foul language in interactions between students, although often in a joking context. Practices like this are contrary to the moral and ethical values adhered to by the Islamic boarding school.

From the summary above, to see the current position and development of research, researchers have referred to several relevant previous studies. An example is a journal article written by Muhammad Bahroni with the title "Analysis of Moral Education Values in the book *Taisirul Kholaq* by Syaikh Khafidh Hasan Al-Mas'udi", (Bahroni, 2018) The findings from this research show that in the book *Taisirul Kholaq* by Shaykh Khafidh Hasan Al-Mas'udi has moral education values that encourage noble attitudes and actions, in line with the morality of the Prophet Muhammad SAW, and encourage respect for other people's views.

Then, there is an academic work written by Tri Mulyaning Tyas entitled "Analysis of Moral Education Values in the Book *Taisirul Kholaq* by Syaikh Hafidh Hasan Al-Mas'udi" (Tri Mulyaning Tiyas, 2016). Based on research, the values of moral education are contained in the Book *Taisirul Khallaq* by Shaikh Hafidh Hasan Al-Mas'udi is considered very positive. The book discusses various aspects of morality, including values relating to an individual's relationship with Allah SWT, teacher ethics, student behavior, norms in interaction, respect for parents, etiquette in the mosque, eating and drinking habits, behavior in in the mosque, good attitudes, and the concept of justice. There is also a thesis written by Dewi Rohmawati entitled "Moral Education of Teachers and Students in the Book *Taisirul Khalaq* by Syaikh Hafidz Hasan Al-Mas'udi". The results of this research indicate that the character of an educator includes various aspects, including: piety, courage, good attitude, humility, patience, empathy, giving advice, and policy in giving assignments to students according to their understanding.

The formulation of the research problem is how to apply moral education from the book *Tairsyrul Kholak* in the Ula Tsani Putri class at the Wali Songo Islamic Boarding School. The aim is to understand the application of moral education from the book *Tairsyrul Kholak* in this class. The teaching approach that adopts the book *Taisirul Khalaq* at the Wali Songo Sukajadi Wates Islamic Boarding School has become the main reference in shaping the morality of the students at this institution. For this reason, this research aims to conduct a more comprehensive investigation related to moral education and the stages of the learning process which focuses on the book *Taisirul Khalaq*.

## **METHOD**

This research is a type of field research, where data collection is carried out directly in the field (S. Margono, 2010). This study applies a qualitative descriptive approach with the aim of providing an explanation of existing challenges based on the data collected, as well as presenting, analyzing and interpreting the data (Arikunto, 2010). Qualitative research is an approach that originates from post-positivism philosophy. This approach is used to explore the natural conditions of research objects (in contrast to experiments), where the researcher's main role is as an instrument, using sampling techniques and the data collection process will involve a triangulation approach, which includes the use of several methods to ensure the accuracy and validity of the data. After that, data analysis will be carried out using an inductive or qualitative approach. Qualitative research approaches tend to focus more on understanding in depth the meaning contained in the data, rather than making broad generalizations (Hayati, 2015). The sampling method used in this research is purposive sampling, where sample selection is carried out based on specific considerations and is aimed at covering groups that are considered most relevant or representative of the research (Suriani et al., 2023). From the explanation that has been presented, it appears that the sampling technique is focused exclusively on entities or subjects that have significant connection or relevance to the scope of this research.

This research was carried out at the Wali Songo Islamic Boarding School, located in Sukajadi Wates, Central Lampung. Research subjects included the Madin Chancellor, ustadzah, and students of the Wali Songo Islamic Boarding School. From this explanation, it can be seen that the sampling technique focuses only on entities that have relevance to the scope of this research, where the researcher starts from specific facts to find a general solution. Induction is an approach in which general conclusions are drawn from individual cases (Rapik, 2017). According to Sugiyono, data analysis consists of three phases: data reduction, data presentation, and conclusion drawing or verification (Sugiyono, 2016)

## **RESULTS AND DISCUSSION**

In the context of learning in the book *Taisyurul Kholaq*, the process involves several stages that must be gone through, starting from planning, implementation, to learning evaluation. Below, the results and discussions will be presented in line with the problem formulation that has been determined:

### **Book Study Planning of *Taisyurul Kholaq* in Santri Moral Education**

Islamic boarding schools are Islamic educational institutions in Indonesia that study various Islamic religious subjects and play a central role in forming morality and noble morals for students (Saparudin & Wijaya, 2023). Verse 4 of Surah al-Qalam in the Al-Qur'an explains about the urgency of morality education:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: *You really have noble morals.* (QS Al-Qalam:4)

This verse reflects that the Prophet Muhammad was the main example of a servant who demonstrated noble morals and had the responsibility to invite people to follow in his footsteps in obtaining good morals. He is an example that every Muslim must follow, as expressed in a hadith narrated from Abu Hurairah, the Prophet Muhammad said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: *Indeed, I was sent to perfect the noble character (of humans).*  
(HR al-Baihaqi)

Planning the teaching of the book *Taisyurul Khalaq* in the effort of moral education for students in the *ula tsani* class at Pondok Pesantren Wali Songo involves several dimensions, which can be detailed in accordance with the findings of the research as follows:

The first step is to set a proper learning schedule. Based on the findings revealed in this research, it appears that the preparation of the *Taisyurul Khalaq* book learning schedule has been carried out carefully and with full consideration. All parties involved, including the Madin rector, ustadzah, and administrators, collaborate to ensure that the learning process runs as expected. Based on an interview with the Madin rector of the Wali Songo Islamic Boarding School, information was obtained that the process of preparing the learning schedule was carried out at the beginning of the semester by involving all administrators and the teacher council in the context of comprehensive deliberation and coordination. The goal is to align the schedules in each class and avoid overlaps in teaching schedules. Apart from that, they also consider activities outside the Islamic boarding school so that the learning schedule can be implemented well. The schedule for teaching the book *Taisyurul Khalaq* has been set, namely once a week on Wednesdays. This is the result of a decision made by the management based on certain considerations involving all relevant stakeholders at the Wali Songo Islamic Boarding School.

According to the theory proposed by Suharsimi Arikunto, the importance of schedules in implementing learning is very significant. When schedules are not prepared efficiently, this can result in a waste of time for both teachers and students (Arikunto, 2006). Based on the researchers' conclusions, Suharsimi Arikunto emphasized the importance of scheduling in managing the involvement of teachers, students, and the use of time in the learning process. Without a clear schedule, the learning system tends to become unstructured and learning becomes less effective. Therefore, it is important to have a well-organized lesson schedule. The following is the lesson schedule for Ula Tsani Putri's classes at the Wali Songo Islamic Boarding School:

**Table 1**  
**Lesson Timetable**

Day	Ula Tsani Girls Class
Monday	Jurumiyah
Tuesday	Mabadi Fiqh Juz 3 and 4
Wednesday	Taisirul Kholak
Thursday	Amtsilah Tasrifiyah
Saturday	Tuhfatul Atfal
Sunday	Summary Nurul Yakin

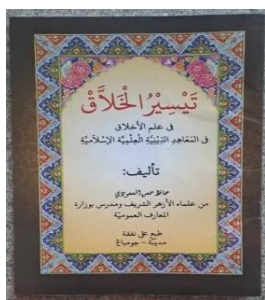
The second step is teaching preparation. Based on this research, it was found that in planning the teaching of the Taisirul Khalaq book, the aim was to achieve the targets set by the ustadzah after preparing everything needed for the learning process. In the context of education for the formation of santri morals at the Wali Songo Islamic Boarding School, planning for learning the book Taisirul Khalaq is carried out by ensuring the presence of coaches who are highly skilled in their fields and provide everything necessary for the implementation of the learning. According to an interview with the Madin rector of the Wali Songo Islamic Boarding School, "the preparations were carried out by the ustadzah who was responsible for preparing all the needs for studying the book Taysirul Khalaq Fi Ilmil Akhlaq.

Before starting the learning process, the ustadzah held a discussion with the Madin rector to prepare himself, including choosing the book to be studied, such as Tasirul Kholaq Fi Ilmil Akhlaq, as well as planning strategies and learning steps. This approach is in line with the principles introduced by Abdul Majid, where planning is based on preparing specific steps to achieve predetermined goals (Majid, 2019). According to the research results, Abdul Majid

stated that 'Taisirul Khalaq's learning planning should be equivalent to learning planning in the classroom. Coaches need to have a deep understanding of the characteristics of each student, including their interests, skills and potential, as well as various other factors that can help them understand the material better. Apart from that, supervisors must also consider the needs of students such as learning facilities and teaching aids to ensure that the learning process can take place effectively and efficiently.

The next stage is related to the Learning Strategy for the Book of Taisirul Khalaq. From the results of the analysis that has been carried out, it can be explained that the ustadzah who is responsible for learning this material applies a series of certain strategies to ensure the smooth teaching and learning process. One of the strategies implemented is the use of language that is adapted to the students' level of understanding, so that they can easily grasp the material presented. Apart from that, the results of the interview with the Ustadzah of the Wali Songo Islamic Boarding School also revealed that there was another strategy used, namely providing opportunities for student representatives to provide explanations of previously studied material to classmates who might not be able to take part in studying the book Taisirul Khalaq because various reasons, such as picket duty, poor health, and so on. With this approach, those who cannot take part in direct learning can still understand the substance of the book Taisirul Khalaq through explanations given by their classmates. Apart from that, at the beginning of the learning process, the ustadzah also implemented a forward presentation strategy to help train the students' courage.

According to Sri Bella Harahap, the learning strategy is a process that is very intertwined with the method of delivering the material in order to achieve the desired competence (Sri Belia Harahap, 2020) With reference to the theory mentioned, the learning strategy of the Book of Taisirul Khalaq at the event is adapted to a number of factors that influence students' quick understanding of the content of the material. One of the factors that is emphasized is the use of language that suits the students' level of understanding. In this context, the researcher will present the cover in front of the Kitab Taisirul Khalaq which is taught at the Wali Songo Boarding School:



*Picture 1 Taysirul Khalaq Book*

### **Implementation of *Taisirul Kholaq* Book Learning in Santri Moral Education**

Findings from the research indicate that in the teaching process of the book *Taisirul Khalaq* by Sheikh Hafidz Hasan Al-Mas'udi at the Wali Songo Islamic Boarding School, an *ustadzah* is advised to follow the steps for opening, main and closing activities during class hours, which are carried out every day Wednesday from 19:15 to 20:30. This learning process consists of opening, core and closing activities carried out every week:

The first step is Mastery of the *Taisirul Khalaq* Book Material. According to the findings of the research, it is hoped that the students will be able to understand, explain and implement the contents of the *Taisirul Khalaq* Book. This content includes moral aspects towards teachers, parents, fellow friends, as well as various other daily etiquette. According to the *ustadzah* at the Wali Songo Islamic Boarding School, it is important for students to have a deep understanding and be able to apply the moral concepts contained in the *Taisirul Khalaq* Book, so that this learning process can provide significant benefits for themselves and also for other people around them. . This perspective is in line with Abd Haris' theory, which emphasizes that teachers need to have good mastery of the material to be taught to students. Learning material becomes the foundation delivered by the teacher, then processed and developed by students in order to achieve learning goals (Haris, 2019)

According to M. Hidayat Ginanjar's view as mentioned by Heriyansyah, teachers must have good mastery of subject matter and knowledge about education. The way to achieve this is by carrying out further studies according to your field of expertise, attending training, workshops, or conducting comparative studies to institutions that have developed (Heriyansyah, 2018). There needs to be coaching and training efforts aimed at increasing students' learning motivation, which is very important. There is a need to instill learning patterns that focus on the learning process, not just achieving learning outcomes, so that students are accustomed to facing learning with full seriousness, and prioritize substance over



formality. The profession of ustadz or ustadzah must be fully respected for their contribution to education. Apart from that, ustadzah needs to provide clear and easy to understand guidelines, as well as prepare learning materials comprehensively and accurately. The following are the limitations of the learning material targets set for the Tasirul Kholaq Book:

**Table 2. Taisirul Khalaq Book Materials**

No.	Title of Book Material	Meeting
1	Fear God	1 x Meeting
2	Manners of a Teacher	2 x Meetings
3	Manners of a Student	2 x Meetings
4	Rights And Obligations To The Elderly	2 x Meetings
5	Rights And Obligations To Relatives	2 x Meetings
6	Neighbors' Rights and Obligations	2 x Meetings
7	Social Manners	2 x Meetings
8	Harmony	1 x Meeting
9	Brotherhood	1 x Meeting
10	Etiquette for Attending the Mosque	1 x Meeting
11	Manners When Eating	1 x Meeting
12	Etiquette When Drinking	1 x Meeting
13	Bedtime Manners	1 x Meeting
14	Manners in the Mosque	2 x Meetings
15	Cleanliness	1 x Meeting
16	Honesty and Lies	1 x Meeting
17	Trust	2 x Meetings
18	Protect Yourself From Bad Behavior	2 x Meetings
19	Good morals	1 x Meeting
20	Keep one's temper	1 x Meeting
21	Generosity	1 x Meeting
22	Humble	1 x Meeting
23	Pride	1 x Meeting
24	Feelings of Revenge	1 x Meeting
25	Feelings of Jealousy	1 x Meeting
26	Backbiting People	1 x Meeting
27	Bring into conflict	1 x Meeting
28	Arrogant	1 x Meeting
29	Deceived By Doubt About Something	1 x Meeting
30	Dzalim	1 x Meeting
31	Justice	1 x Meeting

*Second*, Taisirul Khalaq Book Study Method. From this analysis, there are two methods applied: the bandongan method and the lecture method. According to the ustadzah at the Wali Songo Islamic Boarding School, in studying the Book of Taisirul Khalaq, the bandongan method is used to translate the text into Pegon language, followed by the lecture method to explain the material in Indonesian. With a combination of these two methods, students can more easily understand the material.

The explanation is appropriateable to with the principles explained by Zamakhshari Dhofier regarding the bandongan method. This method involves the role of the teacher who reads, translates and explains the contents of the book to a group of students who listen while checking the contents of the book themselves or making notes about parts that are considered difficult (Dhofier, 2011)

In the context of the explanation given by Muhibbin Syah regarding the lecture method, this refers to a teaching approach where information and knowledge is given orally to a group of students who usually listen passively (Syah, 2001). Based on this concept, the Taisirul Khalaq Book learning approach in activities It has adopted an approach that includes several methods aimed at assisting students in achieving learning goals. This approach includes elements of the lecture method, where material is delivered orally to a group of students who listen carefully, as well as the bandongan method which involves interaction between teacher and students where the teacher reads, translates, and explains the contents of the book to a group of students who listen. while paying attention to the contents of the book itself or making notes about parts that are considered difficult. The process of learning the Book of Taisirul Khalaq at the Wali Songo Islamic Boarding School can be further understood through the illustration presented in the following image:



Picture 2. *Taisirul Kholaq* Book Learning Process

The results of the research show that the implementation of learning the book Taisirul Kholaq at the Wali Songo Islamic boarding school involves opening, main and closing steps, taking place every Wednesday from 19:15 to 20:30. Santri are expected to master book material, including morals towards various parties such as teachers, parents and friends. Learning material covers various aspects of everyday morals. The learning method used is a combination of the bandongan method (reading and translating books) and the lecture method (oral explanation). This is in accordance with the theory regarding the bandongan and lecture methods in teaching

### **Evaluation of *Taisirul Khalaq* Book Learning in Santri Moral Education**

After planning and implementation, the next stage is evaluation. Evaluation is carried out to assess students' understanding of the material that has been taught. According to the ustadzah at the Wali Songo Islamic Boarding School, each meeting usually includes three to four chapters of material. The focus is not on the number of chapters studied, but on students' understanding of the material. What is important is that students can understand the material, even though the number of chapters discussed is small.

Evaluation involves written tests, oral tests, and action tests. Written tests are conducted twice a year, at the middle and end of the school year. The oral test involves students explaining again the material that has been taught. Action tests are used to assess students' daily behavior, such as eating while standing or using rude language. This approach is in accordance with Zainal Arifin's theory, where evaluation involves a written test that tests students' understanding of morals, hadith, and dalil, and demands detailed answers supported by evidence (Gunawan, 2020). For example, if a student is asked to explain the arguments regarding rights and obligations to parents, then the student must provide a detailed and detailed answer.

There are various evaluation techniques that can be used in education, giving educators the freedom to choose evaluation techniques and instruments that suit learning activities. This aims to ensure that student learning outcomes can be verified and appropriate follow-up is provided. Evaluation instruments can be developed based on assessment techniques used by educators. At the Wali Songo Islamic Boarding School, the ustadz or ustadzah uses oral evaluation techniques, which are in accordance with the theory of Qurrotul Aini, et al., which states that oral tests involve giving questions or questions that are answered orally by students, and can be given classically during learning (Qurrotul Aini & Abdul Basith, 2024)

Evaluation of moral education in learning the Book of *Taisirul Khalaq* by Sheikh Hafidz Hasan Al-Mas'udi at the Wali Songo Islamic Boarding School, Sukajadi, Central Lampung, also involves carrying out action tests. In this case, if a student commits an action that is not in accordance with moral values, such as using harsh language or eating/drinking while standing, then the student will be subject to sanctions or punishment. This approach is in line with the principles outlined by Muhamad Mustaqim, where action tests involve student responses in the form of behavior, actions, or deeds that are observed and assessed as part of the evaluation of moral education (Zaenal Arifin & Bakhril Aziz, 2019) Students carry out actions according to the instructions and questions asked.

After going through the planning and implementation stages of learning, an evaluation process is carried out to assess the students' ability to understand the material that has been presented. This evaluation process involves various methods, including written tests, oral tests, and action tests, which aim to provide a comprehensive picture of the students' learning achievements. The material taught focuses on understanding, not the quantity of chapters studied. Written tests are carried out twice a year, while oral tests involve explanations by students. Action tests measure students' daily moral behavior, with punishment as a consequence for bad behavior. The evaluation technique used is oral evaluation, in accordance with the emphasis on understanding and behavior in moral learning.

Based on the explanation presented above, it can be concluded that Islamic boarding schools as Islamic educational institutions play an important role in shaping the morals of students. Learning the book *Taisirul Khalaq* is an integral part of this process, with a focus on developing noble morals according to Islamic teachings. The implementation of moral education in the book *Taisirul Khalaq* in the Ula Tsani class at the Wali Songo Islamic boarding school is carried out with planning that involves determining the schedule, teaching preparation, and learning strategies that suit the characteristics of the students. Learning is carried out through mastery of book material, using *bandongan* and lecture methods. Evaluation is carried out through written tests, oral tests and action tests to ensure understanding and application of moral concepts.

## **CONCLUSION**

The results of research on the application of moral education through the teaching of *Kitab Taisirul Khalaq* for Ula Tsani Class students at Wali Songo Boarding School can be summarized as follows: First, the level of learning planning in *Kitab Taisirul Khalaq* is done by planning the lesson schedule, preparing teaching materials, and setting learning strategies that suitable. Second, in the implementation stage of learning *Taisirul Khalaq*, efforts are made to master the material, apply effective teaching methods, and use relevant learning media. Third, the evaluation of the learning process of *Kitab Taisirul Khalaq* involves various types of tests, such as written tests, oral tests, and performance tests, to evaluate the understanding and application of the moral material that has been taught to the students.

## **REFERENCES**

- Arikunto, S. (2006). *Metodelogi Penelitian*. Yogyakarta: Bina Aksara.
- Arikunto, S. (2010). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.

- Asikin, I. (2018). Pengembangan Model Pendidikan Karakter Di Lingkungan Keluarga. *Ta'dib: Jurnal Pendidikan Islam*, 7(1), 75–84. <https://doi.org/10.29313/tjpi.v7i1.3533>
- Bahroni, M. (2018). *Analisis Nilai-nilai Pendidikan Akhlak dalam Kitab Taisirul Khalaq... Oleh: Muhammad Bahroni*. 8.
- Dhofier, Z. (2011). *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*.
- Gunawan, D. (2020). Pengaruh Media Video Interaktif Terhadap Hasil Belajar Kognitif Kelas IV SD Negeri 2 Karangrejo Trenggalek. *Eduproxima (Jurnal Ilmiah Pendidikan IPA)*, 2(1).
- Haris, A. (2019). Hubungan Penguasaan Materi Mengajar Guru Dengan Prestasi Belajar Siswa Di Mtsn Kadur Kecamatan Kadur Kabupaten Pamekasan Tahun 2018. *Al-Ulum : Jurnal Penelitian dan Pemikiran Ke Islam*, 6(1), 40–50. <https://doi.org/10.31102/alulum.6.1.2019.40-50>
- Hayati, N. (2015). Pemilihan Metode Yang Tepat Dalam Penelitian (Metode Kuantitatif Dan Metode Kualitatif). *Jurnal Tarbiyah Al-Anlad*, 4(1).
- Heriyansyah, H. (2018). Guru Adalah Manajer Sesungguhnya Di Sekolah. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 1(01). <https://doi.org/10.30868/im.v1i01.218>
- Majid, A. (2019). *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru*.
- Ngafifi, M. (2014). Kemajuan Teknologi Dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya. *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, 2(1). <https://doi.org/10.21831/jppfa.v2i1.2616>
- Qurrotul Aini & Abdul Basith. (2024). Teknik Dan Bentuk Evaluasi Pembelajaran Kurikulum Merdeka. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 7(2).
- Rapik, M. (2017). *Diskursus Filsafat Ilmu: Dari Peradaban Manusia Ke Peradaban Tuhan*. 1(2).
- S. Margono. (2010). *Metodologi Penelitian Pendidikan*. Jakarta: Rineka Cipta.
- Saparudin, E., & Wijaya, A. (2023). *Implementasi Metode Qiroati dalam Pembelajaran Al-Qur'an Di Pondok Pesantren Al-Husain Kotagajah Lampung Tengah*. 2.
- Sri Belia Harahap. (2020). *Strategi Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an*. Scopindo Media Pustaka.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif, R&D*. Bandung: Alfabeta.
- Suriani, N., Risnita, & Jailani, M. S. (2023). Konsep Populasi dan Sampling Serta Pemilihan Partisipan Ditinjau Dari Penelitian Ilmiah Pendidikan. *Jurnal IHSAN : Jurnal Pendidikan Islam*, 1(2), 24–36. <https://doi.org/10.61104/ihsan.v1i2.55>
- Syah, M. (2001). *Psikologi Pendidikan Dengan Pendekatan Baru*.

- Tri Mulyaning Tiyas, R. (2016). Studi Analisis Nilai-Nilai Pendidikan Akhlak Dalam Kitab Taisirul Khallaq Karya Syaikh Hafidh Hasan Al-Mas'udI. *STAIN Kudus*.
- Zaenal Arifin & Bakhril Aziz. (2019). Nilai Moderasi Islam Dalam Proses Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam Al-Azhar Kota Kediri. *in Proceedings of Annual Conference for Muslim Scholars*, 3.