



CONCEPTION OF THE MORAL DEVELOPMENT PROGRAM: SUPPORTING STUDENTS' SPIRITUAL CONSISTENCY

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Abstract: This research aimed to analyze the implementation of the student moral development program. The focus of the study in this research was on three things, namely planning the student moral development program, implementing the student moral development program, and evaluating the student moral development program. The research method used is qualitative based on phenomenology. The data collection techniques used were observation, interviews, and documentation studies. The data obtained was then analyzed using the Miles and Huberman technique, namely data reduction, data display, and drawing conclusions. The research results explained that the student moral development program was designed with an integrated three-stage conception. These include designing the program's Terms of Reference by adapting the program objectives to the vision and mission of the madrasah, habituation of program rundowns such as honesty cooperative activities, Friday tausiyah, Rohis activities, tahfidz Qur'an, and anti-bullying agent programs, as well as following up up the program by carrying out program evaluation and follow-up using the goal oriented evaluation model. This coaching program forms students who had good morals, are polite, in speech and deeds, noble in behavior, wise, polite and civilized, sincere, honest and holy.

INTRODUCTION

Education is a very important factor in life, because through education a person will have knowledge, insight and be able to increase human resources which become a support in achieving a goal (Widiansyah et al., 2018). One way to improve human resources is through education. Education in Islamic teachings is a great and noble obligation, because in practice education is not only worth worship which contains rewards in the sight of Allah SWT, but can also elevate human honor and dignity to become people who are knowledgeable and have noble character and are able to build the civilization of their society (Farabi, 2018). National Education System Law no. 20 of 2003 Article 1 paragraph 1, stated clearly that education must be directed at developing the overall potential of students, including moral development (Minister of Education and Culture of the Republic of Indonesia, 2003). This indicates that every educational

process needs to pay attention to moral issues as an important problem in education. Then, article 3 also explained the functions and objectives of national education. In this article, faith and devotion as well as noble morals receive important attention in efforts to develop students' potential (Asnawi et al., 2023).

Apart from that, national education also wants humans to develop their full human potential, including knowledge, attitudes and noble morals as well as skills in living in society, nation and state (Ismaeel & Mulhim, 2019). All skills possessed must always be based on noble morals, such as courtesy, honesty, discipline and concern for others. So it will become the foundation that underlies every movement of human life (Rahman et al., 2023). Basically, morals are an essential principle of Islamic teachings in addition to *aqidah* and *sharia*, so that with morals, the human mind and soul will be developed to have a high human nature.

The words *makarim* and *salih* attached to the word *akhlak* show that they cannot be separated between the two, namely goodness, righteousness and glory according to Islamic standards. In this regard, Taqiyuddin An-Nabhani in Faizin & Farhah (2018) explained that morals are part of Islamic law. Therefore, if morals are not understood as something that is bound by the *Shari'a*, it is possible that someone will glorify and respect infidel rulers who openly insult Islam and Muslims.

The hadith above explained that morals are teachings that the Prophet accepted with the aim of improving the condition of the people who were in ignorance at that time, where humans glorified their desires and at the same time became slaves to their desires. Not only during the time of the Prophet, the desires of mankind, especially the Prophet's people today, must always be paid attention to and controlled. Currently, various factors are increasingly visible, from customs or habits, instincts, environment, education and information media which are major influences in shaping children's morals. Children's tendency to imitate after seeing and hearing various things can form a large part of their character and morals. This results in children not being able to survive and starting to satisfy themselves by following the trends and actions of their environment.

As the initial observations made by researchers at MAN Binjai, on February 3 2024, moral issues have become a challenge in itself in the modern era. Especially for students at MAN Binjai, moral decadence is a problem of special concern. Sometimes they think that knowledge is more important than manners, such as a lack of politeness towards teachers and peers. For example, when walking they do not hesitate to overtake the teacher in front of them. This then becomes a habit for them.

The explanation of various theories above confirms that evaluation in moral development programs is very important. Because it cannot be denied that there are many problems that become obstacles to achieving the goals that have been set. So in responding to the problem of moral decadence, something called moral development for students is needed. Because basically it is true that advances in science and technology are not always accompanied by

improvements in morals. It is hoped that with the student moral development program at MAN Binjai, they will show high manners towards teachers. Through this moral development program, it is hoped that students will not only be able to achieve academic excellence, but also form a relationship of mutual understanding between students and teachers, create a harmonious learning environment, and instill the values of self-empowerment based on good morals.

In this process, an indicator was concluded that moral development is a guide for humanity to have a mental attitude and personality as good as those shown in the Al-Qur'an and Hadith. Guidance, education and instilling good moral values are very appropriate for teenagers so that they do not experience deviation. In this regard, it is necessary to have a systematic and sustainable moral development program for students (Almafahir & Alpriansyah, 2021). M. Arifin through his opinion in Illahi & Satria (2022) also stated that in principle moral development is also part of general education in an institution which is fundamental and comprehensive, so as to achieve the expected targets. This coaching program aims to create an educational environment that supports holistic growth and development of students, both academically and non-academically (Jayanti, 2023).

Every program or activity carried out is certainly inseparable from a goal to be achieved (Purwanti & Haerudin, 2020). Al-Faruq (2023) explained in his research that to achieve a goal, various factors must be considered and paid attention to regarding what can influence whether or not the goal of the program being implemented is achieved. Basically, the implementation of the program must be planned by determining the person responsible for the activities, strategies, approaches and moral development media that will be used. The implementation of moral development must of course be continuously monitored and evaluated so that the level of success and obstacles can be known. This can of course be used as a benchmark in carrying out follow-up actions, both in improving efforts and determining alternative solutions.

Ramadhani (2022) in his research, relating to moral development programs, identified several methods and approaches to moral development from an Islamic perspective. The methods used to develop morals include the habituation and training method, as well as the exemplary method. Apart from that, in order to achieve the goal of moral development, several special approaches are needed, including a religious approach, an approach involving the involvement of all teachers in the field of study and parents.

Of course, a lot of research has been done on this matter, but of course this research has other differences. To find out these differences, the following is an exploration of various previous studies that are relevant to this research, including research Sawaty & Tandirerung (2018), Amrizal et al. (2022), Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa (2019), Nurlaila (2019), Prayoga (2019), Alimah & Hakim (2021). Based on the variety of previous research, the distinction of this research can be emphasized compared to other research. If other research focuses on moral development alone, It was different from this research which focuses on the concept of a structured moral development

program to support students' spiritual consistency in the MAN Binjai environment. This conceptual will demonstrate that an agency from planning to program follow-up is systematic and active in its follow-up. Moving on from this problem, the researcher wanted to analyze further why this happens and how the student moral development program is actually implemented at MAN Binjai to find out the concept of the moral development program in supporting students' spiritual consistency.

RESEARCH METHOD

This type of research used qualitative methods with a phenomenological approach. Starting from the moral decadence of MAN Binjai students which included changes in moral behavior, manners and ethics of students both towards teachers/parents and with peers. This research was carried out at the Binjai State Madrasah Aliyah for 3 months starting from January to April 2024.

The data sources for this research came from research informants, namely the Deputy Head of the Madrasah for Student Affairs, Intra Madrasah Student Organization Coach, Aqidah Akhlak Teacher and also several students who took part in the moral coaching program at MAN Binjai. Apart from that, the data source was also from documents related to moral development program activities. In terms of data collection, the techniques used were non-participant observation, structured interviews, and documentation studies by analyzing all documents related to the activities of the student moral development program. Data analysis used the Miles and Huberman technique which consists of data reduction, data display, and drawing conclusions. Furthermore, to ensure the validity of the data that has been obtained, efforts were made using cross-check techniques or data triangulation.

RESULT AND DISCUSSION

Designing the Program's Work Terms of Reference

Based on the results of interviews and observations conducted, programs are not simply formed, but must go through conception and structuralization of activities. Planning a student moral development program was based on an understanding of the religious, ethical and moral values that you want to instill in students. The basis for carrying out this planning was to ensure that every step taken in implementing the moral development program is in accordance with the objectives to be achieved. With careful planning, the program can be implemented in a structured and directed manner, so that it can have a significant positive impact on students' moral development. This planning involves the participation of the entire MAN Binjai academic community. This is in line with Arikunto's opinion that a program is a plan involving various units containing policies and a series of activities that must be carried out within a certain period of time (Rusman Z Abidin & Nurul Anriani, 2023).

The results of the researchers' data findings show that the planning process for the student moral development program at MAN Binjai includes the creation of Activity Work Terms of Reference or Activity Terms of Reference. The Terms of Reference for this activity contains a general description of the

objectives, target participants, methods that will be used, as well as details of the activities that will be carried out in the moral development program (Pratama Sari, 2023). Terms of Reference This activity has an important role in managing and carrying out activities efficiently and effectively. By preparing short, concise and clear documents, you can ensure that all parties involved have the same understanding and are well coordinated in achieving goals (Lukum Astin, 2023).

Based on the findings of the researcher's data, the Terms of Reference of the student moral development program activities at MAN Binjai is first, the aim of the activity. As the results of interviews and observations conducted by researchers show that the objectives of the student moral development program at MAN Binjai are in line with the vision and mission of the madrasah.



Figure 1. MAN Binjai Vision and Mission

Second, determining the time and place for implementation. Based on the results of interviews with Intra Madrasah Student Organization and Deputy Head of Curriculum Student leaders, it can be concluded that the timing for implementing the moral development program is carried out periodically.

Table 1. Timing of the Moral Development Program

Time	Activities	Place
Saturday	Tahfidz Qur'an	Class
Friday morning	Tausiyah	Madrasa field
Friday afternoon	Spiritual Activities	Madrasa hall
Konditional	Anti-Bullying Counseling	Madrasa hall
Break Hours - Conditional	Honesty Cooperative	Canteen

Al-Qur'an tahfidz activities are held every Saturday in the classroom, while Friday tausiyah are held on Friday mornings in the madrasa yard, and spiritual activities are held in the afternoon on Fridays which are held in the MAN Binjai Hall. Meanwhile, anti-bullying programs and honesty cooperatives do not have a specific schedule for their implementation. The main objective in determining a planned and consistent implementation schedule was to provide opportunities for students to participate and utilize the program optimally.

Third, the strategy for approaching the student moral development program. Based on the research data findings, there are several strategies for developing student morals at MAN Binjai, namely the religious approach, the approach from all fields of study and the parental approach. Religious approach through Friday *tausiyah* activities and spiritual activities. Meanwhile, the approach to all fields of study is to integrate knowledge by linking all subjects with moral material. Apart from that, parents are also involved in the student moral development program at MAN Binjai. The role of parents in shaping children's morals was very important, by providing positive examples, open communication, and supervising students while at home. It was a form of collaboration between parents and the madrasah in the process of developing student morals.

Fourth, material for developing student morals. Based on the results of interviews with Intra Madrasah Student Organization coaches, it can be concluded that coaching materials must be relevant to the program objectives and adapted to the needs and level of student understanding. The relevance of the material was measured by students' ability to respond to and apply the values that have been taught in everyday life. Adjustments were made through an inclusive learning approach, presenting concrete and applicable material, as well as using methods that facilitate students' understanding and active participation in learning. This material included teaching about moral values, ethics, conflict resolution, and the development of other positive attitudes.

Fifth, availability of infrastructure. In preparing a student moral development program, the availability of infrastructure is an important consideration. As from the results of interviews with Deputy Head of Curriculum Studentship, it can be concluded that the infrastructure needed includes comfortable classrooms, a prayer room, a library with a collection of books on morality, a guidance and counseling room, a field, and extracurricular programs. Apart from that, there was also a book on developing student morals as a basic reference book for understanding in developing student morals, as well as a program evaluation book and evaluation instruments which are used as tools to provide understanding regarding the evaluation of program activities.

Habituation Rundown Program

Terms of Reference can certainly be a conceptual program to achieve effectiveness in achieving educational goals. However, the program cannot simply be realized well if there is no consistency or habituation in its implementation. Of course, the designs of the various programs above have found common ground for the type, time and location of activities for developing student morals. To stabilize the program, then habituation of the program rundown is implemented which becomes the structural sequence of the program being designed. Making the event schedule itself aims to ensure that the implementation of the event can run systematically without missing anything. The event schedule can also be useful as a reminder for each performer not to exceed the specified duration limit.

An event rundown was created so that the implementation of an event is structured and runs without missing a single activity. Apart from that, having a rundown is also useful for reminding presenters and performers not to exceed the set time. Based on the research results, it was found that the implementation of the moral development program at the Binjai State Madrasah Aliyah was carried out through, among other things:

Honesty Cooperative

The honesty cooperative is located in the Guidance Counseling room. This cooperative is a student canteen that sells various stationery needed by students, teachers and employees at MAN Binjai. Honesty cooperatives are moral development programs that aim to familiarize students with being honest in carrying out actions (Hendi et al., 2022). As stated by Deputy Head of Curriculum Studentship, in the honesty cooperative, students were given the trust to buy the various stationery they need at the cooperative with a self-service concept (picking it up themselves). Then, they put in their own money and take the change in the box. Every student who buys is required to also write down what stationery they bought, the money they paid and the amount of change they took. This program helped students form honest attitudes by providing opportunities to practice practicing honest values in everyday life, both in academic and social contexts. Through honesty cooperatives, students learned to appreciate the importance of honesty, understand the consequences of dishonest actions, and build trust between each other.



Figure 2. MAN Binjai Honesty Cooperative

Then, from the results of interviews with Aqidah Akhlak teachers and several students, it can be concluded that the main aim of this honesty cooperative is to familiarize students with an honest attitude. Through this program, it is hoped that students will not only understand the value of honesty in theory, but also internalize it in their daily behavior, forming strong and responsible characters in the future. Increasing the level of student honesty can be measured through direct observation of student behavior in everyday situations in the madrasa environment. Meanwhile, increased participation in activities can be measured through cooperative book records and student participation in honesty cooperatives. In the context of the student moral

development program through honesty cooperatives, this verse firmly educates humanity to always be honest, both in deeds and words. The honesty cooperative program was one form of effort to train students to have honesty within themselves.

Tahfidz Al-Qur'an

The tahfidz Al-Qur'an program is a program for memorizing the Al-Qur'an with mutqin (strong memorization) of the text of the Al-Qur'an from beginning to end, starting from short letters to the entire Al-Qur'an and is taught to understand the meaning and context of the verses they memorize (Yones et al., 2022). The Al-Qur'an tahfidz program in madrasas aims to improve the quality of students' Al-Qur'an reading. Apart from memorizing, they are also taught about tajwid and makhraj, thus producing good readers of the Qur'an (Abd Rahman & Nanda Fitriani, 2023). As concluded from interviews with tahfidz coaches, the aim of this program is to improve the quality of students' reading of the Al-Qur'an through teaching tajwid and makharijul letters.

Based on the results of interviews with Deputy Head of Curriculum Studentship, it can be concluded that in practice the Al-Qur'an tahfidz program is used as an extra-curricular activity and has local content, where all students participate in the tahfidz program. This program further maximizes the achievement of the goal of the madrasa vision, namely creating a nation's successor who is close to the Al-Qur'an (Qur'an) not just a lot of knowledge. The implementation of the tahfidz program was carried out once a week, in accordance with the lesson schedule that has been prepared by the madrasah and is carried out for two hours of lessons in each class with direction from study teachers who have the ability to develop the program. Deputy Head of Curriculum Studentship further stated that the Al-Qur'an tahfidz program is carried out through oral examination methods or direct observation when students read and memorize the Al-Qur'an. After the evaluation is carried out, the teacher analyzes the results to identify the students' strengths and weaknesses in memorizing and understanding the Qur'an.



Figure 3. Student Tahfidz Qur'an

From the results of interviews with several students, it can be concluded that apart from memorizing and studying the Koran, they also learn moral and ethical values. This process shapes student character by increasing patience, discipline and responsibility. Tahfidz Al-Qur'an also strengthens students'

relationship with religion and increases spiritual awareness. With the hope that students will not only be proficient in reading the Koran, but also as a means of forming good morals.

Friday tausiyah

Tausiyah is a form of Islamic religious teaching delivered in the form of lectures, talks, or advice. Usually, tausiyah is delivered by a cleric, ustadz, or religious leader to the congregation on various occasions, such as Friday prayers, religious studies, recitations, or other religious events (Shafrianto & Pratama, 2021).

The results of interviews with Deputy Head of Curriculum Studentship and several students showed that Friday tausiyah was a means of strengthening students' religious and moral education. Lecture material was usually tailored to students' needs and level of understanding, and covers topics such as morals, worship, stories of the prophets, Islamic values, and challenges faced in everyday life. This Friday tausiyah activity was held every Friday in the field. This Friday's Tausiyah is taken in turns to be presented and also delivered by student representatives from each previously scheduled class. This Friday tausiyah activity took place at 07.15-08.20 WIB and must be attended by all students.



Figure 4. Friday Tausiyah

Furthermore, from the results of interviews with supervisors and several students, it can be concluded that the Friday tausiyah activity aims to provide an experience of strengthening students' understanding of religion and speaking skills. Through the process of preparing and delivering tausiyah, students can develop the courage to speak in public, the ability to organize thoughts with a good structure, and the ability to communicate religious values to their peers. Friday sermons delivered by students can also be a means of strengthening social ties between fellow students, inspiring each other and creating an environment that supports spiritual and intellectual growth in students.

Spiritual Activities

Rohani Islam is an organization or group in madrasas that aims to develop students' religious and spiritual aspects. Through its activities and

programs, Rohis helps students strengthen their faith, increase their understanding of the Islamic religion, and form good character (Mellys & Rahman, 2023).



Figure 5. Rohis activities

The results of interviews with Intra Madrasah Student Organization supervisors and several students who took part in Rohis activities can be concluded that this Rohis activity is held every Saturday afternoon at 14.00 WIB, and this activity was an optional extracurricular activity, where in the process of implementing Rohis it has had a positive impact on students. The students stated that there was an increase in their faith and devotion to Allah SWT. through activities such as religious discussions, group prayer, and other Islamic studies. Van Tran et al. (2022) said that apart from that, Rohis also helps in forming students' character by teaching Islamic values such as patience, honesty and empathy. Not only that, in spiritual activities students were also invited to develop an attitude of responsibility and cooperation through participation in social activities.

Anti Bullying Program

The anti-bullying program is an initiative designed to prevent and reduce cases of bullying or bullying in the madrasah environment (Andryawan et al., 2023). The goal is to create a safe and inclusive madrasah environment, where every student feels respected and supported, and there is no place for behavior that is physically, emotionally, or socially detrimental (Kartika et al., 2024).

The results of interviews with Deputy Head of Curriculum Studentship and moral aqidah teachers can be concluded that this anti-bullying program was very effective in helping to develop student morals in madrasas, namely by providing a solid moral foundation and promoting mutual respect and care among students. The implementation of this program was to form a special team, namely the anti-bullying task force, whose role is to educate, report, take action or resolve bullying and socialize. This anti-bullying program is combined with the BK program. This program collaborated with students in handling it. The students, known as the bullying task force, took part in helping to provide understanding to other friends about the meaning of bullying by making a number of bullying posters around the madrasah.



Figure 6. Anti-Bullying Poster

As a result of observations by researchers and interviews with several sources, the implementation of this activity was supported by all madrasah residents and in collaboration with the community, parents and government institutions. This program not only prevents bullying, but also teaches values such as honesty, tolerance and empathy. Not only that, students also learn to become individuals who are more responsible, empathetic and have strong character in accordance with the teachings of the Islamic religion taught at the madrasa. However, in this program there has been no concrete effort to measure the effectiveness or impact of the program on overcoming bullying cases in madrasas.

Follow-up on Program Strengths and Weaknesses

Follow up is an effort to do something other than what has already been done, to ensure the achievement of the goal. Regular monitoring and evaluation is an important stage in implementing a moral development program (Nasihi & Hapsari, 2022). From the results of interviews with Deputy Head of Curriculum Studentship, it can be concluded that evaluation was a routine activity carried out. Evaluations are carried out every month to see the extent of effectiveness in implementing the moral development program. The form of evaluation was adapted to each individual program, for example the honesty cooperative program is measured through direct observation of students' honest behavior in purchasing stationery at the madrasa cooperative, tahfidz Al-Qur'an with an oral exam or direct observation when students read the Al-Qur'an, Friday tausiyah by directly monitoring critical aspects of tausiyah, such as message clarity, student involvement, and compliance with desired moral values and norms, spiritual activities by monitoring student participation, while the program anti-bullying has not yet reached the evaluation stage because the program is still in the implementation stage.

Deputy Head of Curriculum Studentship further said that the final evaluation was still carried out by the head of the madrasah through an end-of-semester deliberation meeting with the entire MAN Binjai academic community using the goal oriented evaluation model as the evaluation model. The evaluation results will describe the level of success of the program objectives based on the program criteria. There were several aspects that are used as

evaluation material, namely first, evaluation of the achievement of the expected moral values, such as honesty, patience, humility and empathy which are evaluated through direct observation by teachers, as well as through surveys or interviews with students to gain understanding. about their moral development. Second, evaluation of program activities that have been carried out, such as the honesty cooperative program, Al-Qur'an tahfidz, Friday tausiyah, spiritual activities and anti-bullying programs. This evaluation was carried out to determine the extent to which the program was able to influence positive changes in student behavior (Astuti, 2022). Third, evaluated student participation and involvement in the moral development program. This included the level of student attendance in organized activities, the level of active student participation, and involvement in the moral development program at the madrasah.



Figure 7. Foollow-up Program

Based on the results of interviews and observations conducted by researchers regarding the evaluation of the student moral development program at MAN Binjai, it can be concluded that the results of the evaluation of student moral development are in accordance with the program's framework of reference. However, several obstacles were also found in the student moral development program, for example teachers still had difficulty linking lessons with moral development. Lack of student participation in several moral development program activities, such as the tahfidz Al-Qur'an program. It was due to less conducive time management.

Based on the results of the evaluation of the student moral development program at MAN Binjai. There were several follow-up actions that can be taken, including: Strategy development, namely developing a strategy for the student moral development program at MAN Binjai. Includes more effective and efficient time management in accordance with students' psychological conditions. Developing teacher skills, namely improving teacher skills as educators in moral development programs, because the teacher's job is not only to convey knowledge, but also to educate students to have good morals. Improving these skills can be done through teacher training activities, attending seminars and Subject Teacher Conferences. Refinement of the program, based on the findings of the evaluation results of the student moral development program, can be refined and adapted to material, methods or activities according to student needs. Individual or group counseling, namely providing counseling

services for students who need additional guidance to overcome ethical or moral problems.

CONCLUSION

Based on the discussion presented by the researcher above, the conclusion can be drawn that the student moral development program was designed with an integrated three-stage conception. These included designing the program's Terms of Reference for the program by adapting the program objectives to the vision and mission of the madrasah, habituation of program rundowns such as honesty cooperative activities, Friday tausiyah, Rohis activities, tahfidz Qur'an, and anti-bullying agent programs, as well as following up the program by carrying out program evaluation and follow-up using the goal oriented evaluation model. This coaching program formed students who have good morals, are polite in speech and deeds, noble in behavior, wise, polite and civilized, sincere, honest and holy. The concept of this program was suggested to be a habituation of student activities so as to create a harmonious and peaceful madrasah environment.

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