



# Six Teacher Methods in Shaping Santri Morals in Boarding School

Intan Fuadu Hasibuan<sup>1</sup>, Fuady Anwar<sup>1</sup>

<sup>1</sup>Faculty of Social Science Universitas Negeri Padang, Indonesia

✉ [intanhsb23082001@gmail.com](mailto:intanhsb23082001@gmail.com) \*

## Article Information:

Received October 9, 2022

Revised November 15, 2022

Accepted December 21, 2022

## Keywords: *Student,*

*coaching*

*patterns,*

*morals*

## Abstrac

This study aims to determine the coaching method used by the teacher in shaping the morals of the students at Madrasah Diniyah Takmiliah Awaliyah Baitul Makmur Padang. Sources of data were taken from six informants through in-depth interviews who were selected using purposive sampling technique. The six informants consisted of three coaches and three students. All the results of the interviews were then analyzed systematically through four steps of analytical activities, namely (data collection, data reduction, presentation and drawing conclusions). Overall the results of the analysis show; Regarding the coaching method used by the teacher in instilling morals in students by using six methods, namely, i) discussion ii) story iii) advice iv) exemplary v) habituation vi) punishment. The results of this study can be used as initial data for future research in examining different issues related to this problem and other issues relevant to this context.

## INTRODUCTION

Before Islam was a source of good values that contained a good personality as a human of faith that came from religious teachings, such as in shaping Islamic character (Agrawal et al., 2020; Wong, 2020). Thus morality has a very important position. So efforts are needed that can print generations to be intelligent, honest and pious to God (Midgette et al., 2018; Wesselhoeft, 2017). In this day and age, the young generation is what the nation hopes for because it is on their shoulders that the youth are the nation's hope for the nation's future. If you have a good personality in terms of morals, ethics and morals, the next generation will be good too (Asmaldi et al., 2022; Hamilton & LaVoi, 2017; Zulmuqim, 2017).

Morals according to Ibrahim Anis are traits that are embedded in the human soul where actions arise without the need for a thought or good deed or not (Setiadi, 2006). A person's value or position is determined based on the moral qualities he shows (Peviyatmi et al., 2017; Pratama & Azhari, 2020). If his behavior reflects good morals (akhlaqul mahmudah) then he is considered noble and is referred to as someone who has good personal qualities (Engkizar et al., 2021; Frisancho & Delgado, 2018; Zen et al., 2022).

## How to cite:

Hasibuan, I., F., Anwar, F. (2023). Six Teacher Methods in Shaping Santri Morals in Boarding School. *Internasional Journal of Multidisciplinary of Higher Education*, 6(1), 34-42.

## E-ISSN:

2622-741x

## Published by:

Islamic Studies and Development Center Universitas Negeri Padang

On the other hand, if his behavior reflects bad morals (akhlaqul mazmumah) then he is seen as contemptible and referred to as someone who has a bad personality. For this reason, in instilling good morals, education has an important role here (Putri et al., 2020; Raffles et al., 2017; Rishan et al., 2018). Seeing the importance of education for humans, Islam as a religion of rahmatan lil alamin which plays an important role for human survival. Education is something that is fulfilled by every human being and has a role to raise morals, degrees, intelligence, and be useful for many people (Asril, 2021; Engelen et al., 2018; Engkizar, Kaputra, et al., 2022).

In RI Law NO. 20 of 2003 education is "a conscious and planned effort to create a learning atmosphere in the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, and society." nation, and state (Maaranen et al., 2016; Osman, 2019; Shabani & Ghasemian, 2017). The world of education, especially in Indonesia, is currently very difficult to face challenges, namely in the form of problems with the morals of students (Rahman et al., 2018; Sabrina et al., 2022; Saputri et al., 2021). The school or madrasah environment is a gathering place for all the different characters and behaviors of students (Engkizar, Muliati, et al., 2018; Kasmir et al., 2019).

In the world of education, one way that teachers can do to instill morals in children is through coaching methods. The method comes from the Greek "Grek", namely "Metha" means through, and "Hodos" means way, way, tool or style (Novita et al., 2022; Nurwahidin et al., 2019; Paddiana et al., 2021). In other words, the method means the way or way that must be taken to achieve certain goals. Coaching is a conscious human effort to guide and direct the personality and abilities of children, both in formal and non-formal education (Sartika et al., 2020; Syaifullah & Surawardi, 2020). So diniyah takmiliah is one of the places for non-formal Islamic education that can be a means of forming morals (Kaputra et al., 2022; Syamsuddin, 2022).

So this Madrasah diniyah takmiliah Awaliyah Baitul Prosperity is a suitable place to instill moral values in students (Syarif & Moenada, 2020; Yuslia et al., 2021; Zulmuqim, 2017). Namely having a very directing vision to shape the character of students, including the vision is the realization of quality, competitive, strong education in the national education system, so that able to become a center of excellence for Islamic religious education and community development in order to shape the character of the personality of students as devout Muslims, and responsible citizens. In this case, (Azmi & Wardi, 2020) mentions that there are eight methods of moral development, which are hiwar (discussion), qisah (story), amtsal (parable), uswah (exemplary), tadrif (habituation), 'ibrah (contemplation), will 'idzah (advice), targhib wa tarhib (reward and punishment) (Fernando et al., 2022; Syafril et al., 2021).

## METHODS

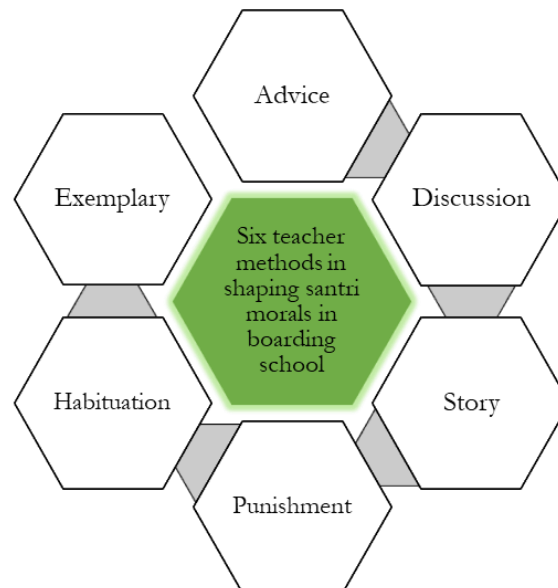
This research uses a case study approach. According to (Islamoglu et al., 2022; Stewart, 2022; Yuslia et al., 2021) Qualitative research is research that examines the subject of action, motivation and others as a whole to understand a phenomenon in its research procedure using descriptive data in the form of words and language by utilizing various scientific methods. While the case study approach according to (Febriani et al., 2022; Rahayu et al., 2022) chooses a study for a case, so it can use various sources of information including observations, interviews, audio-visual materials, documentation and reports.

Sources of data were taken from six informants through in-depth interviews selected using purposive sampling technique, while the selected informants had met the criteria of empathy, namely having competence, informants according to the field to be studied, informants having time to provide information, and honest informants in providing information (Engkizar, Alfurqan, et al., 2018; Stenseth & Strømsø, 2019; Ward & Guthrie, 2019). Factual data to meet the criteria as informants, all informants are supervising teachers and students at Madrasah Diniyah Takmiliah Awaliyah Baitul Makmur Padang

Simorangkir, (2019) & Syamsuri et al., (2020). After the interview was completed, all the informants were taken, the transcription process was carried out, then the author took a theme that was in accordance with the research needs (Engkizar, Alfurqan, et al., 2018; Syafril & Yaumas, 2017). The author's analysis process uses data collection in one cycle systematically in the form of cycles of data collection, data reduction, data presentation and drawing conclusions (Engkizar, Sarianti, et al., 2022; Mardiana et al., 2022; Sultanik et al., 2022).

## RESULT AND DISCUSSION

The data obtained after conducting interviews with informants in the data collection process stated that the teachers of Madrasah Diniyah Takmiliah Awaliyah Baitul Makmur applied six (6) forms of coaching methods in instilling morals in students. The six coaching methods, including those described by (Khoiriyati et al., 2021; Ware, 2019), are the storytelling, exemplary, discussion, habituation, advice, reward and punishment methods. The six coaching methods can be seen in Figure 1 as follows:



**Fig 1. Method of fostering Madrasah Diniyah Takmiliah Awaliyah teachers**

From the description above, it can be seen that in this study the teacher of Madrasah Diniyah Takmiliah Awaliyah Baitul Makmur used six coaching methods to instill morals in students (Aini et al., 2019; Amani et al., 2021; Mutathahirin et al., 2022). The six coaching methods are the story method, example, discussion, habituation, advice, reward and punishment. The six coaching methods were used by informants unevenly.

First, (story coaching method) two of the three informants stated that they applied the story coaching method in instilling the morals of students (Anwar et al., 2017; Ashidiqi et al., 2019; Hamilton & LaVoi, 2017). This theme was stated by the informant as quoted from the interview below:

... The story development method that I did was by telling the stories of the prophets and companions how to have good morals (informant 1), ... the story building method in which the father told stories of friends that were in accordance with the material so that the students could imitate him (informant). 2).

Second, (the exemplary coaching method) the three informants stated that they applied the exemplary coaching method in instilling the morals of the students (Azmi & Wardi, 2020; Azzahra et al., 2021; Enri Auni & Hermanto, 2020). This theme was stated by the informant as quoted from the interview below:

...mother did this coaching method, namely by setting a good example and directing the students according to what we did, because we know that the students will follow what they often see, so if the teacher has good morals, so will the students (informant 1) , ... exemplary coaching, namely the father himself who provides good behavior that can be an example/examples for students to imitate (informant 2), ... the exemplary coaching that I do is by giving examples from myself, namely habits, traits, and behavior, because one of them is This example is an important method used by teachers. Because exemplary is an example that can be imitated by students such as imitating the habits that teachers do (informant 3).

Third, (discussion coaching method) one of the three informants stated that they used the discussion coaching method in instilling students' morals (Efendi et al., 2019; Engkizar, Kaputra, et al., 2022; Ganefri et al., 2017). This theme was stated by the informant as quoted from the interview below:

...this method where the method of conveying material to students is then discussed whether or not the students understand the material provided (informant 2).

Fourth, (the method of habituation development) one of the three informants stated that they used the method of habituation development in instilling the character of students (Febriani et al., 2022; Fernando et al., 2022; Hakim, 2019). This theme was stated by the informant as quoted from the interview below:

...the father uses this method by giving students habits such as studying fiqh, so students are accustomed to being good at ablution, praying and others (informant 2).

Fifth, (advice coaching method) one of the three informants stated that they used the advice coaching method in instilling students' morals (Ibrahim & Wiza, 2021; Irawan et al., 2021; Nur Isnaini et al., 2019). This theme was stated by the informant as excerpted from the interview below:

...advising students with patience because santri are synonymous with gentleness not violence and I also can't restrain students because if students are too restrained, they will do more bad things. The important point is to be patient with it and never get tired of continuing to advise him (informant 3).

Sixth, (the method of coaching rewards and punishments) two of the three informants stated that they used the method of coaching rewards and punishments in instilling students' morals (Muswara & Zalnur, 2019; Novebri & Dewi, 2020; Ramli et al., 2017). This theme was stated by the informant as excerpts from the interview below:

...certainly in the learning process there were times when I gave punishment to students but the punishment did not affect their physique, for example, not with physical violence, I gave the punishment so that the students could correct the mistakes they had made. he did (informant 2), ... when students are noisy in class, they are punished, namely throwing garbage (informant 3).

## CONCLUSION

The findings of this study have succeeded in revealing that there are many forms of problems for students at Madrasah Diniyah Takmilliyah Awaliyah Baitul Makmur Padang, while the pattern of coaching has been going well and some of the patterns used are discussion, stories, advice, example, habituation and punishment. In applying this coaching method, of course, every teacher has their own reasons.

## REFERENCES

- Agrawal, R., Williams, K., & Miller, B. J. (2020). An Assessment of Student Moral Development at the National Defense University: Implications for Ethics Education and Moral Development for Senior Government and Military Leaders. *Journal of Military Ethics*, 19(4), 312–330. <https://doi.org/10.1080/15027570.2021.1881217>
- Aini, K., Tamuri, A. H., & Syafril, S. (2019). Competency, Attitude and Islamic Teachers' Issue in Using Computer for Learning and Teaching Process. *Khalifa: Journal of Islamic Education*, 3(1), 17. <https://doi.org/10.24036/kjie.v3i1.20>
- Amani, R., Luthfi, A., Qomari, V. A., Mahdi, A., & Langputeh, S. (2021). The Innovation of Maruo's Popup Book to Help Children with Special Needs in Memorizing Alquran.

- Khalifa: Journal of Islamic Education*, 5(2), 176. <https://doi.org/10.24036/kjie.v5i2.155>
- Anwar, F., Rahman, R., & Zein, Z. (2017). The Implementation of Teaching and Learning Process of Islamic Study in Universities in Indonesia. *Khalifa: Journal of Islamic Education*, 1(1), 15. <https://doi.org/10.24036/kjie.v1i1.4>
- Ashidiqi, M. N. A., Rohmatiah, A., & Rahmah, F. A. (2019). Youtube Free Quran Education As a Source of Islamic Education Learning Materials and Media. *Khalifa: Journal of Islamic Education*, 3(2), 126. <https://doi.org/10.24036/kjie.v3i2.27>
- Asmaldi, A., Husti, I., & Zamsiswaya, Z. (2022). Integration Between Religion and Science in Islamic Studies in Integrated Islamic Junior High School. *Khalifa: Journal of Islamic Education*, 6(2), 240. <https://doi.org/10.24036/kjie.v6i2.274>
- Asril, Z. (2021). Forming Student Social Intelligence Through Islamic Religion Lectures at Public Universities. *Khalifa: Journal of Islamic Education*, 5(1), 34. <https://doi.org/10.24036/kjie.v5i1.114>
- Azmi, S., & Wardi, F. (2020). Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia. *Khalifa: Journal of Islamic Education*, 4(1), 19. <https://doi.org/10.24036/kjie.v4i1.37>
- Azzahra, A., Shadrina, S., Wardana, G. A., Yandrizal, D., & Hasim, R. (2021). Islamic Education and Concept of Gender Using a Culture Approach in Minangkabau. *Khalifa: Journal of Islamic Education*, 5(2), 155. <https://doi.org/10.24036/kjie.v5i2.129>
- Efendi, E., Alkhaira, S., Mutiarameses, M., Elkhaira, I., & Monlinia, Y. (2019). Developing Islamic Learning Media of Fable Box to Develop Students' Spiritual Quotient. *Khalifa: Journal of Islamic Education*, 3(1), 73. <https://doi.org/10.24036/kjie.v3i1.28>
- Engelen, B., Thomas, A., Archer, A., & van de Ven, N. (2018). Exemplars and nudges: Combining two strategies for moral education. *Journal of Moral Education*, 47(3), 346–365. <https://doi.org/10.1080/03057240.2017.1396966>
- Engkizar, E., Alfurqan, A., Murniyetti, M., & Muliati, I. (2018). Behavior and Factors Causing Plagiarism Among Undergraduate Students in Accomplishing The Coursework on Religion Education Subject. *Khalifa: Journal of Islamic Education*, 1(1), 98. <https://doi.org/10.24036/kjie.v1i1.8>
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 299. <https://doi.org/10.31958/jt.v24i2.4847>
- Engkizar, E., Kaputra, S., Mutathahirin, M., Syafril, S., Arifin, Z., & Kamaluddin, M. (2022). Model Pencegahan Konflik Antarumat Beragama Berbasis Kegiatan Masyarakat. *Harmoni*, 21(1), 110–129. <https://doi.org/10.32488/harmoni.v21i1.603>
- Engkizar, E., Muliati, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process. *Khalifa: Journal of Islamic Education*, 1(2), 148. <https://doi.org/10.24036/kjie.v1i2.11>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Enri Auni, A. K., & Hermanto, H. (2020). Islamization of Melayu-Nusantara Society through Language Approach according to Syed Muhammad Naquib Al-Attas. *Khalifa: Journal of Islamic Education*, 4(1), 49. <https://doi.org/10.24036/kjie.v4i1.41>
- Febriani, A., Sindi, N. F., Amanda, L. G., Rahman, R. A., & Putri, A. R. (2022). Seven Steps of the Implementation of Mind Mapping Method in Learning of Islamic Education. *Khalifa: Journal of Islamic Education*, 6(1), 24. <https://doi.org/10.24036/kjie.v6i1.194>
- Fernando, R., Hasanuddin, T., Rangga, K. K., & Utama, D. D. P. (2022). Professional Mosque Management Model Based on Religious and Academic Activities in the Community. *Khalifa: Journal of Islamic Education*, 6(2), 196. <https://doi.org/10.24036/kjie.v6i2.275>

- Frisancho, S., & Delgado, G. E. (2018). Moral education as intercultural moral education. *Intercultural Education*, 29(1), 18–39. <https://doi.org/10.1080/14675986.2017.1405214>
- Ganefri, G., Anwar, F., Murniyetti, M., Zein, Z., & Rahayu, S. (2017). Roles of the Kingdom of Saudi Arabia Toward the Development of Knowledge and Ulama. *Khalifa: Journal of Islamic Education*, 1(2), 135. <https://doi.org/10.24036/kjie.v1i2.10>
- Hakim, R. (2019). The Improvement of Students' Competence in Islamic Education Programme Through Tahsin Al-Quran Activities. *Khalifa: Journal of Islamic Education*, 3(1), 35. <https://doi.org/10.24036/kjie.v3i1.21>
- Hamilton, M. G. B., & LaVoi, N. M. (2017). Ethical professional identity and the development of moral exemplar collegiate coaches. *Journal of Moral Education*, 46(2), 114–128. <https://doi.org/10.1080/03057240.2017.1313724>
- Ibrahim, A. M., & Wiza, R. (2021). The Eksistence of “Kitab Kuning” Use in Learning: A Study at Salafiyah Tarbiyah Islamiyah Boarding School of Padang Indonesia. *Khalifa: Journal of Islamic Education*, 5(1), 1. <https://doi.org/10.24036/kjie.v5i1.101>
- Irawan, F., Marfiyanti, M., Arif, A., & Zulherma, Z. (2021). Model of Religious Education and Moral Development in Special Detention Center for Children. *Khalifa: Journal of Islamic Education*, 5(1), 46. <https://doi.org/10.24036/kjie.v5i1.121>
- Islamoglu, M., Utami, W. T., Azizah, N. N., Diyaulmuhana, D., & Fernando, G. R. R. (2022). Manfaat Channel Youtube Nussa dan Rarra dalam Mengedukasi Anak Usia Dini. *Khalifa: Journal of Islamic Education*, 6(2), 173. <https://doi.org/10.24036/kjie.v6i2.196>
- Kaputra, S., Rivauzi, A., Jaafar, A., & Kakoh, N. A. (2022). Model of Tawhid Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia. *Khalifa: Journal of Islamic Education*, 6(1), 120. <https://doi.org/10.24036/kjie.v6i1.124>
- Kasmar, I. F., Amnda, V., Mutathahirin, M., Maulida, A., Sari, W. W., Kaputra, S., Anwar, F., Taufan, M., & Engkizar, E. (2019). The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education. *Khalifa: Journal of Islamic Education*, 3(2), 107. <https://doi.org/10.24036/kjie.v3i2.26>
- Khoiriyati, W. R., Harahap, H. N., & Sinaga, R. A. (2021). The Using of the Comic Application as Learning Medium for Islamic Study in Elementary School. *Khalifa: Journal of Islamic Education*, 5(2), 104. <https://doi.org/10.24036/kjie.v5i2.126>
- Maaranen, K., Pitkaniemi, H., Stenberg, K., & Karlsson, L. (2016). An idealistic view of teaching: teacher students' personal practical theories. *Journal of Education for Teaching*, 42(1), 80–92. <https://doi.org/10.1080/02607476.2015.1135278>
- Mardiana, P. D., Sabiruddin, S., Gustia, A. Y., Yenis, M., & Langputeh, S. (2022). Forms of Using the Internet to Support Student Activities in Online Classroom Learning in Higher Education. *International Journal of Islamic Studies Higher Education*, 1(1), 14–29. <https://doi.org/10.24036/insight.v1i1.90>
- Midgett, A. J., Ilten-Gee, R., Powers, D. W., Murata, A., & Nucci, L. (2018). Using Lesson Study in teacher professional development for domain-based moral education. *Journal of Moral Education*, 47(4), 498–518. <https://doi.org/10.1080/03057240.2018.1445982>
- Muswara, A., & Zalnur, M. (2019). Design of Character Building for Learners in Boarding Schools in West Sumatera. *Khalifa: Journal of Islamic Education*, 3(1), 1. <https://doi.org/10.24036/kjie.v3i1.17>
- Mutathahirin, M., Muliati, I., Hasnah, H., & Oktavia, G. (2022). Ten Students' Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 1–13. <https://doi.org/10.24036/insight.v1i1.86>
- Novebri, N., & Dewi, S. (2020). Correlation between Students's Ability to Memorize the Qur'an and Students' Learning Achievement at Islamic Boarding Schools in Indonesia. *Khalifa: Journal of Islamic Education*, 4(2), 118. <https://doi.org/10.24036/kjie.v4i2.51>
- Novita, Y., Yulianti, V., Handayani, D., & Sugestina, E. (2022). Teachers Efforts to

- Improve Student Literacy in Islamic Cultural History Subjects. *Khalifa: Journal of Islamic Education*, 6(1), 102. <https://doi.org/10.24036/kjie.v6i1.34>
- Nur Isnaini, U. K., Nyimasmukti, B. R., Rahawarin, Y., & Asrida, A. (2019). Revitalizing the Mosques Function as a Means of Forming Muslim Scholars and Students in Indonesia. *Khalifa: Journal of Islamic Education*, 3(2), 142. <https://doi.org/10.24036/kjie.v3i2.29>
- Nurwahidin, N., Mahruza, N. Q., & Asyhar, T. Al. (2019). Children's Self Acceptance Raised by Single Mother: Analysis Study in Moslem Family. *Khalifa: Journal of Islamic Education*, 3(2), 90. <https://doi.org/10.24036/kjie.v3i2.25>
- Osman, Y. (2019). The significance in using role models to influence primary school children's moral development: Pilot study. *Journal of Moral Education*, 48(3), 316–331. <https://doi.org/10.1080/03057240.2018.1556154>
- Paddiana, J., Saputri, J., Yulfiarti, K., Arifin, Z., & ... (2021). Al Farabi's Thoughts on Islamic Education Concepts: A Literature Review. ... : *Journal of Islamic ...*, 5(1), 66–79. <https://doi.org/10.24036/kjie.v5i1.38>
- Peviyatmi, P., Sumin, S. Bin, & Ibrahim, R. (2017). Concept of Moral and Character of Professional Doctor in Islam. *Khalifa: Journal of Islamic Education*, 1(1), 78. <https://doi.org/10.24036/kjie.v1i1.7>
- Pratama, A. B., & Azhari, M. F. (2020). Designing a Mobile Application Based on Gamification Method to Increase Muslims Reading Interest. *Khalifa: Journal of Islamic Education*, 4(1), 63. <https://doi.org/10.24036/kjie.v4i1.35>
- Putri, E. W., Yuwana, L., & Afif, M. B. (2020). Epistemology of Thomas S. Kuhn's Shifting Paradigm and Its Relevance to Islamic Science. *Khalifa: Journal of Islamic Education*, 4(1), 1. <https://doi.org/10.24036/kjie.v4i1.48>
- Raffles, H., Taufan, M., & Sabiruddin, S. (2017). Role of Abdullah Ahmad on the Modernization of Islamic Education in Minangkabau. *Khalifa: Journal of Islamic Education*, 1(1), 31. <https://doi.org/10.24036/kjie.v1i1.5>
- Rahayu, S., Adel, S., & Burhanuddin, B. (2022). Eight Students' Courtesies to Teachers Pursuant to Islamic Teaching. *International Journal of Islamic Studies Higher Education*, 1(1), 42–53. <https://doi.org/10.24036/insight.v1i1.95>
- Rahman, R. A., Oktavieni, A. F., Rilanda, Y. F., & ... (2018). Motivations and Forms of Students Activities to Memorizing the Quran: A Case Study of the Rumah Qur'an Tarqiyah. *Khalifa: Journal of ...*, 2(1), 21–39. <http://kjie.pjpp.unp.ac.id/index.php/kjie/article/view/198>
- Ramli, A. J., K, M., & Hamzah, M. I. (2017). Implementation and Development of Qur'an Learning Method in Malaysia and Indonesia: An Analysis. *Khalifa: Journal of Islamic Education*, 1(1), 51. <https://doi.org/10.24036/kjie.v1i1.6>
- Rishan, M., Azizi, H., Azura, K., AlFatih, M. A., & Firdaus, R. S. (2018). Forms of Moral Decadencies in Students in Higher Education. *Khalifa: Journal of Islamic Education*, 2(1), 40. <https://doi.org/10.24036/kjie.v2i1.199>
- Sabrina, V., Oktavia, G., Albizar, A., Susanti, H., AR, F. M., & Suryani, Y. (2022). Eight Supporting Factors for Students Success in Quran Memorization. *Khalifa: Journal of Islamic Education*, 6(1), 73. <https://doi.org/10.24036/kjie.v6i1.202>
- Saputri, J., Damayanti, L., Luthfiah, Q., Kiska, N. D., & Sherlyna, S. (2021). Pemanfaatan ICT dalam Meningkatkan Motivasi Peserta Didik pada Pembelajaran Pendidikan Islam di Sekolah Dasar. *Khalifa: Journal of Islamic Education*, 5(2), 130. <https://doi.org/10.24036/kjie.v5i2.148>
- Sartika, F., Ritonga, M., & Rasyid, A. (2020). Implementation of Islamic Religious Education in Madrasah Ibtidaiyah During Covid-19 Pandemic. *Khalifa: Journal of Islamic Education*, 4(2), 97. <https://doi.org/10.24036/kjie.v4i2.95>
- Simorangkir, M. (2019). Peran Kemampuan Komunikasi Interpersonal Pendidik Dalam Menumbuhkan Self-Efficacy. *Jurnal Dinamika Pendidikan*, 12(3), 179–186. <http://ejournal.uki.ac.id/index.php/jdp/article/view/1296/1060>

- Setiadi, E. M. (2006). Basic Social and Cultural Sciences. In *Jakarta: Kencana*. Earth Literacy.
- Shabani, K., & Ghasemian, A. (2017). Teacher's personality type and techniques of teaching pronunciation. *Cogent Education*, 4(1), 1313560. <https://doi.org/10.1080/2331186X.2017.1313560>
- Stenseth, T., & Strømsø, H. I. (2019). To Read or Not to Read: A Qualitative Study of Students' Justifications for Document Selection in Task-Oriented Reading. *Scandinavian Journal of Educational Research*, 63(5), 771–788. <https://doi.org/10.1080/00313831.2018.1434828>
- Stewart, D. L. (2022). Performing goodness in qualitative research methods. *International Journal of Qualitative Studies in Education*, 35(1), 58–70. <https://doi.org/10.1080/09518398.2021.1962560>
- Sultanik, D., Japeri, J., Taufan, M., & Efendi, E. (2022). Implementing Character Values to Learners in Didikan Subuh Program. *International Journal of Islamic Studies Higher Education*, 1(1), 68–79. <https://doi.org/10.24036/insight.v1i1.110>
- Syafril, S., & Yaumas, N. E. (2017). The Implementation of Tartil Method in Improving Elementary School Students' Ability in Reading Al-Qur'an. *Khalifa: Journal of Islamic Education*, 1(1), 1. <https://doi.org/10.24036/kjie.v1i1.3>
- Syafril, S., Yaumas, N. E., Engkizar, E., Jaafar, A., & Arifin, Z. (2021). Sustainable Development: Learning the Quran Using the Tartil Method. *Al-Ta Lim Journal*, 28(1), 1–8. <https://doi.org/10.15548/jt.v1i1.673>
- Syaifullah, A., & Surawardi, S. (2020). WASAKA Concept Implementation in Islamic Education towards Banjar Society of South Kalimantan in 4.0 Era. *Khalifa: Journal of Islamic Education*, 4(1), 32. <https://doi.org/10.24036/kjie.v4i1.53>
- Syamsuddin, S. (2022). History and Phenomenology of Islamic Education in Mualaf Villages. *Khalifa: Journal of Islamic Education*, 6(1), 43. <https://doi.org/10.24036/kjie.v6i1.207>
- Syamsuri, A. R., Halim, A., & Darvita, D. (2020). Analisis Adversity Quotient Dan Komunikasi Interpersonal Dengan Komitmen Organisasi Sebagai Intervening Terhadap Produktivitas Karyawan. *Ecobisma (Jurnal Ekonomi, Bisnis Dan Manajemen)*, 7(1), 125–139. <https://doi.org/10.36987/ecobi.v7i2.1852>
- Syarif, M., & Moenada, M. S. (2020). Boarding School (Pesantren) Education During Covid-19 Pandemic at Dar El Hikmah Pekanbaru Indonesia. *Khalifa: Journal of Islamic Education*, 4(2), 161. <https://doi.org/10.24036/kjie.v4i2.54>
- Ward, M. M., & Guthrie, L. C. (2019). Validity of health transition questions is supported by larger clinical improvements in purposive samples enriched for improvers. *Journal of Clinical Epidemiology*, 116, 138–139. <https://doi.org/10.1016/j.jclinepi.2019.05.038>
- Ware, O. (2019). Fichte's method of moral justification. *British Journal for the History of Philosophy*, 27(6), 1173–1193. <https://doi.org/10.1080/09608788.2018.1544543>
- Wesselhoeft, K. (2017). On the 'front lines' of the classroom: moral education and Muslim students in French state schools. *Oxford Review of Education*, 43(5), 626–641. <https://doi.org/10.1080/03054985.2017.1352356>
- Wong, M. Y. (2020). University students' perceptions of learning of moral education: a response to lifelong moral education in higher education. *Teaching in Higher Education*, 1–18. <https://doi.org/10.1080/13562517.2020.1852201>
- Yuslia, D., Hasnah, H., Safarudin, R., & Helfikri, H. (2021). The Effectiveness of The Picture and Picture Learning Model in Improving Student Learning Outcomes In Elementary Schools. *Khalifa: Journal of Islamic Education*, 5(1), 80. <https://doi.org/10.24036/kjie.v5i1.33>
- Zen, A. R., Zalnur, M., K, M., Pratiwi, Y., & Rambe, A. A. (2022). Parenting Model and the Effects Toward Children's Akhlaq: An Ethnographic Study of Coastal Community in Padang West Sumatera. *International Journal of Islamic Studies Higher Education*, 1(1), 30–41. <https://doi.org/10.24036/insight.v1i1.112>
- Zulmuqim, Z. (2017). The Existence of Pesantren, Kiai and Kitab Kuning learning as the



Main Element of Islamic Education in Indonesia. *Khalifa: Journal of Islamic Education*, 1(2), 113. <https://doi.org/10.24036/kjie.v1i2.9>

**Copyright holder :**

© Hasibuan, I., F. Anwar, F.

**First publication right:**

Internasional Journal of Multidisciplinary of Higher Education

**This article is licensed under:**

**CC-BY-SA**