



**IMPLEMENTATION OF THE *IBRAH MAUIDZAH* METHOD IN  
LEARNING OF THE QURAN-HADITH AT MTS MUHAMADIYAH BANDUNG**

**Asep Abdul Aziz\***

Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia  
asepabdulaziz1993@gmail.com

**Supiana**

Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia  
supiana@uinsgd.ac.id

**Muhibbin Syah**

Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia  
muhibbinsyah@uinsgd.ac.id

**Hariman Siregar**

Universitas Islam Negeri Sunan Gunung Djati Bandung, West Java, Indonesia  
harimansiregar@uinsgd.ac.id

\*Correspondence: asepabdulaziz1993@gmail.com

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**Abstracts**

The moral condition of adolescents occupies a worrying position. Maximum efforts are needed to direct the morals of teenagers so that they can have noble character. One solution is through learning Islamic education, including through Quran-Hadith subjects. Quran-Hadith subjects are important subjects, because the Koran and Hadith are references for Muslims. In implementing the learning process, of course, each school has its own characteristics. This study aims to photograph the implementation of the *Ibrab-Mauidzah* method used in the Quran-Hadith learning process at MTs Muhamadiyah Bandung. This research method uses qualitative methods with data collection techniques using observation, interviews and documentation. The results of this study indicate that the implementation of Quran-Hadith learning using the *Ibrab-Mauidzah* method at Mts Muhamadiyah through classroom activities, habituation activities, and extracurricular activities guided by Quran-Hadith teachers in order to familiarize Islamic values in the school environment.

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**Introduction**

Islamic Religious Education (PAI) subjects are an educational program that instills Islamic values through a learning process carried out both inside and outside the classroom (Nugraha, Supriadi & Anwar, 2014). Islamic Religious Education subjects are compulsory subjects given

at the level of low education to higher education or from kindergarten to university level (Parhan and Sutedja 2019). This is in accordance with Law Number 20 of 2003 concerning the National Education System in Article 37 paragraphs 1 and 2 which states that the curriculum for primary and secondary education and higher education must include religious education (UU SISDIKNAS 2003, 2003).

Islamic Religious Education is a subject that must be taught either in public schools or pesantren-based schools. Pesantren is the oldest educational institution in Indonesia which has an important role in realizing the nation's character (Aziz et al. 2021). The material taught in Islamic boarding schools related to PAI includes the Al-Quran and al-Hadith, Aqidah-Akhlak, Fiqh (Worship), and History (Ma'arif, 2018). All of these subjects are an instrument in forming good morals in students. Because morality is the main characteristic of the success of the Islamic education process (Ainiyah, 2013). One of the materials taught in PAI subjects is material on the Quran-Hadith. Through the Quran-Hadith material, humans as good Muslims should be able to apply the Islamic values contained in the two Muslim guidelines in order to have good morals (Rakhmat and Rasyid 2021).

In line with this, the output of PAI subjects is not to make a student a religious expert, but the main goal is to create a noble character that is embedded in the student. By learning PAI students will realize the importance of studying religion and always increase their obedience to Allah SWT. The indicator of someone who is religious will be reflected in the quality of his morals (Budiyanti, Aziz, & Palah, 2020).

Likewise, national education has a big goal, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Sabiq, 2021). The educational goals that have been prepared are correct and are a comprehensive goal that covers all aspects of the learners (Hidayat et al. 2022). However, in reality, the current implementation of education is still far from what was expected, so that national education has lost its way to achieve this goal.

Seen by the increasing number of cases of moral degradation, it is recorded in several research journals which say that educated people now have a very great moral decline, such as cases of increasing promiscuity, rampant rates of violence against children and adolescents, crime against friends, the habit of cheating, abusing drugs, pornography, and brawls (Ningsih et al. 2016). Not only that, various disrespectful attitudes towards parents, teachers and other people have often become a mushrooming habit among students, leading to cases of persecution, bullying and even murder. (Firmansyah, 2017). These various phenomena are big problems that must be addressed by educators, because educators are the main figures who have an important role in shaping the nation's character. (Nursyamsi, 2014).

Pesantren-based schools are the main gate in improving the moral quality of the students to overcome these problems (Shofiyah, Ali, & Sastraatmadja 2019). One of the efforts that can be made to improve education is to build a culture of noble character among students. Noble moral culture can be interpreted as a quality of life that grows and develops based on the spirit and noble moral values that adorn human attitudes and behavior in the service of daily life (Parhan et al. 2021). Morals can grow and develop through the educational process, especially PAI. So that the values contained in the Al-Quran and As-Sunnah can be implemented in everyday life. To facilitate the process of delivering subject matter, an appropriate Islamic learning method is needed. In the theory of Islamic learning methods there is the term *ibrah-mauidzah* method which is applied at MTs Muhammadiyah Bandung.

## Methods

This study aims to obtain an overview of the implementation of the *Ibrab Manizdah* method in learning Quran-Hadith at MTs Muhamadiyah Bandung. This research design uses a qualitative approach, with data collection techniques using observation, interviews and documentation. The researcher collects, identifies, analyzes, and synthesizes data, and then provides an interpretation of the implementation of the *Ibrab Manizdah* method in learning Quran-Hadith at MTs Muhamadiyah Bandung.

## Results and Discussion

### Learning Quran-Hadith as Part of PAI in Schools

Learning Quran-Hadith as part of Islamic Religious Education in Schools, especially at the Madrasah Tsanawiyah level, has a positive contribution in motivating students to learn and practice the teachings and values contained in the Quran-Hadith. These contents aim to make the Qur'an and al-Hadith the main source of Islamic teachings and at the same time become a guide and guide for life in everyday life. The objectives of learning Quran-Hadith as stated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 00291 of 2013 are (1) to increase the love of students towards the Koran and Hadith, (2) to equip students with the arguments contained in al-Qur'an and Hadith. Quran and Hadith as a guide in dealing with and dealing with life, (3) to improve understanding and practice of the contents of the Koran and Hadith which are based on the scientific foundations of the Koran and Hadith (Menteri Agama RI, 2008); (M, Ritonga & Deswalantri, 2019).

Quran-Hadith learning has the following functions: (1) Development, namely increasing the faith and devotion of students in believing in the truth of Islamic teachings that have been implemented in the family environment and previous education levels. (2) Improvement, namely correcting mistakes in the beliefs, understanding, and experiences of students' Islamic teachings in everyday life. (3) Prevention, which is to ward off negative things from the environment or other cultures that can harm the students themselves and hinder their development towards fully Indonesian people who have faith and fear of Allah SWT. (4) Habituation, namely making the values of the Qur'an and Hadith as instructions and guidelines for students in their daily lives (Menteri Agama RI, 2008).

Thus, it is very clear that the learning of Quran-Hadith has a very big role in realizing the goals of national education, because the output produced is people who are faithful and devoted so that humans are able to apply Islamic values comprehensively in all aspects of their lives. The scope of the Quran-Hadith subjects at Madrasah Tsanawiyah includes: 1) Reading and writing which are elements of the application of the science of recitation. 2) Translating the meaning (tafsir) which is an understanding of the interpretation of verses and hadiths in enriching intellectual treasures. 3) Apply the contents of verses or Hadith which are elements of real practice in everyday life (Minister of Religion of the Republic of Indonesia, 2008). The scope of the Quran-Hadith material at the Madrasah Tsanawiyah Class VII level is as follows:

Tabel 1 Quran-Hadith Material at the Tsanawiyah Level

| Chapter | Class 7 Material                          | Class 8 Material                                 | Class 9 Material   |
|---------|---|--|--|
| 1       | Al-Quran and Hadith as a Guide to My Life | I Read Al-Quran Correctly Based on Tajweed Rules | Fluent Reading Al-Quran with Tajweed Helps Discipline Attitude |
| 2       | I rely on my activities only to Allah     | I Share Infaq and Alms with Sincerity            | Reaching Blessings with an Honest Attitude in Muamalah         |

|   |   |   |  |
|---|---|---|--|
| 3 | I Strengthen My Faith To Worship          | Strengthen Faith by Doing Good  | Reaching the Blessings of Life Honestly in Conversation          |
| 4 | My Tolerance Brings Peace                 | I Read Al-Quran Correctly Based on Tajweed Rules  | Placing Gharib Readings in the Al-Quran Forms a Careful Attitude |
| 5 | Istiqamah is the key to my success        | Achieve the Afterlife by Staying Away from the Metrelialis, Hedonist and Consumptive Lifestyles | The Spirit of Studying Knowledge to Achieve Noble Dignity        |
| 6 | Enjoy the Beauty of Al-Quran with Tajweed | I Balance the Life of the Hereafter with Effort and Worship                                     | Never Give Up Achieve Happiness with Knowledge                   |

Source: 2013 Curriculum Quran-Hadith Package Book

This material needs to be conveyed by considering the principles of learning the Quran-Hadith. This principle is also called the principle or basis, the principle is the truth which is the basic principle of thinking, acting, and so on in relation to the teaching method of the Quran-Hadith. The principle in question is the rationale used in applying the Quran-Hadith teaching method. The goal to be achieved in the teaching methodology of the Quran-Hadith in particular is the achievement of efficiency in the learning process of the Quran-Hadith. Efficiency is intended as a principle in education and teaching, it is hoped that there will be only as few sacrifices as possible, but can achieve optimal results. The sacrifice in question includes the factors of energy, time, tools, and costs. The methodological principles that are used as a psychological basis to facilitate the process of Islamic education in line with Islamic teachings are: 1) The principle of providing an atmosphere of joy. 2) The principle of providing services and compensation gently. 3) The principle of meaningfulness for students. 4) Prerequisite principle. 5) The principle of open communication 6) The principle of giving new knowledge. 7) The principle provides a model of good behavior. 8) Principles of practice 9) Other principles (principles of compassion and principles of guidance and counseling to students (Menteri Agama RI, 2008).

Thus, learning that is built on the basis of these various principles will be able to produce an effective and efficient learning process. Every educator should prepare themselves in preparing a meaningful learning process, because one of the keys to the success of education lies in the abilities and skills of educators in carrying out the learning process.

### **The *Ibrah-Mauidzah* Method as a Quranic Method**

The *Ibrah-Mauidzah* learning method is one of the learning methods adopted from the content of the verses of the Qur'an. The word *ibrah* comes from the root word 'abara. 'Abara al-Ra'yu means interpreting dreams and knowing what will happen to the dreamer. While 'Abara al-Wadiya or 'Abara al-Nabr means crossing a valley or river from one edge to another opposite bank. *Al-Ibr* also means beyond from one state to another. The word *ibrah* also means *al-Ujbu* which means admiration, *I'tibara minbu* is the same as the word *ta'ajjaba* which means amazed (Syahidin, 2009).

The definition of *ibrah* in the Qur'an can be interpreted as an effort to take lessons from the experiences of others or from events that occurred in the past through a process of deep thought, thus raising awareness in one's self. Abdurrahman Al-Nahlawi in (Syahidin, 2009) argues that what is meant by *ibrah* and *i'tibar* is a psychic condition that conveys humans to know

the essence of something that is witnessed, noticed, induced, weighed, measured and decided by human reasoning, so that it can influence the heart to submit to it, to appropriate thinking and social behavior. While *Mauidzab* means advice, Abdullah bin Nuh mentions the word in line with the meaning of the words *wa'aza*, *ya'izu*, *wa'zan*, *waizatan* and *wa mauizatan* which means giving advice. Another opinion says, Abdurahman Al-Nahlawi defines that *maui'ah* is something that can remind a person of what can soften his heart in the form of reward or punishment so that it raises awareness in him. Or it could be shaped as advice by touching the heart.

This is in accordance with Muhammad Qutb's thought that in the soul there is a disposition to be influenced by the words heard. The carrying is usually not fixed, and therefore the words must be repeated. Influential advice, opens its way into the soul directly through feelings. Therefore, in education, advice is not enough if it is not accompanied by examples and intermediaries that allow the example to be followed and imitated (Quthb, 1988). Humans always need advice, sometimes they can't make good decisions. In line with this, Amr Khaled stated that advice is the desire to convey goodness to the person being given advice, both individuals and communities. Advice is very important in life. In theory, heartwarming advice should be advice using heartfelt language. However, it is not easy. Operationally, advice will be felt thrilling if it is carried out in a way such as being involved, concerned, sincere and repeated (Jannah, 2019).

The purpose of the *ibrab* method is (1) to grow the *aqidah* of monotheism, (2) to bring the listener to a satisfaction in thinking about one of the *aqidah*, (3) to move and educate the feelings of *Rabbaniyyah*, (4) to direct, strengthen and grow the *aqidah* of monotheism, (5) to grow obedience. at Allah's command, (6) to grow the impression of astonishment and awe. Meanwhile, the objectives of the *mauizab* method are (1) to direct, foster and arouse the feelings of *Rabbaniyyah*, (2) to increase various meanings and impressions that evoke feelings of sincerity in doing good deeds, (3) to remind meanings and impressions that evoke feelings to obey Allah and carry out his orders, (4) directing and fostering healthy thinking, (5) leading to the washing and cleansing of the soul (Syahidin, 2009).

Syahidin (2009) noted in his book that the advantages gained in the use of this *Ibrab-Mauidzab* learning method are as follows: (a) Attracting and attracting the attention of the reader, and inviting the listener to follow the event, reflect on its meaning and be impressed by the perpetrator of the event. (b) Touching the human conscience about its complete and comprehensive condition, as incarnated in the main character that the Qur'an deliberately presents to mankind. (c) Educate *Rabbaniyyah* feelings such as *khauf*, a sense of pleasure and love for those who deserve to be approved and loved. (d) *Ibrab* with the story can involve himself instinctively where the listener is absorbed in the emotional atmosphere of the story, so that with all his feelings he lives with the characters in the story. (e) Provide opportunities to develop their mindset, so that they are focused both through gesturing and applying, thinking and reflecting as well as dialogue that contains and invites reasoning. (f) Bringing the listener to a unique situation and being able to influence the feeling of being submissive which results in awareness to act (Aziz et al. 2020).

This *Ibrab-Mauidzab* learning method is a learning method that uses a teacher center approach. The author's assumption is that if learning is centered on educators, there will be weaknesses, including (1) Educators are sometimes difficult to find out students' understanding of a given material. (2) Because this model is delivered orally, it takes more energy in conveying a material. (3) If educators do not plan well, then class learning will be boring faster. To reduce the weaknesses that occur, maybe it would be better in a lesson to use learning media that can support the learning so that the advantages that will be obtained by applying this *Ibrab-Mauidzab* learning method are more radiated.

Thus, the *Ibrab-Manidzah* method is a Qur'anic learning method in which it focuses on the ability of a teacher in telling stories or experiences of others that students can take lessons from, as well as in revealing the story, in which words are filled with advice. so that in the end students can feel and practice the material that has been given in their daily lives.

### **Implementation of the Ibrah-Mauidzah Method in Quran-Hadith Learning**

Based on historical records, the Muhammadiyah Islamic Boarding School in Bandung was established at the end of 1969M to coincide with the year 1389H. At the beginning of its establishment, this Islamic boarding school was led by DR. KH. E.Z. Muttaqien (late), from 1968-1980 as main coach, K.H Hambali Ahmad (late) as Head of Islamic Boarding School (1968-2002) and K. Endus Supena as Deputy Head of Islamic Boarding School (1969-2008). The embryo of the birth of the Tegallega Muhammadiyah Islamic Boarding School is a Muhammadiyah male dormitory whose residents are fostered directly through dawn and evening recitations by the late Mr. K.H Hambali Ahmad, at the suggestion of him (the late) and various parties to the leadership of the Bandung Regional Muhammadiyah (at that time chaired by Mr. H. Umar Ahmad G (late), then the plan to establish a pesantren was approved. Since the end of March 2002 after the death of KH. Hambali Ahmad who died on March 20, 2002, the Muhammadiyah Islamic Boarding School in Bandung City was led by Drs. Fauzi Gharib Ahmad as the head of the pesantren.

MTs Muhammadiyah Bandung formulates educational goals, as follows: (1) to lead students to become Muslims in accordance with the objectives of Muhammadiyah Primary and Secondary Education. (2) Forming national cadres with character of faith and piety and scientific insight. (3) Produce da'wah cadres who are tough (hanifiyah) and generous (samhah). (4) Priority and at the same time the characteristics of MTs. Muhammadiyah, so that students can read and understand the Koran and have noble character.

The vision of the madrasa is a view or insight into the future that is determined by the madrasa in the implementation of education. The vision of the Muhammadiyah madrasa is "The Realization of Students Who Have Noble, Smart, Skilled Morals in dealing with life". Meanwhile, the mission of the madrasa can be broken down as follows: (1) Carry out worship in an orderly and correct manner based on the Qur'an and Sunnah. (2) Can read and write the Koran with Fluency and Tartil. Broad scientific insight in accordance with the guidance of the times. (3) Delivering students/students to become Muslims in accordance with the objectives of Muhammadiyah Primary and Secondary Education. (4) Forming national cadres with character of faith and piety as well as scientific insight. (5) Producing da'wah cadres who are tough (hanifiyah) and generous (samhah). (6) Priority and at the same time the characteristics of MTs Muhammadiyah, so that students can read and understand the Koran and have noble character.

MTs Muhammadiyah Bandung uses teaching staff who are graduates of Islamic boarding schools and universities, both public and private (UPI, UIN, UNPAD, UNISBA and so on). The condition of teachers at the Tsanawiyah level at Pesantren Muhammadiyah Bandung based on age and education level, as outlined in the table below:

Table 1. Educators by Age Level

| NO | Age Level       | Frequency | Percentage |
|----|-----------------|-----------|------------|
| 1  | < 40 years old  | 7         |            |
| 2  | 41-50 years old | 12        |            |
| 3  | 51 and above    | 6         |            |
|    | Amount          | 25        | 100 %      |

Source: MTs Muhammadiyah Bandung Document Notes

Table 2. Educators by Education Level

| NO | Educator Level | Frequency | Percentage |
|----|----------------|-----------|------------|
| 1  | SLTA           | 2         |            |
| 2  | D3             | -         |            |
| 3  | Sarjana        | 23        |            |
| 4  | Magister       | 1         |            |
| 5  | Doktor         | -         |            |
|    | Amount         | 38        | 100 %      |

Source: MTs Muhamadiyah Bandung Document Notes

Based on the descriptions of the tables above, educators who serve at MTs Muhamadiyah Bandung are competent educators in their fields, so it is very possible to support the improvement of educator competencies in increasing the formation of noble character of students, because almost all teachers have bachelor's and 1 master's degrees, so they can be used as a reference in improving pedagogic competence and the formation of noble character of students in the MTs Muhamadiyah Bandung environment with the scientific method possessed by each educator in their respective field of study.

Currently, ninety percent of students at MTs Muhamadiyah Bandung are from Bandung and its surroundings, while another twenty percent are from outside the city of Bandung. The total number of students can be seen from the following table:

Table 3. Number of Class VII Students at the Tsanawiyah Level

| Class  | Gender |    | Amount |
|--------|--------|----|--------|
|        | L      | P  |        |
| 1 A    | 18     | 8  | 26     |
| 1 B    | 18     | 8  | 26     |
| Amount | 36     | 16 | 52     |

Source: MTs Muhamadiyah Bandung Document Notes

As for the Quran-Hadith learning process carried out at MTs Muhamadiyah Bandung, it illustrates that the implementation of the learning process is carried out in one meeting on Tuesday for classes A and B with an allocation of 90 minutes each week. Before the learning process is carried out, educators prepare prepared learning tools such as syllabus, lesson plans, textbooks and recapitulation of assessments. The preparation has been planned in the preparatory meeting at the beginning of the semester held at the school, which is then signed by the principal.

In the lesson plans that have been made by educators on Quran-Hadith subjects, educators direct the learning process with discussions and simulations related to the themes that have been determined in the textbook. In the implementation stage, educators realize the lesson plans that have been made in the learning process. One of the methods implied in the lesson plans is the use of the *ibrab-manidzab* method as the method used at the end of the lesson. Learning Quran-Hadith begins with reading the Koran together, then getting used to reading short letters. After that, the educator checks the attendance of the students and instructs them to open the textbook, followed by lectures and discussions related to the themes that have been discussed. At the end of the learning process, the educator provides the essence of the lesson and provides advice to internalize the values of the Qur'an and Hadith that have been studied, then evaluates by appointing students to answer questions posed by the educator and assigns memorization related to the verses of the Qur'an and hadith that have been read. discussed as part of the daily assessment addition to this assessment, based on the results of an interview

with one of the educators in the Quran-Hadith subject at MTs Muhamadiyah Bandung, he gave a more detailed description related to the assessment process, that the assessment carried out put more emphasis on evaluating the process and results. Process evaluation is carried out when the learning process takes place, by checking attendance before starting learning, by writing activity points for students who ask questions, and daily scores by depositing memorization. Memorizing deposits are made inside the classroom, as well as outside the classroom. If there is not enough time, then it is allowed to deposit memorization outside of class. Meanwhile, the evaluation of the results is more emphasized on filling out the questions every two weeks in the package book, uts questions and exam questions.

Based on the records of the research results, the implementation of the methods used in the learning process is influenced by the teaching skills of educators. The teaching skills of educators are part of the pedagogic competencies that must be mastered by educators (Ismail, 2015). These teaching skills include: (1) questioning skills, (2) classroom management skills and foster discipline, (3) skills to provide various stimuli, (4) skills to provide reinforcement, (5) skills to explain, (6) skills to open meetings, (7) group teaching skills, (8) skills to develop mindsets, (9) individual teaching skills. While the other types of teaching skills are: (1) skills to open learning, (2) skills to explain, (3) skills to close learning, (4) skills to ask questions, (5) skills to provide reinforcement, (6) skills to do variations, (7) demonstration skills, (8) and blackboard skills (Alwiyah & Imaniyati, 2018).

In addition, the skill of displaying a good example in order to realize the learning objectives is the main point. Improving the morals of students, can be developed in two ways, namely educators as role models and habituation or civilizing. Exemplary as one of the methods in the Islamic perspective is the main method that needs to be applied in every learning process, and there needs to be a spiritual connection in creating an academic atmosphere in the context of forming noble character. (Budiyanti, Aziz, and Hasanah 2021);(Fajrussalam and Hasanah 2018).

## Conclusion

In conclusion, MTs Muhamadiyah Bandung school applies the ibrah-mauidzah method in the Quran-Hadith learning process. The ibrah-mauidzah method is a learning method sourced from the Al-Quran which aims to provide lessons and advice containing Islamic values contained in the Al-Quran and Hadith. In its implementation, the ibrah-mauidzah method is the method used at the end of the learning process in order to reflect on the learning process, so that the substance of values can be interpreted and practiced in everyday life. Thus, the purpose of applying the ibrah-mauidzah method in the Quran-Hadith learning process is to increase a sense of faith in Allah and lead to a transcendent thinking process that is supported by example and habituation in applying Islamic values in everyday life.

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