



Learning Strategy of the *Kitab Washoya Al-Abaa' Lil Abnaa'* in Forming Students' Morals

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Abstract :

The origin of this research stemmed from the researcher's observation of students from early childhood to adulthood who still lacked morality towards others, particularly their parents. This study employs a case study research design and a qualitative methodology. The data sources used are primary and secondary sources. In collecting data, the researcher used interviews, observations, and documentation. The data analysis techniques used are data reduction, data presentation, and verification. In order to verify the validity of the data, the researcher employed triangulation techniques, gathered information from multiple sources, and utilized reference materials. The study's results show that students at TPQ (Taman Pendidikan Qur'an) Al-Barokah Pule Macanan implement the book *Washoya Al-Abaa' Lil Abnaa'* in their moral formation by preparing materials and creating lesson summaries. Students at TPQ (Taman Pendidikan Quran) Al-Barokah Pule Macanan learn the *Kitab Washoya Al-Abaa' Lil Abnaa'* in three weekly meetings, namely every Saturday, Sunday, and Monday. Learning activities consist of introduction, content, and closing. Supporting and inhibiting factors for learning the *Kitab Washoya Al-Abaa' Lil Abnaa'* in the formation of morals of students at TPQ (Taman Pendidikan Quran) Al-Barokah Pule Macanan are changes. We observe the changes in two areas: moral knowledge and student behavior.

Keywords: *Learning Strategy, Formation of Morals, Kitab Washoya Al-Abaa' Lil Abnaa'*

Abstrak :

Penelitian ini berawal dari pengamatan peneliti terhadap siswa sejak usia dini hingga dewasa yang masih kurang memiliki akhlak terhadap orang lain, khususnya orang tua. Penelitian ini menggunakan desain penelitian studi kasus dan metodologi kualitatif. Sumber data yang digunakan adalah sumber primer dan sekunder. Dalam pengumpulan data, peneliti menggunakan wawancara, observasi, dan dokumentasi. Teknik analisis data yang digunakan adalah reduksi data, penyajian data, dan verifikasi. Untuk memeriksa keabsahan data, peneliti menggunakan teknik triangulasi, mencari informasi dari berbagai sumber, dan memanfaatkan bahan referensi. Hasil penelitian menunjukkan bahwa siswa di TPQ (Taman Pendidikan Qur'an) Al-Barokah Pule Macanan mengimplementasikan *Kitab Washoya Al-Abaa' Lil Abnaa'* dalam pembentukan akhlaknya dengan menyiapkan materi dan membuat rangkuman pelajaran. Siswa di TPQ (Taman Pendidikan Quran) Al-Barokah Pule Macanan mempelajari *Kitab Washoya Al-Abaa' Lil Abnaa'* dalam tiga kali pertemuan mingguan, yaitu setiap hari Sabtu, Minggu, dan Senin. Kegiatan pembelajaran terdiri dari pendahuluan, isi, dan penutup. Faktor pendukung dan penghambat pembelajaran *Kitab Washoya Al-Abaa' Lil Abnaa'* dalam pembentukan akhlak siswa di TPQ (Taman Pendidikan Quran) Al-Barokah Pule Macanan adalah adanya perubahan. Perubahan tersebut kita amati dalam dua hal, yaitu pengetahuan akhlak dan perilaku siswa.

Kata Kunci: *Strategi Pembelajaran, Pembentukan Akhlak, Kitab Washoya Al-Abaa' Lil Abnaa'*

INTRODUCTION

The instantaneous and easy access to everything in this sophisticated era causes today's young generation to lose sight of the most crucial aspects of life: morals and ethics. As the era progresses, today's young men and women start to lose sight of ethics and morals. This phenomenon often lulls people in society, causing them to lose sight of moral values aligned with religious standards. This phenomenon causes people to become accustomed to less commendable morals, which they then use in their daily lives without giving them much thought or consideration. According to Sheikh Imam Al-Ghazali in his book, *Ihya' Ulumuddin* (morals are traits embedded in the soul that cause actions to be easily done without the need for thought and consideration).¹ We can infer from this quote that morals are inherent in a person's soul, manifesting spontaneously without prior thought.²

Moral education from an early age to adulthood is essential; this is closely related to the national education goals stated in Republic of Indonesia Law Number 20 of 2003 Article 3.³ Moral education in Islam basically refers to two guidelines, namely the Qur'an and the Prophet's Sunnah. These two guidelines can be the principles of morality in Islam because good and bad morals can be measured from the good and bad morals that have been stated in the Qur'an and the Prophet's Sunnah, not measured from the good and bad morals according to human judgment because humans have different perspectives. Character itself is interpreted as nature, disposition, mental traits, morals, or manners that distinguish one person from another. Character is not innate, does not come by itself, cannot be inherited, cannot be measured, but must be formed.⁴ Even in the Islamic religion itself, there is a perfect role model, as *uswatun hasanah* for all its people, namely the Prophet Muhammad SAW; he is the perfecter of praiseworthy morals throughout the universe.

Nowadays, we know that the oldest Islamic religious education is learned through Islamic boarding schools, which offer learning of yellow books that still use classical methods, *bandongan* methods, and *nadhom* memorization

¹ Imam Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' Ulumuddin Jilid 3* (Beirut: Dar al-Fikr, 2004).

² Ahiel Ahdi Besari, Hadi Yasin, and Khalis Kohari, "Konsep Akhlak Dalam Kitab Tanbihul Mughtarrin Karya Imam As-Sya'roni Dan Relevansinya Dengan Pendidikan," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 6, no. 1 (June 25, 2023): 129-50, <https://doi.org/10.34005/tahdzib.v6i1.2785>.

³ Pemerintah Negara Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional" (2003), [https://pusdiklat.perpusnas.go.id/regulasi/download/6#:~:text=\(1\)%20Setiap%20warga%20negera%20yang%20jawab%20terhadap%20keberlangsungan%20penyelenggaraan%20pendidikan](https://pusdiklat.perpusnas.go.id/regulasi/download/6#:~:text=(1)%20Setiap%20warga%20negera%20yang%20jawab%20terhadap%20keberlangsungan%20penyelenggaraan%20pendidikan).

⁴ Berru Amalianita et al., "Peran pendidikan karakter remaja di sekolah serta implikasi terhadap layanan bimbingan dan konseling," *JRTI (Jurnal Riset Tindakan Indonesia)* 8, no. 2 (2023).

methods. Besides that, of course, in Islamic boarding schools, it is typical with its moral education as a basic value that must be embedded in every student, such as attitudes of humility, honesty, sincerity, and compassion for others, which are applied in the daily lives of students. Teaching yellow books is one alternative to obtaining this moral education. Yellow books here can be interpreted as classic books whose material uses yellow paper like the color of turmeric, which was written by previous scholars by using the holy book of the Qur'an as a reference source.⁵ Teaching this yellow book is not only taught in Islamic boarding schools, but there are also Qur'an Education Parks (TPQ), namely educational institutions in villages for children from early age to adults whose existence is quite well-known. At this time, Qur'an Education Parks (TPQ) or the like have begun to develop in Indonesia with the enactment of PP. No. 55 of 2007 concerning Al-Qur'an education, so that according to its implementation to be more professional. Al-Qur'an Education Park (TPQ) is an institution or community group that organizes non-formal Islamic religious education aimed at teaching children to read the Al-Qur'an from an early age, as well as understanding the basics of Islam in kindergarten, elementary school, or even junior high school age.⁶

The Al-Barokah Quran Education Park (TPQ) is one of the foundations in Pule hamlet, Macanan village, Loceret sub-district, and Nganjuk regency that implements the learning of the *Kitab Washoya Al-Abaa' Lil Abnaa'* in an effort to shape the religious character of students, especially their morals towards their parents. In its implementation, the ustadz or ustadzah transcribes the material from the *Kitab Washoya Al-Abaa' Lil Abnaa'*, after which the students who are seated in front of them copy the material onto the board. Following this, the ustadz or ustadzah reads the written material in Javanese, translates it into Indonesian, and then explains the meaning, aiming to instill several commendable morals in the students, particularly those towards their parents.⁷ The establishment of this educational institution stems from the need to address numerous shortcomings in the surrounding community, including a lack of good character in both the school and home environments, particularly in relation to morals towards parents and teachers. For that reason, the ustadz and ustadzah who teach at TPQ Al-Barokah agreed to hold a study of books related to morals,

⁵ Ronna Sari Dauly, Meldyana Priadina Siregar, and Hadi Saputra Panggabean, "Inovasi Pembelajaran Kitab Kuning Di Pesantren Dalam Penguatan Literasi Keagamaan," *Jurnal Keislaman* 7, no. 1 (February 23, 2024): 25–37, <https://doi.org/10.54298/jk.v7i1.4016>.

⁶ Ali Mustofa and Munira Ira, "Peran Taman Pendidikan Al-Qur'an (TPA) Dalam Meningkatkan Kualitas Baca Tulis Al-Qur'an Di Desa Sidoharjo Kab.OKU Timur," *JUPIN (Jurnal Pendidikan Islam Nusantara)* 1, no. 2 (December 31, 2022): 115–26, <https://doi.org/10.30599/jupin.v1i2.123>.

⁷ Suhaimi Fajrin and Taufikurrahman Taufikurrahman, "Internalisasi Nilai-Nilai Akhlak Dalam Kitab Ta'limul Muta'alim Untuk Meningkatkan Kedisiplinan Belajar Di Pondok Pesantren Nasruddin," *KABILAH: Journal of Social Community* 6, no. 2 (December 31, 2021): 88–101.

which seeks to form little by little good morals towards parents and others by teaching the *Kitab Washoya Al-Abaa' Lil Abnaa'*.

During the early days of TPQ Al-Barokah's establishment, many children, ranging from early childhood to adulthood, lacked understanding and rarely applied good morals to their parents and others. However, as they studied the *Kitab Washoya Al-Abaa' Lil Abnaa'*, they gradually began to understand and apply the commendable morals they had been taught, as well as to avoid reprehensible morals. They applied these commendable morals to their parents and fellow students. At TPQ Al-Barokah, the *Kitab Washoya Al-Abaa' Lil Abnaa'* is taught using the bandongan method, a teaching method in which a kyai reads the book first and explains it, while the students listen and hear the explanation. In the learning process with the bandongan method, the kyai and students sit facing each other, where the kyai is in front of the students' seats.

Based on a pre-survey conducted on December 5, 2023, by interviewing one of the female teachers who teaches at the institution, it was stated that the Al-Barokah Quran Education Park (TPQ) is an educational institution that teaches the Quran using the good and correct an-nahdliyah method, but there are certain times to study moral or character books or other knowledge as taught in Islamic boarding schools, but in this case the book learning that will be discussed by researchers at the institution is the book *Washoya Al-Abaa' Lil Abnaa'* which aims to shape the character of students at the Al-Barokah Pule Macanan Quran Education Park (TPQ).

RESEARCH METHOD

This study employs a case study research method and a qualitative approach. The data sources used are primary and secondary sources. In collecting data, researchers use interviews, observations, and documentation. The data analysis techniques used are data reduction, data presentation, and verification. To test the validity of the data, researchers conduct technical triangulation, source triangulation, and use reference materials. Furthermore, in qualitative research, researchers' presence in the field is absolutely necessary because they act as actors and data collectors.⁸

RESULT AND DISCUSSION

Implementation of the Learning of the *Kitab Washoya Al-Abaa' Lil Abnaa'* in the Formation of Morals

The *Kitab Washoya Al-Abaa' Lil Abnaa'* is a book that contains the teacher's advice to his students regarding morals, ethics, morals, and personality in

⁸ Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV Pustaka Ilmu, 2020).

socializing or with oneself. Muhammad Syakir al-Iskandari employs gentle language in this book. Muhammad Syakir positions himself as a teacher, offering guidance to his students. It's common knowledge that the bond between a teacher and a student resembles that of a father and his biological child, who strive for their child's excellence, dedicate their affection through *mauidhoh hasanah*, and then pray for the child to receive blessings.⁹

Based on the results of the research data, this learning is implemented three days a week, specifically on Saturday, Sunday, and Monday. The learning process consists of three stages of activities, namely preliminary activities, core activities, and closing activities. M. Fadhilah, in his book "Implementation of the 2013 Curriculum in Elementary School/MMI, Junior High School/MMT, Senior High School/MMA Learning," asserts that the learning process divides into three parts: initial activities, core activities, and final activities, also known as closing activities. In a learning activity, the three activity processes merge into a single process, making it impossible to distinguish one activity process from the other.¹⁰

The implementation of the Washoya Al-Abaa 'Lil Abnaa' book learning process at TPQ Al-Barokah Pule Macanan involves several stages. The first stage involves the teacher/Ustadzah introducing the lesson, checking the students' attendance, and ensuring that their learning tools, such as books and pens, are complete. In the second stage, the teacher outlines the lessons from the Washoya Al-Abaa 'Lil Abnaa' book on the board, instructing the students to copy it into their own books. Subsequently, the teacher narrates the lesson using the *bandongan* method, where students listen attentively and take notes in their books.

The Kyai usually read and translate sentences quickly and do not use easy words. After using the *bandongan* method, the *ustadzah* translates it into Indonesian and then explains it until all students understand. The third stage is the evaluation and closing stage. During the evaluation stage, the teacher assesses the students' comprehension of the book or lesson taught that day. This is in line with Sutiah's theory in her book *Theory of Learning and Teaching*, which states that teachers should test the cognitive, affective, and psychomotor abilities of students.

The teacher evaluates using the *Sorogan* method, namely the students come forward one by one to the teacher to read the book and its meaning, in line with Mastuhu in his book *Dynamics of the Islamic Boarding School Education*

⁹ Pipin Hasan Arifin, Surya Hadi Darma, and Dyah Wulandari, "Internalisasi *Kitab Washoya Al-Abaa Lil Abnaa* Dalam Membentuk Akhlak Santri," *Jurnal Riset Agama* 3, no. 1 (January 25, 2023): 33-49, <https://doi.org/10.15575/jra.v3i1.23517>.

¹⁰ Pitri Maharani Efendi, Tatang Muhtar, and Yusuf Tri Herlambang, "Relevansi Kurikulum Merdeka Dengan Konsepsi Ki Hadjar Dewantara: Studi Kritis Dalam Perspektif Filosofis-Pedagogis," *Jurnal Elementaria Edukasia* 6, no. 2 (June 15, 2023): 13, <https://doi.org/10.31949/jee.v6i2.5487>.

System, revealing the *Sorogan* method, namely the delivery of lessons where a santri or student comes in with a book and reads it in front of a teacher or kyai. Furthermore, the teacher guides his students if they encounter difficulties, and the teacher corrects his reading if he makes a mistake.

The Role of Learning the *Kitab Washoya Al-Abaa' Lil Abnaa'* in the Formation of Morals

The role of learning the *Kitab Washoya Al-Abaa' Lil Abnaa'* in forming noble morals at TPQ (Qur'an Education Park) Al-Barokah Pule Macanan is that students become more obedient and compliant with TPQ regulations, students can distinguish between good and bad behavior, and students can apply the contents of the material in the *Kitab Washoya Al-Abaa' Lil Abnaa'* little by little according to their respective abilities. Furthermore, students exhibit greater politeness towards their parents, teachers, friends, the community, and others. They also demonstrate greater orderliness when the ustadzah is not present, and they learn to pray in congregation when it is appropriate.¹¹

The role of learning the book According to *Washoya Al-Abaa' Lil Abnaa'*, when students encounter a teacher on the street, they greet them with a smile out of respect for someone who has imparted knowledge to them. This is relevant to Soerjono Soekanto's theory, quoted from his book *Sosiologi Sebuah Pengantar: A role is a dynamic process of position (status)*. If a person exercises his rights and obligations according to his position, he is carrying out a role.¹²

Supporting and Inhibiting Factors in Learning the *Kitab Washoya Al-Abaa' Lil Abnaa'* in the Formation of Morals

Naturally, the formation of students' noble character is influenced by several factors, including both supporting and inhibiting factors. Researchers derive the supporting and inhibiting factors from Zuhairini et al.'s theory. Researchers identify several supporting factors in learning, such as the mental attitude of educators, their abilities, media, the completeness of the library, and newspaper subscriptions. While inhibiting factors in the learning process according to Zuhairini include difficulties in dealing with differences in student characteristics, individual differences including intelligence, character, and background, difficulties in determining materials that are suitable for the psychology and level of education of students, difficulties in adjusting lesson materials with various methods so that students do not get bored quickly, difficulties in obtaining learning resources and tools, difficulties in conducting

¹¹ Dewi Kumalasari and Rofiqotul Aini, "Analisis Nilai-Nilai Pendidikan Islam Dalam *Kitab Washoya Abaa'lil Abnaa'* Karangan Syekh Syakir Al Iskandary," *JURALIANSI: Jurnal Lingkup Anak Usia Dini* 4, no. 2 (November 29, 2023): 56-67, <https://doi.org/10.35897/juraliansipiaud.v4i2.1003>.

¹² Muhammad Basarrudin, "Nilai Pendidikan Karakter Dalam *Kitab Washoya Al-Aba' Li Al-Abna Karya Muhammad Syakir Al-Iskandari*," *CBJIS: Cross-Border Journal of Islamic Studies* 6, no. 1 (June 30, 2024): 79-97, <https://doi.org/10.37567/cbjis.v6i1.3058>.

evaluations, and time management.¹³

1. Learning Support Factors

a. Family and School Environment

Family and school environmental factors are very influential in efforts to form students' noble morals, which efforts can run well if the family and school support the learning process and the habituation of noble moral behavior in students. Such as getting used to praying in congregation, as well as individual habits, getting used to being honest, being polite, obeying teacher's orders, and not disturbing friends both in and outside the classroom.

b. Character of Educator

In terms of achieving the success of character education, there is an educator factor, where educators are very influential in efforts to form students' noble morals, because from the character of educators who reflect positive values in everyday life, it will make students easier to direct because indirectly students will emulate and carry out what is conveyed by educators. Because educators are examples for students. Educators must have examples of Islamic brotherhood in their daily lives, including (1) having an Islamic character, (2) making the teaching profession a mission of preaching, not a way to make money, (3) being able to be a good role model for students, (4) not breaking rules prohibited by Islamic law, (5) being diligent in worship, (6) being friendly to the surrounding environment, (7) being able to read the Koran well and in tartil, (8) making the teaching profession a mission of preaching based on education, (9) making the teaching profession a mission of preaching based on education, (10) being able to interact positively with TPQ residents and the surrounding environment, and (11) being able to interact positively with the parents of students.

c. Self

Self-motivation plays a significant role in the success of forming noble morals in students; without self-encouragement to improve, instilling noble morals in students can be challenging. Therefore, educators play a crucial role in shaping students' mindsets, motivating them to instill noble moral values and develop Islamic character.

2. Factors Inhibiting Learning

¹³ Segaf Baharun, Khonsa' Nabila, and Muhammad Sofwan bin Harizan, "A Corelation between Poor Motivation and The Efficiency of Female Students in Speaking Skills at Indonesian Islamic Boarding School | 'Alaaqah bayna Dha'f Al-Daafi'iyah wa Kafaaah Thaalibah fi Mahaarah Al-Kalaam bi Al-Ma'had Al-Islaamiy Al-Induuniisiy," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 11, no. 1 (June 8, 2023): 97-110, <https://doi.org/10.23971/altarib.v11i1.6311>.

a. Lack of Teaching Staff and Infrastructure

In achieving the success of efforts to form students' noble morals, cooperation from all parties is certainly needed, therefore teachers and adequate facilities and infrastructure greatly influence the success of forming students' noble morals. However, in TPQ Al-Barokah Pule Macanan, both the teaching staff and the facilities and infrastructure are inadequate, of course this greatly hinders efforts to form students' noble morals.

b. Family and School Environment

It has been explained in the supporting factors related to the behavioral patterns of students at TPQ Al-Barokah that, of course, the TPQ and the family or school must support each other. However, if the family and school do not participate in supporting, there will be instability in the efforts to form the noble morals of TPQ Al-Barokah students, including the lack of synchronization in the habituation of student behavior at TPQ and at school or at home. For example, (1) At TPQ, students are taught to eat or drink while sitting, but at home, they do the opposite. At TPQ, students are accustomed to covering their genitalia and dressing neatly, but at home, they lack parental affirmation about correct and proper attire. At TPQ, they develop the habit of speaking effectively and politely, yet their home life lacks this balance. (4) Educational habits at home do not align with Islamic behavior, such as a child not being accustomed to consistently praying five times a day, being dili(5) Parents often neglect the development of their child's moral values, resulting in a lack of guidance on how to behave and act.

c. Lack of Good Role Models for Children

Every child is born clean like a paper and depends on how their parents scribble on the paper, therefore as educators are required to be able to be role models for students, in order to create noble morals in students, because it is undeniable that the figure of an educator, especially family (parents) is a role model that they will imitate in the future, if the figure who is considered a role model does not exemplify goodness, it will have a bad impact on the behavior and mindset of students in the future.

d. Perkembangan ilmu pengetahuan dan teknologi

The development of technology today is extraordinary, many things can mislead students in an unconducive environment, which can be easily accessed, although not all information contains bad things, the lack of supervision from parents can also affect the development of student behavior, therefore the role of parents is also very influential in this, because it can have a big impact on the formation of students' noble

morals.¹⁴

e. Changeable Weather Conditions

Weather conditions significantly impact student attendance. During the rainy season and during TPQ entry hours, many students opt not to attend TPQ due to the inconvenience of using raincoats or umbrellas. This, in turn, significantly hinders their ability to learn from the Washoya Al-Abaa 'Lil Abnaa' book.¹⁵ Therefore, family motivation and support play a crucial role in encouraging students to continue attending TPQ despite the rain, by providing necessary facilities.¹⁶

CONCLUSION

We study the *Kitab Washoya Al-Abaa' Lil Abnaa'* three times a week, specifically on Saturday, Sunday, and Monday, to cultivate noble morals. The learning process includes three stages, namely initial, core, and closing activities. In the initial activity, the teacher opens with a greeting and checks attendance and learning equipment. The ustadzah uses the bandongan method in the core activity, writing the book's contents on the board. Students then copy the text into their own books, translate it, and explain its meaning. The *Sorogan* method evaluates each student individually in front of the teacher, concluding the process with prayer and greetings. Learning this book has successfully improved students' morals, as evidenced by their adherence to rules, habit of greeting teachers, diligent congregational prayer, and polite attitudes towards parents, friends, and teachers. Supporting factors include the family and school environment that collaborate in instilling moral values, the Islamic character of educators as role models, and self-encouragement. However, inhibiting factors such as lack of teaching staff, infrastructure, influence of technology, and weather changes are challenges in themselves in this learning process.

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¹⁴ Ikhfanudin Ikhfanudin, "Konsep al-Akhlak al-Karimah: Studi Komparasi Pemikiran Syekh Abd al-Wahhab al-Sya'rani dalam *Kitab al-Minan al-Kubra* dengan Syekh Muhammad Abd al-Aziz al-Khawli dalam *Kitab al-Adab al-Nabawi*," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 1 (January 22, 2022): 150–65, <https://doi.org/10.15575/jpiu.13657>.

¹⁵ Basarrudin, "Nilai Pendidikan Karakter Dalam *Kitab Washaya Al-Aba' Li Al-Abna Karya* Muhammad Syakir Al-Iskandari."

¹⁶ Segaf Baharun and Muhamad Solehudin, "Artificial Learning Environment and Learning Independence in Arabic Learning: Mediating Effect of Learning Creativity," *Eurasian Journal of Educational Research* 104, no. 104 (2023): 283–302.

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