



Internalization of Moral Development Through the Madrasah Diniyah Program

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ABSTRACT

The purpose of this study was to explore the learning of the Madrasah Diniyah Education Program (Madin) at SDN Singosaren 1 Ponorogo towards the internalization of moral values. Madin as a non-formal institution in education that teaches Islamic values, including morals, which are very important for building student character. This study uses a qualitative methodology, which involves data collection through observation, interviews, and documentation. The results of the study indicate that the Madin program helps students understand religious theory and apply morality in everyday life. Students are educated to have a disciplined attitude, respect their elders, and avoid negative behavior with the help of experienced teachers. Parental support is also important for the success of this program, because many parents want the Madin program every day. Therefore, the Madin program is considered an effort to improve the morality of students in schools. This program is implemented after school hours by involving religious teachers and competent educators. The main obstacle found is the influence of technology and gadgets that hinder the internalization of Islamic values optimally. However, this program has succeeded in forming students' religious character through habituation and integration of moral values in daily life. The results of the study showed that the implementation of the Madin program at SDN Singosaren 1 Ponorogo included congregational prayer activities, learning the Quran, and strengthening discipline.

Keywords: Moral Development, Morals, Madrasah Diniyah

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengeksplorasi pembelajaran Program Pendidikan Madrasah Diniyah (Madin) di SDN Singosaren 1 Ponorogo terhadap internalisasi nilai-nilai akhlak. Madin sebagai lembaga non formal dalam pendidikan yang mengajarkan nilai-nilai Islam, termasuk akhlak, yang sangat penting untuk membangun karakter siswa. Penelitian ini menggunakan metodologi kualitatif, yang melibatkan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa program Madin membantu siswa memahami teori agama dan menerapkan moralitas dalam kehidupan sehari-hari. Siswa dididik untuk memiliki sikap disiplin, menghormati orang yang lebih tua, dan menghindari perilaku negatif dengan bantuan guru yang berpengalaman. Dukungan orang tua juga penting untuk keberhasilan program ini, karena banyak orang tua yang ingin program Madin setiap hari. Oleh karena itu, program Madin dianggap sebagai usaha untuk meningkatkan moralis siswa-siswi di sekolah. Program ini dilaksanakan setelah jam pelajaran dengan melibatkan guru agama dan tenaga pendidik yang kompeten. Kendala utama yang ditemukan adalah pengaruh teknologi dan gadget yang menghambat internalisasi nilai-nilai Islami secara optimal. Namun, program ini berhasil membentuk karakter religius siswa melalui pembiasaan dan integrasi nilai-nilai moral dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa pelaksanaan program Madin di SDN Singosaren 1 Ponorogo meliputi kegiatan sholat berjamaah, pembelajaran Al-Quran, dan penguatan sikap disiplin.

Kata Kunci: Pembinaan Akhlak, Akhlak, Madrasah Diniyah



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A. INTRODUCTION

The internalization process is a process in which Islamic religious values are instilled in students through their experiences, attitudes, and behaviors towards lessons. The purpose of internalization is to help students increase their self-confidence, awareness, and motivation, which are demonstrated in their attitudes and behaviors. Therefore, it is very important for students to internalize values, students can learn now so that students can anticipate, do, and follow lessons well. Because changes in attitudes and behavior do not happen instantly, this growth requires habituation (Hakim, 2022). Experience, theory, or values that are manifested in a person's attitudes and behaviors are called internalization. Adjusting a person's beliefs, rules, and attitudes psychologically is also a definition of internalization (Suryana & Maryana, 2023).

Education in Indonesia focuses on instilling values, character, or personality in students. The factors needed to build a responsible personality for students are early training, understanding that has been applied since childhood, and teachers as good role models. Providing moral values in education can help young successors improve their abilities in several ways. This will make it possible to reduce the source of diverse character problems in the educational environment. In addition, we often see children behaving badly or having no morality, such as disobeying teachers or parents, being impolite, and always breaking the rules in the modern world. This is not in accordance with the goals of education, especially education about qidah and morals (Septoyadi, 2021).

The plural of the Arabic word "khuluk", which means "good character", there is a close relationship between the words "khuluk" and "akhlak", which means that behavioral behavior results from the actions of the creator. Because Islamic education gives them the ability to control and control how they behave by following the teachings taught (Nurina fadhilah, 2020). According to Bafadhol (2017), broadly speaking, there are two types of morals: mahmudah and mazmumah. Mahmudah morals include all kinds of good (praiseworthy) actions and attitudes, such as ikhlās (righteousness). On the other hand, mazmumah morals include all kinds of actions or attitudes that are not good.

Theoretically, the importance of morality in life is the basis of moral education. A person who has moral knowledge will be more aware of what they are doing. Understand and fully understand the advantages of positive actions and the disadvantages of negative actions. People can be good by learning moral values. After that, it is expected to have the ability to fight in the way of Allah, the nation, and the state. The main goal in Islamic moral education is as a principle of truth in guiding people on the right path to achieve happiness in the world and the hereafter. The human personality is largely formed by morals. The first thing to do is to provide education that will help become a moral person (Muhtadi Mahud et al., 2022).

Moral Education as the main fortress to overcome negative impacts. As the younger generation, especially students, the rapid development of technology and easy access to information at this time. In overcoming these problems, the community and schools must always be careful in making decisions and providing assistance, including for schools that follow guidelines in influencing child growth. When children's educational needs are not fully

met in the home environment, schools also function as moral education. Vision and Mission are important and are implemented by schools and teachers towards their students (Munandar, 2022).

Madrasah Diniyah is very rare in formal schools, which is done outside of general study hours, but it does not rule out the possibility that madrasah diniyah is now being implemented in formal schools, in this madin program students are expected to be able to apply the values of worship and morals in their daily lives, such as reading the Koran, discipline, speaking well, and performing dhuha prayers as a habit for students at school. By considering the internalization of Islamic values (Tauhid, Worship, and Morals) and the characteristics of the madin program mentioned above, the author is motivated to conduct an investigation and research on "Internalization of Moral Development Through the Madrasah Diniyah Program". The purpose of this study is to find out how this program is run, the teaching methods used, and the impact of the madin program on the internalization of Islamic values in students (Ansori, 2022).

This phenomenon shows that not many formal schools provide moral education through the madrasah diniyah program. There are many schools based on Islamic boarding schools today that support moral education for students in boarding schools and Islamic boarding schools. Islamic boarding schools are non-formal educational institutions that strive to emphasize the quality and quantity of education in accordance with Islamic teachings. This phenomenon shows that the existence of Islamic boarding schools is one way for formal institutions to make the Islamic religious education system better. A teacher at an Islamic boarding school or pesantren teaches students (also called santri) for 24 hours. In conditions like this, the teaching given by an educator or teacher is better because they can organize lessons for 24 hours (Nur Alimin & Roihana, 2024).

Madrasah Diniyyah is a non-formal Islamic educational institution that aims to improve students' religious education. This institution greatly helps the growth of education in Indonesia, especially Islamic education, by teaching fiqh, tauhid, morals, and hadith. In a study entitled "This study discusses the values of Islamic religious education, consisting of the values of faith, sharia, and morals, in shaping students' character through extracurricular activities (case study at Almaarif Singosari Malang Islamic High School)" (Hidayati, 2019).

This study, the author, takes the title " Internalization of Moral Development Through the Madrasah Diniyah Program", the author discusses moral training through the madin program in schools. Which in SDN Singosaren 1 Ponorogo school examines the attitudes of students in schools, with the changing times as an understanding to provide enlightenment to students about the many impacts of the changing times, therefore the school carries out a religious program which is the madin program which can help and instill moral values in students including carrying out congregational zuhur prayers, Reading the Qur'an and Iqro, as well as dhuha prayers and congregational dhuhur prayers Iqro at school.

As part of the madin program, researchers found several unique things. First, there are effective out-of-class learning hours, namely after the dzuhur prayer from 12:30 to 13:30, which allows students to focus more on studying the material. This is in accordance with the statement of the Principal of SDN Singosaren 1 Ponorogo, Mr. Udik Marsudi, S.Pd., who stated that before the Diniyah class, students perform the dzuhur prayer together at 12:00 to 12:30, and after that, students receive Diniyah lessons for one hour.

Implementing Moral Education at SDN Singosaren 1 Ponorogo, still experiences difficulties in implementing moral education with the existence of sources from several

aspects, where many students are already familiar with the term " *guget* " in implementing moral education as a result, moral education is not implemented optimally. Therefore, a teacher must collaborate with students, as a teacher teaching content and also being an example of good behavior in the classroom (Mukti, 2023).

Several studies related to character training show that there are still many students who have a low level of religious understanding, therefore the researcher decided that research on the internalization of moral training through the madrasah diniyah program, especially for the current generation of students, is fundamental. One way that can be used to increase the religiosity of the current generation is the madin program, the uniqueness of this activity is that it is carried out outside of school hours but it does not rule out the possibility that this is also a program for fostering students' religious character. The researcher will focus this research on 1) fostering students' morals, 2) the madrasah diniyah program in schools.

B. METHOD

This study uses qualitative descriptive methodology. This study took place at Singosaren Ponorogo State Elementary School. Data were collected through observation and surveys. Furthermore, all data were processed using qualitative descriptive data analysis techniques. These techniques include data reduction, data models (also known as data presentation), and data impressions. This method presents directly the nature of the relationship between researchers and respondents; More sensitive and more adaptable to the many influences of mutual sharpening and to the value patterns faced. (Fajri et al., 2024).

Data analysis was conducted using the Miles Huberman and Saldana models which include data reduction, data presentation, and conclusions (Permatasari et al., 2021). Summary, collection, quality evaluation, analysis, urgency, and other methods are some of the ways in which researchers collect information. Researchers conducted observation, documentation, and in-depth interviews to collect data. This study will be evaluated qualitative descriptive through interviews, data analysis (results), and data collection. This study is about "Internalization of Moral Development Through the Madrasah Diniyah Program" based on available data (Nurina Fadhillah Zalfa, 2020).

C. RESULT AND DISCUSSION

1. Character Development Concept Through Madin Program

The Concept of Education according to Ibn Miskawaih (Mukhlisin, 2023). Consists of ideas about the soul and material of Akhlak education which includes welfare, education of adolescents and children, human obligations to their creation, ethics of friendship, educational goals, educational environment, educational methodology, teachers and students. Then Ibn Miskawaih talks about and creates ways to make people have noble character, behave well, respect friends, understand their rights and obligations, and maintain relationships to create a harmonious life order.

The method of instilling moral values in schools can be used as an example or model for instilling moral values in schools. Students in schools can apply this behavior as a teaching method. Instilling these moral values begins with the implementation of habits in schools, such as carrying out religious programs such as worship. Furthermore,

discipline is applied, respecting parents by carrying out good habits inside and outside of school (Monicha, 2020).

Every education, from the lowest to the highest, guarantees the development of religion. The Islamic religious education program in madrasahs has been discontinued. While character training is essentially aimed at instilling character values in the diniyah madrasah program to students. The purpose of its existence is to instill Islamic religious values, faith, and also religious obedience (Masruroh, 2020).

This moral education aims to strengthen the mind, morals, and spirituality of students. These four aspects, namely: mental, moral, and character are closely related to the integration of religion into education. Religious education focuses on mental development to create mentally healthy individuals. Religious education aims to instill moral values in students so that they can grow into moral individuals, adhere to the principles of human rights, and have good moral behavior. The development of education is in line with the changing times. As rational beings, humans must always be involved in sustainable and strong growth (Dian Sari & Shunhaji, 2020).

Moral and ethical education for children and adolescents must be carried out by the school community, and the wider community, family and community supervision. Schools must emphasize character and moral education while encouraging the ecosystem as a response to changes in students' psychological needs. Aggressive personality traits are more easily identified by looking at psychological conditions, social networks, and behavioral patterns. Through aggressive behavior that promotes moral education and character development (Hidayanti & Busyaeri, 2023).

Almost every Muslim majority society has an institution that teaches and teaches Islam. Various names and forms are given to these institutions, such as surawa, religious schools, and courses, among others. The material related to Islam is "Aqidah, Worship, Morals, Arabic, Reading and Writing the Quran". Training and management are carried out for the benefit of the community. Maharassah Diniyah, an informal educational institution that has existed since the beginning of Islam in the archipelago, is now a growing educational and training institution. This is very important for the life of society because it forms a person's character. Previous understanding shows that the formation of religious character is a process or technique of character formation by internalizing values derived from religious teachings. Building a religious character in Islam means trying to fulfill its responsibilities (Lutfi, 2022).

Character education is very important to develop the character and values of students in elementary school. Religious education teaches students moral values such as respect, tolerance, honesty, and responsibility. To build individuals who can make positive contributions to society, these values are very important. The improvement of reasoning, words, understanding, emotions, and relationships with people in this world and how humans can use them to achieve and maintain life goals, namely the development of Islam. Each of these ideas is explained in basic concepts. In addition, Islamic law provides guidelines on what is considered a belief or character that a person must do so that they can live according to themselves. Islamic education emphasizes that all children have potential. A child's potential includes various aspects, including intellectual, emotional, and social (Kamila, 2023). The development of education is in line with the changing times. As living beings, humans must always be involved in continuous and rapid growth. Fostering Morals through education with the aim of developing children's mental and

spirituality in accordance with religious norms. According to this theory, moral education produces humans with good moral character through understanding, understanding, attitudes, and skills. This moral education must be achieved with the right strategy.

There is no doubt that with the guget, the use of social media can have a significant impact on values and morals in schools. One of the effects is providing wider access to content related to religious and moral principles. Students can gain a better understanding of religion and morality by using social media. It can be used to enhance religious and moral learning in schools.

Educational and inspiring content about religious values and morality can be promoted through social media to have a positive impact on students' achievement in faith and morals. However, there are also risks that need to be considered regarding the intensity of social media use in the school environment. One of them is the disruption of students' concentration in learning. With continuous access to social media in the classroom or in the school environment, students can be tempted to spend their time on activities unrelated to learning. The use of social media can present issues related to privacy and security. Teachers and students need to be given sufficient understanding about how to use social media wisely and responsibly, as well as the importance of protecting personal information and avoiding behavior that can endanger themselves or others (Nurhasanah & Raharjo, 2024).

Based on observations, schools also teach students how to do good study habits and good behavior, which every student must do from first grade to senior class observing which is not limited to good practices, schools also teach students how to do good study habits and behave well, which every student is required to do from first grade to senior class. this is one form of student discipline. Dhuhur and Dhuha prayers are one type of student exercise designed to implement moral training through the madin program and are carried out following the schedule that has been made by each class. Dhuha prayer is one type of student exercise designed to implement student moral training. In Dhuhur and Dhuha prayers, habituation is a meaning that uses processes, methods, actions, as activities that are carried out repeatedly as a better process. The habituation of Dhuhur and Dhuha prayers at SDN Singosaren 1 is applied directly by the teacher. The combination of Dhuhur and Dhuha prayers has guidelines as the starting point of the activity (Putri Fauziah Ahmad, 2023).

2. Implementation of character training through the Madin program at Singosaren 1 Ponorogo State Elementary School

The Ministry of Education, Culture, Research and Technology implemented religious education at the school level. In this case, the policy began to be implemented in order to realize the importance of religious understanding. However, in today's era, it is very embarrassing that religious education is only two hours in class and is used as content alone. Because it is considered less important the role of educators to implement religious education in schools both theoretically in science and the application of religious teachings. One of them is SDN Singosaren 1 Ponorogo not only implementing the habit of congregational prayer, but also implementing the Madin (Madrasah Diniyah) program in schools (Wardi, 2020).

Moral development through the madin program is currently being implemented outside of classroom learning, the results of the interview found that: "Madin development

in schools is carried out by instilling moral values in students such as in terms of worship, then implementing a disciplined attitude, respecting elders. Students can carry themselves and not fall into the wrong path, therefore learning is often carried out with the development of the era whose development is increasingly rapid and students need to be equipped with morals. The implementation of the SDN 1 Singosaren madin training, in collaboration with the teacher program in the school environment, so that students can get guidance from teachers who are competent in their fields outside of school in madin training, according to the implementation of SDN 1 Singosaren, moral training in the madin program in collaboration with madin teachers in the school environment, so that students get guidance from teachers who are highly qualified in their fields. Madin guidance at this school also allows the community to use it as a place for teacher training, because in addition to providing a general understanding of religion, it also allows for a deeper understanding of it (interview, March 4, 2024).

Further interviews with Mrs. Kuswatun Hasanah, Madin Teacher, SDN Singosaren 1 Ponorogo, revealed that the Madin program in Moral Development at the school is very relevant to the changing times. Even if the changes are not too obvious, there has certainly been a significant change in the way students view their teachers and their environment. It can be distinguished in an easy way directly (Interview, April 04, 2024). With the existence of moral training through the Madin program at school, the response of parents here is quite enthusiastic and supports any Madin program held by the school; There are even some of them who want this Madin training to be carried out every day. In this education, Madin development, there are three teachers who are available to students personally to help the Madin process at school (interview, April 02, 2024).

Furthermore, a conversation with Mr. Rizza, as an Islamic Religious Education teacher at SDN Singosaren 1 Ponorogo, revealed that several students had begun to show signs of vulnerability to the environment. This shows how important the environment in which students study today is, where knowledge can be easily circulated. Some students even acknowledge the changes, but they are unable to fully integrate them. Special efforts made by schools to prepare for changes in the times: if this happens, it will be handled according to the necessary school policies and expectations, as well as coordination with the local community and other related parties. In analyzing the growth of the teacher's era, it is also necessary to describe and analyze the growth of the era in order to provide direction that also needs to describe and analyze the development of the era in order to provide direction that (interview, June 3, 2024).

Thus, it can be understood that the existence of the Islamic madrasah program can be seen from several indicators of moral training through the Islamic madrasah program such as reading the Quran, discipline, speaking well, and performing prayers, as according to Singosaren 1 Ponorogo Elementary School adapted from the Islamic madrasah program as follows:

Table 1. Interview excerpts related to the madrasah diniyah program

NO.	INFORMANT	INTERVIEW RESULTS
1.	Principal	The Madin program is implemented in collaboration with teachers from outside the school, to focus on moral development so that it is not distracted by general subjects.
2.	Madrasah Diniyah Teacher	With the presence of Madin at school, the parents of students support the program.
3.	Islamic Religious Education Subject Teacher	With the existence of Islamic religious schools in schools, it is hoped that with the changes in the times, there will be very important Islamic religious school programs in schools.

So it can be concluded that religious education provided in schools, with a time allocation of only two hours, is considered insufficient to meet students' needs for religious learning. Therefore, SDN Singosaren 1 Ponorogo took the initiative to organize moral training through the Madrasah Diniyah (Madin) program which emphasizes moral and worship training. This Madin program is held outside formal school hours and aims to form character training in students to have a disciplined attitude, respect their elders, respect teachers and avoid negative behavior.

Overall, the Madin program at SDN Singosaren 1 Ponorogo aims to improve moral values in good character training for students and prepare them to face future challenges with strong religious provisions. Moral development through the Madin program at SDN Singosaren 1 is carried out by involving teachers who are competent in the field of religion, and this program has received enthusiastic support from parents. Some parents even want this program to be implemented every day. Madin not only provides an understanding of religion in theory, but also applications in everyday life that are relevant to the development of the times. This program is considered an important effort to face the challenges of the modern era, where schools must coordinate with the community and related parties to maintain the relevance and quality of religious education (Ratri & Atmojo, 2024).

Based on the results of the study, moral development at SDN Singosaren 1 Ponorogo is carried out before starting teaching, congregational prayer, dhuha prayer, and at the end of the lesson, the habit of saying greetings, these morals are carried out as instructed by the teachers at Singosaren Ponorogo Elementary School. This is done in its implementation so that students are able to understand and practice the correct principles that have been taught by the teachers, thus, Singosaren 1 Ponorogo Elementary School is a school that emphasizes Islamic faith. However, many students experience obstacles in its implementation, especially in terms of the use of school uniforms and etiquette. In addition, many of them do not wear the hijab, short skirts, or short clothes (Matin Nia Yukhafi, 2022).

D. CONCLUSION

The Madrasah Diniyah (Madin) program at SDN Singosaren 1 Ponorogo has a strategic role in supporting character formation and moral development of students from an early age. In the context of basic education, moral development is an important foundation that must be consistently instilled so that students are not only intellectually

intelligent, but also have good and responsible personalities.

Although the school has provided formal religious education for two hours of lessons each week, the Madin program is present as a more in-depth complement. Implemented outside of formal lesson hours, Madin provides additional space for students to understand and practice moral values and teachings of worship more comprehensively. The material taught in Madin not only covers religious aspects such as reading the Qur'an, fiqh, morals and faith, but also the formation of positive attitudes such as discipline, respecting parents and teachers, and avoiding negative behavior such as swearing or lying.

The success of this program cannot be separated from the role of competent and conservative Madin teachers. They not only teach theory, but also become role models in everyday behavior. Through a humanistic and compassionate approach, students feel comfortable and motivated to learn and apply the values taught.

The existence of Madin is also supported by parents of students and the surrounding community who realize the importance of religious education as the main foundation in building a moral generation. Cooperation between schools, Madin teachers, and families is the key to the success of this program. Parents also participate in the development of children at home and encourage them to apply what they have learned in Madin in their daily lives.

Thus, Madin is not just an additional activity, but becomes an important means in forming students' characters based on Islamic values. In the midst of the challenges of the modern era which are fast-paced and full of temptations, this program becomes a moral fortress that helps students grow into pious, responsible individuals who are ready to face the various dynamics of life.

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