

## Realize Islamic Education Values Through Behavioral Approach to Students of Islamic Boarding School

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**ABSTRACT:** *This study explores the implementation of the Juz Amma memorization curriculum at the Darul Fikri Islamic Boarding School, Ponorogo, which aims to shape Islamic character and provide a strong moral foundation to students through a deep understanding of the Qur'an. The study used a qualitative descriptive method to analyze changes in students' behavior resulting from their understanding of the reading of the Qur'an, as well as the impact of the behavioral approach in Islamic religious education. Data collection techniques included in-depth interviews, participatory observation, and documentation, with data validity tested through the triangulation method. The primary data sources in this study used several students and teachers to obtain the required data. This study shows that the implementation of a behavioral approach based on Islamic values at the boarding school has a significant impact on increasing the discipline, faith, and morals of students. The habituation of religious practices such as reading the Qur'an, wearing uniforms, respecting teachers, and visiting sick friends has proven effective in building a conducive learning environment and supporting the personal growth of students. Structured planning and implementation, as well as intrinsic and extrinsic motivation, play an important role in accelerating the memorization of Juz Amma and forming the character of students with noble morals. The success of this program shows that the behavioral approach can be an effective model in Islamic religious education, which is able to instill religious values in the daily lives of students, increase their enthusiasm for learning, and encourage their personal development.*

Penelitian ini mengeksplorasi penerapan kurikulum Hafalan Juz Amma di Pondok Pesantren Darul Fikri, Ponorogo, yang bertujuan untuk membentuk karakter Islami dan memberikan dasar moral yang kuat kepada santri melalui pemahaman mendalam terhadap Al-Qur'an. Penelitian menggunakan metode deskriptif kualitatif untuk menganalisis perubahan perilaku santri yang dihasilkan dari pemahaman mereka terhadap bacaan Al-Qur'an, serta dampak dari pendekatan perilaku dalam pendidikan agama Islam. Teknik pengumpulan data mencakup wawancara mendalam, observasi partisipatif, dan dokumentasi, dengan validitas data diuji melalui metode triangulasi. Adapun sumber data primer dalam penelitian ini menggunakan beberapa siswa dan guru untuk memperoleh data yang dibutuhkan. Penelitian ini menunjukkan bahwa penerapan pendekatan perilaku berbasis nilai-nilai Islam di pondok berdampak signifikan terhadap peningkatan disiplin, keimanan, dan akhlak santri. Pembiasaan praktik keagamaan seperti membaca Al-Qur'an, mengenakan seragam, menghormati guru, dan menjenguk teman sakit terbukti efektif dalam membangun lingkungan

belajar yang kondusif dan mendukung pertumbuhan pribadi santri. Perencanaan dan implementasi yang terstruktur, serta motivasi intrinsik dan ekstrinsik, berperan penting dalam mempercepat hafalan Juz Amma dan membentuk karakter santri yang berakhlak mulia. Keberhasilan program ini menunjukkan bahwa pendekatan perilaku dapat menjadi model efektif dalam pendidikan agama Islam, yang mampu menanamkan nilai-nilai agama dalam kehidupan sehari-hari santri, meningkatkan semangat belajar, dan mendorong perkembangan pribadi mereka.

**Keywords:** *Islamic Education Values, Character, Behavioral Approach, Islamic Boarding School.*

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## I. INTRODUCTION

Access to information for school-age children is greatly influenced by the growth of global information, especially for students at the elementary school level such as those at the Darul Fikri Islamic Boarding School. Children at this age are vulnerable to deviant behavior because they do not yet have the mental capacity to distinguish between reliable and inaccurate information. The Juz Amma Memorization Curriculum at the Darul Fikri Islamic Boarding School, which emphasizes understanding the meaning of each memorized verse, is very important to overcome this problem. This curriculum is believed to provide a strong moral foundation for children and foster enthusiasm in practicing Islamic teachings. The purpose of the Darul Fikri Islamic Boarding School, which is managed by the community, is to perfect the principles contained in the Qur'an. To instill Islamic values and character in students, this boarding school teaches them to read and memorize verses of the Qur'an.

The basis for developing a strong Islamic character is a deep understanding of the meaning of the verses of the Qur'an. Values serve as benchmarks or conventions by which we measure everything, including ideas or concepts that have significant personal importance to individuals and guide their behavior (Mekete Shiferaw, 2024). Islamic education represents a comprehensive aspect of Islamic teachings, whose aims are in line with the main goal of human existence in Islam: to develop individuals who are devoted to Allah SWT, living a prosperous life both in this world and in the afterlife (Fachrizal & Hanum, 2024). The foundation of Islamic education permeates all cultural disciplines and is rooted in the teachings of the Koran and Sunnah of the Prophet Muhammad SAW. Islamic education includes activities carried out by individuals or organizations that spread Islamic knowledge and instill Islamic principles and values as a way of life (Asmar Sholeh et al., 2023). Islamic education, is a process that instills educational values in individuals, society and the environment through collective educational efforts among various social groups (Sujud et al., 2017).

In Arifin's work, Muhammad SA Ibrahimy describes Islamic education as a comprehensive system that makes it easier for individuals to live their lives in accordance with Islamic teachings (Jepri, 2019). Furthermore, Muhammad Fadhil al-Jamali as referred to by Abdul Mujib argues that the main goal of Islamic education is to elevate, educate, and develop humanity by fostering high morals and noble principles (Sulaiman, 2019). This comprehensive approach aims to purify human behavior in all

aspects of life, including trade, ethics, and prophetic traditions. Given the variety of definitions given, Islamic education can be characterized as a process of integrating and instilling moral values and knowledge into the growth and development of children. This process emphasizes the improvement and development of physical potential to achieve harmony and excellence in all aspects of life. Basically, Islamic education is a transformative process that is oriented towards positive development. Historically, progress towards this improvement is seen as a continuation of Divine guidance that began in the time of the Prophet Muhammad SAW.

The values of the Islamic religion are manifested in three branches, namely the values of faith, moral values, and sharia values (Syafa'ati & Muamanah, 2020). Aqidah includes important beliefs that every individual must adhere to with unshakable conviction, providing spiritual peace and firm faith without doubt. The objectives of aqidah include guiding and maintaining the divine essence inherent in every individual since birth, increasing inner peace and tranquility, and providing clear guidance in life (Andi Muhammad Asbar, 2022). Morality relates to the inherent state of the soul that drives individuals to act instinctively without extensive contemplation. In Islam, moral education involves teachers guiding students to understand, appreciate, and accept the truth of Islamic teachings, thus integrating these principles into their daily lives (Fajar Ramadhani Mashuri, 2020). In contrast, sharia represents a way of life established by Allah SWT to guide individuals in this world and the hereafter. It aims to direct humans in accordance with the Qur'an and Sunnah, the main sources of Islamic law, and is a guideline for life taught by the Prophet Muhammad SAW, which directs human existence towards the hereafter (Ikhwan & Jamal, 2021).

The behavioral method is used to examine behavioral changes in students resulting from their understanding of the readings they read. Giving prizes or certificates to outstanding students has been shown to increase enthusiasm for learning and accelerate memorization of the Qur'an. This shows how the educational program at the Darul Fikri Islamic Boarding School can be more effective by applying the concept of Islamic religious education through a behavioral approach. Behavioral theory is based on the idea that an individual's views and behavior are shaped by a combination of heredity, environment, and experiences learned from the past (Taufan Asfar et al., 2019). When examining the results of the introduction of Islamic religious teaching in Islamic boarding schools, this behavioral approach is very relevant.

This study uses behavioral methods and implementation processes at the Darul Fikri Islamic Boarding School to explain, evaluate, and interpret Islamic religious beliefs. The purpose of implementing Islamic religious education in Islamic boarding schools is to help students develop a solid moral foundation and Islamic character that will enable them to face the challenges of the modern world. The use of an idea in specific actions to maximize the results of predetermined goals is known as implementation (Jumria Mansur, 2021). In addition, implementation can be considered as a series of actions to achieve goals, implementation includes all activities that occur after the program is officially declared effective, such as instructions for policies and all the consequences that accompany them (Akib, 2010).

The Qur'an and hadith provide the principles of Islamic education (Basiah et al., 2023). The purpose of developing these principles is to achieve happiness in the world and the hereafter (Nugraha Putra, 2023). Islamic religious education is a deliberate, planned, and measured effort that takes into account the capacity and competence of students so

that they are able to recognize, understand, assimilate, and apply these values in their daily lives without fear or coercion. It is hoped that this effort will lead to the realization of national integrity and unity as well as a religious, national, and social life that respects and honors each other. The character of a country must be strengthened from the most basic level to face the progress of the times (Dalmeri, 2014). The most moral person is the most superior (Maharani & Kristian, 2021). Therefore, moral education requires the use of appropriate techniques (Kusrahmadi, 2007). According to A.M Irfan Taufan (2019), the basic principle of behavioral theory is that an individual's views and behavior can be explained as a result of a combination of hereditary factors, environment, and previous experiences.

Since its development in Ancient Greece, behaviorism has studied human attitudes by observing their daily behavior (Maghfirah & Maemonah, 2019). This method continued to develop as a formal school of psychology in 1913. Previous studies have revealed that scientific methods in psychology, including testing, training, observation, and interaction with the environment, are very important. The behavioral approach is based on the idea that learning is a process of change that is seen over a long period of time. Experience from the environment becomes the basis for behavior modification, with specific support and guidance for students to change their behavior (Mutiah, 2016). Behavioral changes are used to measure the effectiveness of this strategy (Rahmawati, 2023). This study examines the behavioral method approach in the planning and implementation of ideal Islamic religious education at the Darul Fikri Islamic Boarding School. This study explores how behavioral methods are used to understand and assess the planning and implementation of ideal Islamic religious education at the Darul Fikri Islamic Boarding School.

## II. METHOD

This study uses a qualitative descriptive approach used to examine activity records, behavioral evaluation results and related documents. Qualitative research as an effort to collect data and information about human life, including social structures, jobs, customs, and the roles played by institutions in the community. The primary data source in this study used 3 students and 2 teachers to be interviewed to explore how the implementation of the *Juz 'Amma* memorization curriculum at the Darul Fikri Islamic Boarding School can form adaptive characters and provide a strong moral foundation for students. In addition, researchers also used several notes, documentation, and several relevant previous journals to be used as secondary data sources that could strengthen the findings of the field. Data collection technique used non-probability sampling through convenience sampling which made it easier for researchers to collect data (Miles et al., 2014). The type of research used is a qualitative method with in-depth interviews, participant observation, and documentation (Sugiyono, 2015). The validity of the data is tested through the triangulation method which includes data reduction, data presentation and drawing conclusions (Dull & Reinhardt, 2014). This study focuses on social life at the Darul Fikri Islamic Boarding School, including behavioral norms in the boarding school, social ethics among students, communication ethics between teachers and students, and introductory activities that highlight the benefits of attending an Islamic boarding school.

### III. RESULT AND DISCUSSION

#### **Planning Islamic Religious Education Values Through Behavioral Approach**

The planning of the implementation of Islamic religious education values through a behavioral approach at the Darul Fikri Islamic Boarding School is carried out in stages and systematically to produce students who have a strong Islamic personality and are able to master general and religious knowledge in a professional and balanced manner. The goal is that after graduating, students are able to understand, carry out, and practice the religious teachings that have been learned at the Islamic boarding school in their daily lives in society.

The concept of the behavioral approach was formulated together with stakeholders of the Islamic boarding school and outlined in the curriculum document. Based on the analysis of the curriculum document of the Darul Fikri Islamic Boarding School for the 2021/2022 academic year, the values focused on in the behavioral approach include the ability of students to carry out daily worship correctly and orderly, have noble morals, and memorize juz 30. These values are sourced from the Quran and Hadith (Basiah et al., 2023).

Daily worship is a daily worship that is marked by the regularity of students in attending congregational prayers such as the Dhuhur prayer at the Islamic boarding school. Noble morals in Islamic religious education are shown by the habit of greeting friends and teachers when meeting friends and teachers, not swearing, always praying at the beginning and end of lessons, dressing according to Islamic law, diligently reading the Quran, and actively participating in Islamic boarding school activities. One indicator of the success of the behavioral approach is the number of students who have memorized the *Juz 'amma* when graduating from the Darul Fikri Islamic Boarding School, although it is realized that this change requires a long process and time (Indy, 2019).

The Darul Fikri Islamic Boarding School has prepared an implementation plan for self-development activities. First, it was agreed that graduates of the Islamic boarding school must memorize the Juzamma, which then became a flagship program. Furthermore, students are expected to perform the five daily prayers with their own awareness without coercion. To differentiate between students who study in Islamic boarding schools and public schools, the Darul Fikri Islamic Boarding School implements the use of long uniforms and headscarves for female students to get used to covering their genitals from an early age, always greeting and kissing hands when meeting teachers, visiting sick friends for 3 days, and getting used to reading the Quran at least one maqra every day. This aims to make students have noble character, because the best human beings are those with good morals (Maulida, 2022).

In general, there are three main values taken from the values of Islamic religious education. The first is the value of monotheism or divinity, which includes the activeness of students in worship, especially prayer and fasting during Ramadan. Second, social values that include how to socialize with friends and manners towards teachers, caring for sick friends, and sharing provisions when eating at the Islamic boarding school. Third, the value of *tawadlu'* or obedience, which is measured by the activeness of students in participating in learning and activities that have been determined by the Islamic boarding school and obedience to the rules and regulations of the Islamic boarding school. The formulation of the implementation plan for the values of Islamic religious education is carried out properly, involving all components

of the Islamic boarding school, and the preparation of activity plans is carried out to avoid overlapping processes (Fauzi, 2020).

### **Implementation of Islamic Religious Education Values Through a Behavioral Approach in Habitual Activities**

#### ***Al-Quran Reading Habitual Program***

Darul Fikri Islamic Boarding School applies Islamic religious education values through a behavioral approach in the program of habitual reading of the Qur'an. This program is designed to instill faith, piety, and obedience to religious rules, as well as to increase discipline in reading the Qur'an according to tajwid. The habitual reading of the Qur'an is carried out every afternoon after class hours end. Students do not go home immediately, but go to the mosque or meeting room by bringing a copy of the Qur'an. In this activity, the teacher asks one of the students to read the Qur'an, while the other students listen carefully. After reading, the teacher explains the meaning of the verse that has been read. Then, the teacher asks each student to reread the verse by paying attention to tajwid. Although not always guided by the teacher, students listen to each other and maintain tajwid and mahrajul huruf in reading the Qur'an. This program emphasizes the habit of reading the Qur'an at least one maqra along with its translation every day. If there is no teacher, students are asked to write the essence of the verses read and relate them to daily activities as a form of practicing Islamic values in everyday life. Good program management is expected to produce positive output, foster a habit of reading the Qur'an that is sustainable in students, and increase the effectiveness of the learning process.

#### ***Getting Used to Wearing Uniforms According to Islamic Boarding School Regulations***

Darul Fikri Islamic Boarding School realizes the importance of getting used to wearing clothes according to Islamic law from an early age as a foundation for the formation of character and mentality of students in dressing. The period of students at the boarding school is a crucial period in building this positive habit. The installation of attributes on the uniform also plays a role in getting students used to obeying the rules and positioning themselves according to their capacity. In this case, the role of teachers as mentors and companions is very important. Wrong direction from teachers can have long-term impacts. Therefore, the implementation of uniforms at the boarding school is carried out by paying attention to aspects of Islamic law and adjusting them to the level of education of the students. For example, for female students, especially students at the lower level (grades 1-3 KMI) and upper level (grades 4-6 KMI), they are required to wear skirts that cover all their genitals and are allowed to wear a veil in order to maintain decency and avoid potential dangers. Meanwhile, male students are required to cover all their genitals and wear pants that cover their ankles. The implementation of the use of this uniform is an effort to discipline and educate character that aims to get students used to covering their genitals according to Islamic law. Thus, it is hoped that students will become accustomed to wearing clothes that are in accordance with religious values and have the provisions to live their lives in the future while still adhering to Islamic teachings, even in the midst of many clothing models that are not in accordance with Islamic law.

#### ***Getting used to greeting and shaking hands with teachers***

Darul Fikri Islamic Boarding School implements a program to get used to saying hello and shaking hands with teachers as part of character education. This program aims to instill noble moral values, because saying hello is a religious recommendation that shows respect and prayer between fellow Muslims. This habit is believed to prevent embarrassment in the future, considering the phenomenon of greeting friends with impolite words such as "hello bro" is increasingly common among young people. Every morning, students visit the teacher in the yard of the Islamic boarding school and say hello, shake hands, and kiss the teacher's hand before entering the classroom. The tradition of shaking hands and kissing the teacher's hand is a form of respect and asking for prayers and blessings from the elders. This program also plays an important role in controlling students' emotions and avoiding arrogance. In today's digital era, this program has an important role in protecting students from the negative influence of social media, fostering the habit of saying goodbye properly to parents when leaving for the Islamic boarding school, and maintaining good manners.

### ***The Habit of Visiting Sick Friends***

Darul Fikri Islamic Boarding School implements Islamic religious education values through a behavioral approach integrated with self-development and habituation programs. This program includes tahfidzul Qur'an activities, congregational Dhuhur prayers, reading the Qur'an every afternoon after learning, and visiting sick friends. Islamic teachings emphasize the importance of praying for each other and empathizing with sick relatives or friends, including by visiting. The Prophet Muhammad SAW taught the etiquette of visiting the sick, which has two main benefits: providing a sense of care and moral support to the sick, and fostering a sense of solidarity and social concern in those who visit. At Darul Fikri Islamic Boarding School, the habit of visiting sick friends is carried out to instill noble moral values, social concern, and piety. *Musyrif* is tasked with coordinating students to bring souvenirs from home and collect them to be given to sick friends, as well as praying together. This program runs well and produces positive impacts, such as fostering a cooperative attitude among students, improving the ability to learn religion, and creating a conducive pesantren environment because students have a high sense of empathy. Evaluation of this program is carried out in a structured and programmed manner to measure changes in student behavior. Although not fully referring to the theory of behaviorism, this habituation strategy continues to be developed and innovated by stakeholders of the Islamic boarding school. For example, the Islamic boarding school issues special certificates for students who have completed memorizing Juz Amma.

### **Internalization of Islamic Religious Education Values Through Behavioral Approach**

#### ***Aqidah Values***

The habit of reading the Qur'an regularly not only strengthens individual faith but also deepens understanding of Islamic teachings which are the main foundation of the values of faith. This practice not only fosters a sense of obedience to Allah, but also strengthens commitment to the moral and ethical principles set out in Islam. Wearing a uniform that is in accordance with Islamic norms is not just a dress code, but reflects discipline, responsibility, and respect for the values of togetherness in Muslim society. This is in line with the principles of faith that teach the importance of obedience to the rules and social order set by religion. Kissing the teacher's hand is considered an act of respect

that builds a harmonious relationship between teacher and student, and shows an attitude of humility and respect which is an integral part of the values of faith in Islam.

This emphasizes the importance of respecting people who have knowledge and teachings, and strengthens the values of respecting fellow human beings. Meanwhile, visiting a sick friend is an expression of empathy, solidarity, and compassion in accordance with the teachings of Islamic faith about the importance of maintaining good social relationships and helping each other in difficult conditions. Therefore, this series of practices not only helps in instilling solid faith values in students, but also forms a character that is obedient, faithful, and has noble morals in accordance with Islamic teachings. This creates an educational environment that supports spiritual and moral growth, and strengthens Islamic identity in the midst of the educational community.

### ***Moral Values***

The habit of reading the Qur'an regularly not only contributes to strengthening individual faith, but also increases a deep understanding of Islamic ethical values that encourage good moral behavior. In addition, discipline in wearing appropriate uniforms reflects the values of responsibility and consistency in carrying out social rules set out in Islam. Kissing the teacher's hand is considered an act of respect that builds a relationship between teacher and student based on mutual respect and humility, thus creating a positive learning environment and supporting spiritual growth. Meanwhile, visiting a sick friend not only shows empathy and concern, but also strengthens the values of solidarity and a sense of togetherness in the educational community. Overall, these practices not only shape the character of students with noble morals, but also create a harmonious educational environment, where Islamic ethical and social values are practiced and appreciated collectively.

### ***Shariah Values***

In Islam, values such as reading the Quran regularly, wearing a uniform that is in accordance with Islamic etiquette, respecting teachers by kissing their hands, and visiting sick friends have important spiritual and social depths. Reading the Quran is not only recommended as a routine practice to get closer to Allah and deepen religious knowledge, but also as an effort to strengthen the individual's spiritual relationship with God. Wearing an appropriate uniform reflects adherence to social norms and etiquette that strengthen Islamic identity in everyday life. The act of respecting teachers by kissing their hands, while controversial in some cultural contexts, is considered a symbol of appreciation for the knowledge and education passed on by teachers to their students.

Meanwhile, visiting a sick friend reflects the values of compassion and social solidarity that are an integral part of Islamic teachings to care for and support others in difficult times. Within the framework of Islamic law (*fiqh*), all of these actions are seen as part of an individual's efforts to strengthen personal morality, maintain healthy social relationships, and build a community based on harmonious and inclusive religious values. These values can be analyzed from the perspective of Islamic law (*fiqh*) and the moral values underlying religious teachings. Each of these actions is explained and understood within the normative framework of Islam that regulates the individual's relationship with God, fellow human beings, and their environment.



#### IV. CONCLUSION

Based on the findings in the field, the formation of Islamic religious education values plays a very important role in shaping the character of students who have good morals. The implementation of Islamic religious education values through a behavioral approach at the Darul Fikri Islamic Boarding School has succeeded in forming positive behavior in students. The habit of reading the Quran, wearing uniforms, greeting and shaking hands with teachers, and visiting sick friends consistently and in a structured manner helps instill Islamic values in the daily lives of students. This approach also involves Islamic religious values. In order to strengthen the values of faith, morals, and sharia in the context of practices such as reading the Quran regularly, wearing appropriate uniforms, kissing teachers' hands, and visiting sick friends, these practices are not only the main foundation in the formation of strong individual characters and noble morals according to Islamic teachings, but also support the foundation of morality and ethics in daily life. Regular reading of the Qur'an not only increases faith and understanding of Islamic teachings, but also teaches obedience to Allah and essential moral principles. Wearing an appropriate uniform reflects discipline and respect for social norms, while kissing the teacher's hand emphasizes respect and humility in establishing harmonious relationships. In addition, visiting a sick friend reflects the values of empathy, solidarity, and compassion that strengthen social togetherness in an Islamic educational society. From the perspective of Islamic law (fiqh), all of these practices are bound by norms that support the formation of strong individual morality, maintaining healthy social relationships, and building a community based on harmonious religious values. Overall, these values not only shape devout and faithful individuals, but also create an inclusive educational environment and support continuous spiritual and moral growth in an Islamic society. Thus, these practices are not only relevant in the context of Islamic education, but also contribute positively to character building and strengthening Islamic identity in everyday life.

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