

Strategy for Internalizing Islamic Religious Education to Form the Religious Character of the Striped Santri Towards the Era of Society 5.0

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Abstract. The purpose of this study was to determine the Internalization Strategy of Islamic Religious Education to Form the Religious Character of the striped Santri Towards the Era of Society 5.0. Loreng Santri (Ex-Thug Santri), thugs and recidivists who want to repent, improve themselves at the Tombo Ati Istigfar Islamic Boarding School, Semarang, Central Java. The research method used is a qualitative descriptive analytic research approach, also using theoretical literature research by experts on Islamic education in character building and field research. Data collection, observation, in-depth interviews, and documentation, then followed by the stages of description, reduction, selection, discussion, analysis and conclusion. The results of the study revealed the Internalization Strategy of Islamic Religious Education to shape the religious character of Santri Loreng towards the era of society 5.0; namely teaching the values of Islamic education gradually, strengthening the intention to change, being determined and being forced, exemplifying the four levels; Shari'a, tariqah, essence and makrifat, being fair, patient, wise, compassionate, helping each other, prioritizing bilhikmah wal mauidlotil hasanah, teaching not to be ghosob (borrowing without permission), habituating good moral behavior, understanding the values of the Qur'an and Hadith without coercion, local wisdom values of Boarding School tradition (wearing sarongs and caps), no coercion in worship according to the ability of the students. The implication is that there is a very significant change in that those who do not understand religion now practice religious values, the response from the community is to give trust and make Islamic boarding schools a complete Islamic educational institution.

Keywords: Internalization of Islamic Religious Education, Religious Character, Santri Loreng Era Society 5.0

1. INTRODUCTION

Indonesia is a country where there are many religions and beliefs, the diversity of religions and beliefs is framed in the philosophy of Bhinneka Tunggal Ika. This diversity of religions is the capital of the nation's cultural wealth which participates in making a positive contribution as well as the benefits of the Indonesian nation. But on the other hand this pluralism will sometimes lead to social conflict between religious communities, this can threaten the sustainability of the unity of the Republic of Indonesia (NKRI), especially if the implementation of pluralism is not based on religious tolerance and is not addressed wisely (Hamid dkk, 2020).

Humans in their lives have certain religious beliefs that are inseparable from their lives, and want to spread the religion (dakwah) they believe in to other people, although sometimes in various ways, there are models taken by taking steps along the path of violence and by coercion, having the urge strong in participating in intimidating religious adherents who according to him are considered violating or heretical. The emergence of efforts to address other people's mistakes by stating the truth and standard of the religion they adhere to (Siti Asfiah, Jurnal Pendidikan Islam, 2020).

Islamic boarding schools are the oldest Islamic education in Indonesia, which were founded by most Islamic communities in the archipelago (Mukh Nursikin, 2020), with limited and simple conditions and it can be said that Islamic boarding schools are the only part of education under the auspices of the archipelago before the emergence of modern education which was introduced by the Dutch at that time, it is very interesting that the world of Islamic boarding schools still exists today for the greatness of its existence in its role as a center of learning in the country Indonesia (Turmudi: 2018). Islamic boarding schools have hopes and have the title of functional role: one, as part of the regeneration of religious leaders. Two, as an institution participating in printing human resource

resources. Three, as an institution that has various powers to strengthen society. In addition, Islamic boarding schools have a function as part of the process towards social change in the midst of various global changes (A. Faozan, 2019).

Al-istighfar Islamic Boarding School is one of the Islamic boarding schools in Semarang City, Central Java. Al-istighfar Islamic boarding school is known as the Tombo Ati Islamic boarding school, this Islamic boarding school is specifically for thugs and recidivists who want to repent and improve themselves on the path of religion. Guided by an ustaz/kiai, these thugs are invited to return to the right path. Al-istighfar Islamic Boarding School has uztad/uztazah teaching staff and teachers who are competent in the field of religion and also their respective subjects so that they are of high quality and become one of the best Islamic boarding schools in the city of Semarang. There are also various facilities such as comfortable classrooms, comfortable dormitories, practicum laboratories, libraries, sports fields, canteens, mosques and others (Azizy, A. Qodry, 2021;21).

Based on the researcher's preliminary study, the students here are former thugs or street bandits. There are also recidivists with various kinds of cases. From robbery, drugs, to murder. However, that was the past they had buried deep. Now they are students of the Tombo Ati al-Istighfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java. Better known by the pesantren community as thugs. The most unique thing about this pesantren is the name of the prayer room: "Wartel Akhirat 0.42443". Mushola is likened to a wartel (a place to communicate with God). 0 means emptying oneself, and 42443 is the number of cycles of prayer (Interview with caretaker of the tomba ati al al-istighfar Islamic boarding school).

A former galli who became a cleric, this was experienced directly by R 25, a Boyolali resident who now lives in the city of Semarang. The name R is the name "hijrah" after repenting from the behavior of thugs or begal or dig. Formerly the birth name was Tugiman, he had a bleak past history. Since the 3rd grade, I have been addicted to cigarettes, but I still do it secretly. His smoking habit cannot be separated from the influence of his friends who are much older than him. He fell into the black valley because he associates with village thugs. However, with the enthusiasm and perseverance that he did, as a result, now that he has been reciting for seven years, he can read the Koran fluently and understand broad religions, yellow books, and the study of fiqh at the Tombo Ati al-Istighfar Islamic Boarding School.

From the problems described above, the researcher is very interested in examining the strategy of internalizing Islamic religious education to shape the religious character of the striped Santri towards the Era of Society 5.0. Santri Loreng (Ex-thug Santri), thugs and recidivists who want to repent, improve themselves at the Tombo Ati Istighfar Islamic Boarding School, Semarang, Central Java and the implications of Internalizing Islamic Religious Education to Form the Religious Character of Loreng Santri.

1.1 Character Building

Etymologically Character Education is the word character (English: character) comes from Greek (Greek), namely charassein which means "to engrave". The word "to engrave" can be translated to engrave, paint, or scratch. A collection of values that lead to a system, which underlies the thoughts, attitudes and behaviors shown. In Arabic terms, character has a similar meaning with ahlak, namely character or habit of doing good things. Al-Ghazali described that morality is behavior that comes from a good heart (Azizy, A. Qodry, 2021;34).

Therefor character education is an active effort to form good habits (habits), so that the child's character has been engraved since childhood. Character consists of three interrelated parts, namely knowledge about morals (moral knowing), feelings (moral feeling), and moral behavior (moral behavior). Good character consists of knowing the good (knowing the good), loving or wanting the good (loving or desiring the good), and doing good (acting the good). Therefore, the way to form an effective character is to involve these three aspects.

Growing a character which is the habit of mind, heart and action, of which the three (mind, heart and action) are interrelated. Character Education is an effort to encourage students to grow and develop with the competence to think and adhere to moral principles in their lives and have the courage to do the right thing even when faced with various challenges. Character education is a

process of transforming life values to be developed in a person's personality, so that they become one in that person's life behavior (Nurcholis Madjid; 2019; 21).

Therefore, character education is a process of internalizing or instilling positive values in students so that they have good character in accordance with the values referred to both from religion, culture and the philosophy of the nation.

1.2 Islamic Boarding Schools As Islamic Educational Institutions

The word pondok comes from the word Funduq which means hotel or hostel. Whereas in Indonesian it has many meanings, one of which is madrasah a place to study Islam. Now better known as Islamic boarding schools. Pesantren comes from the word santri which can be interpreted as a place for santri. The word santri comes from the word Cantrik (Sanskrit) which means a person who always follows the teacher, which was later developed by the Taman Siswa College in a boarding system called Pawiyatan. The term santri also exists in Tamil, which means teacher recites. The term santri comes from the term shastri, which in Indian means a person who knows the sacred books of Hinduism or a scholar of the Hindu religious scriptures.

Islamic boarding school is an Islamic religious education institution that grows and is recognized by the surrounding community, with a boarding system (complex), where students receive religious education through a recitation or madrasa system which is fully under the sovereignty of the leadership of one or several kiai with distinctive characteristics. charismatic and independent in all respects. Islamic boarding schools were originally established as da'wah institutions but in the later stages they became educational institutions because preaching through education was considered quite efficient in pesantren there were five elements that could not be separated from pesantren, namely: there were kiai, there were huts, there were mosques, there were students and there was teaching the yellow book. . These five elements are elements that cannot be separated from pesantren and this is the hallmark of pesantren education (Nurcholis Madjid;2019;213).

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1.3 Islamic Boarding Schools Build Religious Character

Judging from Islamic boarding school education, this is part of the National Education System, where Islamic boarding schools in general have 3 main elements namely; 1) Kai as an educator as well as the owner of the boarding school and the students; 2) Islamic boarding school curriculum; 3) Religious and educational facilities, such as mosques, houses of worship, and boarding schools, as well as some madrasas and vocational workshops. Its activities are summarized in the "Tri Dharma Pondok Pesantren" namely: 1) Faith and devotion to Allah SWT; 2) Useful scientific development; and 3) Devotion to religion, society, and the state. Islamic boarding schools as a sub-

system of national education in Indonesia are an integral part of religious institutions which uniquely have different potential from other educational institutions (Nurcholis Madjid:2020;123).

This is in line with the word of Allah in QS. Ali Imran (3): 102, as follows which means: "O you who believe, fear Allah, truly fear Him; and never die unless you are Muslim." Parents are also required to prepare their children to become good members of society, because good society comes from good individuals as members of a community itself. Regarding this matter, Allah SWT emphasized in QS. ArRa'du (13:11) which means: "For humans there are angels who always follow him in turn, in front of him and behind him, they guard him at the behest of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. And if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him" (ArRa'du, 13:11).

The verse above explains that efforts to build community culture must be carried out from an early age, bearing in mind that human character must get used to what must be done, so good habits also need to be implemented. Therefore, Islamic boarding schools facilitate good habituation as well as discipline in participating in recitation and being independent in carrying out all activities and the needs of their students. Thus, good individuals will emerge from the existence of this pesantren as well as minimizing bad habits that may be possessed by santri.

The role of Islamic boarding schools in Islamic education is stated in the following view which is related to efforts to succeed in the mission in the three kinds of demands of a Muslim's life that can be implemented in Islamic educational institutions, namely as follows

1. Human liberation from the threat of hellfire, in accordance with God's command: Meaning: "Take care of yourself and your family from the threat of hellfire".

2. Fostering humans to become servants of Allah SWT who have harmony and balance in living happily in the world and in the hereafter as the realization of the ideals of people who are faithful and pious. Meaning: "O my God, give me a prosperous life in this world and give me a happy life in the hereafter and keep us away from the torment of hell fire."

3. Forming a human person who emits a light of faith that is rich in knowledge, which mutually develops his life to serve himself to his Creator. Faith is controlled by reason. Allah's Word: Meaning: "O you who believe, when it is said to you: " Make room in gatherings, then make room for it, surely Allah will make room for you. And if it is said: "Stand up, then stand up, surely Allah will exalt those who believe among you and those who are given knowledge of several degrees. And Allah is All-Knowing of what you do." (Al-Mujjadi, 58: 11).

1.4 Religious Character Values in Islamic Boarding School Education

The deepening of religion taught by Islamic boarding schools is sufficient to place it in the form of an Islamic educational institution that is more concerned with the affection of students so that a pious human character is formed. In addition to instilling religious education, Islamic boarding schools also instill religious character. Religious is rooted in the word religion (religion) which means obedient to religion. Religion is belief or belief in a natural power above human ability. So the religious character in Islam is to behave and have morals in accordance with what is taught in education (H. M. Arifin, 2019;121).

A person can be said to be religious if he can display aspects of religious teachings in his life either explicitly or implicitly. In providing religious criteria, there are several views given. Three religious criteria, namely; 1) involvement with the Absolute; 2) linking behavior consciously with a value system that originates from the Absolute; and 3) surrender oneself, life and death, to the Absolute (Nurcholis Madjid:2020;212).

The religious character of the pesantren is independence, independence is an attitude that allows a person to act freely to do something on his own for his own needs, to pursue achievement, to be full of perseverance, and to want to do something without the help of others, to be able to think and act creatively and full of initiative. able to influence the environment, have self-confidence in one's own abilities, respect one's own condition and obtain decisions from one's efforts.

An individual is said to be independent if he has the following five characteristics: 1) self-confident, is believing in his abilities and self-assessment in carrying out tasks and choosing an effective approach, 2) being able to work alone, is trying his hardest to produce something to be

proud of for the seriousness and expertise they have, 3) mastering the skills and skills appropriate to their work, having skills according to the potential that is highly expected in their work environment, 4) respecting time, is the ability to manage daily schedules which are prioritized in activities that are economically useful efficient, and 5) responsibility, is everything that must be carried out or carried out by someone in carrying out something that has become their choice or in other words, responsibility is a mandate or duty from someone who is entrusted to look after it.

A number of factors influence the development of independence, namely a) Genes or parental heredity. Parents who have high independence often give birth to children who have independence too. b) parenting style. The way parents raise and educate children will affect the development of independence in their teenagers. c) The education system in schools. The educational process in schools that does not develop educational democracy and tends to emphasize indoctrination without argumentation will hinder the development of adolescent independence as students. d) The system of life in society.

Community life systems that place too much emphasis on the importance of hierarchical social structure, feel insecure or tense and do not appreciate the manifestation of youth's potential in productive activities can hinder the smooth development of religious independence of adolescents or students.

2. RESEARCH METHOD

This study used descriptive qualitative method. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena investigated.

Meanwhile according to states that the descriptive method is a method used to describe or analyze a research result but not used to make broader conclusions. The data collection techniques used in this study were interviews, observation and documentation conducted on kiai, ustaz/ustazah, administrators and students of the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java.

3. RESULTS AND DISCUSSION

The strategy for internalizing Islamic Education to shape the Religious Character of the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java is the character building program at this pesantren is carried out in three routine activities namely daily activities, weekly activities and monthly activities. The most prominent characters in this pesantren are as follows: 1. Religious Character Planning for the formation of religious character at the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java has started since the acceptance of new students.

In accepting new students, Islamic boarding schools form a committee consisting of teachers and administrators. Nearly 60% of new students who enter the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java come from the island of Java, then the rest come from outside the island of Java. Students who will register at the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java. must take several tests, including tests on reading the Al-Quran along with its tajwid knowledge and religious knowledge. The results of the test will be used to determine the class of the students.

The formation of religious character at the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java is carried out every day in various activities. Classroom learning activities are carried out after the fardhu prayer is finished. This Islamic boarding school is of the Salafiyah type, so the material taught is in the form of a yellow book which must be memorized and understood by the students so that it can then be applied in everyday life (S. A. Siradj; 2019; 45).

Evaluation in this lesson is carried out every week or after all the material has been delivered. The tests used to evaluate learning outcomes are in the form of oral and written tests to find out how

far students have mastered the material that has been taught. The target to be achieved from this learning activity is that students can read the yellow book in accordance with the Salafiyah curriculum and can practice the contents of the yellow book in everyday life. Apart from that, in the Tartiban (question and answer with Kyai) activities which are carried out at the mosque every Asr prayer, the students are also tested for their memorization of the yellow book by the kiyai directly. In addition to learning activities in class, religious character is also formed through the habituation of daily activities starting from the time the students wake up until they go to bed.

Every day the students are accustomed to getting up at 02.30 WIB to carry out the Tahajud Prayer. This activity trains the mentality of the students to wake up at night and worship more solemnly. Then proceed with the Subuh prayer in congregation. In the morning at around 08.30 WIB - finished, the students are accustomed to doing the Dhuha prayer. This activity is intended so that the students get used to being grateful for all the blessings that have been given by Allah SWT. Fard prayer in congregation is a mandatory agenda that must be followed by every student who is not prevented from doing so to strengthen the character of Ukhuwah Islamiah. After completing the Maghrib prayer, all students are accustomed to doing wirid activities so that they always remember Allah SWT in dhikr.

In the weekly activity program, the formation of religious character is carried out in sunnah fasting, Istighosah and reading Yasin letters. Sunnah fasting is a weekly activity that is routinely carried out on Mondays and Thursdays. Apart from being a religious habit, this activity is also an exercise for the students to have patience. Istighosah activities are carried out at the mosque after the evening prayer on Friday night. This activity is in the form of a short kiai lecture containing advice for the santri. Then proceed with the reading of Yasin's letter after the Isya prayer. This activity aims to send prayers to people who have died as well as (H. M. Arifin, 2019;211).

The implication of internalizing Islamic religious education is to mentally train the students to get used to reading the Koran. Once a month, the students of the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Java, routinely carry out pledge activities. Pledge activities are activities to glorify Rasulullah SAW through blessings. This promised activity is held every Saturday night on the second Sunday of each month. This activity aims to make the students get to know more and be able to emulate the nature of Rasulullah SAW. 2. Independent Character One of the missions of the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java. is to form the character of students who are independent.

This independent character is reflected in the daily activities of the students who are accustomed to meeting their own needs without the help of their parents. Every student who enters this pesantren is free of charge because the administrators of the pesantren hope that the students will not burden their parents in studying. In fact, the pesantren has a special expertise program so that students have economic independence. The planning of the expertise program at the Manarul Huda Islamic boarding school consists of entrepreneurship, agriculture and animal husbandry programs. These programs aim to train talents and to meet the needs of the students. Every Friday, the students get time off so they can focus on their work. Santri are required to work diligently to equip their lives after graduating from Islamic boarding schools.

The pesantren entrepreneurship program is engaged in the sale of gallons and food. The entrepreneurship program for the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java is considered superior, because the level of sales of gallons is quite high. In addition, female students are taught to make various processed foods such as cakes, fried foods, snacks and others which are then sold in the Islamic boarding school canteen or sold based on consumer demand. Agricultural programs and animal husbandry programs are still dominated by male students. The male students were formed into two groups according to their interests and talents. Groups of students who are included in the agricultural program are in charge of planting vegetables in the garden. While the activities of the santri group in the livestock program are raising chickens. Then, all income from these programs will be divided equally among all members. Results and discussion can be presented using subtitles as needed.

The results and discussion contain the data collected during the research process and the analysis of the data. Each argument must be linked to a literature review in the introductory section. This

section does not contain quotations from other sources. This section only contains the research analysis and the researcher's opinion on the research results.

4. CONCLUSION

Character education at Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java is carried out through habituation methods in the form of daily activities, weekly activities, and monthly activities. Daily activities, namely learning activities in class, and activities in daily activities such as Dhuha prayers, Tahajud prayers, wirid, and tartiban. Weekly activities include pasa sunnah Monday and Thursday, Riyadhoh, Istighosah, and reading Yasin's letter on Friday nights. The monthly activity is to promise to glorify the Prophet through the Prophet's blessings. The most prominent character education at the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java, is instilling religious and independent characters. Religious character is instilled through the daily routines of the students starting from waking up to going to bed. This Islamic boarding school also has expertise programs such as entrepreneurship, agriculture, and animal husbandry as an effort to develop the independent character of the students.

This research is highly recommended for future researchers to be able to explore other characters that can be examined from the teaching process at the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java. In addition, another thing that needs to be considered for further research is related to the evaluation process in character education at the Tombo Ati al-Istigfar Islamic Boarding School on Jalan Perbalan, Semarang, Central Java because a good education system requires evaluation so that these educational goals can be achieved effectively maximum.

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