

A COMPARATIVE STUDY OF THE MORALS OF PAI IAIN KERINCI STUDENTS WHO PARTICIPATE IN THE MA'HAD AL-JAMIAH PROGRAM WITH NON-PARTICIPANTS

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Abstract

This research was conducted to determine the difference in moral levels between Islamic Education (PAI) students who participated in the Ma'had al-Jamiah program at IAIN Kerinci and those who did not participate (non-participants). The method used was a quantitative research method with a survey approach. The questionnaire consisted of 10 items containing indicators of morality towards Allah SWT, morality towards fellow human beings, and morality towards the environment. The total sample size was 70 PAI students, comprising 35 students who participated in the Ma'had al-Jamiah program and 35 non-participants. This study conducted normality tests and statistical tests using SPSS. Based on the normality test, the morality of PAI students who participated in the program was normally distributed (significance value $0.071 > 0.05$), while PAI students who did not participate in the program were not normally distributed (significance value $0.00 < 0.05$). Therefore, data analysis was conducted using parametric statistical tests with Mann Whitney U. The results of the statistical tests showed that the significance value for morality (0.682) was greater than 0.05. Thus, it can be concluded that there is no significant difference between PAI students who participated in the Ma'had al-Jamiah program at IAIN Kerinci and PAI students who did not participate in the program. However, based on the interval questionnaire scores, the moral level of PAI students who participated in the program was categorized as Good (3.07), while students who did not participate were categorized as Fairly Good (2.82). Therefore, it can be said that both groups of PAI students have good moral levels.

Keywords : Morals; Students; Islamic; education; Ma'had al-jamiah

INTRODUCTION

Students are often considered agents of change because the state has high expectations of them. However, the current changes, namely awareness of the importance of maintaining morals in daily interactions are still lacking, and the moral crisis that occurs in society also affects the behavior of the younger generation (Mansur, 2022). Therefore, students studying in various educational institutions, such as colleges, universities, institutes, high schools, and academic institutions, can improve their intellectual abilities by being guided in terms of morals. This is important to fortify them in the current competitive era (Harun, 2015). To achieve this, cooperation between educational institutions, families, and communities is needed in developing morals. Understanding of Islamic moral values and their application in daily life needs to be trained continuously.

Moral education is not just Theory, it must also be practiced, so it must be able to apply it in everyday life (Satiawan & Sidik, 2021). It is known that moral and moral education has been studied by students, both students and students, especially Islamic Religious Education students, of course studying about Islamic Religious Education which focuses on developing students to become morally good people, then students can share their knowledge with the community and set a good example. Islamic Education students are able to provide examples that can bring moral changes or teach very valuable things to students and the surrounding community, students who have majored in Islamic Religious Education (PAI) are one of the majors that focus on teaching science and Islamic religious education (Fitria & Arifudin, 2020).

The PAI Department can produce quality Islamic Education Graduates who give birth to noble morals and are able to play a role in developing the science of Islamic religious education in the community as an important part of education (Ilham, 2019). Likewise, PAI students at the Kerinci State Islamic Institute whose educational activities are directed at Islamic empowerment and have learning related to character and noble character through various ways, one of which is by building a campus pesantren as a place to deepen religious knowledge.

The development of pesantren has many benefits and aims to deepen the understanding of Islam and also apply it in daily life (Nursiyam, 2015). Ma'had al-Jamiah is IAIN Kerinci's campus boarding school. The boarding school program has been running for 4 years, from its establishment in 2018 until now. Initially, the number of students in the

pesantren was relatively small, but with each passing semester, the number of participants has increased, and in accordance with campus policy students who are KIP-K scholarship recipients will be required to attend the pesantren program. For the Ma'had al - Jamiah program period, learning only lasted for 4 months in 2019, but in 2022 the program period lasted for 6 months and now in 2024 the learning period has increased to a one-year program which is equivalent to 2 semesters of study. Ma'had al - jamiah has several takhasus (Study programs), and will change every academic year. In 2023 it consists of 3 takhasus, namely the takhasus of Arabic, English, and tahfidz.

Ma'had al jamiah can be a good learning environment and can create students who have good character. Therefore, Mahad Al-Jamiah supports the emergence of Indonesian Islamic education that reflects the values of pesantren, transforms the knowledge and experience of Islamic tradition, and represents the experience of Indonesian sociology and must be a distinctive model for the development of the surrounding community (Sariroh & Fitri, 2021). The learning environment is a supporting factor in the formation of morals, such as public schools or campuses where colleges have Islamic moral education courses. But the knowledge gained is not enough to integrate it, so a place is needed that can integrate this knowledge according to its ability. The environment is a campus pesantren environment that can integrate the value of Islamic teaching values in students (Rizqi et al., 2022).

Research on morals in students has been studied by previous researchers, including research conducted by Astuti et al (2023) with the title Islamic religious education as a means of forming the Qur'anic generation of Ma'had al-jamiah. The research aims to understand the role of Islamic Religious Education in shaping the Qur'anic generation at Ma'had al-Jamiah. Through activities carried out at Ma'had al-Jamiah, thus providing additional insight into the younger generation about Islamic Religious Education and its contribution to the formation of student morals. Satiawan & Sidik (2021) have also researched with the title of moral formation methods, which discuss how students can improve good morals and also students as agents of change in society, who are required to apply their knowledge to society. So that researchers found several methods to build student morals, namely by example, stories, habituation, parables, advice, and punishment.

Based on the description of the previous research, it is clear that research on morals in PAI students is an interesting aspect to study. Morals, as the foundation of morals and ethics, play an important role in individual character education. Islamic Education students

are expected to gain knowledge about the teachings of Islam and also apply the moral values contained in these teachings. However, not all students have the same moral standards; there are differences in moral levels.

The difference in the level of morals between Islamic Religious Education (PAI) students who participate in the Ma'had al-Jamiah program and those who do not participate in the program is the focus of the study. There are various questions related to whether PAI students who participate in the Ma'had al-Jamiah program have better morals than those who do not participate in the program, or may have similar levels of morals. Through a comparative study of morals between the two groups of students, these questions can be answered and the understanding of the role of the Ma'had al-Jamiah program in the moral development of PAI students can be deepened. This study also aims to determine whether significant differences in the level of morals between PAI students who participate in the Ma'had program and those who do not participate in the program can be observed.

METHODS

The research is a comparative quantitative research with a survey approach. The research was conducted for 3 weeks, starting from January 10, 2024 to March 1, 2024. The research sample was Islamic Education students in semesters 2, 4, 6, & 8, with a total of 70 people, divided into two groups, namely 35 students who participated in the ma'had al-jamiah program and 35 people who did not participate in the program or did not receive KIP-K scholarships. The purpose of the study was to determine the difference in morals of Islamic Education students, who participated in the ma'had al - jamiah program with students who did not participate in the program.

Questionnaire filling as a data collection method, and as a form of research instrument distributed to the population. To ensure the validity and reliability of the research results, the questionnaire used must be valid and reliable. The research used a research instrument in the form of a questionnaire about morals developed by (Nursiyam, 2015) has also been validated and reliability, the questionnaire is used to get responses from participants related to morals which are the focus of the research. Through the questionnaire, the data collected can be measured and analyzed quantitatively. The questionnaire consists of 10 items, containing statements that have covered indicators about morals towards God, morals towards fellow humans, and morals towards the environment.

Data analysis was used to see the significant percentage difference in morals, using SPSS software. The data obtained from filling out the morals questionnaire on PAI students is used to see the comparison of morals between PAI students who follow the program and those who do not follow. The questionnaire scores that have been filled in by students will be arranged according to the interval score which can be seen in table 1 below.

Table 1. Questionnaire interval scores

No	Score	Interval	Description
1.	4 – 3.20	83% - 100%	Very good
2.	3.20 - 2.40	68% - 84%	Good
3.	2.40 – 1.40	53% - 68%	Good enough
4.	1.40 – 1	37% - 52%	Not good enough

Sumber ; (Firmansyah & Dkk, 2021).

RESULTS

The results of the data analysis are used to obtain moral differences between students who participate in the program and non-participants, the data analysis is obtained from distributing research questionnaires with information using the research scale contained in table 1, and the average results can be seen in table 2 bellow.

Table 2. The Average Results

PAI Students	The Average of Akhlak	Description
Students who partipate	3,07	Good
Non- Participants	2,85	Good enough

Based on table 2. The results of the average value of PAI students' morals note that there is a difference in the average value of morals between the two. The average moral value of PAI students who participated in the program (3.07) is greater than the average moral value of students who did not participate in the program (2.85). Although the difference is not so large, it still shows that PAI students who participate in the program tend to have slightly higher moral values than those who do not participate in the program. While the

average moral value of PAI students who participated in the program was in the "Good" category and close to the "Very Good" category, the average moral value of students who did not participate in the program was in the "Good Enough" category. Based on the intervals specified in table 1.

The results of the research data obtained to explain the differences in morals between PAI students who participate in the program and non-participants, the results of the data obtained using spss to explain whether there is a significant difference or there is no significant difference, the first step taken is to check the normality test, the results of the normality test are obtained to determine the statistical test in analyzing the data. Data analysis is carried out with parametric statistical tests if the data is normally distributed, otherwise if the data is not normally distributed, it will be analyzed with non-parametric statistical tests. The results of the data normality test can be seen from table 3 below.

Table 3. Tests of Normality

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Students who Partipate	,142	35	,071	,929	35	,027
Non- Participants	,225	35	,000	,882	35	,001
a. Lilliefors Significance Correction						

The results of the data from Table 3. explain that based on the Kolmogorov - smirnov test, the normality test value of PAI students' morals who take part in the program has a normal distribution, because the sig value (0.071) is greater than 0.05. The value of PAI students' morals who do not participate in the program is not normally distributed because the sig value (0.00) is smaller than 0, 05. Based on the distribution of data that is not normal, the data analysis is carried out parametric statistical tests with mann - whitney U. The results of the data analysis test statistics used to see the comparison of the morals of PAI students who participate in the program and non-participants can be seen in table 2, which is as follows.

Table 4. Test Statistics^a

Test Statistics ^a	
	Akhlak
Mann-Whitney U	594,500
Wilcoxon W	1224,500
Z	-,409
Asymp. Sig. (2-tailed)	,682
a. Grouping Variable: Students	

From the results of Table 4, it can be seen that the test significance value for moral variables is 0.682. According to statistical data analysis, there is a significant difference if the significance value is less than 0.05. Conversely, if the significance value is greater than 0.05, it indicates that there is no significant difference.

Consequently, based on the significance value of morals (0.682) which is greater than 0.05, it can be concluded that there is no significant difference in the morals of PAI students who participate in the Ma'had al-Jamiah program and those who do not participate in the program. This indicates that participation in the program does not have a significant influence on the morals of PAI students.

DISCUSSION

Based on the results of the analysis of research data obtained, that there is no significant difference between PAI students who follow the Ma'had al jamiah IAIN Kerinci program with PAI students who do not follow the program, it can be seen with the statement in table 1. That the score interval questionnaire morals of students who follow the program is good (3.07) and students who do not follow that is good enough (2.82) so it can be said that PAI students have a good level of morals. To better understand morals, it will be discussed about morals, in this context which refers to the behavior, attitudes, and moral character of students. Morals become the focus of research to understand the differences between PAI students who participate in the ma'had al-jamiah program and those who do not participate in the program. The concept of morals is very important in Islam, because it includes aspects such as honesty, kindness, patience, and self-control, which are values that are highly valued in Islamic teachings.

In the hadith mentioned, "verily I was sent to perfect morals" (HR. Ahmad), Rasulullah Muhammad SAW emphasized the importance of morals in Islamic teachings. This shows that moral improvement is one of the main objectives of Islamic teachings and is very important to learn. Good morals not only include individual relationships with God, but also relationships with fellow humans and the surrounding environment. The discussion of morals is also found in previous research, Wahyudi (2017) said that morals are the basic characteristics of each individual who is carried from birth and has been embedded in him. According to Imam al-Ghazali in Marzuki et al (2021), character is a trait that has been embedded in every human being and from that trait gives rise to actions that are formed easily without consideration and thought or occur spontaneously.

Within the book of morals, Ali Abdul Halim Mahmud contends that morals are the center of a total framework, comprising of the nature of reason and actions that join together to make respectable characteristics (Maksudin, 2017). In the interim, agreeing to the supposition of Abdurrahman al-Maidani in (Satiawan & Sidik, 2021) character may be a characteristic that exists in him either by nature or by the method of preparing which impacts the components of the development of commendable and unpardonable behavior. Based on the clarification of the definition of morals from different sources, it is concluded that morals are characteristics that as of now exist in everybody and from their claim human nature or can be prepared so that they can lead to commendable and inexcusable behavior. Ready to prepare commendable characteristics to progress to be superior and keep absent from terrible characteristics.

Good morals can be formed with education. Because morals and education complement each other, good education does not only focus on the intellectual aspect, but also on character and moral development (Laili, 2020). Good moral education provides a strong foundation for individuals to develop into good citizens who are beneficial to themselves and society (Somad, 2021). Previous research, namely (Faruq, 2020) mun'im budianto said that the Islamic religious education study program is actually a continuation of Islamic religious learning that has been studied from the kindergarten, elementary school, junior high school, and high school levels. Talking about moral formation is actually in line with the main purpose of education, because many experts view that the purpose of education is to form morals. This emphasizes the importance of moral development that produces Muslim individuals who are well-mannered, obedient to Allah and His Messenger, respectful of parents, caring for fellow creatures, and so on (Juhana, 2020). Education plays

a very important role in shaping the morals and morals of the younger generation, such as students (Rusdiyani, 2015).

Factors that play a role in shaping the morals of students of the Islamic Education Study Program (PAI) include Islamic religious education held in higher education. The Islamic religious education curriculum followed by PAI students in higher education includes aspects of moral values, ethics, and manners, which are important factors in shaping student morals. PAI courses become a place for students to develop and strengthen Islamic morals and morals and grow into high moral intellectuals who are able to realize these morals in society (Sari et al., 2023). According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, every Muslim student has the right to receive and manage Islamic Religious Education courses properly, in line with other courses in public universities. Therefore, the organization of moral learning for Islamic Education students is considered a part that must be followed and applied (Rifqi. a, 2015).

Islamic Education students have compulsory courses that study moral education, one of which is Aqidah akhlak, Aqidah akhlak is a conscious effort made to instill faith in a person, to achieve good and directed morals and make a good habit according to sharia (Mustof et al., 2022). Aqidah and Akhlak courses have the potential to shape good personality and morals in students. This is in line with research of Mannan (2016) which highlights the importance of Aqidah and Akhlak education in shaping noble character among students of the Faculty of Da'wah and Communication of UIN Alauddin. Mannan stated that Aqidah and Akhlak education has a significant impact in daily life, encouraging students to act better and responsibly in accordance with Islamic teachings.

Another compulsory course studied by PAI students is Sufism morals. Sufism is a religious science that is very important to influence the feelings and thoughts of Muslims. Imam al-Ghozali stated that the basic word of Sufism comes from shuuf which means coarse woolen cloth. The term used as a symbol of humility among Sufis (Bakry, 2018). They spend a lot of time worshipping and getting closer to Allah so that the nature of Qona'ah is imprinted in them which encourages them to no longer desire to live luxuriously and dissolve in worldly games. According to prof. Dr. Hamka in the book Zahri Mustifa, Sufism is purifying ourselves from all things of the world, so that we can get closer to Allah SWT easily (Ulum, 2020). Sri has researched about Sufism morals with the title of learning Sufism morals and shaping student morals, it is said that the formation of student character through learning

Sufism morals is important in higher education because Sufism morals material contains understanding and praiseworthy traits that are familiarized with in everyday life. And students who have these commendable traits can provide a good example to the community.

Another factor that can also build the morals of PAI students is the initial education of students who have followed Islamic religious learning while they were still in high school or during Madrasah Aliyah. Every student who graduated from madrasah Aliyah or pesantren has more intensive Islamic religious learning than those who graduated from public schools. So that students can bring this moral knowledge to the world of lectures and deepen their understanding of Islamic religion by choosing PAI majors. PAI students who take part in the Ma'had Al - jamiah program are KIP-K scholarship recipients. One of the requirements to pass to become a KIP-K scholarship recipient, that is, students must take part in an interview or interview that can answer several questions, of course they also have to pass the Koran reading test, in order to prove that they are able to become KIP-K recipient students who will undergo the Ma'had al-jamiah program. so it can be concluded that PAI students who receive kip-k have an understanding of Islam and are willing to follow the ma'had al-jamiah program to deepen their knowledge.

Although there was no significant difference between PAI students who participated in the Ma'had Al-Jamiah program and PAI students who did not, the average moral assessment for PAI students who participated in the program (3.07) remained higher than those who did not (2.85). This confirms that the Ma'had Al-Jamiah program has a consistent positive impact on student character building. Factors such as the learning environment created in Ma'had Al-Jamiah, the intensive Islamic Religious Education learning, and the spiritual education emphasized in the program all contribute positively to the development of moral and ethical values of PAI students (Sariroh & Fitri, 2021).

The main objective of the Ma'had Al-Jamiah program itself is to shape students' characters with a deep mastery of religious knowledge, while introducing them to foreign languages such as Arabic and English (Sofyan & H, 2019). The excellence possessed by PAI students who participate in the program seems to be due to the unique combination of strong religious education and foreign language learning, which can spontaneously help shape their character. Overall, participation in the Ma'had Al-Jamiah program provides a distinct advantage for PAI students, even if the differences in moral assessment are not so significant. The pesantren program not only creates a supportive learning environment, but also offers

opportunities for spiritual growth and deeper mastery of religious knowledge, all of which contribute to the formation of a solid character and high moral awareness in students (Kesuma, 2017).

To realize the goal of building good character in PAI students, IAIN Kerinci's ma'had al-jamiah program conducts various moral development activities. Which activity is characteristic of pesantren. According to Anton Mulyono, activities refer to activities or actions that involve the participation or activeness of individuals or groups (Juhana, 2020). The Ma'had al-jamiah program has activities that are well scheduled and carried out every day, such as attending per takhasus classes from morning to night, performing congregational prayers, reading Surah Yasin on Friday night, then listening to recitation (Bisri, 2019). In the kema'hadan class, mahasantri have lessons such as fiqh, Aqidah akhlak, hadith, and others by being divided into several groups per takhasus.

Activities in Ma'had Al-Jamiah have a significant role in shaping the morals of PAI students, influenced by various coaching programs and religious activities (Astuti et al., 2023). The environment in Ma'had Al-Jamiah opens space for the growth of noble morals, including courtesy, manners, discipline, and respect for ustadz or ustadzah (Jumaeda, 2017). In addition, there are norms of greeting each other and shaking hands when meeting, as well as the spirit of helping fellow friends in need. The importance of moral development is not only limited to the formal context in the classroom, but also reflected in daily interactions in the Ma'had Al-Jamiah environment. Thus, PAI students not only develop in the scientific aspect, but also supply solid morals and play a role in improving the quality of religious and social life in the community.

CONCLUSION

Based on the results of the research, and the discussion explained that there is no significant comparison between the morals of PAI students who participate in the Ma'had al-jamiah program and non-participants. There are several factors that cause moral differences in PAI students. The Ma'had al-jamiah program at IAIN KERINCI campus remains a good learning environment for students. It is known that PAI students who follow the program and who do not follow the program turned out to have similarities in both learning objectives, coaching or moral and character education. In the significance test, it is known that the difference in the level of morals in PAI students who follow the program

(3.07) and those who do not follow the program (2.85). PAI students who follow the program still have a higher moral level value than PAI students who do not follow. The morals of PAI students who do not participate in the program are included with a fairly good level of morals. Meanwhile, PAI students who participated in the program included a good level of morals.

By paying attention to the results of this study, readers can understand the significance of the moral differences between the two groups of PAI students. The findings are expected to generate new insights into the impact of the ma'had al-jamiah program on the ethical behavior of PAI students. And it is hoped that this study can make a significant contribution to the understanding of moral differences between PAI students who are involved in the ma'had al-jamiah program and those who are not, and may provide direction for the development of Islamic religious education programs in the future.

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