

Moral-Spiritual Habituation in Community Qur'anic Learning at TPQ Anwarul Masalik Keruak

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Abstract

Community-based Qur'anic education not only transmits recitation skills but also provides a moral ecology in which students develop manners, worship discipline, and spiritual self-control. This study aims to examine how moral-spiritual habituation is organized in Qur'anic learning at TPQ Anwarul Masalik Keruak. A descriptive qualitative approach was employed to capture the practices, meanings, and constraints of moral development within the TPQ environment. Data were collected through interviews, observation, and documentation involving the head of the TPQ and three *ustaz/ustazah* who were directly engaged in learning activities from February to March 2021. The data were analyzed through data reduction, thematic display, and conclusion drawing, while credibility was strengthened through source, technique, and time triangulation. The findings indicate that moral-spiritual habituation was formed through four interconnected patterns: daily manners as an entry point for *akhlak al-karimah*, worship routines as training for discipline and devotion, *muraqabah* awareness as internal moral control, and informal evaluation through repeated reminders and educator modelling. These practices were implemented through greeting routines, polite speech, cleanliness habits, Qur'anic recitation, daily prayers, exemplary stories, and advice linking behavior to accountability before Allah. The main constraints included inconsistent reinforcement outside the TPQ, differences in students' family and peer environments, and the absence of measurable indicators for moral development. This study concludes that moral formation in TPQ requires an integrated design that connects habituation, worship practice, spiritual awareness, parental communication, and simple

behavioral evaluation. Theoretically, this study contributes to the literature on moral-spiritual education in community-based Qur'anic learning, while practically, it offers implications for strengthening structured, evaluative, and collaborative moral development practices in TPQ.

Keywords: Moral-Spiritual Habituation; Qur'anic Learning; Taman Pendidikan Al-Qur'an; Worship Discipline; *Muraqabah*

INTRODUCTION

Islamic education is fundamentally concerned with the formation of the whole person. Its orientation is not limited to intellectual mastery, but also includes the cultivation of faith, manners, social responsibility, self-control, and moral awareness. In this framework, akhlak is not treated as an additional component of learning; rather, it becomes the ethical foundation through which knowledge is directed toward responsible conduct. Studies on Islamic education consistently affirm that moral education must involve value internalization, exemplary behavior, and repeated practice so that religious knowledge becomes visible in daily life (Ainiyah, 2013; Bafadhol, 2017; Warasto, 2018; Warsah, 2018).

Taman Pendidikan Al-Qur'an (TPQ) occupies a strategic position in this process because it operates close to the social and religious life of the community. Although TPQ is commonly associated with Qur'anic reading and writing, its learning environment also functions as a space for shaping discipline, worship habits, respect for teachers, and social manners among children and pre-adolescents. The effectiveness of this role depends not only on the curriculum but also on the consistency of ustaz/ustazah, the continuity of habituation, and the support of families and the surrounding community (Haerudin, 2021; Nurbayani, 2021; Salman, 2022).

Moral formation in childhood and early adolescence requires concrete, repeated, and developmentally appropriate guidance. At this stage, students often understand values more easily when they are connected to visible behavior, familiar routines, stories, and direct examples from adults. Therefore, moral messages need to be translated into practices such as greeting others, speaking politely, maintaining cleanliness, respecting peers, praying, and following Qur'anic learning procedures. This view is consistent with studies emphasizing that the development of religious and moral values in children should be gradual, communicative,

and sensitive to learners' psychological development (Ananda, 2017; Ardiyanti, 2022; Herawati, 2017; Nurjanah, 2018).

Habituation and role modelling are two important pedagogical mechanisms in moral education. Habituation enables students to repeatedly practice good conduct until it becomes part of their ordinary behavior, while role modelling gives them concrete examples of how moral values are enacted. Previous studies show that character values are more effectively developed when educators do not rely solely on verbal instruction but build an orderly, religious, and supportive learning atmosphere (Alawi, 2019; Cahyaningrum et al., 2017; Khofifah & Mufaroahah, 2022; Oktaviana et al., 2022; Solihah & Faizin, 2021).

In Islamic education, however, moral development cannot be reduced to external compliance. Moral conduct is also related to spiritual awareness, intention, and the belief that human actions are accountable before Allah. For this reason, Qur'anic recitation, prayer, moral advice, exemplary stories, tadabbur, and self-reflection can serve as media for strengthening students' inner awareness. This spiritual dimension is important because it directs students to understand that good behavior is not merely a social rule but part of worship and responsibility (Ayu & Junaidah, 2018; Devianti et al., 2020; Firdaus, 2017; Hasan, 2019; Sakwin & Muqowim, 2020).

Although research on character education has increased, studies that examine the specific pattern of moral-spiritual habituation in community-based TPQ remain limited. Many discussions focus on formal schools or early childhood institutions, while TPQ has a distinctive character as a non-formal, religious, and community-rooted learning space. This gap is important because moral development in TPQ is often shaped through daily routines, informal interaction, and the personal closeness between ustaz/ustazah, students, and families.

TPQ Anwarul Masalik Keruak provides a relevant site for examining this issue. Preliminary observation on 17 July 2021 indicated that ustaz/ustazah had guided students to greet others, speak politely, respect peers, maintain cleanliness, and dispose of waste properly. Nevertheless, several students still required repeated reminders, particularly in maintaining consistency outside structured learning activities. This condition indicates that moral education in TPQ requires not only advice but also planned habituation, educator modelling, spiritual reinforcement, and periodic evaluation.

Based on this background, this study aims to analyze the pattern of moral-spiritual habituation in Qur'anic learning at TPQ Anwarul Masalik Keruak. The study focuses on how daily manners, worship routines, and muraqabah awareness are cultivated as interconnected elements of students' moral development.

METHODS

This study applied a descriptive qualitative approach with a case-oriented focus on TPQ Anwarul Masalik Keruak. The approach was selected because the research aimed to understand moral-spiritual habituation as it occurred naturally in the TPQ environment. Qualitative inquiry enabled the researcher to capture the meanings, routines, interactions, and constraints experienced by educational actors involved in Qur'anic learning.

The research was conducted at TPQ Anwarul Masalik Keruak from February to March 2021. The main participants were three ustaz/ustazah who were actively involved in Qur'anic learning and moral guidance. Additional institutional information was obtained from the head of the TPQ to strengthen the description of learning routines, moral development practices, and managerial constraints. Participants were selected purposively because they had direct involvement in guiding students and understood the daily dynamics of the TPQ.

Data were collected through in-depth interviews, observation, and documentation. Interviews explored the forms of moral habituation, worship guidance, spiritual reinforcement, and constraints encountered by ustaz/ustazah. Observations were directed toward students' manners, learning discipline, worship routines, interaction patterns, and educator responses during learning activities. Documentation was used to support information regarding TPQ activities, learning records, and other documents relevant to the research focus.

The researcher served as the main instrument, supported by interview and observation guidelines. The interview guide covered three domains: habituation of akhlak al-karimah, discipline and devotion in worship, and cultivation of muraqabah awareness. The observation guide was used to record concrete behavior, such as greeting routines, polite communication, cleanliness practices, participation in Qur'anic recitation, and responses to moral advice.

Data were analyzed through reduction, thematic display, and conclusion drawing. Reduction was conducted by selecting data relevant to moral-spiritual habituation. Data display was organized in narrative form and a matrix of findings. Conclusions were drawn gradually by comparing patterns across interviews, observations, and documentation. This procedure follows the qualitative analysis model that emphasizes data condensation, display, and verification (Miles et al., 2014).

Credibility was strengthened through source, technique, and time triangulation. Source triangulation was conducted by comparing information from ustaz/ustazah and the head of the TPQ. Technique triangulation was conducted by comparing interview, observation, and documentation data. Time triangulation was carried out through repeated observations during the research period to ensure that the findings reflected stable patterns rather than incidental events.

RESULTS

The findings show that moral development at TPQ Anwarul Masalik Keruak was not conducted as a separate subject but was embedded in Qur'anic learning routines, educator-student interaction, worship practices, and informal moral reminders. The pattern of moral-spiritual habituation can be summarized in four dimensions: daily manners, worship discipline, muraqabah awareness, and the need for more systematic evaluation.

Table 1. Matrix of Moral-Spiritual Habituation at TPQ Anwarul Masalik Keruak

Dimension	Observed practice	Empirical note
Daily manners	Greeting teachers and peers, polite speech, respect for ustaz/ustazah, cleanliness habits, and proper disposal of waste.	Moral formation began from simple behavior that students could observe and repeat in daily activities.
Worship discipline	Qur'anic recitation, memorization of short surahs, daily prayers, orderly sitting, listening to peers, and advice before or after learning.	Worship routines functioned as training for discipline, devotion, attention, and respect for the learning process.
Muraqabah awareness	Introduction to Allah's attributes, exemplary stories, simple tadabbur, and reminders that every action is known by Allah.	Spiritual awareness helped students connect moral behavior with accountability before Allah, not merely social obedience.
Implementation constraint	Differences in student backgrounds, influence of peers outside the TPQ, inconsistent reinforcement at home, and absence of measurable behavioral indicators.	The TPQ needs simple guidelines and periodic evaluation so that moral habituation becomes more structured and sustainable.

Daily Manners as the Entry Point of Moral Formation

The first dimension of moral-spiritual habituation was the development of daily manners. The ustaz/ustazah guided students to greet others when entering and leaving the learning space, speak respectfully, listen to instructions, appreciate peers, and maintain environmental cleanliness. These practices were repeated in ordinary learning situations rather than delivered only as formal moral lessons.

The findings indicate that daily manners functioned as an entry point for broader moral formation. Students were not immediately introduced to abstract ethical concepts; instead, they were guided through visible actions that were close to their experience. Repeated reminders and educator examples helped students understand that good manners are part of religious learning.

However, the consistency of these habits varied. Some students were able to follow the expected behavior, while others still needed reminders, particularly regarding cleanliness and orderly interaction. This variation shows that moral habituation in TPQ requires continuity between learning activities, family guidance, and peer environments outside the institution.

Worship Routines as Training for Discipline and Devotion

The second dimension was worship discipline. Qur'anic recitation, memorization of short surahs, daily prayers, and manners during learning were used to train students' discipline and devotion. The ustaz/ustazah did not only focus on students' reading ability but also guided how students should sit, listen, wait for their turn, and maintain calmness during recitation.

Worship routines became an important medium for shaping inner attitudes. Students were repeatedly reminded that Qur'anic learning requires seriousness, respect, patience, and sincerity. In this sense, worship practice functioned as both a learning activity and a moral exercise.

Observation also showed that recitation and prayer contributed to a more orderly learning atmosphere. Nevertheless, several students still needed more engaging guidance so that worship activities were not experienced as monotonous routines. This finding suggests that ustaz/ustazah need varied pedagogical strategies that remain religiously appropriate while being responsive to students' age and learning characteristics.

Muraqabah Awareness as Internal Moral Control

The third dimension was the cultivation of muraqabah awareness. The ustaz/ustazah introduced students to the belief that Allah knows every action, intention, and thought. This awareness was cultivated through simple explanations of Allah's attributes, exemplary stories, tadabbur of Qur'anic verses, and advice about honesty, responsibility, sincerity, and respect for others.

The cultivation of muraqabah was connected to concrete situations. When students were reminded to be honest, keep the learning space clean, or avoid disturbing their peers, the ustaz/ustazah linked these behaviors to the awareness that every action has spiritual value. In this way, morality was presented not only as obedience to teachers but also as accountability before Allah.

The findings also show that this inner dimension required repeated reinforcement. Not all students could immediately understand the deeper meaning of spiritual advice. Therefore, muraqabah awareness needs to be cultivated through simple language, concrete examples, stories, guided reflection, and continuous habituation.

The Need for Structured Guidance and Evaluation

The fourth finding concerns the need for more systematic guidance. Moral development at TPQ Anwarul Masalik Keruak had been carried out consistently through daily interaction, but it had not yet been supported by measurable behavioral indicators. Evaluation was generally conducted through reminders, direct correction, and informal observation by ustaz/ustazah.

The main constraints were differences in students' backgrounds, external peer influence, and inconsistent reinforcement outside the TPQ. These factors made moral development uneven because values taught in the TPQ were not always strengthened in students' family and social environments.

Therefore, TPQ requires a simple moral habituation guide that identifies core behaviors, weekly focus values, educator roles, parental communication, and basic evaluation notes. Such a guide would help transform moral development from spontaneous advice into a more planned and sustainable process.

DISCUSSION

The findings demonstrate that moral-spiritual habituation at TPQ Anwarul Masalik Keruak was developed through the integration of daily manners, worship discipline, educator modelling, and spiritual awareness. This pattern confirms that moral education is not an instant process but a gradual formation of behavior, feeling, and awareness. In Islamic education, moral values become meaningful when they are repeatedly practiced and connected to faith-based responsibility (Bafadhol, 2017; Warasto, 2018).

The emphasis on daily manners supports the argument that character education for children and pre-adolescents should begin with concrete behavior. Greeting others, speaking politely, maintaining cleanliness, and respecting peers are simple but important forms of *akhlak al-karimah*. This finding aligns with previous studies stating that habituation and role modelling are effective when implemented continuously in the learning environment (Alawi, 2019; Cahyaningrum et al., 2017; Khofifah & Mufarochah, 2022; Solihah & Faizin, 2021).

The role of *ustaz/ustazah* is central in this process. Moral education in TPQ depends strongly on educator consistency because students observe not only what educators say but also how they behave. Educators act as guides, correctors, motivators, and models of religious conduct. This finding is in line with Oktaviana et al. (2022), who emphasize the role of educators in planning, implementing, and evaluating moral education through habituation.

Worship routines in the TPQ also show that moral education is inseparable from spiritual formation. Qur'anic recitation, memorization, prayer, and advice help students develop discipline, calmness, sincerity, and respect for sacred learning. Such practices are relevant to studies indicating that the development of religious values in children must be linked to repeated activities and experiences that are close to their daily lives (Ananda, 2017; Haerudin, 2021; Sakwin & Muqowim, 2020).

The cultivation of *muraqabah* awareness strengthens the inner dimension of moral development. Islamic morality is not only assessed through visible compliance but also through intention, self-control, and accountability before Allah. The connection between daily behavior and spiritual responsibility is consistent with Islamic moral education literature, which emphasizes the relationship between *akhlak*, faith, and inner awareness (Firdaus, 2017; Hamim, 2014; Hasan, 2019; Kementerian Agama RI, 2019).

The findings further indicate that moral guidance should correspond to students' developmental stages. Children do not always grasp abstract moral principles; therefore,

values need to be communicated through stories, dialogue, direct practice, and simple reflection. This interpretation supports the studies of Herawati (2017), Nurjanah (2018), and Ardiyanti (2022), which stress gradual and age-appropriate approaches in developing religious and moral values.

From an institutional perspective, the study suggests that TPQ needs a more organized moral development framework. Ardi et al. (2019) argue that moral development requires planning, implementation, and evaluation. In the context of TPQ, this framework does not need to be complex; it may consist of daily habituation indicators, weekly moral themes, educator observation notes, and brief communication with parents.

The constraints found in this study also show that TPQ cannot work independently. Students' behavior is shaped by families, peers, and community interaction. Therefore, moral-spiritual habituation requires continuity between the TPQ and the home environment. This finding resonates with studies on community-based TPQ management, which highlight the importance of consistent moral reinforcement across learning and social spaces (Nurbayani, 2021; Salman, 2022).

Conceptually, the findings contribute to the understanding that moral education in non-formal Islamic institutions should integrate cognitive, affective, psychomotor, and spiritual dimensions. Students need to know moral values, feel their importance, practice them repeatedly, and connect them to responsibility before Allah. This integrated orientation is consistent with studies that view moral education as the formation of knowledge, habit, conscience, and religious awareness (Ayu & Junaidah, 2018; Devianti et al., 2020; Muzakki, 2018; Riami et al., 2021).

Practically, the study implies that TPQ should develop a simple but measurable moral habituation design. The design may include a list of priority behaviors, educator examples, reinforcement strategies, reflection sessions, parental communication, and periodic notes on student progress. Such a design would help moral development move from incidental advice to a more systematic and accountable process.

This study has limitations. It was conducted in one TPQ and involved a limited number of participants; therefore, the findings are not intended for broad generalization. The perspectives of students and parents were not explored in depth, and the study did not yet employ a structured instrument for behavioral evaluation. Future research may involve

students, parents, and TPQ managers more comprehensively and develop an evaluation model suitable for non-formal Islamic education.

CONCLUSION

This study concludes that moral-spiritual habituation in Qur'anic learning at TPQ Anwarul Masalik Keruak was formed through four interconnected dimensions: daily manners, worship discipline, muraqabah awareness, and informal educator evaluation. These dimensions were implemented through greeting routines, polite speech, cleanliness practices, Qur'anic recitation, memorization of short surahs, daily prayers, exemplary stories, and advice that connected students' behavior to accountability before Allah.

The main contribution of this study is the formulation of moral development in TPQ as an integrated habituation process rather than a separate moral instruction. Moral formation becomes stronger when observable behavior, worship routines, educator modelling, and spiritual awareness are managed consistently. The findings also indicate that family and community support are necessary because students' moral behavior is influenced by environments beyond the TPQ.

Practically, TPQ is advised to prepare daily moral habituation guidelines, identify simple behavioral indicators, strengthen pedagogical training for ustaz/ustazah, communicate regularly with parents, and conduct periodic evaluation of students' moral development. Future research should test a measurable model of moral-spiritual habituation by involving students, parents, and community actors so that the management of moral education in TPQ can be developed more comprehensively.

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