



Learning the Book of Ta'lim al-Muta'allim (Study) at the Nurul Yaqin Islamic Boarding School

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Abstract

The noble morals taught by Islam are an orientation that must be held by every Muslim. Morals are a measure of humanity that is essential and inseparable from human life. In the world of education, morals are very important. If we look at the many problems related to morals, educational institutions play an important role in overcoming existing problems because education can cause the next generation of teenagers to have noble morals. This study aims to determine the planning, implementation and evaluation of learning the Al-Muta'allim Ta'lim Book at the Nurul Yaqin Ringan-ringan Islamic Boarding School, Padang Pariaman Regency. This study uses a qualitative method with a type of field research. Data were taken from six informants through direct interviews using a set of interview protocols. The informants involved were selected using a nonprobability sampling technique, namely snowball sampling, from the head of the Boarding School, deputy head of the boarding school, subject teachers of the book and three students. All interview data obtained were analyzed using the Milles & Hubberman Analysis Interactive Model technique. The research findings found that the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Ringan-ringan Islamic boarding school, Padang Pariaman Regency has a unique way so that students can understand and practice the contents of the Ta'lim Al-Muta'allim book in everyday life. This study has revealed the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim book used in the learning process at the Islamic boarding school. In addition, the results of this study can be used as a reference for educational institutions and teachers in implementing learning the Ta'lim Al-Muta'allim book.

INTRODUCTION

The noble morals taught by Islam are an orientation that must be held by every Muslim. Morals are a measure of true humanity and an inseparable part of human life, even to distinguish animals and humans lies in their morals (Lestari & Misbah, 2022) .

Morals are very important in the world of education (Sobihah, 2020) . Allah commands humans to emulate the patience, steadfastness, heroism, struggle and patience of the Prophet in obeying the help of his Lord during the Ahzab war. May Allah SWT always pour out prayers to him. As we see every step of the Prophet Muhammad in doing anything. The word of Allah SWT:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day and remembers Allah much." (QS. Al-Ahzab [33]: 21).

When looking at the many problems related to morals, educational institutions play an important role in overcoming existing problems because education can produce the next generation of teenagers with noble morals (Agustiana & Asshidiqi, 2022). In accordance with the national education mission stated in Law No. 20 of 2003, Chapter II, Article 3 concerning the National Education System, it is clearly formulated that:

"The goal of our education is to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."

Education is an activity and a phenomenon. Education as an activity means an effort that is consciously designed to help a person or group of people develop a life outlook, life attitude and life skills. While education as a phenomenon is an event where two or more people meet which has an impact on the development of a life outlook, life attitude, or life skills in one or more parties. More simply, the phenomenon of education is an activity that involves interaction between the person who teaches and the person being taught or interaction between teachers and students (Sembung et al., 2023).

Teachers and students are the main actors in all aspects of life. Teachers teach the knowledge and experience they have gained and students receive the knowledge and experience. This knowledge and experience flow from more mature people as an effort to preserve their lives (Wahid et al., 2021).

A teacher is someone who teaches, delivers lessons so that students understand everything that is conveyed, and tries to foster changes in attitudes, skills, habits, social relationships, appreciation and so on through the teachings he gives. Teachers do not only act as teachers, but teachers must also be inspirators, motivators, facilitators, dynamic and counselors (Illahi, 2020). The teaching and learning process carried out by teachers must be able to realize and actualize the potential of students in order to compensate for their weaknesses, so that the work of a teacher is not an easy job and can be done by just anyone, but being a teacher must be done by someone who really has authority, is highly educated, competent and professional (Wulandari & Nurhaliza, 2023).

Over time, the relationship between teachers and students has gradually begun to change, what happens is; 1) the position of teachers in Islam is declining, 2) the relationship between teachers and students has less value for the afterlife, or the students' respect for teachers is decreasing, 3) the value of teaching work is decreasing (Rifah, 2023). The relationship between teachers and students has been in contact with many things that make it no longer pure. Economic values, technological developments, social dynamics and others have more or less caused the relationship between teachers and students to experience a shift in meaning (Ummah, 2020).

In fact, the reciprocal relationship between teachers and students is the main requirement for the teaching and learning process to take place (Sadali, 2020). In this case, a teacher not only conveys messages in the form of lesson materials but also an understanding of attitudes and values in students (Mahadi, 2021). Then, how will the objectives of the learning process be achieved? How will a harmonious relationship support the teaching and learning process? If many teachers and students behave not in their rights and obligations.

The ethics and procedures for seeking knowledge must be reopened so that teachers and students do not fall further into things that can damage the world of education (Sudirman, 2023). Regarding this, Al-Zarnuji's thoughts contained in the book Ta'lim Al-Muta'allim can be used as a reference to reduce and fix this problem.

It is stated in the preamble to the book Ta'lim Al-Muta'allim:

فَلَمَّا رَأَيْتُ كَثِيرًا مِّنْ طُلَا بِالْعِلْمِ فِي زَمَانِنَا يَجِدُونَ إِلَى الْعِلْمِ وَلَا يَصِلُونَ. أَوْ مِنْ مَّنَافِعِهِ وَفَرَائِغِهِ وَهِيَ الْعَمَلُ بِهِ وَالنَّشْرُ يُحْزَمُونَ لِمَا أَهَمُّ أَخْطَؤُوا طَرِيقَهُ وَتَرَكُوا شَرَائِطَهُ. وَكُلُّ مَنْ أَعْطَا الطَّرِيقَ ضَلَّ وَلَا يَنَالُ الْمَقْصُودَ قَلَّ أَوْ جَلَّ

Meaning: "After I observed many seekers of knowledge in my time, they were serious in studying and pursuing knowledge but they experienced failure or were unable to reap the benefits of their knowledge, namely practicing it and they

were hindered from being able to spread their knowledge, because they were on the wrong path and left its requirements. Every person who is on the wrong path will definitely be lost and will not be able to obtain what is intended, whether it is a little or a lot."

A person is said to be knowledgeable based on how much knowledge he practices, not how much knowledge he memorizes, because knowledge is knowing something to the point, so a person is said to be knowledgeable if he knows deeply or can be said to be an expert in his field, because the goal of students is to become knowledgeable people and more specific in the discipline he is studying (Manan et al., 2022) . However, someone who is an expert in his field is not enough to be a support for him to be creative in the field, but must also know a little about many things (Angga et al., 2022) .

We need to realize that the one who gives us understanding of this knowledge is Allah, so we must maintain the knowledge we understand and practice it according to Allah's will by practicing it for the benefit of ourselves and many people (Afnita et al., nd) .

The world of education, both formal and non-formal, also teaches the meaning of being ethical towards the environment, both towards parents, teachers, friends and others (Siti Anisah & Holis, 2020) . Because in the world of education, respecting knowledge is respecting teachers. A student must try to gain the approval of his teacher, avoid his wrath and obey other than sinful acts against Allah SWT, because it is not permissible to obey creatures to commit immoral acts against the creator (Junedi et al., 2022) .

Islamic boarding schools as a place for students to live and learn, are not only the oldest educational institutions in Indonesia, but are also historical witnesses to the various developments of Indonesia as a nation in the midst of increasingly open world relations (Ridwan, 2022) . The development of Indonesia from before independence until now has never been free from the attention of the world of Islamic boarding schools, history is a witness that the Islamic boarding school community has never placed itself outside the dynamics of its nation (Sauri, 2020) .

Pesantren can be interpreted as a place for students to live and study for a certain period under the guidance of a kyai (Ardiansyah & Basuki, 2023) . In terms of age, pesantren is the oldest educational institution in this country (Ismayani et al., 2023) . Meanwhile, the word santri in the development of the social system in Indonesia also has two meanings (Salim Salabi, 2022) . First, the word santri means people who live and study at the Islamic boarding school. Second, the term santri indicates the status of a Muslim who is known to be more devout in implementing various Islamic doctrines in social life and daily life.

Basically, a pesantren adheres to a closed education system, one of the aims of which is to protect students from contamination or the influence of the outside world while studying there (Walid, 2021) .

The world of Islamic boarding schools teaches that knowledge and good deeds are inseparable (Badi'ah et al., 2021) . Good deeds require knowledge, if we do good deeds without knowledge, of course, damage will be caused. Ulama say that people who do good deeds without knowledge are like people who are lost (Habibi, 2021) . If a doctor has never studied medicine, of course he cannot treat his patients.

One of the characteristics of Islamic boarding schools is teaching about yellow books. Yellow books are one of the phenomena in Islamic boarding schools and have become a tradition that is always attached to Islamic boarding schools (Hasanah & Kosim, 2021) . Yellow books are basically a term that emerged from outside Islamic boarding schools to belittle the level of Islamic boarding school knowledge (Arifin et al., 2023) . For them, yellow books are books that have a low level of knowledge and cause intellectual stagnation (Afandi, 2021) .

One of the books that is widely taught in Islamic boarding schools is the book Ta'lim Al-Muta'allim. This book by Al-Zarnuji is one of the classic books, whose name is known among kiai and santri in all Islamic boarding schools in Indonesia. This book, which provides many concepts and problems of education in various aspects, is widely taught to students in Islamic boarding schools (Mukhlisin, 2021) . This book is widely taught in Islamic boarding schools in Indonesia. Because in it there are methods on how to behave and be ethical in learning, how to respect teachers or ta'dzim to teachers, how to respect knowledge, all of which are only for the blessing and benefit of knowledge (Dewi et al., 2022) .

The appeal of this book, which explains a lot about science, is a plus for educators (Winingsih et al., 2022). Especially in Islamic boarding schools, both salaf (traditional) boarding schools and boarding schools that claim to be modern boarding schools.

In the book Ta'lim Al-Muta'allim, the etiquette in seeking knowledge will be discussed comprehensively and in detail (Ummi Lailia Maghfiroh & Abidin, 2020). So, the outline of the book Ta'lim Al-Muta'allim is various kaifiyah (editors) seen from various perspectives on the ethics of seeking knowledge with which all can achieve the benefits and blessings of knowledge (Furqan et al., 2021).

The Ta'lim Al-Muta'allim book has become a main subject in the educational activities of Islamic boarding schools. Islamic boarding schools teach the Ta'lim Al-Muta'allim book with the aim that the three aspects of the individual, namely the spiritual, physical and social aspects of teachers and students develop optimally in a balanced manner without any one being neglected, so that there is integration between the three aspects that form a whole person (Dewi, 2022).

From several previous research results related to the Ta'lim Al-Muta'allim book, including Lailatul Husna, (2018); Sulfiya, (2019) explained that learning the Ta'lim Al-Muta'allim book is very influential in the formation of students' morals, because it has good values to be practiced by a student of knowledge. Before the learning process of the Ta'lim Al-Muta'allim book is carried out, the teacher designs a learning plan to achieve learning objectives. Then carry out the learning plan by choosing the right method, so that the material can be understood and easily understood by students.

In the learning evaluation, the teacher does it as well as possible to measure the extent of the students' understanding of the learning, so that the evaluation results can be used as a reference for the future. In this study, the author conducted a study on the learning system of the Ta'lim Al-Muta'allim book, namely how the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Ringan-ringan Islamic boarding school, Padang Pariaman Regency, which is able to produce good morals in seeking knowledge in a student.

Research methods

This study uses a qualitative method with a field research approach. Data sources were taken from six (6) informants through in-depth interviews selected using *nonprobability sampling techniques*. According to Engkizar et al., (2018); Syafril et al., (2020) The selection of informants must meet four criteria, namely still being active in the field being researched, having competence related to the problem being researched, being willing to take the time to provide information to researchers, and honestly providing information in accordance with the facts that occur in the field.

After the interview was completed with all informants, the interview data transcription process was carried out to then take themes according to the objectives and needs of the research data. According to Terry et al., (2017); Neuendorf, (2018); Clarke, & Braun, (2018); Herzog et al., (2019); Sivakumar, (2020) thematic analysis is one of the analysis techniques that researchers can use in analyzing interview results so that they can be seen clearly and easily understood by readers. The entire analysis process above is carried out using the Miles and Huberman model. Activities in qualitative data analysis are carried out interactively and continue continuously until complete, so that the data is saturated. Data collected from several sources in the field were previously presented first and analyzed so that later the data can be truly accounted for its truth. The steps are data reduction, data display and data verification.

RESULTS AND DISCUSSION

Based on the results of interviews conducted with six informants, the results of the analysis clearly found that the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Ringan-ringan Islamic boarding school, Padang Pariaman Regency has a unique way so that students can understand and practice the contents of the Ta'lim Al-Muta'allim book in everyday life.

The method in question is before the classroom learning takes place. In the afternoon or evening, students follow the agenda of reviewing activities, namely reviewing the book that will be studied tomorrow together with the ungku/ustadzah who have been assigned to their respective dormitories. So when the students in class already understand the rules, meanings and interpretations of the book

material. Thus, the teacher who will teach the book later only needs to reinforce and explain the book material being studied.

The learning planning for the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic boarding school actually exists. Because it is impossible for a teacher to start teaching without a goal/plan. However, the unique thing about the planning of the Ta'lim Al-Muta'allim book at this boarding school is that there is no written plan. The planning here estimates that the material for the Ta'lim Al-Muta'allim book will be completed within a period of 1 year as targeted. This planning will also be discussed and evaluated by the teacher who teaches the Ta'lim Al-Muta'allim book at a teacher meeting, as conveyed by the following informant quote.

...The learning of the Ta'lim Al-Muta'allim book is local content, so there is no detailed planning. Only a global estimate, we will complete this in a few months. Calculating this many months, we see from the many chapters in the book, the estimate for one chapter is 2-3 meetings to complete because it is only once a week. So just in general, the planning is not included in the sheet like the RPP during formal teaching. This planning will also be discussed routinely during meetings between teachers. Because this book is a basic book of morals. So the target time is one year to complete. After that, it will be continued with other moral books, which are more about controlling the heart.

The implementation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic boarding school begins with the preparation of the students to get ready to enter the class and bring the book to be studied, because each student is required to have and bring the book to be studied that day in class. After all the students are ready, the teacher begins the lesson according to the predetermined schedule. Learning activities are divided into three stages, namely opening, core activities and closing. The first is the opening, namely the teacher begins learning with a greeting then reads the letter al-Fatihah as a form of tawasul to the Prophet Muhammad SAW and the author of the Ta'lim Al-Muta'allim book. Next, the teacher delivers the material by reading its meaning and also providing an explanation using the wetonan method. While all students pay close attention while interpreting their respective books. After the teacher has finished interpreting and explaining the book, there is a question and answer process. When the learning is finished, the teacher closes the learning by reading hamdalah and also greetings, as conveyed by the following informant quote.

...The implementation of the Ta'lim Al-Muta'allim book learning takes place in the classroom based on a predetermined schedule and uses the wetonan method. The Webtoon method is a method that has indeed been used by the Nurul Yaqin Islamic boarding school. Before the Ta'lim Al-Muta'allim book learning process begins, the teacher will open the lesson with a greeting and then read the al-Fatihah letter as a form of tawasul. After that, the teacher explains the material of the book that will be studied. Then there will be a question and answer process and drawing conclusions by the teacher before the lesson is closed by reading hamdalah.

Evaluation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic boarding school is carried out in two ways. The first is a scheduled evaluation, namely with questions or written exams. The second is an unscheduled evaluation, namely a direct assessment of the manners or morals of students and the application of the knowledge of the Ta'lim Al-Muta'allim book that has been studied, as well as with an assessment of the students' personal notes, as conveyed by the following informant quote.

...The implementation of the evaluation of learning the Ta'lim Al-Muta'allim book at the Nurul Yaqin Islamic Boarding School is carried out in several ways. The first is the evaluation in the form of questions or written exams for students. Later on the class exam schedule that has been set, there will also be written questions for the Ta'lim Al-Muta'allim book subject. The purpose of this written test is to assess whether or not the students have understood the study material that has been delivered during class learning. Furthermore, the evaluation carried out by the teacher is by assessing the manners and morals of the students in everyday life in terms of the students' respectful attitude towards the teacher. Because this book is indeed intended for students. In assessing the morals of students, the teacher does not make the assessment alone, but the teacher also works together with the dormitory supervisor and the closest friends of the students. Finally, the evaluation method carried out by the teacher is by looking at the meaning or notes in each student's book. This aims to assess the extent to which students listen to and respect the teacher by writing down the explanation given by the teacher in front of the class during the implementation of learning the Ta'lim Al-Muta'allim book.

Based on the research results that the author has presented, the planning. Implementation and evaluation of learning the Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Islamic boarding school is a learning system that is already good and excellent. Because it is able to produce students who

have good morals towards knowledge and everything related to knowledge, such as themselves, friends and teachers.

Based on study this, looks that mark descriptive Interaction Social Students at School M Intermediate First The 6 Padang Countries are classified as well, that's it This can be seen from the average result questionnaire congested interval table between 45-50 which if presented is 23%. Then From the data obtained it can also be seen that mark descriptive Morals Students at School M Intermediate First The 6 Padang Countries are classified as well, that's it This can be seen from average result on the interval table between 45-50 with percentage 44%.

Furthermore based on data analysis can known that there is an *R Square* of $0.165 \times 100 = 16.5$ contribution between variable (X) Interaction Social (Y) results Study Faith Morals by 16.5% then mark determination *R square* coefficient 0.165. With This stated that there is contribution between variable (X) Interaction Social to variable (Y) Morals by 16.5%.

So from hypothesis test results state that hypothesis *alternative* (H_a) "accepted" namely there is influence Interaction Social Towards the Morals of Students in Schools M Intermediate First Country 6 Padang, while hypothesis zero (H_o) is "rejected" namely No there is influence Interaction Social To Morals Students at School M Intermediate First Country 6 Padang.

So from explanation on can concluded that interaction social influential to morals participant educate at S School M Intermediate First Country 6, proven with *R Square* 0.165 which makes distribution interaction social against morals by 16.5%. So the thing is This explain that interaction social bring significant influence on morals participant educate, thing This means interaction social also becomes benchmark in morals participant educate.

Apart from using SPSS as data processing, the author also did interview to the Islamic Religious Education teacher, Mrs. Margaret on October 26, 2023, based on interview the writer to obtain information that factors that can influence morals participant educate at S School M Intermediate First Country 6 Padang like the holding of pray midday congregation for all participant educate, then the teachers ensure are the participants educate the truly carry out pray midday congregation with should or No with method surround each and every class If there is participant students who skip prayers midday congregation so will given sanctions in the form of suspension.

Influence other factors that are not including in study that is influenced by factors be outside environment school, morals participant educate at school Lots colored by characteristics Friend peers. Participants educate originate from various environment areas and various different families so that Lots possibility participant educate That influenced by friends peers. There are friends who come from from environment underprivileged family Good there are also those that come from from good environment, so that Lots possibility negative things that can infected to 6 students.

CONCLUSION

This study has successfully revealed that the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim book carried out at the Nurul Yaqin Ringan-ringan Islamic boarding school, Padang Pariaman Regency has a unique way before carrying out learning in class so that students can understand and practice the contents of the Ta'lim Al-Muta'allim book in everyday life. This study has revealed the planning, implementation and evaluation of learning the Ta'lim Al-Muta'allim Book used in the learning process at the Islamic boarding school. At least this research can be used as a basis and reference for subsequent researchers to examine this problem in different contexts and issues.

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