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## Innovation of Ma'had Saad Bin Abi Waqqash In Moral Development

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### Abstract

This study aims to analyze efforts to develop student morals and the supporting and inhibiting factors at Ma'had Saad bin Abi Waqqash Palembang. This research is a field research, the type of data used is qualitative data and the informants in this research are some lecturers and two Ma'had administrators. Methods of data collection using in-depth open interviews, observation, and documentation. The data analysis method used is descriptive qualitative. The results of the research show that the lecturer's efforts in fostering student morals are by the method of giving descriptions to students about the meaning and importance of morals, habituation by strengthening programs, upholding discipline, creating conducive and Islamic nuances of ma'had areas, preparing reference books on lecturer morals and exemplary. In general, student morals can be said to have been good with activities and activities implemented through moral aspects, basic matters regarding good morals, piety to Allah, temperament and character and are active and participate in programs that have been implemented in the ma'had area or in the hostel. The system applied in shaping student morals in an Islamic way is to return to the Al-Qur'an and Sunnah, exemplary, supervision, advice, habituation, guidance, learning and discipline.

**Keywords:** Moral Development, Habituation, Institutional Innovation

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**DOI** : 10.24903/bej.v5i1.1276

**Received** : December 2022

**Accepted** : January 2023

**Published** : February 2023

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## 1. INTRODUCTION

It is undeniable that the task of educational institutions has a significant influence on the style and personality of students (Al Fikri, 2022; Rohaeni & Wijiharta, 2022). As a result of the limited ability of parents to educate their children, the task of teaching is entrusted to other people who are more qualified in educational institutions (Gazali, 2013; Harahap, 2022). Official educational institutions are basically a continuation of family learning, it's just that learning in schools is obtained in an orderly, systematic, multilevel manner, and by carrying out clear and strict conditions.

The school as an official educational institution also has an important position in fostering the morals of its students, it has different characteristics from family institutions. If the family does not have standard and official special terms and conditions in implementing value transformation, but school institutions instead have formal terms and conditions regarding how the learning process, curriculum, methods, facilities, and assessment systems are carried out and schools have certain levels and levels of learning (Abdurrahmansyah, 2005).

When the image of students was so great after the successful implementation of the reform movement that led to Suharto's resignation from the presidency and ended the power of the New Order regime that had been in power for thirty-two years, now people have been widely scrutinized from the point of view of religion and morality. Students as critical intellectuals who are a distinctive characteristic of their academics, are now starting to question their commitment to the teachings of their religion and their morals. Various phenomena of moral or moral destruction have occurred in our society. In recent years, the Indonesian nation has been hit by various crises in all fields, both in economic, social, cultural, political aspects as well as the rampant fights between students, drug abuse, immoral attitudes, which in essence stem from a moral crisis (Samani, 2007).

The task as a lecturer is very heavy. They are not only required to be able to act as agents of learning, they must also be able to play themselves as agents of change for their students. Therefore, a teacher is expected to be an educator who is not only limited to teaching, but must also be able to be a motivator and participate directly in the process of changing student behavior and attitudes (Hikmah, 2022). Efforts by lecturers to provide encouragement or stimulation to students to behave and speak well about attitudes and intelligence, in this case, manners or morals (Arfani, 2014). Thus, an educator is obliged to participate directly in the process of changing the behavior and attitudes of students in their coaching efforts through teaching efforts. So, efforts to mature students which include morals and intellectual

intelligence are not limited to being carried out in the classroom, moreover a teacher is always responsible for carrying out his role even outside of teaching hours, he functions in fostering the character or attitude of his students.

To carry out its role as a moral motivator in the teaching and learning process, a teacher is obliged to present examples of practical implementation to his students (Kandiri & Arfandi, 2021). Because a teacher must be able to display positive morals so that his students can emulate them, this is considered more effective and will have an impact on students compared to him simply being "proficient" in presenting a myriad of moral education materials to his students. Based on the ultimate goal of religious learning above, it is the achievement of noble moral development, so that it is here that the role of educators and Islamic institutions is clearly visible to guide, direct, form students or students in stages for the purpose of creating human beings on earth.

Ma'had Saad bin Abi Waqqash Palembang, he is one of the Arabic language and Islamic research institutions that examines moral development because the expected result is to produce people who are knowledgeable and have noble character. Alumni of Ma'had Saad bin Abi Waqqash have spread in all corners of South Sumatra. There are among those who care for recitation in mosques, preachers, teachers and others who are expected to be able to serve as role models to those around them.

## **2. METHODOLOGY**

This research is a field research, the type of data used is qualitative data and the informants in this research are some lecturers and two Ma'had administrators. Methods of data collection using in-depth open interviews, observation, and documentation. The data analysis method used is descriptive qualitative.

## **3. FINDINGS**

Efforts made by lecturers in developing student morals as well as supporting and inhibiting aspects in fostering these morals and student morals at Ma'had Saad bin Abi Waqqash Palembang. To reveal all of this, data collection has been carried out through interviews involving ma'had leaders, administrators and lecturers of Ma'had Saad bin Abi Waqqash Palembang (primary data) as well as observing teaching and learning activities in class, the results of which can be seen in the following explanation:

In the reality on the ground, efforts to develop morals through various educational institutions and through various methods continue to be raised, it shows that the importance of

moral development, and this coaching in fact brings results in the formation of individual students who have noble character who obey Allah and His Messenger, respect their parents, compassion for fellow creatures and so on. Thus moral development can be interpreted as a serious effort in the context of forming student morals by using learning facilities and coaching that is well programmed and carried out seriously and does not change, moral coaching is carried out based on the assumption that morals are the result of coaching efforts, not intertwined with itself. Ustadz Bahrum Amir said:

“Student moral development in activities at Ma'had Saad bin Abi Waqqash is carried out in order to create and maintain good morals based on faith in Allah SWT. with the method of presenting exemplary programs, descriptions of the importance of morality in a human being, presenting good habituation, upholding discipline, producing conducive and religious areas of ma'had and others. Some of these efforts are delivered in the form of books and training which includes books on morals, character, history of the prophets and their friends and the character of the scholars. With the existence of this program which is delivered in a prolonged manner, the morals of the students can be better”.

The efforts made by the lecturers as described above are in the context of fostering morals at Ma'had Saad bin Abi Waqqash Palembang. The lecturer's efforts in developing morals towards his students have the goal so that they are not easily influenced by a negative culture that can lead them. Morals are the result of efforts to educate and train seriously the various spiritual abilities that exist in humans. If the moral development program is well designed, systematic and carried out seriously, then it will produce students who have noble character. Ustadz Bahrum Amir said:

“the efforts of lecturer Ma'had Saad bin Abi Waqqash Palembang in fostering the morals of his students have been carried out well by using the concept of moral development covering at least six important aspects, namely 1) aspects of the description of the meaning and importance of morals in a human being; 2) familiarity with program strengthening; 3) enforcement of ma'had discipline; 4) creating a conducive ma'had area with religious nuances; 5) prepare materials and reference books on morals; and 6) exemplary lecturer”.

The explanation of the six aspects of student moral development is as follows:

1. Aspects of understanding the meaning and importance of morality in a human being

Presenting an understanding to students about the meaning and importance of morality in a person is very important for the lecturers of Ma'had Saad bin Abi Waqqash in starting the cultivation of morals. This was stated by Ustadz Bahrum Amir:

“Aspects of understanding the meaning and importance of morals in a human being are good behavior and attitudes based on Islamic teachings originating from the Al-

Qur'an and Hadith which include morals to God, oneself, to others and to the environment, pursuing morals is highly prioritized before students study other sciences, as the words of the scholars are "ta'allamnā al-adaba qabla al-ilmī" which means we study manners or morals before we study science, if students are aware of this matter well it will be easier to instill these morals in them".

Ma'had Saad bin Abi Waqqash Palembang is very serious about the morals of his students. Instilling morals in students is the initial program that is carried out before entering the teaching and learning program in the classroom. From the results of observations and documentation, the institution which until now still has the status of a bachelor's degree has four semester levels, but in reality it has five semester levels, starting from the tamhidy semester (preparatory semester), semester one, semester two, semester three and semester four. In the tamhidy semester or preparatory semester, students who have just joined Ma'had Saad bin Abi Waqqash are educated intensively for five days a week starting from aspects of faith, morals and preparing aspects of the Arabic language because in semester one to semester 4 in ma'had the students the lecturer uses the language of instruction in the Arabic fushah class. It means that in this semester the lecturer Ma'had Saad bin Abi Waqqash instills the basics of morality in his students and wants to continue to deepen these morals at the next level.

## 2. Familiarity with program strengthening

In strengthening the program, the efforts made are habituation as Ustadz Nur Cholidin said:

“In this ma'had it is understood that everything that is good requires habit, so there is a saying that says "we can get it normally" therefore from this ma'had one of the rules was made which applied to all the big families of Ma'had so that cover the nakedness and dress syar'i. Female students are required to wear clothes that cover their genitals or wear shirts and skirts and wear a good hijab, women are prohibited from entering the ma'had wearing trousers for fear that the curves of their bodies will be seen. That's the whole process of good habituation for students. Not to mention greeting and greeting each other when we meet, not to mention that we make adjustments for students to choose their own dormitory leaders so that they can be jointly responsible for programs carried out at the student level, get used to spending, clean their bedrooms and their own clothes and cutlery”.

In the ma'had area, habituation is one of the leading activities in developing student morals, especially in fostering independence and order. An attitude that you want to build into a habit must at least go through two stages. First be serious. Second, repeating the intended attitude until it becomes a habit that remains and is embedded in the soul, so that the soul finds enjoyment and satisfaction in carrying it out. Ustadz Nur Cholidin said:

“good habituation activities carried out in fostering student independence by a) Election of the leadership of the student executive body and election of the leadership of the dormitory, which is left to each student. This matter directs the character of cooperation, obedience to leaders, order, responsibility and others; b) manage time efficiently between study nights in the hostel. Studying in class is different from studying in a dormitory, that's because learning in class has a fixed time and place so that the results are more orderly and planned, it's different from studying in a dormitory because this requires understanding from the students themselves to repeat the next lesson or prepare the lesson for tomorrow; and c) the habit of cleaning bedrooms, washing clothes, eating utensils and others”.

Not only that, the efforts made by lecturers in carrying out a good habituation method for their students by adjusting the method to students as Ustadz Nur Cholidin said:

“perform the obligatory prayers in congregation at the mosque when they are in the Ma'had Saad bin Abi Waqqash campus or when they are in the dormitory. This is very much welcomed by the lecturers and students especially during the Zuhur and Asar prayers because not only do congregational prayers get more rewards than praying alone, they can also interact and socialize with students and lecturers from other faculties located in Palembang Muhammadiyah University campus”.

Based on the results of the interview above, usually a person's religion is determined by his learning and experience and the exercises he goes through so that he will naturally have a tendency to live according to religious rules. This explanation presents a reflection that the coaching method with habituation has a big influence on the process of developing student morals. For the results of observations, this institution pays close attention to morals in its students, it has been proven that the ma'had appointed lecturers to be musyriful fashli (homeroom teacher) when on campus and musyrifussakan (arama coordinator) when they were in the dormitory so they could observe everything that happened as well as who grew up in the class or level assigned to him.

### 3. Ma'had discipline enforcement

One method that can influence the formation of a child's soul is the Reward and Punishment method. Giving rewards or punishments is a form of guidance and correction, not rebuke or revenge. Because educators must first study the character and character of the child before giving punishment, inviting the child himself to come along and correct the mistakes he has made. On the other hand, punishment needs to be carried out if the child is not successfully educated with gentle advice because he continues to make mistakes. The purpose of this punishment is to justify his behavior. The description above, presents an illustration that the use of the punishment method in fostering children's morals, especially student morals, can be

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pursued after all methods are used. Thus the punishment in educating is not continuously used but only in forced conditions. If the formation of morals is not successful with the exemplary method and giving lessons, switch to the method of rewards and sanctions or the method of promises and threats.

In the context of order as a means of getting used to it in an educational institution, it means that order can direct students to be able to get used to the method of obeying the rules of the institution. The functioning of discipline as a tool for coaching and a tool for getting used to will affect the ongoing teaching and learning activities. In educational institutions with good discipline, teaching and learning activities will take place in an orderly, orderly, and planned manner. On the other hand, in schools where discipline is low, teaching and learning activities will also be disorderly, resulting in low quality learning in educational institutions. Ustadz Nur Cholidin said:

“Ma'had Saad bin Abi Waqqash also used the method of enforcing discipline when one of his outstanding students wanted to be rewarded by returning the money for the books he spent that semester. On the other hand, if a student does not carry out the assignment given and all methods have been taken to ensure that the student has a problem, then sanctions or punishments will be given. Sanctions are given from the smallest matters such as memorizing Arabic vocabulary or memorizing the Al-Qur'an and hadith to serious matters such as making the student from ma'had”.

M. Reza Iskandar said:

“efforts made in conducting coaching to students, namely a) presenting an explanation to all students about the coaching program or activities that they are obliged to carry out and obey; b) the obligation to students to comply with and practice the rules, to give sanctions to students who violate them, in the form of light sanctions, again and heavily, according to the level of the mistake; and c) evaluate the performance of the lecturers. In addition, so that the coaching carried out can run easily and reach goals efficiently and effectively, so that cooperation is needed with all parties in Ma'had Saad bin Abi Waqqash Palembang, including working with the deputy leadership of ma'had had, student affairs section, teaching section, da'wah section, extracurricular section and dormitory section, in this case their position and to help the success of the student moral development program”.

Not only cooperation to see the success or failure of the coaching program implemented, so the need for assessment or supervision by the parties involved. Enforcement of discipline in the ma'had area is a matter that is highly emphasized in ma'had for students. Because the existence of discipline makes students feel controlled, regulated and so on, so that as a result of a disciplinary violation the student will get a punishment according to what he violated from that discipline.

4. Creating a conducive ma'had area with religious nuances

As an Islamic institution with Imtak and Science and Technology insights, Ma'had Saad bin Abi Waqqash Palembang forms a community that is different from the usual schools and campuses. The togetherness that is created is like a family, because all the students who live in the dormitory are not only together during their studies in class but also after that live together in the dormitory. In this context, the dormitory has the same role and function as the house. The tutors (counselors) in the dormitory have the same role as the parents at home. The coaches in the hostel because they are entrusted with the mandate from their parents are responsible for guiding, taking care of, nurturing and if necessary "advising" students the same as parents at home who are entrusted with the children's mandate from Allah SWT.

Based on the results of observations and documentation that errors still exist in students at Ma'had Saad bin Abi Waqqash. If students are in learning difficulties, are lazy and do other bad things, the ma'had wants to give advice so that they leave the bad attitude they are living, but the advice given is always accompanied by good and wise methods and the example of the person who presented the advice. This shows that between one method is advice with another method, in this case the ethical behavior complements one another. This was said by Ustadz Nur Cholidin:

“We do not deny, sometimes there are still our students who are still not aware of their obligations, such as disobeying the rules that have been inaugurated by ma'had, it's just that the method of affirming let alone advising them must always be in the right way. The method of reminding him can be with an oral or written warning depending on the seriousness or severity of the mistakes made, but what is more meaningful is to present a good example to students before we reprimand or advise them.”.

Based on the results of observations that lecturers are very committed to fostering faith in Allah SWT. Various activities and activities are carried out in an effort to foster and increase faith in Allah SWT. Book studies carried out in dormitories or through public lectures are a form of activity to increase students' knowledge of Allah's power which then builds students' faith in Allah SWT. growing and getting stronger. Apart from that, coaching in the implementation of worship, both obligatory and sunnah worship, for example congregational prayers also has the same goal, the hope is that the dormitory caretakers (advisors/parents, students) become people of noble character. Not only that, the hostel must also be a place of moral development. Ethics in worship, friendship ethics, eating and drinking ethics, dressing ethics, and fostering a sense of responsibility, order, solidarity, cooperation or aspects of tidiness and cleanliness are things that become the



focus of ma'had dormitories in carrying out coaching to students. This coaching is carried out with one intention, namely that students develop into students who have noble character.

5. Prepare materials and reference books on morals

The material and reference books on morals used in Ma'had Saad bin Abi Waqqash are very adequate, at least the ma'had library is filled with books in most fields of Islam which contain moral reviews such as Al-Qur'an, Tafsir, Hadith, Book of Aqidah, Fiqh, Morals, Book of Ta'lim Al-Muta'allim, Book of al-Akhlāq lil-Banin wal-Banat and others.

Based on observations, at the Ma'had Saad bin Abi Waqqash Palembang campus, the curriculum and syllabus are very important in developing student morals because a student can take data, knowledge, and experience. Moreover, obsessed with the author of the book or taking lessons from what was written by the author of the book. Evidently the author had asked students who were in the second semester wanted to be like Islamic scholars after the author read about the biographies of Islamic scholars in the past such as Imam Bukhori, Imam Muslim, Imam Syafei and others.

The student learning process is not only carried out at school/campus. The term long life education must be properly embedded and applied in the lives of students every day. The main thing is to instill good morals/values in them. Libraries can teach them about a sense of responsibility in borrowing and protecting collections from destruction/disappearance, adjusting reading activities to fill breaks, and other good routines that are reflected in library rules or regulations. The campus is obliged to back up regulations issued by the library. It is hoped that by cultivating these good morals, students can be more responsible in their social lives, become obedient people to their parents and teachers, and become people who are useful to their surroundings.

Quality work and achievements can only be achieved with the desire and habit of students to continue learning, through reading in the library. The habit of reading that has been cultured among students, must be balanced by the library by providing quality and various collections. Each subject taught in the curriculum must be properly backed up by the library. Students who receive lessons in class must be continuously motivated to continue learning to improve their knowledge through the process of reading in the library. Reading is the gateway to open the horizons of knowledge. Reading has a sizable role in shaping one's character. If a person reads good and useful books then it could be because a person has a good personality,

on the contrary if what is read is not good books then it could be because a person has a bad character.

M. Reza Iskandar said:

”if the relationship between the library and coaching in educational institutions is from the library as a center for knowledge resources as well as a center for learning activities and a source of a collection of new ideas that can encourage the desire of students to be able to think rationally. Students can search for the data they need and synergy can be established between librarians and students which will result in achievements for students and good performance for librarians so that the library is very functional in increasing student learning achievement because it can educate its users, especially in producing outstanding students. The formation of an efficient library begins with the emergence of an understanding of the importance of establishing, managing, compiling, and developing libraries based on proper library management”.

#### 6. Lecturer exemplary

Exemplary in coaching is an influential and proven method of being the most successful in preparing and shaping the moral, spiritual, and social ethos of children. Remembering that educators are the best figures in the minds of children whose behavior and manners are to be imitated by their students. Even the form of words, actions and actions, will remain embedded in his personality. The qualifications of lecturers required by ma'had to develop noble character in students are that not only are they alumni of the Middle East they must also have intellectual maturity, psychological maturity, social maturity, attitude maturity and spiritual maturity in order to be able to set a good example to their students. Therefore, the problem of exemplary becomes an important aspect in determining whether students are good or bad. If the educator is honest, trustworthy, has noble character, is courageous, and distances himself from actions that are contrary to religion, his students will follow him, and vice versa, if the educator is a liar, traitor, miser, coward, and contemptible, until the children will develop in lies, treachery, disobedience, stingy, cowardly and despicable. Therefore Ustadz Nur Cholidin said:

“The Asia Muslim Charity Foundation (AMCF) is very strict in selecting prospective lecturers to be assigned to each of its target schools, prospective lecturers who are recruited are required to be foreign alumni such as leading Middle Eastern universities that have obtained accreditation from the Indonesian Ministry of Religion or the Ministry of Education and Culture RI, as well as having a minimum grade of Jayyid and must first pass training in Jakarta for one week organized by AMCF with tutors who are experienced in their fields brought in by AMCF from the Middle East. All of this was done by the ma'had so that the lecturers would be able to carry out their duties as educators and as role models for their students properly”.

Based on the results of observations and documentation that the lecturers always set an example for their students, starting with polite speech and language, dressing neatly and cleanly, obeying the rules inaugurated by the ma'had, entering and leaving class on time, not smoking, Zuhur and Asar prayers in congregation at the campus mosque, moreover the lecturers took part in protecting and sterilizing the campus when there was community service held by the Ma'had Saad bin Abi Waqqash campus. Therefore, the exemplary method is a method that really makes an impression on students, when the child makes his parents and educators a good role model in all matters, until he has understood the principle of goodness which in his soul will leave various ethics.

#### **4. DISCUSSION**

The religious life of one of the many zones must receive great attention for the nation compared to other sectors of life. Because the achievement of moral and civilized national development is very much determined from the aspect of religious life, especially in terms of coaching for the younger generation (Daradjat, 2000). Students or students and students are the next generation and the hope of the nation as a determinant of civilization and progress of the nation. As the next generation, in order to form a civilized nation and state in accordance with Islamic values and in accordance with the character of the nation, it is required to have an Islamic character, this must have spiritual, mental and moral maturity. To be able to achieve this maturity requires a continuous process in the learning chain.

In line with that, a student must maintain noble morals and distance himself from bad morals such as cowardice, arrogance and haste and avoid extravagant and miserly acts, because being arrogant, miserly, cowardly and excessive are unlawful and not may avoid it except by studying it and knowing the opposite knowledge. In this case what is meant by a student is a vow in studying, because that desire is the bottom for every deed (Nata, 2016).

Islamic education is comprehensive learning, namely learning and coaching to meet the needs in this world and the hereafter. Muslims are educated based on the Qur'an and hadith, if they want to learn from the prophets so what they do, namely faith and morals learning is done through internalization methods by exemplary, habituation and motivation (Tafsir, 2001)). So, presenting exemplary, habituation and motivation to students is an effective effort in fostering noble character. The exemplary method has a very significant role in efforts to shape Islamic learning, not only being taught theoretically students can also see directly how the application or practice of their educators can then be used as examples or examples in

behaving and practicing or applying the coaching books they have learned throughout teaching and learning process takes place. The moral development formulated by Ibnu Miskawaih is the formation of inner behavior that can push automatically to give birth to all actions that are of good value so as to achieve perfection and get true and perfect happiness. (Nata, 2000).

In connection with this exemplary, one of the requirements for educators in Islamic learning is the obligation to be moral; This provision is very important to have in carrying out teaching assignments (Tafsir, 2001)). This is because educators cannot set good examples if they themselves are not good-natured, in other words it can be said that a new educator can set a good example for students if he himself has adorned himself with commendable behavior and morals.

## **5. CONCLUSION**

This study concluded that first, the moral reality of Ma'had Saad bin Abi Waqqash students can be said to have been good with activities and activities implemented through moral aspects. The basic things about good morals, piety to Allah in behavior, character, temperament and character and are active and carry out programs that have been implemented in institutions or in dormitories. Second, the system implemented in shaping student morals in a way that is in the Al-Qur'an and Sunnah, exemplary, warning, advice, habituation, guidance, learning and discipline. On the other hand, the form of activity in developing student morals is daily, weekly, monthly and yearly activities. And third, the efforts made in fostering morals in improving morals with mentoring, taushiyah, motivation and enlightenment. Carrying out tasks properly by carrying out daily, weekly, monthly and yearly activities, from the behavior and attitudes of students who continue to do their actions with a sincere heart, both in words and behavior, obeying and complying with written and unwritten rules is a fact of increasing good student morals Ma'had Saad bin Abi Waqqash if the task has been carried out surely it has been a form of system applied to student development.

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