

Integration of NU Community Character into Akidah Akhlak Learning (Case Study at MTs Syirkah Salafiyah Jenggawah Jember)

Fauzan Adima¹, Kholifatur Rohmah¹, Fitriyatul Hanifiyah¹

¹ Islamic Religious Education Study Program, Jember Islamic University, Indonesia

*Corresponding Author: Fitriyatul Hanifiyah; fitriyah.hanifiyah1986@gmail.com

Abstract:

Moral degradation is a common phenomenon among adolescents. Various approaches have been implemented in the education sector to address this issue, but low moral quality is still frequently found both in real life and on social media. This research aims to analyze the application of Nahdlatul Ulama (NU) community character values in the aspect of tasamuh (tolerance) in Akidah Akhlak learning at MTs Syirkah Salafiyah Jenggawah Jember, as well as to identify the supporting and inhibiting factors for its implementation. The approach used in this study is descriptive qualitative, with data collection carried out thru observation, interviews, and document analysis. The research results indicate that the implementation of NU's community character values is carried out thru three main methods: understanding, habituation, and example. Teachers play an important role in providing understanding about tolerance, instilling tolerant behavior in school life, and serving as role models for students. The main supporting factors come from the pesantren environment and the shared understanding of Aswaja among teachers, students, and parents, while the hindering factors include the negative influence of social media and the lack of parental attention to character development. Overall, the implementation of NU social character can improve the morals, discipline, and tolerance of students at MTs Syirkah Salafiyah Jenggawah Jember.

Article Info:

Submitted:
11-10-2025
Revised:
29-10-2025
Accepted:
29-10-2025

Keywords:

the social character of NU, akidah akhlak, character education

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INTRODUCTION

Educational theory is essential for every individual and group in their efforts to improve the quality of life. Throughout history, education has been utilized by humans as a means of cultural development and self-improvement. Education is a vital endeavor in shaping the nation's future generations so that they can fulfill their roles effectively in the years to come. Thus, education is a cultural process that elevates human dignity and worth throughout life. Besides serving to educate students, education also plays an important role in character development (Rahmania & Nursafiti, 2023).

Character building is essential for every individual. In Islamic Religious Education, character building is the main focus. Character building in education is achieved through teaching, habituation, example, and reinforcement, which encourage and shape the character of students. This is because character is an aspect of every individual that needs to be considered. Character is the benchmark for judging whether an individual is good or bad. This aligns with the opinion of Kulsum & Muhid (2022) that "character is a moral trait, ethics, or disposition that forms a person's unique identity and serves as a driving force in every action." In an effort to improve the quality of Islamic education in

Indonesia, many organizations have contributed, one of which is Nahdlatul Ulama. This organization has an Amaliyah tradition and adheres to the Ahlussunnah wal-Jamaah understanding.

Ahlussunnah wal Jama'ah is a group that adheres firmly to the teachings and example of Prophet Muhammad SAW and follows the path of the majority of his companions, both in terms of Sharia, creed, and Sufism (Hakim, et al. 2022). One organization that uses Aswaja as the foundation of its vision is Nahdlatul Ulama (NU). NU is the largest Islamic organization in Indonesia, holding significant influence in the development of Islamic education in the country. At least Nahdlatul Ulama has its own autonomous bodies that operate in the field of education, such as the Ma'arif Education Institute (LP Ma'arif NU) and the NU Teachers Association (PERGUNU), among others, all of which contribute to education. Khittah 1926, as the foundation for the struggle of Nahdliyin, has become the basis for the spirit of the Nahdlatul Ulama movement in various fields to realize a just and prosperous society, in accordance with the ideals of the Indonesian nation.

However, despite numerous efforts by various parties to advance Islamic education in Indonesia, the reality is that the current state of Islamic education remains imperfect. This is supported by the Behaviorism learning theory, which states that learning is a change in behavior. A person is considered to have learned when they are able to demonstrate a change in their behavior (Rahmah & Aly, 2023). In the era of technological development, the morals of millennials continue to decline or degrade (Hidayat et al., 2023). Currently, many parties believe that education in Indonesia has been quite successful in increasing students' intelligence but is still not optimal in shaping noble character. In this current era, there is a decline in the morals and social behavior of young Muslims. The current moral crisis is not only affecting adults but also impacting students, who are the future generation of the nation (Tamuji, 2024). Students are often easily influenced by peer groups that do not align with religious norms, as they seek to gain attention by exhibiting behavior that differs from others. This is because the education curriculum in Indonesia is inadequate or does not comprehensively cover character education (Zayin et al., 2023). Therefore, there is a need for research and re-evaluation of these phenomena of moral decline. The research in this journal focuses on the Integration of NU Social Character into Akidah Akhlak Learning at MTs Syirkah Salafiyah Jenggawah Jember.

Madrasah Tsanawiyah Syirkah Salafiyah, located in Pondok Lalang Village, Jenggawah District, Jember Regency, East Java Province, is one of the areas under the auspices of LP Ma'arif NU, which has a strong spirit and commitment to spreading the teachings of Islam based on Ahlussunnah Wal Jama'ah (ASWAJA). This institution incorporates Aswaja into its curriculum, so the education provided is expected to cultivate noble character based on Islamic values and NU values.

Aswaja and NU education are implemented based on the principle that the vision of Aswaja is to form individuals who are tolerant (tasamuh), knowledgeable, diligent in worship, intelligent, productive, ethical, honest, and just (tawasuth and i'tidal), disciplined, balanced (tawazun), possess social concern, and are able to develop the culture of Ahlussunnah wal Jama'ah through the spirit of amar ma'ruf nahi munkar. In agreement with Rahmania & Safitri (2021), Aswaja NU is very suitable for application in Indonesian education to shape students' character.

Regarding the widespread phenomenon of moral decline among adolescents and the view that implementing Aswaja and Ke-NU-an values in the curriculum is highly relevant for character development, this research focuses on two main research questions. First, how is the implementation of Nahdlatul Ulama (NU) social character in the aspect of tasamuh (tolerance) in Akidah Akhlak learning at MTs Syirkah Salafiyah Jenggawah Jember? Second, what factors support and hinder the implementation of NU's social character in the field of tolerance in that learning?

METHOD

This research falls under the category of qualitative descriptive research, aiming to analyze the implementation of NU's social character in the Akidah Akhlak learning of students at MTs Syirkah Salafiyah Jenggawah, Jember. This research aims to provide an understanding of Tasamuh (tolerance) as a means to counter radical ideologies. Furthermore, the application and habituation of praiseworthy morals are emphasized to the students of MTs Syirkah Salafiyah Jenggawah Jember in their daily lives, so that they become accustomed to applying these morals both within and outside the school environment.

This research utilizes two types of data: primary data and secondary data. Primary data were obtained through observation of the learning process and interviews with teachers and relevant parties regarding the application of Aswaja values, as outlined by Nahdlatul Ulama, in shaping students' morals. The research subjects include PAI subject teachers, students from MTs Syirkah Salafiyah Jenggawah Jember, and the head of the madrasah, who serves as the institution's leader. Meanwhile, secondary data were collected from various sources of literature, information, and supporting documents relevant to the research objectives, such as teaching materials, learning media, and documentation of educational activities, both inside and outside the classroom, in the form of photos and videos. Through this research, it is hoped that the processes of understanding, habituation, and example can contribute to improving the quality of students' morals. This is demonstrated by students' mutual respect and courtesy toward one another, non-discrimination against certain groups, consistent politeness and peacefulness, and adherence to the rules in effect at MTs Syirkah Salafiyah Jenggawah.

The techniques used by the researcher in data collection are observation, interviews, and documentation. The data analysis conducted by the researcher is based on the theory of Miles and Huberman, as cited by Amri Darwis. Data analysis is carried out in three stages: data reduction, data presentation, and verification. The purpose of this is to provide a clear overview, facilitate understanding, and assist in drawing final conclusions. Can the research results answer the problem statements formulated from the beginning, or do they instead produce new findings during the research process.

RESULT

Implementation of NU Social Character in the Field of Tolerance in Akidah Akhlak Learning for Students at MTs Syirkah Salafiyah Jenggawah Jember

In this study, as a school that adheres to the Aswaja An-Nahdliyah understanding, MTs Syirkah Salafiyah implements NU's social character in Akidah Akhlak learning. Referring to strategies and methods, learning strategies encompass planning, methods, and a set of activities designed to achieve predetermined teaching objectives. A strategy is certainly supported by the right methods. Proper strategies or planning are needed, supported by appropriate methods, to achieve the goals (Ramadani et al., 2023).

Etymologically, tasamuh means tolerance, while terminologically, tasamuh is defined as an attitude of mutual respect among fellow human beings. Thus, tasamuh can be understood as a form of tolerance, namely the ability to accept differences and behave peacefully in various situations (Malik 2024).

In terms of terminology, the implementation of NU's social character in the field of tolerance in the Akidah Akhlak learning of students at MTs Syirkah Salafiyah Jenggawah Jember enables the

development and improvement of students' morals. In developing and improving the quality of students' morals, the teaching staff uses previously designed strategies and methods, including understanding, habituation, and application. Teachers also set an example that their students can follow. Based on the interview results, it is evident that the implementation of NU's social character at MTs Syirkah Salafiyah has been specifically modified and developed in accordance with NU values. The application is evident in both the learning process and extracurricular activities (daily life). Thus, the implementation of NU's social character is able to shape the overall morals of MTs Syirkah Salafiyah students.

In the process of learning Islamic Creed and Ethics, the teachers at MTs Syirkah Salafiyah always provide an understanding of the meaning of Tasamuh (tolerance). The value of tasamuh, or tolerance, is one aspect of character education programmed by the government, aligning with the implementation of tasamuh values that have developed at MTs Syirkah Salafiyah. In line with the explanation of Mr. H. Ali Yasin, who is also the Deputy Head of Public Relations. He explained the attitude of tolerance:

"To instill in students an understanding of the importance of tolerance, it is typically conveyed by the teacher during classroom learning activities. Tasamuh, or tolerance, is part of the character education program launched by the government, aligning with the implementation of tasamuh attitudes at MTs Syirkah Salafiyah, which is related to the community character of NU. These values play a crucial role in shaping students' personalities, as understood through the Aswaja framework. Therefore, it is crucial that students who have been equipped with NU's community character do not fall prey to intolerant radical ideologies." (Yasin Interview 2021)

After understanding Tasamuh is taught to the students, the next step is to emphasize its application through habituation in their daily activities, both within and outside the school environment. These habits include, for example, speaking politely to parents, showing respect for teachers, not discriminating against friends, not bullying friends due to differences, and offering gentle corrections when a friend violates the rules, all while using polite words to avoid hurting others' feelings. Another habit implemented in practicing tolerance was obtained from an interview with Ibu Lailatul Mahbubah, a teacher of Aqidah Akhlak, as follows:

"MTs Syirkah Salafiyah cultivates the practice of tolerance by starting with simple things, such as guiding students to always consult when facing a disagreement. Always respect friends' opinions, be unselfish, always prioritize peace, cultivate compassion, and avoid conflict. This will foster an attitude of tolerance in children." (Mahbubah interview, 2021)

In the process of shaping students' morals through the implementation of Nahdlatul Ulama's social character, teachers play an important role as role models who provide concrete examples of praiseworthy behavior, serving as a reference for students. At MTs Syirkah Salafiyah, the modeling method is employed as an educational strategy to foster positive attitudes and behaviors through the imitation of teacher actions. The researcher also interviewed one of the ninth-grade students at MTs Syirkah Salafiyah, Cindy Ramadani. The interview results are as follows:

"Our teachers always teach their students to be wise in their actions and polite in their speech, as our school has students from diverse backgrounds, including those from Java and Madura. But these differences didn't stop us from becoming friends as we originally were. We use Indonesian if there are friends who don't understand a language they don't understand" (Ramadani 2021).

It is known to researchers that the teachers of MTs Syirkah Salafiyah participate in performing Dhuhr and Dhuha prayers in congregation with their students. Additionally, teacher punctuality in arriving at school and teaching on time ensures that class hours are always maximized with no empty periods. This activity helps students develop discipline in managing their time, and indirectly, the teacher's example of time discipline teaches students not to waste time. Norapuspita & Djasuli (2022) state that from an Islamic religious perspective, corruption is an act that is harmful and considered reprehensible.

Understanding, habituating, and applying the nature of tolerance is urgent because these values play a crucial role in shaping personality. Students who understand Aswaja and develop good morals. Therefore, it is hoped that students equipped with these Aswaja values will not fall prey to radical and intolerant ideologies. Religious radicalism and intolerance have a profoundly disturbing impact on society, both in national and state life (Darmawan, 2022).

Supporting and Inhibiting Factors in the Implementation of NU's Social Character in the Field of Tolerance in Akidah Akhlak Learning for Students at MTs Syirkah Salafiyah Jenggawah Jember

The environment is the primary factor influencing the formation of students' positive or negative attitudes. Basically, humans learn things thru their environment (Hadian et al., 2022). In this study, several factors were identified as both supporters and obstacles to the implementation of NU's social character in the field of tolerance in Akidah Akhlak learning at MTs Syirkah Salafiyah Jenggawah, Jember.

Supporting Factors

The location of MTs Syirkah Salafiyah within the Addimiyati Islamic boarding school environment supports the implementation of NU's social character in the field of tolerance, as some students of MTs Syirkah Salafiyah who reside at the Addimiyati Islamic boarding school will find it easy to apply. As stated by Mr. Hafidz, S.Pd, as the Vice Principal for Student Affairs, through an interview, as follows:

"Students of MTs Syirkah Salafiyah who reside in pesantren are more easily able to apply NU character because of the influence of the pesantren environment, which always upholds Aswaja values such as modesty in dress, polite speech, and always showing respect toward teachers or kyai" (Interview Hafidz 2021).

The next supporting factor is the ease of planting and implementing NU's social character in the field of tolerance among students at MTs Syirkah Salafiyah Jember, as the basic understanding of religion among the students, teachers, and parents is the same, namely an understanding of Aswaja NU or Nahdliyin citizens.

Based on the interview results, it can be concluded that the environment and one's own character are important aspects that need to be considered in the character-building process. The geographical location of MTS Syirkah Salafiah, situated within a pesantren environment, is a supporting factor in the implementation of NU's social character in the field of tolerance. The atmosphere of the pesantren, which always displays Islamic values, is a supporting factor. The existing understanding among students and parents also serves as a supporting factor. The culture of the Jenggawah community, which is predominantly Aswaja Nahdiah, facilitates the instillation of NU communal character in tolerance among its students.

Hindrance Factors

The primary goal of character education is to help individuals develop into noble, responsible, and integrated individuals, enabling them to make positive contributions to society (Sajidin, 2023). The success of character education depends on many factors. One important aspect that needs attention is children's social interactions outside of school, as stated by Mr. Moh. Shofi Al Amin:

"Students' social interactions outside of school make it difficult to filter out negative influences, which hinders their enthusiasm for implementing NU's social character in promoting tolerance among students at MTs Syirkah Salafiyah. One example is the disproportionate use of social media such as Facebook, YouTube, TikTok, and Instagram. This resulted in students being lazy in applying NU's social character in the field of tolerance. And this also affects the sincerity of performing good deeds, so students only perform them out of routine, not as a passion and life goal." (Al Amin 2021)

Another hindering factor is the lack of communication between the school and parents. In fact, the family has a significant influence on the development of a child's character (Nur'aeni & Lubis, 2022). Most parents feel they have succeeded in raising their children by enrolling them in Islamic educational institutions, which leads many parents to neglect supervising their children. This is one of the factors hindering the implementation of NU's social character in that school.

DISCUSSION

Implementation of NU Social Character in the Field of Tolerance in Akidah Akhlak Learning for Students at MTs Syirkah Salafiyah Jenggawah Jember

According to the analysis in this study, the implementation of NU social character in the field of tolerance within Akidah Akhlak learning has been successful. This is demonstrated by the good morals shown by the students at MTs Syirkah Salafiah Jember. In accordance with the view of the behaviorism theory, which states that learning is defined as the process of behavioral change. A person is considered to have learned when they can exhibit behavior that is different from what they had before (Abidin, 2022).

The implementation of NU community character at MTs Sirkah Salfiah Safiyah was carried out using three methods: understanding, habituation, and example. These three methods were designed by the teachers with the hope that character education at MTs Syirkah Salafiah Jember would run optimally. In agreement with Sanjani (2021), learning strategies play a crucial role in the learning process and also depend on the teacher's skill in managing them in the classroom. Therefore, the importance of having methods and planning in Islamic Education.

Tasamuh, or tolerance, is included in the government's character education program. Not only tolerance, but the teacher also provides understanding about other Aswaja values, which will later play an important role in shaping the students' character. Character education based on Aswaja aims to produce generations with noble personalities, good morals, and who are beneficial to others (Azizi & Kuswanto, 2024).

Then, after the students have gained an understanding. The habituation of NU social character in the field of tolerance is carried out in daily activities. According to Syafi'i (2024), the habituation of praiseworthy morals is to shape and strengthen praiseworthy traits. The teacher utilizes habits from small things that students do, ensuring the implementation process runs smoothly.

Achieving success solely through methods of understanding and habituation is insufficient, which is why the role of a teacher as a role model for their students is crucial. This aligns with the

opinion of Syikhu & Putri (2023), who state that setting an example in moral education is important because, without an example, moral teaching will only be rhetoric without application. Besides providing understanding and habituation to their students regarding the implementation of NU's social character in the field of tolerance in Akidah Akhlak learning, teachers also set a good example for their students. Here are examples of exemplary teacher activities: attending Dhuhr prayers in congregation, Dhuha prayers in congregation, reciting Surat Yasin and Tahlil, and performing Istighosah. Additionally, the discipline of teachers in teaching and learning activities, both when students enter school and during teaching hours.

Supporting and Inhibiting Factors in the Implementation of NU's Social Character in the Field of Tolerance in Akidah Akhlak Learning for Students at MTs Syirkah Salafiyah Jenggawah Jember

The obstacles that arise in the learning process can be caused by many things (Azizah & Alberida, 2021). These learning problems can be viewed from multiple perspectives and addressed through various approaches. The manifestation of implementing NU's social character in Aqidah Akhlak learning is a complete change in behavior. This aligns with the opinion of Huda et al. (2023), who stated that learning is a mental activity that is not directly visible. This means that the changes occurring within an individual who is learning cannot be clearly observed, but can be seen through visible behavioral changes.

Additionally, the next supporting factor is the layout of MTs Syirkah Salafiyah, which is located within the Addimiyati Islamic Boarding School environment. This is because the activities of the pesantren bring life to the Islamic atmosphere and always uphold NU's social character, such as modesty in dress and speech, and always showing respect toward teachers or kyai. Religious practices that have become a pesantren culture make students of MTs Syirkah Salafiyah accustomed to applying NU's Community Character in the Field of Tolerance. Agreeing with Nurfirdaus & Sutisna (2021), schools are an integral component of the social environment, playing a strategic role in the process of character formation and behavioral development for students.

As for the inhibiting factor in the implementation of NU Social Character in the field of Sufism, it is the students' social interaction outside of school. Social interaction outside of school makes it difficult to filter out negative influences, which hinders the implementation of NU Social Character in promoting tolerance among students. According to Nurmaliah et al. (2024), a person's personality, traits, and character can be shaped by their environment. One example is the disproportionate use of social media such as Facebook, YouTube, TikTok, and Instagram. In line with Amalia et al. (2024).

The implementation of NU Social Character in the Field of tolerance within the Akidah Akhlak learning activities at MTs Syirkah Salafiyah Jenggawah Jember is influenced by several factors. These factors come from oneself, the family environment, school, and society. Based on these four sources, the factors include elements that play a supporting or hindering role in the successful implementation of NU Social Character in the field of Tolerance at MTs Syirkah Salafiyah Jenggawah Jember.

CONCLUSION

The implementation of NU's social character in the field of tolerance in Akidah Akhlak learning at MTs Syirkah Salafiyah Jenggawah Jember has been carried out well through approaches of understanding, habituation, and example. Teachers are a central factor in providing real-life examples of tolerant and noble behavior. The pesantren's environmental support and the shared

understanding of Aswaja among madrasah residents strengthen the effectiveness of character development. However, the implementation of this character still faces obstacles such as the negative influence of social media and the minimal involvement of parents in children's moral development. Thus, strengthening the synergy between schools, pesantren, and families becomes an important factor in shaping a generation with noble character, tolerance, and an Aswaja an-Nahdliyah personality.

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