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Implementation of the Hijrah Mubaligh in moral learning at the Asy-Syifa' Islamic Boarding School Muhammadiyah Bantul Yogyakarta

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ABSTRACT

The aim of this research is to determine the implementation of moral learning in the hijrah missionary program. This research is descriptive qualitative research. Research Results: There are three programs for the hijrah missionary program, namely PWM affiliated hijrah preachers, request hijrah preachers and Islamic boarding school hijrah preachers. The implementation is carried out in the month of Ramadhan for 25 days. Before the activity, students will be selected to take part in three hijrah missionary programs. In the process there is provision carried out during the month of Ramadan. Implementation of moral learning for the hijrah missionary program in learning using lecture, discussion and question and answer methods. The religious material itself includes Habitus (everyday habits) (moral habits) which are usually included in the rhetorical material of da'wah, more specifically orally for how to communicate good da'wah. Da'wah rhetoric is a branch of communication science that discusses how to convey messages to other people through the art of speaking so that our messages can be received.

KEYWORDS: Hijrah Mubaligh, Learning Implementatuin, Morals.

INTRODUCTION

The issue of morals is a serious concern for the world of education, this should not be ignored because morals are the foundation of survival. The millennial era is of concern to everyone *stockholders* Education, because it will face a more advanced, dynamic and scientific cultural civilization and mindset (Ginancar & Kurniawati, 2020). And the diversity and progress of technology and science must be harmonized with the improvement of human character, so that moral decadence does not occur in teenagers. So educators need to

pay great attention to students' morals, to achieve a quality and beneficial life for society (Efendi et al., 2022).

Educators or teachers have an important role in introducing moral values to students as an effort to prepare a quality of life for society and themselves (Sari et al., 2023). The current problem is that teachers often use conventional methods in implementing learning (Indrawan & Alim, 2022). And also other weaknesses such as the material presented being too theoretical and the lack of learning hours (Hadarah, 2020). In other words, the challenges and problems of moral education are not only understanding and comprehending, but also practicality in life. As well as guiding students to acquire the quality of faith, morality and *akhlakul karimah*.

In the last few decades, research related to the implementation of moral learning has been carried out by many researchers (Kholik & Hasan, 2020a; Munir, 2021; Yusriyah, 2023). However, this research specifically examines the implementation of moral learning through the hijrah preacher program. Apart from being a *da'wah* suggestion, the hijrah missionary program can be used as a learning tool in cultivating and strengthening the morals of students. As well as an effort to build the character of students who are tough, useful, and able to socialize well (Mutakin, 2023).

The formulation of the research problem is how to implement moral learning for the hijrah missionary program. The aim of this research is to determine the implementation of moral learning in the hijrah missionary program.

The urgency of this research is to make an empirical or practical contribution. By providing information and knowledge related to the implementation of moral learning through the hijrah mubalig program, it is hoped that it can provide new lessons and food for thought for readers, educators, or educational institutions to implement the hijrah mubalig program as a means of moral education.

RESEARCH METHODS

This research is descriptive qualitative research. This research describes how moral learning is implemented through hijrah preachers and how this program becomes a means of moral education through pre-implementation, implementation and post-implementation activities. Data collection methods use interviews and documentation. The results of this research are based on qualitative data analysis which is informative of the data that has been collected. This analysis consists of three flows, namely: data reduction, data display and conclusion drawing. First, data reduction with data obtained from the field summarized by focusing on important things. Second, the presentation of the power obtained is categorized according to the main problem. Third, after the reduction results are processed properly, through a back and forth interaction process and then the data is presented and conclusions are drawn (Emzir, 2014).

RESULT AND DISCUSSION

THEORETICAL BASIS

1. Learning Planning

Planning or plans is now known by almost everyone. We know development plans, education plans, production plans. Even families that were previously seen as something that proceeded according to "nature" are now planned as well, known as family planning. Class planning in the area of learning preparation is the most basic thing that teachers must do. Careful planning will bring maximum results not only during the learning process. Learning objectives will be achieved if planning is done well (Prodi et al., 2017). In planning learning, you must determine objectives, materials, methods, and determine evaluation techniques:

a. Objective

According to Daradjat, a goal is often interpreted as something that is expected to be achieved after carrying out a series of activity processes. Every activity, including educational activities, should have a goal, because the goal will determine the direction and targets to be achieved (Gunawan, 2012).

b. Materials

To achieve the predetermined teaching objectives, teaching materials or materials are required to be composed of certain topics and subtopics. Each topic or subtopic contains main ideas that are relevant to the stated objectives. These topics or subtopics are arranged in a certain sequence which forms a sequence of teaching materials. Al Basyir defines material as predetermined learning themes, which contain various good skills of aqliyah nature (*knowledge*) as well as the body (Rosyad, 2018).

c. Methods

Learning methods are one of the ways used by teachers to interact with students in the teaching and learning process. According to Nana Sudjana, the methods used by teachers in establishing relationships with students during learning take place. In this case the teacher did not intervene much. The role of the teacher is only as a facilitator who is required to create and provide a conducive learning environment for students, apart from being a facilitator, the teacher also has the task of being a motivator who encourages and stimulates students to be able to carry out

learning actions, and finally the teacher as a guide who guides and get to know students personally (Loeloek endah poerwati, 2013).

2. Implementation of Learning

Implementation of learning is a process that is arranged in such a way according to certain steps so that the implementation achieves the expected results. According to Suprihadi Saputro, the implementation of learning is the implementation stage or implementation stage of the planning design that has been made by the teacher. And the essence of implementing learning is operational learning activities, operationally teachers carry out teaching and learning interactions through the application of various learning strategies, methods and techniques, as well as utilizing a set of media and learning resources that have been planned (Kholik & Hasan, 2020).

In the implementation of learning, teachers should do the following steps in the implementation of learning:

- 1) Identification of education and training needs (problem formulation).
- 2) Analyze needs to transform them into learning objectives (problem analysis).
- 3) Designing learning methods and materials (development of a solution).
- 4) Implementation of learning (experimental).
- 5) Assess and revise.

Teachers can develop learning programs based on Skinner's views. In applying Skinner's theory, teachers need to pay attention to two important things, namely (1) discriminatory stimulus selection; and (2) use of force. Skinner believes that learning is a behavior. According to Masnur Muslich, technically the implementation of learning appears in several things, namely:

- a. Management of learning places/classrooms
- b. Management of teaching materials
- c. Management of activities and time
- d. Student management
- e. Management of learning resources
- f. Teaching behavior management

3. Hijrah missionaries

Islam is a religion that recommends and orders its followers to always do amar makruf nahi mungkar, which means ordering them to always do good things and stay away from things that are prohibited by Allah and His Messenger. Such efforts to implement the Shari'a are called da'wah. A da'wah requires a struggle that is not easy, sometimes it is sweet, sometimes it is bitter. Those are the twists and turns of Islamic da'wah. Even preaching sometimes requires sacrifice of life, property, mental health and

so on. All of this is sometimes needed in carrying out this noble preaching (Mutakin, 2023).

Every person who is Muslim and claims to be a believer in Allah and His Messenger is obliged to carry out Islamic preaching to the best of his ability. In this case, preaching amar makruf nahi munkar is obligatory. In today's scene, da'wah itself is played by da'i or preachers who convey their preaching in ways that are easily understood by the public. In carrying out Islamic da'wah, da'i or preachers are required to ensure that their preaching always leads to positive things and does not divide the community, this is the essence of what creative da'i today do. Da'wah in today's global era is so sophisticated and reaches the wider community. However, the challenges are tough and huge. Moreover, it is balanced with complete and sophisticated information and communication facilities and infrastructure. Call it television. Every house almost certainly has this glass screen, day or night it will always disseminate information and various things (Hidayat, 2018)

Then about the emigration missionaries. The word mubaligh hijrah is a composition of two words that come from two different words, namely "mubaligh" and "hijrah". Mubaligh means a transmitter, more specifically someone who conveys Islamic teachings. Meanwhile, hijrah means moving. Meanwhile, the overall meaning of a hijrah preacher is a preacher who is assigned to preach in an area, be it a village, a city or others who come from outside the area. So in short, the da'i or preachers are transfers from other areas (Purnomo et al., 2022).

Implementation of Moral Learning in the Hijrah preacher program at the Asy Syifa' Muhammadiyah Islamic Boarding School

Learning planning is the main activity of schools which in its implementation is given the freedom to choose the most effective strategies, approaches, methods and learning techniques, in accordance with the characteristics of subjects, students, teachers, as well as the real conditions of available resources. According to M. Sobry Sutikno, in his book learning and learning, he states the definition of learning, namely, all efforts made by teachers (educators) so that the learning process occurs in students. Implicitly, in learning there are activities of selecting, determining and developing methods to achieve the desired learning outcomes (Muslich, 2007).

So, with the learning planning implemented by the teacher to implement moral learning for the hijrah missionary program, a teacher can determine learning strategies, approaches, methods and techniques that should be centered on the characteristics of the students, in order to involve them actively and creatively in learning. as in an interview regarding the hijrah missionary program

Based on the results of research interviews, mubaligh hijrah are one of our main programs, a program from the boarding school which is to develop and hone the talents of santri and female students to become preachers and preachers. There are three types of emigration missionaries in boarding schools and schools. Firstly, Hijrah missionary is an affiliate of the Regional Leadership of Muhammadiyah, namely a program organized

by PWM itself where we as the As-Syifa Islamic Boarding School send a list of santri and female students to take part in the Mubaligh Hijrah program from PWM. Second, Mubaligh hijrah Islamic boarding schools, namely a program carried out in Islamic boarding schools and during the day they go to the local TPA. Third, namely Mubaligh hijrah request, is a program requested by the community to help teach TPA in prayer rooms, mosques and other Islamic institutions.

Based on the data above, it is stated that the Hijrah Mubaligh is one of the programs carried out by Pondok Asyifa, with the aim of the Hijrah Mubaligh program itself, namely as a community service for the knowledge that has been obtained while studying to be taught to the community itself. Apart from that, it also provides relationships for students during the implementation of the hijrah missionary program which is held in the month of Ramadan. Additionally it says:

This hijrah mubaligh program involves students conveying their knowledge, where this program is carried out during the month of Ramadan for 25 days. The Hijrah Mubaligh program is included in the Asy Syifa' Muhammadiyah Islamic Boarding School curriculum, which is one of the programs for applying AMNM's da'wah and da'wah activities (*amar makruf nahi munkar*). For the LP2M curriculum (Institute for Research and Community Service). Have a task; carry out, coordinate, monitor and assess research and community service activities. The LP2M itself does not explicitly or explicitly mention the necessity of the Hijrah Mubaligh program, but it is inserted in the 2017 Muhammadiyah Islamic Boarding School Education Syllabus with various applications in the Minimum Indicators (*da'wah duties, missionary responsibilities, AMNM's missionary activities (Amar Ma'ruf Nahi Munkar)*).

Based on the data above, in this activity students convey their knowledge where this program is carried out for 25 days in the month of Ramadan. This hijrah missionary program is included in the curriculum of the Asy Syifa' Muhammadiyah Islamic boarding school whose activity is preaching good and evil. In LP2M itself, this program does not have an explicit requirement to take part in the emigration missionary program, but the program is included in the 2017 Muhammadiyah Islamic boarding school educational syllabus, where at least the indicators include missionary responsibilities, missionary duties, and the activity of preaching *amar ma'ruf nahi munkar*. Apart from that, the requirements for joining the hijrah missionary program are stated "This program is for class 12. You must take part as a graduation requirement. This program is carried out specifically for class 12 Madrasah Aliyah as a graduation requirement.

"The Hijrah Missionary Program at MISP is mandatory for class 12 Madrasah Aliyah as one of the graduation requirements, and is also intended for classes 10 and 11 to apply the knowledge that has been learned while at the Islamic Boarding School."

Based on this data, the hijrah mubaligh program is intended for grade 12 as a mandatory graduation requirement. However, it is also attended by grades 11 and 10 for community service in applying their knowledge.

In its implementation, the emigration missionary program has stages, namely that the boarding school has selected and appointed students who participate in the emigration missionaries affiliated with PWM, at the request of the community and Islamic boarding school. After the selection stage was carried out, there was debriefing before the implementation of the hijrah mission, as stated in the interview.

"This hijrah missionary program will have a supply that will be carried out for 4 days from 19.30 to 22.00, in which the preacher will be invited to deliver and provide supplies to the santri." Based on the above data that the hijrah missionaries have stages and supplies before starting the hijrah missionary activities in the month of Ramadan for 25 days, of course there is a learning plan.

1. Objective

The purpose of learning planning is to enable teachers to have appropriate methods so that the learning process leads and can achieve the goals that have been formulated. According to Daradjat, the learning objective is to achieve changes in behavior or competence in students after participating in learning activities, and the objectives are formulated in the form of specific statements or descriptions (Gunawan, 2012). The aim of the hijrah preachers is to develop and hone the talents of santri and female students to become preachers and preachers. Where moral learning itself aims at how to communicate good and correct da'wah as well as how to behave, have good manners towards society.

2. Materials

Moral learning materials through the Hijrah Mubaligh program are information, tools and texts needed for planning and reviewing the implementation of moral learning in the Hujrah Mubaligh program as well as to assist in teaching and learning activities in class so that they are arranged systematically to present a complete figure from the competition that students will master in learning process. Al-Basyir defines material as predetermined learning themes, which contain various skills, both aqliyah (knowledge) and body (Gunawan, 2012).

For moral material, debriefing is usually provided (even though moral learning is mandatory learning every day) on debriefing occasions, material is usually provided on madzmumah morals and mahmudah morals, where students can differentiate and apply mahmudah morals not only during MH, but wherever the students are. However, the implementation of moral learning later in the implementation of the mubligh hijrah is how Habitus (daily habits) (moral habits) which are usually inserted in the rhetorical material of da'wah is more specifically verbal for how to communicate good da'wah. Da'wah rhetoric is a branch of communication science that discusses how to convey messages to other people through the art of speaking so that our messages can be accepted by society.

3. Methods

Learning methods are one of the ways used by teachers to interact with students in the teaching and learning process. According to Nana Sudjana, methods are the methods used by teachers to establish relationships with students during learning. In teaching morals for hijrah missionaries, there are several methods used by the instructors in teaching the subject (Loeloek endah poerwati, 2013).

Of the several existing learning methods, the methods that are often used and are characteristic of this learning are lectures, discussions and questions and answers. In terms of implementation, the speaker gives examples of how to communicate in preaching properly and correctly, then there is a discussion session to discuss what is good and bad in communicating preaching and ask questions if you don't understand the material given by the presenter.

Pre-Implementation of Hijrah Missionaries

In implementing moral learning for the hijrah missionary program, before starting the learning implementation, an educator must know the principles of teaching, these teaching principles are to help educators more easily determine students' abilities in following the teaching and learning process and measure students' abilities in understanding the lessons. has been conveyed, whether the student has focused on receiving lessons or not using several teaching principles that have been implemented by the educator.

According to Masnur Muslich, technically the implementation of learning appears in several things, namely: Management of learning places/classrooms, management of teaching materials, management of activities and time, management of students, management of learning resources, management of teaching behavior (Muslich, 2007). In the implementation carried out by the boarding school in the pre-implementation of the hijrah missionaries, namely by providing provisions. As said

“Before carrying out the hijrah missionary activities, we provided training for the santri and female students as provisions for community service. As usual, the debriefing is carried out in the boarding school dormitory, where the debriefing is divided into two types, namely internal and external debriefing specifically for the PWM's hijrah missionary affiliate program. Material provision was carried out for 4 consecutive days from 19.30 WIB to 22.00 WIB, we carried out provision at night because during the day the santri female students had extra activities. The number of students who took part in this emigration missionary program includes 27 PWM Affiliated emigration missionaries, 6 emigration missionaries on request and 5 Islamic boarding school emigration missionaries.”

Based on the data above, the initial activity before carrying out the migration of the missionaries in the month of Ramadan is providing provisions for provision when serving the community. Last year there were 30 students who took part in the three hujrah preacher programs. The following are the debriefing activities before the implementation of the migration as follows:

1. Opening briefing

This activity is an activity carried out before the briefing, where this activity is carried out by presenters who are invited from outside, meaning that they are not presenters from the boarding school itself. What is done before starting the usual activities is that the students and female students pray before studying, then continue with attendance, to find out the presence of the students, which is carried out by the speaker.

2. Core activities of provision

The core activity of debriefing is the core activity of the learning objective, namely to convey material as a provision in implementing the hijrah missionary program. The presenter delivered using the lecture method. The lecture method is one of the traditional teaching methods that has been used for the longest time in the teaching and learning process from the most basic level to tertiary level considering its very practical and efficient nature for teaching models that require a large number of students and material (Fatmawati et al., 2020). It could be said that everyone who has received formal or non-formal education or participated in teaching and learning activities at school or other places must have understood and experienced this teaching method. What is meant by lecture in the learning method here is the delivery of lesson material directly through oral narrative or verbal communication that uses language and is also called speech. Apart from that, it also uses methods discussion is defined as a responsive conversation woven by problematic questions aimed at obtaining solution problem (Ahmad & Tambak, 2018). This is in line with the meaning expressed in the Big Indonesian Dictionary that a discussion is a scientific meeting to exchange ideas about a problem. In discussions there are always key issues that need to be resolved.

The speaker himself delivered the moral material, where before the Islamic Boarding School Missionary Hijrah provided several materials for the Hijrah Missionary participants, both PWM Affiliate MH, Congregation Request MH and Islamic Boarding School MH. The briefing material includes: preaching rhetoric, TPA-nan, Muhammadiyah ideology, and Al-Islam and Muhammadiyah. Usually it is also added with *fiqhiyyah* material that has been studied from HPT and Religion Questions and Answers so that it can be used as a reference if the students get questions from the congregation.

For moral material, provision is usually given (even though moral learning is mandatory learning every day) on debriefing occasions, moral material is usually provided. *madzmumah* and *mahmudah* morals, where students can distinguish and apply *mahmudah* morals not only when MH, but wherever the students are. However, the implementation of moral learning later in the implementation of the hijrah missionary is how Habitus (daily habits) (moral habits) are usually inserted in the rhetorical material of da'wah, more specifically orally for how to communicate good da'wah. Da'wah rhetoric is a branch of communication science that discusses how to convey messages to other people through the art of speaking so that our messages can be received. In the lesson, examples are given of how to communicate good da'wah so that the message of da'wah is

conveyed to the community, apart from that, also how to behave when serving in front of older people, small children and peers, and the etiquette carried out by the three activities of the hijrah missionaries during the 25 days of the month of Ramadan.

In its implementation, the moral material is how to communicate good da'wah, behave well and behave when serving the community. This material was carried out using the lecture method and continued with a discussion method in which discussion activities were carried out, apart from practicing how to communicate good da'wah, also discussions, questions and answers on how to communicate good and correct da'wah as well as good etiquette during service.

3. Closing activities

The conclusion of learning is the conclusion of the material that has been taught at the core stage of learning. Where at this stage the speaker conveys conclusions about how to communicate good da'wah, how to behave and good etiquette when going into the field with the community directly.

Implementation of the Hijrah Mubaligh Program at the Islamic Boarding School, Hijrah Mubaligh Program at the Asy Syifa' Muhammadiyah Islamic Boarding School

There are three programs for the hijrah missionary program at the Asy-Syifa' Muhammadiyah Islamic boarding school, the first program, the PWM affiliated hijrah missionary, the PWM Affiliate program, this program is a program where students and female students are selected directly from the boarding school to carry out service in the PWM affiliated hijrah missionary program. In this program there are two provisions, namely provisions from the cottage and provisions from PWM. The implementation is carried out in moral learning, namely giving lectures in mosques, prayer rooms and other Islamic institutions. Which in the provision for moral learning itself only learns how to communicate good preaching and how to behave well and politely when faced with society.

To implement this, they are provided with a place to stay for 25 days in the month of Ramadan for service. And within these 25 days there is monitoring from the boarding school to find out how far the student and female student activities are progressing, whether there are any problems or other obstacles. Their 25 days included teaching TPA, lectures at the mosque, and other Muhammadiyah activities. After carrying out activities during the 25 days of the PWM affiliated hijrah missionary program, santri and female students were assigned to make activity reports during their service in the month of Ramadan.

The emigration missionary program requested by the community and Islamic boarding schools is almost the same, namely activities carried out in the month of Ramadan for 25 days, but the activities do not stay overnight at the service location. The activities during the month of Ramadan are the same as the PWM affiliated hijrah missionary program, namely teaching TPA, giving lectures and helping with mosque needs such as being a mosque

imam, calling to prayer and other activities needed at the requesting mosque. After the hijrah missionary activity, monitoring was also carried out twice for 25 days with the aim of finding out developments and obstacles during the activity. At the end of the activities, students and female students were asked to make activity reports and documentation during the 25 days of activities in the month of Ramadhan.

CONCLUSIONS AND RECOMMENDATIONS

There are three programs for hijrah preachers, namely PWM affiliated hijrah preachers, requested hijrah preachers and Islamic boarding school hijrah preachers. It is implemented in the month of Ramadan for 25 days. Before the activity, students will be selected to take part in three hijrah missionary programs. In the process there is provision carried out during the month of Ramadan. Implementation of moral learning for the hijrah missionary program in learning using lecture, discussion and question and answer methods. The religious material itself includes Habitus (everyday habits) (moral habits) which are usually included in the rhetorical material of da'wah, more specifically orally for how to communicate good da'wah. Da'wah rhetoric is a branch of communication science that discusses how to convey messages to other people through the art of speaking so that our messages can be received.

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