# THE ROLE OF MADRASAH IBTIDAIYAH TEACHER EDUCATION DEPARTMENT STUDENTS (*PGMI*)-4 UINSU IN COMMUNITY SERVICE TOWARDS THE EDUCATION FIELD AT TANJUNG MULIA

**Nurpusfita Sari[1], Lailatussyifa[2], Nadia Rahmi[3], Siti Munawaroh[4], Luthfiyah Zulfaini Silalahi[5], Andina Halimsyah Rambe[6]**
State Islamic University of North Sumatera, Indonesia
[1]Email: pgmi4nurpusfitasari@uinsu.ac.id
[2]Email: pgmi4.lailatussyifasifa@uinsu.ac.id
[3]Email: pgmi4nadiarahmi@uinsu.ac.id
[4]Email: pgmi4.sitimunawaroh@uinsu.ac.id
[5]Email: pgmi4.luthfiyahzsilalahi@uinsu.ac.id
[6]Email: andiahalimsyahrambe@uinsu.ac.id

## ABSTRACT

Students are the cornerstone of the country's development. While we are students, we must remember that we have a huge responsibility to contribute to the realization of the Tri Dharma of Higher Education. One of the main pillars of the Tri Dharma of Higher Education is community service. Community service is the direct implementation of science, technology, and cultural arts to the community through scientific methodologies as the dissemination of the Tri Dharma of Higher Education and noble responsibilities in an effort to develop community capabilities, so as to accelerate the growth rate of achieving national development goals. This study is aimed to describe the role of PGMI 4 UINSU students in education field. The PGMI 4 UINSU students work programs in education focus on maghrib mengaji, teaching at MDTA and distributing sirah nabawiyah books. In this study, the researchers used a qualitative approach with observation and description methods. The participants of this study were the children in Tanjung Mulia, particularly MDTA students and local community. The result shows that in terms of education, the children lack of discipline and motivation, so they are possibly find it hard to develop their creativity. In addition, in terms of maghrib mengaji and distributing sirah nabawiyah books, it has been done successfully. Furthermore, students have a role as the facilitators and drivers of programs implementation.
**Keywords:** community service; education; PGMI students

## INTRODUCTION

Community service is a major pillar of the Tri Dharma of Higher Education, and also as the implementation and practice of science, technology, and cultural arts directly to the community institutionally through scientific methodologies as the dissemination of the Tri Dharma of Higher Education and noble responsibilities in an effort to develop community capabilities in order to accelerate the rate of growth in achieving national development goals, that has been carried out at Tanjung Mulia. Through this community service activity, students are expected to be able to get to know the community directly with all the problems that occur. When problems are discovered, they will try to find solutions in order to solve all those problems. By holding community service, students are expected to be more in depth towards scientific discipline. This activity also aspires to achieve a more effective education,

because they can directly experience. Not only learning the theories, the most essential is applying those theories that have been obtained in college to the real community, because sometimes between what is being taught in college and the direct implementation to the real community is different.

The types of activities include all fields of science and technology, as well as other sciences, are carried out in groups. The priority of program procurement is carried out in accordance with the immediate needs by wider community. The scope of activities covered all such as empowerment, assistance and application in accordance with science and technology and other sciences, including customs and culture. Taking into account the aspects of community needs and intellectual abilities of Faculty of Tarbiyah and Teacher Training in State Islamic University of North Sumatra students in developing useful and sustainable activity programs, the scope of community service programs is categorized as follows: a) Development and empowerment of educational and Islamic fields; b) Knowledge development in the midst of society; c) Increased productivity and quality of scientific, social, and religious aspects of society.

Madrasah Ibtidaiyah Teacher Education Department is one of the study programs in Faculty of Tarbiyah and Teacher Training at UINSU that focuses on developing Islamic fundamental education. Aside from preparing PGMI students to become teachers based on competency qualifications such as pedagogic competence, professional competence, personality competence, and social competence, PGMI also prepares its graduated to be educators with an excellent character. To achieve this goal, PGMI students are required to include moral values education in the teaching process besides only transferring knowledge. It is also critical for students to process their internalization of noble values.

Lustia (Lustia et al., 2016) derives the term education from the Greek word "*Pais*," which means 'a person', and "*again*" which means 'to guide'. So that way, education (*paedogogie*) refers to giving someone guidance. Generally, education is a conscious guidance by educators on students' physical and spiritual development toward students' personality that leads to a tendency to be completely aware of goodness (Kurniasih et al., 2019).

Education is viewed as one aspect that plays a significant role in shaping the younger generation to have a strong personality (Arifin & Tamrin, 2019). In Islam, the concept of education is denoted by these three terms: *tarbiyah, ta'lim,* and *ta'dib*. However, *tarbiyah* is a term which emerging in Islamic study right now (Khoiri, 2019).

The term *Tarbiyah* is derived from three words: *raba yarbu*, which means to increase and grow; *rabiya yarba*, which means to develop and grow; and *rabba yarubbu*, which means to improve, control, lead, and maintain. The term *al rabb* comes from Arabic word *tarbiyah* which means progressively bringing something to perfection (Syah, 2008) (Hasan et al., 2020).

Thus, education is etymologically defined as guiding, improving, mastering, leading, and nurturing. The process of transferring values, knowledge, and skills from the older generation to the younger generation so that they can live their lives (Martino et al., 2018). Therefore, when we talk about Islamic education, it is intended to educate students to behave in accordance with Islamic values and morals in daily life. The role of teacher in this case is to shape student's characters through the way how the teachers themselves behave and communicate, and how to foster a sense of tolerance. Thus, as a part of the Faculty of Tarbiyah and Teacher Training, we are working to put the urgency of *tarbiyah* into action. In terms of education, we have implemented three work programs such as *Maghrib mengaji,* teaching at MDTA, and distributing *Sirah Nabawiyah* books.

The implementation of *maghrib mengaji* is expected to provide a guidance to children in the process of recognizing the letters of the Qur'an and learn how to recite the Qur'an well (Ma'mun, 2018). This program also aims to encourage children to have *akhlaqul karimah*. Through this community service, it is hoped that students and the local community will always realize that learn to recite Qur'an is that matters.

Teaching at MDTA is one of the educational programs with a hope that PGMI students can help the teachers and also practicing their teaching. The purpose of this activity is to encourage PGMI students to be more active in community activities. Meanwhile, the distribution of *sirah nabawiyah* books provides an opportunity for children to learn about literacy and prophets' history.

Therefore, in this study, the author will explain regarding to the three work programs that have been carried out and what obstacles exist in the application, in order to provide good solutions to create intellectual children based on Islamic education.

**RESEARCH METHOD**

This study has been conducted at Tanjung Mulia. The researchers used field research approach and qualitative research method. Qualitative research methods are also called naturalistic research methods because the research is carried out in natural conditions (natural setting) (Sugiyono, 2015). In this research, the researchers investigate, analyze, and

comprehend about internal case in Tanjung Mulia. This method requires the researchers to obtain information through observation in the field and comprehend the phenomena that occurs by interviewing and observing the participants.

Data collection was carried out in natural setting using observation, interview, and documentation techniques. This triangulation technique was used to determine the validity of the data. Moleong (Moleong, 2013) defines triangulation as a technique used to measure the validity of that uses something other than data to confirm checking or comparing the data. Checking the credibility of the data from qualitative research results can be done by conducting: (1) Extended observation. The researchers conducted the extended observation until they reached the data saturation point; (2) Increasing research persistence. Researchers' increased persistence in research means that they do the observation carefully and continuously to ensure that data obtained is recorded and clear; (3) Triangulation. Triangulation is used to cross-check data sources by comparing the interview results to observation results, and comparing with what is conveyed by data sources from teachers and so on.

**FINDING AND DISCUSSION**

The community service team was planning several programs to improve education in Tanjung Mulia. The team, which is consists of college students, easily completes and implements all of the planned programs. These are the programs that have been implemented by the team, as follows:

1. *Maghrib Mengaji*

The *maghrib mengaji* activity has been running based on preliminary observation done by researchers in Tanjung Mulia, where this activity is not only about teaching how to read Qur'an but also about worship practices and public speaking training. One way to carry out this program is to teach reading the Qur'an according to *tajwid* rules. It is essential to read the Qur'an in order to become a religious Moslem and to love the Qur'an. It is expected that the children and youth of the nation's next generation will be able to develop a Qur'anic personality, which means the personality that formed by the values in the Qur'an. This concept entails wanting to build people so that they always behave in accordance with what is written in the Qur'an. Religious behavior is defined as individual behavior imbued with Islamic ethical norms, both in relation between individuals with Allah SWT. and in individual relationships with one another. *Maghrib mengaji* is a strategic step in reviving the

local wisdom's values that have been forgotten, for instance, go praying at Mosque and reciting the Qur'an after 'Asr and Maghrib.

The *maghrib mengaji* activity began as a response to parental and government concerns about children's inability to read the Qur'an, particularly in urban areas such as Tanjung Mulia. Based on preliminary findings, the researchers conducted *maghrib mengaji* from Monday to Friday after Maghrib prayer. Monday to Thursday, the children recite the Qur'an in groups, and on Friday, they are instructed to memorize short suras in Juz 20. It is hoped that *maghrib mengaji* activity will broaden children's religious knowledge.

There are types of obstacles that exist in *maghrib mengaji* program at Al-Ihsan mosque, as follows: a) There are still children who have not been able to pronounce the *makhraj* letters properly; b) Lack of motivation of parents in asking their children to participate in *maghrib mengaji* activity; c) Lack of qualified teachers to teach reading the Qur'an; d) There are still *ustdz/ustadzah* who are unable to choose and use the appropriate and suitable teaching method.

## 2. Teaching at MDTA

The millennial generation has its own character and uniqueness. This will indirectly affect their learning style in the class. we, as teachers, must adjust to their learning style. Teaching and learning activities that have been done by PEMA team at MDTA providing teaching that does not bore the children through *sholawatan* and play educational games. It is used to create a creative learning experience.

According to Calvert's research, this generation is no longer interested in passive or monotonous learning; instead, they prefer fun and varied learning. Regarding the concentration when studying in the class, this generation has a shorter concentration than the previous generation. Shatto and Erwin explained that students' average concentration span is only 12 seconds, so in order to keep them focused, teachers must package learning activity as interestingly as possible by using several different methods. Seeing these kinds of problems, learning strategies and methods must be redesigned immediately in order to achieve learning objectives. Because this generation is technologically literate, the teachers must upgrade their learning strategies in the classroom.

In relation to the case, there are several strategies that teachers can use in classroom learning in this millennial era, as follows:

a. Guided learning model. One of the characters in this generation is that they dislike learning that is focused only on reading and listening (lecture method).

b. Visual and fun-based learning. Because this generation's brain structure prioritizes the development of visual aspect, learning must be presented in a visual format. The reason behind is because learning activity which presented by visual or in the form of image is easier to understand. The visual-based learning method makes use of the edutainment method, which eliminates conventional teaching methods. This method combines visual and narrative learning material, game-based learning, and informal teaching.

c. Using apps and social media to enhance learning. The millennial generation has become inextricably linked to social media. Based on survey results, this generation spends 79% of their daily time interacting with their smartphones. Meanwhile, they use social media at least ten times per day, including Facebook, Twitter, WhatsApp, and so forth. given their high level of social media interaction, there is nothing wrong for us as teachers attempting to use and maximize social media as a medium for learning. There are numerous applications that can be used, such as Google classroom, E-learning, Zoom Cloud Meeting, and Learning Management Systems (LMS), which are all forms of social media that can be used for leaning.

d. Entrepreneurship and creativity-oriented learning. When it comes to learning creativity, if it is related to Islamic Education subjects, for example, teachers can ask students to create personal blogs or YouTube accounts to post Islamic topics (short lectures), which to sharpen their creativity.

e. Optimizing group learning. Mintasih stated that this generation enjoys working with their peers because they have a high self-confidence. This becomes their primary capital for them to show themselves to share their ideas to others.

3. **Distributing *Sirah Nabawiyah* books**

During this activity, the PEMA team distributed *Waqaf Sirah Nabawiyah* books to the students of MDTA Alfa Salim, Tanjung Mulia. Following the data reduction process, data were obtained regarding moral education using various methods during the time of the Prophet Muhammad saw. The moral education contained in Shafiyyurrahman Al-Mubarakfuri's *Sirah Nabawiyah* includes four types of moral education: moral education in relation to Allah SWT., moral education in relation of the Messenger of Allah SWT., moral education in relation to ourselves, and moral education in relation to others.

Basically, morality is fundamentally linked to education, specifically the effort to internalize values, teachings, attitudes, and experiences so that they become morals that are

embedded in students' personalities. Because of his noble character, the Prophet Muhammad saw. became the primary moral role model for Moslems. Islamic education leaning begins at the elementary school level and becomes the initial basis for formally introducing Islamic education in schools. The religious quality of students is greatly influenced by the process of education they receive. The methods of moral education that contained in *Sirah Nabawiyah* books are including exemplary methods, habituation, advice, stories, motivation and punishment.

a.  Moral education in relationship with Allah SWT. consist of following:

1.  Tauhid. The first time the Prophet Muhammad saw. taught his people was about monotheism. According to Khoiruddin (Khoiruddin, 2016), the main thing in monotheism is acknowledging that there is no God but Allah SWT. and the Prophet Muhammad saw. is the Messenger of Allah SWT.

2.  Devotion to Allah. According to Al-Ghazali (Gharib, 2012), Moslems agree that the obligation of a Moslems is to love Allah and His Messenger. At the time of the Prophet, there are many people who were willing to sacrifice themselves by fighting against the enemy because of a form of devotion to Allah SWT.

3.  *Taubat* or repentance. The Messenger of Allah was sent to guide his people to the right path, that is the path that pleases Allah SWT, so that they would not become lost in disobedience. Abdullah (Abdullah, 2019) defined repentance as the return to the truth. The piety of the Messenger of Allah SWT. has the duty to convey the religion and invite people to embrace the right path, also reminded everyone to always obey Allah SWT's commands and to avoid everything He forbids.

4.  Worship. The Messenger of Allah SWT. educates his people to be discipline in their worship and sincere in carrying it out. Zulkifli & Jamaluddin (Zulkifli & Jamaluddin, 2018) states that a Muslim who worships is evidence of submission to Allah's commands. The Messenger of Allah in his example urged for carrying out the worship of *mahdhah* and *ghoir mahdhah*. *Mahdhah* worship is worship that is directly related to Allah SWT. in accordance with the predetermined types, procedures, sharia, and the pillars by Allah SWT. in the Qur'an through what Prophet's done, such as prayer, zakat, fasting, umrah and hajj.

5.  Be patient. In carrying out his duties as a Messenger of Allah SWT. he showed tremendous patience. He never stopped preaching Islam to the Quraysh. According to Al-Jauziyah (Syarbini & Haryadi, 2010), patience is the ability to

tolerate anger, anxiety, despair, complaining, and holding back limbs so as not to hurt others.

6. *Raja'.* Rasulullah saw. taught his people to hope for anything only from Allah SWT. In the process of his preaching calling for the truth towards Allah's guidance, he always expected everything only from Allah swt. There was no fear in him at all because he believed and hoped that Allah would always protect him from everything. As Jaka (Jaka, 2019) states that *raja'* 'is a desire that grows in one's heart or there is a hope in the future, a hope that is specifically shown to Allah for what a person has done in his lifetime or as a result of deeds.

7. *Tawadhu'.* Prophet Muhammad saw. is a highly generous person. *Tawadhu'* is a humble attitude toward God and acknowledgement that God is the almighty (Zulkifli & Jamaluddin, 2018).

8. Gratitude. The Prophet taught his people to be grateful to Allah SWT. at all times. Ibnu Qayyim (Suryandari, 2018) defined gratitude as the feeling of acknowledging Allah SWT's gift of sustenance and blessings.

9. *Tawakkal. Tawakkal* is believing in Allah SWT., relying on Him, and remaining calm in accepting all of His provisions, removing the feeling of restlessness in the heart toward worldly affairs, sustenance, and all of His decrees.

10. Praying. Rasulullah saw. taught to ask God for anything. Stated that prayer is the core of an act of worship because it is a form of acknowledging limitations and practicing morality in daily life (Zulkifli & Jamaluddin, 2018).

11. *Dzikr.* Rasulullah saw. teaches to always remember Allah. State that *dzikr* is remembering Allah SWT in all situations and conditions, both verbally and in the heart (Zulkifli & Jamaluddin, 2018).

b. Moral Education in its Relationship with Rasulullah saw: a) Love the Messenger of Allah SWT; b) Glorify the Messenger of Allah SWT; c) Obedience

c. Moral education in relation with ourself

1. Be truthful. Rasulullah saw. recognized as an honest person. Honesty is a behavior of a person who can always be trusted in words, actions, and work, both towards oneself and others (Rahayu, 2020).

2. Creative. Rasulullah saw. was very creative when arranging war strategies. According to Samani and Hariyanto (Situmeang, 2019), being creative means being able to solve problems innovatively, critically, and flexibly, dare to make decisions quickly and accurately, presenting something unusual, having new

ideas, growing, and being able to read situations and capitalize on new opportunities.

3. Independent. During the war, the Messenger of Allah was not only in command, but he went forward to join the war. According to Listiyarti (Situmeang, 2019), independence is the attitude of not relying on others to complete one's tasks.

4. Discipline. Rasulullah saw. educated his people to pray on time. Discipline is an act that demonstrates orderly behavior while adhering to the various provisions and regulations (Yaumi, 2018).

5. Responsibilities. Rasulullah saw. gave responsibility to his companions including Muhammad bin Salamah Al-Anshari and Umar bin Al-Khathab. Muhammad bin Salamah was in charge of the Jewish prisoners. While Umar bin Al-Khathab was tasked with protecting the Moslem forces when they arrived at Marr Azh-Zhahran. According to Yaumi (Yaumi, 2018), responsibility is a person's attitude and behavior in carrying out his duties and obligations to himself, the community, the environment (natural, social, and cultural), the country, and Allah SWT. In giving a responsibility, Rasulullah saw. chooses and appoints people who are competent in it. Responsibility, according to Samani and Hariyanto (Samani & Hariyanto, 2017), defined as to complete what has been assigned well.

6. Never give up. The Prophet taught his companions not to give up in battle. According to Sholihatin (Sholihatin, 2019), not giving up is an attitude of never giving up and always being optimistic about doing something and quickly rising from failure.

7. Likes to read. The Prophet's example of reading the Qur'an at all times to increase piety, gain insight, and practice its content. Rahayu (Rahayu, 2020) explains that liking to read is a habit of setting aside time to read a variety of reading sources that can be beneficial to us.

d. Moral education in human relationship

1. *Ta'awun.* Rasulullah saw. is setting a good example by always helping those in need. Stated that *ta'awun* means "helping each other in life" (Subaidi, 2019)

2. Affective and decisive. According to Al-'Adawy (Al-'Adawy, 2005), a Moslem should be consistent in loving others, but if we face a case where we have to be firm then that should be done. Decisiveness should be

proportionate to the level of need; once the matter is resolved, it should revert to a friendly and loving attitude.

3. *Tasamuh.* The Prophet taught his people to have a *tasamuh* attitude. Zulkifli and Jamaluddin (Zulkifli & Jamaluddin, 2018) explained that *tasamuh* is an attitude of mutual respect, appreciation, and tolerance toward others.

4. Generous. Islam teaches its people to have a generous soul. The goal is to purify one's soul, achieving a high level of social sensitivity, tolerance for underprivileged people, and remembering God's gifts for the blessings He has given (Nofiaturrahmah, 2017).

5. Humble. The Prophet also educates his people to be humble towards others. Zulkifli & Jamaluddin (Zulkifli & Jamaluddin, 2018) said that people who are humble towards others are people who humble themselves in association and do not feel arrogant.

6. Reconciliation. "Be merciful, and you will be loved; forgive, and you will be forgiven" (HR. Ahmad and Bukhari). That the Rasulullah saw. taught us to forgive each other.

7. Keep in good relationship with others. Rasulullah saw. educating his people to keep in a good relationship with others in order to avoid disunity. In social life, having a good relationship with others is the establishment of kinship with fellow human beings. In *Sirah Nabawiyah* books, it is described that Rasulullah saw. united the Anshar and Muhajirin to protect Islam altogether.

8. Concern to each other. Caring for others/social means treating others with kindness and generosity, being sensitive to their feelings, being willing to assist those in need, and caring for the surrounding community (Samani & Hariyanto, 2017).

9. Cooperation. Rasulullah saw. instilling the character of cooperation in his people in digging trenches used for war, which is called the *Khandaq* war. Cooperation is an effort made in groups to complete a task in order to achieve a common goal.

10. Deliberation. Rasulullah saw. has a democratic attitude. He deliberates on all decisions pertaining to his people's peace and security.

**CONCLUSION**

Community service is a major pillar of the tri dharma of higher education, and also as the implementation and practice of science, technology, and cultural arts directly to the community institutionally through scientific methodologies as the dissemination of the tri dharma of higher education and noble responsibilities in an effort to develop community capabilities in order to accelerate the rate of growth in achieving national development goals, that has been carried out at Tanjung Mulia.

Thus, as a part of the faculty of tarbiyah and teacher training, we are working to put the urgency of *tarbiyah* into action. In terms of education, we have implemented three work programs such as *Maghrib mengaji,* teaching at MDTA, and distributing *Sirah Nabawiyah* books.

The implementation of *maghrib mengaji* is expected to provide a guidance to children in the process of recognizing the letters of the Qur'an and learn how to recite the Qur'an well (Ma'mun, 2018). This program also aims to encourage children to have *akhlaqul karimah*. Through this community service, it is hoped that students and the local community will always realize that learn to recite Qur'an is that matters.

Teaching at MDTA is one of the educational programs with a hope that PGMI students can help the teachers and also practicing their teaching. The purpose of this activity is to encourage PGMI students to be more active in community activities. Meanwhile, the distribution of *sirah nabawiyah* books provides an opportunity for children to learn about literacy and prophets' history.

**REFERENCES**

Abdullah, M. N. (2019). Urgensi Pembahasan Taubat Dalam Perspektif Hadis. *Jurnal Holistic Al-Hadis*, 5(1).

Al-'Adawy, M. (2005). *Fikih Akhlak*. Qisthi Press.

Arifin, Z., & Tamrin, T. (2019). Peningkatan Kompetensi Microcontroller Siswa SMK. *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, 2(1), 49–53. https://doi.org/https://doi.org/10.33474/jipemas.v2i1.1772

Gharib, M. (2012). *Rabiah al-Adawiyah: Cinta Allah dan Kerinduan Spiritual Manusia*. Zaman.

Hasan, N., Setyowidodo, G., Wafa, M. S., Irfan, M., Riadi, S., Annafisah, K., Alfanny, M. I. R., Aprilia, I., Faizin, T. G., Rizkiyah, N., & Qowim, A. N. M. (2020). Pemberdayaan santri melalui pembelajaran enjoyable learning dalam membentuk generasi seimbang dan spiritualitas intelektualitas di pondok pesantren. *Jurnal*

*Pembelajaran Pemberdayaan Masyarakat (JP2M)*, *1*(2), 148–152. https://doi.org/https://doi.org/10.33474/jp2m.v1i2.6582

Jaka, A. (2019). *Penerapan Khauf dan Raja' Terhadap Kehidupan Santri (Studi Kasus Santri Pondok Pesantren Sirojul Huda Cililin Kp. Ranca Ucit RT/RW 01/09 Desa Rancapanggung Kec. Cililin Kab. Bandung Barat)*. Universitas Islam Negeri Sunan Gunung Djati Bandung.

Khoiri, A. (2019). Upaya Kepala Sekolah dan Guru Pendidikan Agama Islam Dalam Mencegah Penyalahgunaan Narkoba di SMA PAB 4 Sampali Deli Serdang. *Jurnal Ansiru PAI*, *3*(1), 73–86. https://doi.org/http://repositorio.unan.edu.ni/2986/1/5624.pdf

Khoiruddin, M. (2016). *Pendidikan Berbasis Tauhid Perspektif Al-Qur'an*. Unida Pers.

Kurniasih, Rahmati, N. A., Umamah, A., & Widowati, D. R. (2019). English Conversation Class (ECC) Untuk Menciptakan English Environment Di SMA Islam Nusantara (SMAINUS). *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, *2*(2), 161–169. https://doi.org/https://doi.org/10.33474/jipemas.v2i2.2571

Lustia, L., Noer, F., & Devi, R. (2016). Trend Pemakaian Hijab Ibu-ibu di Pusat Perbelanjaan Kota Banda Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Kesejahteraan Keluarga*, *1*(1), 93–101.

Ma'mun, M. A. (2018). Kajian Pembelajaran Baca Tulis Al-Qur'an. *Annaba: Jurnal Pendidikan Islam*, *4*(1).

Martino, Y. A., Sulistiowati, E., & Purnomo, Y. (2018). Model Pemberdayaan Santri Ponpes Al-Hidayah Batu Alang Sebagai Kader Kesehatan Berbasis Terapi Herbal. *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, *1*(2), 86–93. https://doi.org/https://doi.org/10.33474/jipemas.v1i2.1514

Moleong, L. J. (2013). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.

Nofiaturrahmah, F. (2017). Penanaman Karakter Dermawan Melalui Sedekah. *ZISWAF:Jurnal Zakat Dan Wakaf*, *4*(2). https://doi.org/https://doi.org/10.21043/ziswaf.v4i2.3048

Rahayu, N. (2020). *Analisis Nilai-Nilai Karakter dalam Buku Cerita Pendek Janji Seribu Bakau Sebagai Alternatif Bahan Ajar PAI di Kelas IV Sekolah Dasar*. Fakultas Ilmu Pendidikan, Universitas Pendidikan Indonesia Kampus Serang.

Samani, M., & Hariyanto. (2017). *Konsep dan Model Pendidikan Karakter*. Remaja Rosdakarya.

Sholihatin, N. (2019). *Pengaruh Novel Api Tauhid Terhadap Sikap Pantang Menyerah di Kalangan Santriwati Muzamzamah Darul Ulum Jombang*. Universitas Islam Negeri Sunan Ampel Surabaya.

Situmeang, R. N. (2019). *Konsep Pendidikan Akhlak Menurut Pemikiran Shafiyyurahman Al-Mubarakfur*. Fakultas Agama Islam: Universitas Muhammadiyah Sumatera Utara Medan.

Subaidi. (2019). *Pendidikan Islam Risalah Ahlussunnah Wal Jama'ah An-Nahdliyah Kajian Tradisi Islam Nusantara*. Unisnu Press.

Sugiyono. (2015). *Metode Penelitian Pendidikan*. Alfabeta.

Suryandari, I. P. (2018). *Cinta Syukur dan Tafakur*. Azizah Publishing.

Syah, A. (2008). Term Tarbiyah, Ta'lim dan Ta'dib dalam Pendidikan Islam: Tinjauan dari Aspek Semantik. *Al-Fikra: Jurnal Ilmiah Keislaman*, *7*(1), 138–150. https://doi.org/https://doi.org/10.24014/af.v7i1.3786

Syarbini, A., & Haryadi, J. (2010). *Dahsyatnya Sabar, Syukur, dan Ikhlas Muhammad SAW*. Ruang Kata.

Yaumi, M. (2018). *Pendidikan Karakter Landasan, Pilar dan Implementasi*. Premadamedia Group.

Zulkifli, & Jamaluddin. (2018). *Akhlak Tasawuf Jalan Lurus Mensucikan Diri*. Kalimedia.