

**"LEARNING IMPLEMENTATION OF THE AKHLAK LIL BANIN  
BOOK IN AKHLAK BUILDING OF SANTRI AT QOTRUN NADA  
ISLAMIC BOARDING SCHOOL DEPOK CITY"**

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**Abstract (Indonesia)**

**Latar Belakang:** Proses pembelajaran kitab Akhlak Lil Banin di Pondok Pesantren Qotrun Nada Kota Depok, yaitu dengan menggunakan metode pembelajaran yang bervariasi, yakni dengan metode: Sorogan, metode ini menggunakan pembelajaran kitab dengan cara santri menghadap ustadznya seorang demi seorang dengan membawa kitab yang akan dipelajarinya. Halaqah, metode ini menggunakan sistem pengajaran yang baik dan terlatih dengan sistem ustadz membacakan teks kitab sedang santri mendengarkan dan menyimak penjelasan langsung dari ustadznya yang sedang mengajar. Bandongan, metode bandongan adalah metode yang paling utama di lingkungan Pondok Pesantren Qotrun Nada, suatu metode pengajaran dengan cara guru membacakan, menterjemahkan, dan menerangkan.

**Tujuan:** Penelitian ini bertujuan untuk menganalisis pembelajaran kitab akhlak lil banin dalam pembentukan akhlak santri di pondok pesantren qotrun nada kota Depok.

**Metode:** Penelitian ini menggunakan metode penelitian etnometodologi dan psikologis-paedagogis. Metode etnometodologi sering disebut juga metode fenomenologi adalah termasuk metode kualitatif, naturalistik yang mempelajari bagaimana perilaku sosial dapat dideskripsikan sebagaimana adanya (naturally), berupaya untuk memahami bagaimana masyarakat memandang, menjelaskan dan menggambarkan tata hidup mereka sendiri

**Hasil:** Hasil implementasi pembelajaran kitab Akhlak Lil Banin dalam pembentukan akhlak santri di Pondok Pesantren Qotrun Nada Kota Depok, adalah Setelah para santri mengikuti pembelajaran kitab Akhlak Lil Banin ini terlihat hasil perubahan perilaku mereka, baik dari perubahan yang baik maupun yang buruk.

**Kesimpulan:** Dalam hasil penelitian ini terlihat semua para santri putra mencium tangan guru atau ustadznya ketika telah selesai belajar kitab yang telah dipelajarinya. Ada juga santri yang mendahulukan guru atau ustadznya untuk keluar dari kelas terlebih dahulu sebelum giliran mereka. Dan diantara santri yang lain ada yang menundukkan kepala dan senyum ketika ustadznya lewat ditengah-tengah mereka serta tutur sapa dan bahasa merekapun mulai membaik, baik itu dalam berkomunikasi dengan asatidz wal asatidzah maupun sesama teman sebaya baik yang lebih kecil darinya maupun yang lebih tua darinya.

**Kata kunci:** implementasi, pembelajaran, akhlak, akhlak lil banin

**Abstract (English)**

**Background:** *The learning process of the Lil Banin Akhlak book at the Qotrun Nada Islamic Boarding School in Depok City, namely by using various learning methods, namely by the method: Sorogan, this method uses book learning by facing the ustadz one by one by bringing the book he will study. Halaqah, this method uses a good teaching system and is trained with the ustadz system of reading the text of the book while the students listen and listen to the explanation directly from the ustadz who is teaching. Bandongan, the bandongan method is the most important in the Qotrun Nada Islamic Boarding School environment, a teaching method by the way the teacher reads, translates, and explains.*

**Objective:** *This study aims to analyze the learning of the Lil banin moral book in the formation of santri morals in the qotrun nada islamic boarding school in Depok city.*

**Methods:** *This study uses ethnomethodological and psychological-paedagogic research methods. Ethnomethodological methods often referred to as phenomenological methods include qualitative, naturalistic methods that study how social behavior can be described as it is (naturally), and seek to understand how people perceive, explain and describe their living systems*

**Result:** *The result of the implementation of the learning of the Lil Banin Akhlak book in the formation of santri morals at the Qotrun Nada Islamic Boarding School in Depok City, is After the students follow the learning the Lil Banin Akhlak book, the results of change in their behavior can be seen, both from good and bad changes.*

**Conclusion:** *In the results of this study, it can be seen that all male students kissed the hand of the teacher or ustadznya when they had finished studying the book they*

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*had studied. Some students put their teachers or ustadz first to leave the classroom before their turn. And among the other students, some bowed their heads and smiled when their ustadz passed in their midst and their greetings and language began to improve, both in communicating with aside wal asatidzah and fellow peers both smaller than him and older than him.*

**Keywords:** *implementation, learning, morals, akhlak Lil banin*

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## INTRODUCTION

The issue of morals is an important topic in every human life. Social science experts, until now agreed that human quality cannot be measured only by excellence in intelligence and expertise, but also by moral quality. The height of knowledge without being accompanied by noble morals will be in vain. Science without morals can lead to destruction.

Education is the most responsible process in producing Indonesian citizens who have strong character as capital in building a high and superior civilization. The strong character of the nation is the product of good education and developing character. When the majority of people's characters are strong, positive, and resilient, a high civilization can be well-established and successful. On the other hand, the majority of people's characters are negative, negative, and weak, because civilization is built on a weak foundation (Djamaluddin, 2019).

Gradually through the educational pathway, the potential and Sara are fostered as soon as they are developed so that the expected form is achieved. Abuddin Nata in his book Islamic Education Science said: education is the main factor in the formation of the good or bad of the human person (Abuddin, 1997). However, in the context of education, there is a shock of a problem that never ends and is increasingly spreading namely moral problems. Increasing moral issues in society, ranging from greed and dishonesty to violence. Self-destructive behaviors, such as drug abuse or suicide and even killing family members, are familiar to hear and witness.

In this day and age, moral education is very concerning. Judging from the poor attitudes and behaviors of the students such as brawls, drug use, and even the practice of promiscuity. This shows that the nation is facing a very serious problem in the education of students. Moral education is expected as a shield that protects and prevents unwanted negativity.

Moral education is a principle, method, and fundamental norm that organizes the ideal of human interaction with his *Khaliq*(Allah Swt). with himself, with his fellow human beings, and with the universe (Al Rasyidin, 2008). Hasnil Aida added that morals are placed in a very important position in Islam so that every aspect of the teachings of this religion always aims at the formation and cultivation of noble morals. In other words, it can be understood that *akhlak mulia* is the fruit of the true creed and sharia and is an indicator that the faith and Islam are carried out by Shari'a.

In the process of moral formation, it is not enough for education to rely solely on education held in schools, it needs support and cooperation with educational institutions outside the school, including through the education of Islamic Boarding Schools. In the foreword to the book *Atlas Wali Songo* written by Agus Sunyoto, it is written there that Pondok Pesantren, is an educational institution that is the legacy of Wali Songo. Pondok Pesantren teaches various sciences, ranging from religion, culture, art, economics, politics, and so on. From this Islamic boarding school, many Ulama was born, including famous poets, teachers, and famous kings and warriors. In Pondok Pesantren, good morals are a benchmark for the community in looking at students (a term for children who are in Pondok Pesantren).

Morals are the basic foundation of a dignified nation. This is where the importance of moral formation from an early age. The formation of morals for children has become a concern for Islamic scholars and scientists. One form of the Ulama's attention to the formation of morals can be seen in the book of *Akhlak Lil Banin*, a book written by Umar Bin Ahmad Baradja. The Book of *Akhlak Lil Banin* is almost used in various Islamic boarding schools. In fact, since the 1950s, this book is one of the books that must be taught to students. One of the Islamic boarding schools that teach this book is the Qotrun Nada Islamic Boarding School which is located in Cipayung District, Depok City, and is taught at the recitation of the sheath prayer bake for students at the Tsanawiyah Madrasah level.

Based on one of the preliminary observations above, there are problems where there are still shortcomings in the level of implementation of the learning of the *Lil Banin Moral* book that can affect the formation of bad student morals, such as there are still students who oppose (against) their brothers who are bigger than him and do not love their younger siblings who are smaller than him, then there are still students who take disciplinary actions. There are also still students who fall asleep during class hours and other things.

Thus, sometimes it results in the student being expelled from the Islamic Boarding School, and it is feared that it will become a bad habit that causes negative effects. One of the factors is that it has not been applied and practiced optimally for the moral knowledge he has learned in the book of *Akhlak Lil Banin*. Therefore, when viewed from the falsification above, researchers are interested in studying the problem by raising the title "IMPLEMENTATION OF LEARNING THE LIL BANIN MORAL BOOK IN THE FORMATION OF AKHLAK SANTRI AT PONDOK PESANTREN QOTRUN NADA KOTA DEPOK". Furthermore, we will describe the research process on this issue below.

## RESEARCH METHODS

This research uses ethnomethodological and psychological-paedagogic research methods. Ethnomethodological methods often referred to as phenomenological methods include qualitative, naturalistic methods that study how social behavior can be described as it is (naturally), seeking to understand how people perceive, explain and describe their living systems (Noeng, 2000).

This method of ethnomethodology is used to examine the processes that take place in the lives of the school's citizens under study. Therefore, the psychological-paedagogical aspect is something that cannot be abandoned. To achieve that goal, this method emphasizes to researchers be able to relate intensively with the school residents under study and participate in the activities of the school residents being studied so that a level of passion is obtained that is as deep as possible (Burhan, 2011).

The type of research that the author uses in this paper is *field research*. In this study, a methodology with a qualitative approach is used, this is intended as an effort to provide answers to problems that have been previously presented, as stated by several

experts including Bogdan and Taylor that qualitative research is a procedure or stage of research that produces descriptive data in the form of written words or writings from people and observable behaviors (Moleong, 2013).

The selection of this method is based on several considerations. *First*, this method presents directly the nature of the relationship between the researcher and the respondent. *Second*, this method is more sensitive and more adaptable to many sharpening influences together and on the patterns of value encountered. *Third*, adjusting qualitative methods is easier when faced with double reality.

## RESULTS AND DISCUSSION

### 1. Definition of Implementation

Implementation in the Big Indonesian Dictionary (KBBI) can be interpreted as implementation; or application (Departemen Agama RI, 2004). Meanwhile, according to Uzer, implementation is defined as a process of applying ideas, concepts, policies, or innovations in a practical action so that it will have an impact, both in the form of changes, knowledge, skills, and values, and attitudes (Uzer, 2005).

Implementation is an action or implementation of a plan that has been prepared carefully and in detail, implementation is usually carried out after the planning is considered ready. In simple terms, implementation can be interpreted as application. Majone and Wildavsky put forward the implementation as an evaluation. Browne and Wildavsky posit that Implementation is an expansion of mutually adapting activities (Usman, 2002).

### 2. Pengertian Learning

Learning identified with the word "teaching" comes from the root word "teach" which means instructions given to people to be known (followed) coupled with the prefix "pe" and the suffix "an becomes "learning", which means the process, deed, way of teaching or teaching so that students are willing to learn. Learning is the process of interaction of learners with educators and learning resources in a learning environment. Learning is an assistance provided by educators so that there can be a process of acquiring knowledge and knowledge, mastering skills and character, and forming attitudes and beliefs in students. In other words, learning is a process to help students to learn well (Djamaluddin, 2019).

The learning process is experienced throughout the life of a human being and can take place anywhere and anytime. Learning has a similar meaning to teaching, although it has different connotations. In the context of education, educators teach so that students can learn and master the content of the lesson until they achieve something objective.

### 3. The Book of Akhlaku Lil Banin

One of the many Islamic religious books in Arabic that have been used as a standard book, especially for moral lessons in the teaching and learning process at salary Islamic boarding schools is the book of Akhlak Lil Banin. The book was written by an ulama" salaf (previous ulama") named As- Asyeikh Umar bin Achmad Baradja, the village of Ampel Maghfur Surabaya became his birthplace in 1913 AD, precisely on 10 Jumadil Akhir 1331 H / 17 May 113 AD and he died on 16 Rabiul Tsani 1441 H / 3 November 1990 AD.

The Book of Morals of Lil Baniin is one of the most basic moral books for the moral learning of students or students who are just studying in Islamic boarding schools or are still in the teenage stage because this book explains some morals that deserve to be imitated and avoided by students or students. (Roykan "Abid, " Learning Morals Using the Book of Morals Lil Banin at Darut Tauchid Al"alawiyah al-Awwaliyah Koripan Tegalrejo Magelang Islamic Boarding School".

In the book of Akhlak Lil Banin uses a lot of story methods and advice. The stories shown are fictional stories that are used to explain or tell chronologically an event and want to show the good and bad effects on children about behavior. Thus, it is easy for children or students to model and apply moral education values in their daily lives. The Book of Akhlak Lil Banin contains a lot of material that includes akhlakul karimah.

The ultimate goal of learning the book of Akhlaq Lil Banin is to form a true Muslim person in the protégé or student. In the Pondok Pesantren environment, the people who are most responsible for realizing this are the asatidz in the Qotrun Nada Islamic Boarding School environment in Depok City, because they are substitutes for the parents of students in their hometown.

To find out the extent of the application of the morals of the Qotrun Nada Islamic Boarding School students after studying the Book of Akhlaku Lil Banin, the researcher made 40 questions from 22 titles contained in the book. Meanwhile, based on research conducted since June 2, 2022, it has received an answer response with the following details:

### **1. What does a child have a character with?**

From the results of the author's research on several students for the first point, 96% of students are always taught to have good qualities and stay away from bad qualities and 4% of students are often taught.

### **2. Well-mannered and civilized child**

From this chapter, the author takes two points of questions related to research on students, namely, do students respect parents, teachers, and older siblings and respect those younger than them? and the second point is whether students tell the truth in every utterance that is addressed. And from the results of research on several students, 92% of students always respect both parents, teachers, and older siblings and younger siblings than them and 8% of students often respect and love them. And on the second point, 32% of students always say honestly every word delivered and 68% of students often tell the truth.

### **3. A child is obliged to be civilized from his childhood**

From this chapter, the author takes one point related to research on students, namely whether students experience formal education at an early age in kindergarten or early childhood. And from the results of research on several students, 100% of students always experience formal education at an early age in kindergarten or early childhood.

### **4. The Most Holy and Most High God**

From this chapter, the author takes two points related to research on students, namely, are students grateful for the pleasure God gives? and do students live God's commands and stay away from His prohibitions? From the results of the author's research on several students for the first point, 88% of students are always grateful for the enjoyment that God gives and 12% of students are often grateful. And on the second point, 76% of students always carry out God's commands and stay away from His prohibitions and 24% often practice commands and stay away from God's prohibitions.

### **5. Honest child**

From this chapter, the author takes one point related to research on students, namely, do students tell the truth in every word? and from the results of the author's research on several students that 32% of students always say honestly in every word, 56% of students often say honestly and 12% of students rarely say honestly in every

### **6. Obedient child**

From this chapter, the author takes one point related to research on students, namely whether students perform prayers five times on time. And from the results of the author's research on several students that 84% of students always perform five prayers on time, and 16% of students perform five prayers on time.

### **7. Prophet Muhammad SAW**

From this chapter, the author takes two points related to research on students, namely, do students love the Prophet Muhammad Saw? and do students follow the sunnah/teachings

of Prophet Muhammad Saw? From the results of the author's research on several students for the first point, 96% of students always love the Prophet Muhammad Saw and 4% of students often love the prophet Muhammad Saw. And on the second point, 56% of students always follow the sunnah/teachings of the Prophet Muhammad Saw 40% often follow the sunnah/teachings of the Prophet Muhammad Saw, and 4% of students rarely follow the sunnah/teachings of the Prophet Muhammad Saw

#### **8. Morals at home**

From this chapter, the author takes two points related to research on students, namely do students when at home respect their parents, brothers, or sisters? and do students when at home not quarrel with their brothers or sister? From the results of the author's research on several students for the first point, 80% of students always when at home respect their parents, brothers, or sisters, and 20% of students often when at home respect their parents, brothers, and sisters. And on the second point, 8% of students always when at home do not quarrel with their brother or sister, 56% often when at home do not quarrel with their brother or sister, and 36% of students rarely when at home do not quarrel with their brother or sister.

#### **9. Adab son of his Mother**

From this chapter, the author takes two points related to research on students, namely whether students obey their mother's orders. and do students avoid their mother's disgraceful attitude? From the results of the author's research on several students for the first point, 64% of students always obey their mother's orders and 32% of students often obey their mother's orders and 4% of students rarely obey their mother's orders. And on the second point, 80% of students always avoid the attitude of expressing mothers, 16% often avoid the attitude of expressing mothers and 4% of students rarely avoid the attitude of expressing mothers.

#### **10. Adab son to his Father**

From this chapter, the author takes two points related to research on students, namely, do students give fathers advice? and are students filial to Dad? From the results of the author's research on several students for the first point, 64% of students always refresh their Dad's advice and 32% of students often refresh their Dad's advice, and 4% of students rarely refresh their Dad's advice. And on the second point, 76% of students always avoid the attitude of worrying about their mothers, and 24% often avoid being filial to their dads.

#### **11. Adab son to his brother**

From this chapter, the author takes two points related to research on students, namely, do students respect their brothers and love their younger siblings? and do students not quarrel with brothers or sisters? From the results of the author's research on several students for the first point, 64% of students always respect their siblings and love their younger siblings, 32% of students often respect their siblings and love their younger siblings and 4% of students rarely respect their siblings and love younger siblings. And on the second point, 12% of students always do not quarrel with their brother or sister, 48% often do not quarrel with their brother or sister and 40% rarely do not quarrel with their brother or sister

#### **12. Adab son to his relatives (Immediate Family)**

From this chapter, the author takes two points related to research on students, namely, do students respect their immediate family? and are students on good terms with their immediate family? From the results of the author's research on several students for the first point, 76% of students always respect their immediate family, and 24% of students often respect their immediate family. And on the second point, 92% of students are always on good terms with close family 8% are often on good terms with close family.

#### **13. Adab of the child towards his maid**

From this chapter, the author takes two points related to research on students, namely, do students respect domestic assistants? and are students on good terms with domestic assistants? From the results of the author's research on several students for the first point, 72% of students always respect domestic assistants, 20% of students often respect domestic

assistants, and 8% of students rarely respect domestic assistants. And on the second point, 64% of students are always on good terms with domestic assistants, 28% are often on good terms with domestic assistants and 8% are rarely on good terms with domestic assistants.

#### **14. Adab child towards his neighbor**

From this chapter, the author takes two points related to research on students, namely, do students maintain ethics in speaking to neighbors? and do students respect and glorify their neighbors? From the results of the author's research on several students for the first point, 68% of students always maintain ethics in speaking to neighbors and 32% of students often maintain ethics in speaking to neighbors. And on the second point, 52% of students always respect and glorify neighbors, 40% of students often respect and glorify neighbors around, and 8% rarely respect and glorify neighbors around.

#### **15. Adab before leaving for school**

From this chapter, the author takes one point related to research on students, namely, do students prepare themselves before going to school? And from the results of the author's research on several students that 80% of students always prepare themselves before going to school, 16% of students often prepare themselves before going to school and 4% of students rarely prepare themselves before going to school.

#### **16. Adab walking in public places**

From this chapter, the author takes two points related to research on students, namely whether students when walking do not turn their heads right and left. and do students say hello when meeting teachers or parents? From the results of the author's research on several students for the first point, 20% of students always when walking do not turn their heads right left, 8% of students often when walking do not turn their heads right left, 64% of students rarely when walking do not turn their heads right left and 8% students never when walking do not turn their heads right left. And on the second point, 72% of students always say hello when meeting teachers or parents, 20% of students often say greetings when meeting teachers or parents and 8% of students rarely say greetings when meeting teachers or parents.

#### **17. Adab of learners in Schools**

From this chapter, the author takes three points related to research on students, namely, do students comply with school rules, do students use the attributes of school supplies when studying at school? and do students listen and not speak while studying? From the results of the author's research on several students for the first point, 60% of students always obey school rules, 36% of students often obey school rules, and 4% of students rarely obey school rules. In the second point, 100% of students always use the attributes of school supplies when studying at school. And the third point is that 20% of students always listen and do not speak when studying, 60% of students often listen and do not speak when studying and 20% of students rarely listen and do not speak when studying.

#### **18. How learners take care of their school devices**

From this chapter, the author takes one point related to research on students, namely, do students maintain their learning equipment? And from the results of the author's research on several students that 80% of students always maintain their learning equipment and 20% of students often maintain their learning equipment.

#### **19. How the participants maintain the school inventory**

From this chapter, the author takes one point related to research on students, namely whether students take good care of school facilities. And from the results of the author's research on several students that 76% of students take good care of school facilities and 16% of students take good care of school facilities, and 8% of students rarely take good care of school facilities.

#### **20. Adab of learners to their Teachers**

From this chapter, the author takes two points related to research on students, namely, do students respect teachers like respecting parents? and do students carry out the duties assigned by the teacher? From the results of the author's research on several students for

the first point, 96% of students always respect teachers such as respecting parents and 4% of students often respect teachers such as respecting parents. And on the second point, 68% of students always carry out the tasks given by the teacher and 32% of students often carry out the tasks given by the teacher.

### **21. Adab learner to his friend**

From this chapter, the author takes three points related to research on students, namely, do students get used to sharing attitudes with friends? do students reprimand lazy friends? and do students speak politely to friends? From the results of the author's research on several students for the first point, 68% of students always get used to sharing attitudes with friends, 28% of students often get used to sharing attitudes with friends and 4% of students rarely get used to sharing attitudes with friends. In the second point, 24% of students always reprimand lazy friends, 60% of students often reprimand lazy friends, 8% of students rarely reprimand friends who are lazy and 8% of students never reprimand lazy friends. And the third point is that 12% of students always speak politely to friends, 48% of students often speak politely to friends and 40% of students rarely speak politely to friends.

### **22. General Advice**

From this chapter, the author takes four points related to research on students, namely 1. Do students use polite language when asking someone for something? 2. do students not cut when people are talking? 3. Do students keep their limbs clean properly? and 4. Do students maintain someone's privacy? From the results of the author's research on several students for the first point, 64% of students always use polite language when asking someone for something and 36% of students often use polite language when asking someone for something. On the second point, 24% of students always do not cut when people are talking, 48% of students often do not cut when people are talking, and 28% of students rarely do not cut when people are talking. In the third point, 88% of students always maintain good limb hygiene, 8% of students often maintain good limb hygiene, and 4% of students rarely maintain good limb hygiene. And the fourth point is that 52% of students always maintain someone's privacy, 36% of students often maintain someone's privacy, and 12% of students rarely maintain someone's privacy.

## **CONCLUSION**

Based on the problems that the author describes above, as the final chapter, several understandings and conclusions can be drawn, namely as follows:

1. The learning process of the book of Akhlak Lil Banin at the Qotrun Nada Islamic Boarding School in Depok City, namely by using various learning methods, namely method 1) Sorogan, this method uses book learning using students facing their ustadz one by one by bringing the book they will learn. 2) Halaqah, this method uses a good teaching system and is trained with the ustadz system of reading the text of the book while the students listen and listen to the explanation directly from the ustadz who is teaching. 3) Bandongan, the bandongan method is the most important in the Qotrun Nada Islamic Boarding School environment, a teaching method by the way the teacher reads, translates, and explains.
2. The inhibiting factors in learning the book of Akhlak Lil Banin in the formation of student morals at the Qotrun Nada Islamic Boarding School in Depok City are the sometimes unruly behavior patterns of students and the lack of awareness in students of the importance of learning lil ban in morals for daily life both inside the cottage and outside the cottage.
3. The result of the implementation of the learning of the Lil Banin Akhlak book in the formation of santri morals at the Qotrun Nada Islamic Boarding School in Depok City,

is after the students follow the learning of the Lil Banin Akhlak book, can be seen the results of changes in their behavior, both from good and bad changes. In the results of this study, it can be seen that all male students kiss the hand of the teacher or ustadznya when they have finished learning the book they have studied. Some students put their teachers or ustadz first to leave the classroom before their turn. And among the other students, some bowed their heads and smiled when their ustadz passed in their midst and their greetings and language began to improve, both in communicating with aside wal asatidzah and fellow peers both smaller than him and older than him.

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