

**Implementation Of Islamic Education Values Towards The Behavior
Of The People Of Besilam Babussalam Padang Tualang
Langkat Village (*Analysis Of Syekh Abdul Wahab Rokan Tariqat*)**

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Abstract

The research objectives were to find out what the Islamic Educational Values are in the teachings of Tariqah Syekh Abdul Wahab Rokan, To find out the implementation process of Islamic educational values on the behavior of the people of Besilam Babussalam Village Padang Tualang Langkat and to find out the Impact of Community Behavior on the teachings of Tarekat Syekh Abdul Wahab Rokan. The research method used is descriptive qualitative. The source of the research data is the people of Besilam Babussalam Langkat Village. The results of the research found that the teachings of the Naqsbandiyyah Tariqat provide good results on people's behavior because these teachings contain Islamic educational values including: Knowledge of Monotheism, Fiqh, Sufism (Spiritual) Cultural, Social and Religious Heritage, so that the values of Islamic Education can be implemented by carrying out what has been ordered and leaving the prohibitions, in Tauhid (a strong community of belief in Allah), through Fiqh the community always practices the obligations that have been determined, in Sufism and Spirituality the community gets a clean heart which has an impact on good attitudes such as (Tawadhu, patience, sincere, wara' and asceticism). Maintaining or preserving the Tomb of Sheikh Abdul Wahab Rokan which is visited by many people from outside the region so that it can increase the ties of friendship among Muslims. Maintain good communication relations with visitors outside the area through the Haul.

Keywords:Implementation; Values of Islamic Education; Community Behavior.

Abstrak

Tujuan penelitian adalah untuk mengetahui apa saja Nilai-Nilai Pendidikan Islam yang terdapat dalam ajaran Thariqah Syekh Abdul Wahab Rokan, Untuk mengetahui proses implementasi nilai-nilai pendidikan Islam terhadap perilaku masyarakat Desa Besilam Babussalam Padang Tualang Langkat dan untuk mengetahui Dampak Perilaku Masyarakat Terhadap Ajaran Tarekat Syekh Abdul Wahab Rokan. Metode penelitian yang digunakan adalah deskriptif kualitatif. Sumber data penelitian adalah masyarakat Desa Besilam Babussalam Langkat. Hasil penelitian ditemukan bahwa ajaran Tarekat Naqsbandiyyah memberikan dampak yang baik terhadap perilaku masyarakat karena ajaran tersebut mengandung nilai-nilai pendidikan Islam diantaranya: Pengetahuan Tauhid, Fiqh, Tasawuf (Spiritual) Warisan Budaya, Sosial dan

Keagamaan, sehingga nilai-nilai Tarekat Naqshbandiyyah memberikan pengaruh yang baik terhadap perilaku masyarakat. Pendidikan Islam dapat dilaksanakan dengan menjalankan apa yang diperintahkan dan meninggalkan larangan, dalam Tauhid (masyarakat yang kuat imannya kepada Allah), melalui Fiqih masyarakat selalu mengamalkan kewajiban yang telah ditentukan, dalam Tasawuf dan Spiritualitas masyarakat mendapat hati yang bersih yang berdampak pada sikap-sikap baik seperti (Tawadhu, sabar, ikhlas, wara' dan zuhud). Memelihara atau melestarikan Makam Syekh Abdul Wahab Rokan yang banyak dikunjungi masyarakat dari luar daerah sehingga dapat meningkatkan tali silaturahmi antar umat Islam. Menjaga hubungan komunikasi yang baik dengan pengunjung di luar daerah melalui Haul.

Kata Kunci: Implementasi, Nilai-Nilai Pendidikan Islam, Perilaku Masyarakat.

INTRODUCTION

Education is something that is very crucial for humans, because through education humans can learn to live and maintain their lives so that Islamic education is a very noble and special thing. According to Imam Al-Ghazali, education is abandoning bad behavior and implementing good behavior. (Rahmah, 2019)

Islamic education is an important guidance process carried out by someone with the aim of instilling, cultivating and realizing the behavior that has been bequeathed by the Prophet Muhammad SAW to us as his people. From time to time, the process and system of Islamic education should be made more aware of by educational practitioners so that they are able to continue the mandate to develop better education in the future. Educators are also obliged to instill in students the values of Islamic education to obtain optimal understanding of knowledge such as understanding lesson objectives, materials, media, methods and assessments for evaluating and measuring learning success.

Community behavior is behavior that is caused by the environment, culture, customs, heredity, attitudes, emotions and genetics. Community behavior from a biological perspective is a definite activity, including behaving by mutually maintaining group and individual sovereignty, walking, thinking, and so on. Behavior in society can usually be seen by other people directly or

indirectly, indirect activities are called internal activities such as thoughts, emotions, perceptions and motivation.

Good social behavior can influence a person, because there is a strong relationship between a person and another person, with this the initial foundation that must be applied is Islamic education. Islamic education provides the right path for someone who carries it out with the aim of living a happy life in this world and the hereafter. Talking about Islamic Education, there is an area called "Babussalam" or "Besilam" which means the door to prosperity in a remote and isolated village in the middle of secondary forest, at the end of Tanjung Pura, Langkat Regency, North Sumatra.

Besilam Babussalam was built on 12 Shawwal 1300 AH (1883 AD) and was founded by Sheikh Abdul Wahab Rokan, a follower of the Naqsabandiyah Order, he studied and deepened religious knowledge in the Arab world. After Sheikh Abdul Wahab Rokan finished studying, he returned to the Indonesian archipelago to teach the knowledge he had gained, namely religious knowledge, the Naqsabandiyah Tarekat to his students and followers. The first Langkat Sultanate, Sultan Musa, according to the news he received, was the cousin of Sheikh Abdul Wahab Rokan. Sultan Musa handed over land to build an Islamic village because the Malay tribe was both Muslim and so were the people. Many people follow and practice what Sheikh Abdul Wahab Rokan taught, so he is called Tuan Guru Babussalam, which means teacher of safety, and the village he lives in is called Babussalam Besilam Village.

Besilam Babussalam is a village with an environment that prioritizes Islam as the main foundation for the life of the people of Besilam Babussalam Village. This condition was started to be built by the great cleric from the Malay land, Sheikh Abdul Wahab Rokan, who instilled a lot of religious knowledge from the basics until they practiced it among the residents of Besilam Babussalam, so that until now Besilam Babussalam Village continues to feel peaceful for those who come to it because the people always prioritize obligations such as carrying out congregational prayers, continuous suluk and

wird-wird which have been taught in the Naqsbandiyyah Order.(Hulu, 2020)

Naqsbandiyyah Tarekat Besilam Babussalam Langkat Village as non-formal based education that provides learning and education in the field of religion. The congregation brought by Sheikh Abdul Wahab Rokan aims to convey the knowledge that has been obtained so that people understand success in this world and the hereafter. This congregation teaches how to be close to Allah through the sciences of Tauhid, Jurisprudence and Sufism. Naqsbandiyyah was named after its founder, Sheikh Bahauddin, which means constant dhikr to cleanse heart ailments.

The people of Besilam Babussalam Langkat Village stated that the teachings of the Naqsbandiyyah Tarekat make it easier for people to know religious knowledge, understand the meaning of a peaceful, high social life, and gain spirituality that is good for the soul.

Human spirituality is currently very influential in the current human condition, because spirituality is a series of human relationships with God. That is, if the relationship has a good relationship, happiness and tranquility will be created in human life, and humans themselves will find the true meaning of life in the future.

According to Imam Al-Ghazali, he divides spirituality into 4 aspects, namely: first, Qolbu, which is a gift given by Allah to distinguish between good and bad things, second, Ruh is a guide to the truth, third, Aql is knowledge to be determined in life and fourth, The soul is the control of lust and lust is divided into 3, namely: ammarah, lawwamah, and muthmainnah.(Arroisi, 2021)

In general, humans will encounter problems in their lives, so that sometimes it is difficult to find the meaning or meaning of life. And there is one way that can be taken by using a therapy that was born from Western culture, namely using Logotherapy. But there is another way that can be used to get the meaning of life or happiness in life, namely by using spiritual and religious beliefs and these beliefs can be achieved through Islamic Sufism.

In humans there are two elements of disease. The first is Dzahir's disease, which is cured by a doctor. Second, mental illness is cured by cleansing the heart, also known as Sufism, a science that discusses spirituality. Sufism is interpreted as sincerity towards Allah and good relationships with humans. Sufism consists of the first two elements of human relationships with Allah and human relationships with each other. Second, a relationship that prioritizes morals, a relationship with Allah based on sincerity of heart and intention and eliminating self-esteem to obey Allah's commands. Meanwhile, human relations between humans are based on ethics, socializing by prioritizing the interests of others over oneself as long as these interests do not diminish one's own self.(Hidayat, 2015)

THEORITICAL REVIEW

a. Implementation

The Big Indonesian Dictionary states that implementation is the application or execution. The word implementation usually means a plan is then implemented to achieve a goal. Implementation is also often said to be an arrangement, systematic action and decision making for an existing plan. In terms of terms, implementation can be defined as an activity related to finishing a job that uses facilities to help the success of the activity. Implementation is the beginning of planning, implementing plans, implementing and achieving goals. So the meaning of implementation is "growing relationships".

Implementation is someone's actions and implementation that have been planned in such a way, then when the planning is complete, it is then implemented. In short, implementation can be interpreted as carrying out, doing and applying. Tira Monica, 'Implementation of the 2013 Curriculum in Islamic Religious Education Subjects at Mts Ismaria Al-Quraniyyah Bandar Lampung' (Uin Raden Intan Lampung, 2020).

Van Meter and Van Horn define policy implementation as a decision

that will be made either by individuals or in groups with the aim of achieving planned goals. carried out to achieve the goals according to plan. Mohammad Abduhzan, 'Implementation of Education', Kompas.Com, 2013. <https://edukasi.kompas.com/> accessed 4 January 2023.

b. Mark

Value in Arabic is *نتيجة* which means measure (norm) or standard which functions to measure many things. Sutarjo Adisusilo conveyed that the meaning of value is everything that has meaning in a person's life which is a benchmark for his life goals. In the Indonesian Dictionary, values are things that are very valuable for humans. Values are the perfection of human nature or things that have a high level, and permeate a person's behavior. Values are also defined as something more than beliefs, because values mean thoughts and actions, therefore values and ethics are closely related.

c. Islamic education

Education in terms is *tarbiyah*. *Tarbiyyah* in Arabic, namely *masdar* from *تَرْبِيَةٌ, يَرْبِي, رَبَّى*. *Tarbiyyah* training is generally called education, education is a training for every human being to become a good person in behavior, thoughts and actions.

Ki Hajar Dewantara defines education as an effort to advance children's character, mind and body, so that they can advance the perfection of life, namely living and reviving children in harmony with nature and society. (Nurkholis, 2013) Philosophically, Muhammad Natsir in his writing *The Ideology of Islamic Education* states that what is called education is a physical and spiritual direction towards perfection and completeness of humanity with its true meaning. According to Zakiah Darazat, Islamic education is both belief education and action education. Because Islamic teachings contain teachings about people's personal attitudes and behavior towards the welfare of individual life and living together, Islamic education is

both individual education and community education.(Suryadi, 2018)

Thus, Islamic education can be concluded in the conscious effort of each individual to impart the knowledge that has been carried out to each individual's scientific abilities based on Islamic teachings, and the self-development of each individual so that they can live both individually and in society.

According to Maesaroh Lubis, value is something that is abstract, ideal, value is not a concrete object, not a fact, not only a matter of right and wrong that requires empirical proof, but also an appreciation of what is desired and not desired. Values mean qualities (things) that are important or useful for humanity, meaning qualities that actually evoke a response of appreciation.(Lubis, 2018)

The aim of education is God's approval, all scientific activities must be oriented towards one goal; simply hoping for the pleasure of Allah SWT, not to get worldly pleasures. Anyone who carries out scientific activities with the aim of gaining praise, wealth, power, fame, or challenging debates here and there, then these are all disgraceful acts.(Nawawi, 2018)

After knowing the meaning of the values of Islamic education, the meaning of Islamic education, the objectives of Islamic education, the author tries to describe the values of Islamic education that are sought from several basic sources which in the future will connect with Besilam Babussalam Village. These values relate to Tauhid, Fiqh, Sufism, Spiritual, Cultural Heritage, Social and Religious values.

d. Community Behavior

Community behavior is a collection of human behavior caused by the environment, culture, customs, heredity, attitudes, emotions and genetics. Community behavior from a biological perspective is a definite activity, including behaving by mutually maintaining group and individual sovereignty, walking, thinking, and so on. Behavior in society can usually be seen by other

people directly or indirectly, indirect activities are called internal activities such as thoughts, emotions, perceptions and motivation.

RESEARCH METHODS

This type of research is classified as field research which is descriptive qualitative in nature. Qualitative descriptive is a series of research whose results are via text or verbally as data based on the perpetrators who will be observed. Qualitative research activities can take the form of in-depth descriptions of speech, and/or behavior that can be observed from a particular individual, group, society, or organization in a particular situation, context which is studied from a comprehensive perspective.(Jaya, 2020)

The approach in this research uses a Communication Ethnography approach, namely research that is related to social society by presenting a person's view of life, how to view behavior, views and how to socialize with others.(Yusanto, 2020)Data generated through data collection, namely observation, interviews and documentation.

RESULTS AND DISCUSSION

A. The Values of Islamic Education in the Teachings of the Sheikh Abdul Wahab Rokan Order

Value in Arabic is *نتيجة* which means measure (norm) or standard which functions to measure many things. Sutarjo Adisusilo conveyed that the meaning of value is everything that has meaning in a person's life as a benchmark for his life goals.

a. Value of Monotheism

Tawhid comes from the sentence masdar is *وَحْدًا* which makes something one. In sharia, that is, specifically uniting Allah by something with rububiyah, uluhiyah and asthma wa characteristics. Tauhid also means a servant's belief as deeply as possible in his heart and actions, not just words, but the implementation of that belief must be carried out in a servant.Nurul Khairiah

Ulya Simamora, 'Shaykh Muhammad Bin Abdul Wahhab's Concept of Monotheism' (North Sumatra State Islamic University, 2018).

b. Fiqh Values

Fiqh literally means knowing and understanding. Meanwhile, in terms of Islamic laws, it is concise, guided by detailed arguments. Jurisprudence is defined as knowledge and understanding for humans in religious activities based on applicable laws guided by the Al-Qur'an and Sunnah.(Ningsih, 2019)

c. Values of Sufism

Sufism or Sufism is a science that discusses cleansing the heart, improving morals, obtaining happiness in this world and the hereafter. According to Imam Al-Ghazali, Sufism is interpreted as sincerity towards Allah and good relationships with humans.

d. Spiritual Values

In the Islamic view, spirituality cannot be separated from God and religion (religion). Spiritual values have been contained or existed within humans since humans were born, and are increasingly felt after people reach adulthood. Every human being has spiritual values and depends on efforts to develop the potential that already exists within humans. These spiritual values can include compassion, honesty and creativity.(Oktavianingsih, 2019)

e. Cultural Heritage Value

Cultural Heritage is an inherited object which becomes the surrounding culture in the form of Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites and Cultural Heritage Areas on land and water which must be protected, developed because they have very important value for history and science. , religious education.

f. Social Values

Social value is a good thing that must be obtained for society. In order for this value to be achieved, something called social rules is needed so that harmony is created. The aim of social values is that society always adheres to goodness, whether in traditions or habits for the common good.(Risdi, 2019)

g. Religious Values

Religious values are values that exist in a person as a way of belief through monotheism, worship through Fiqh, morals, manners through Sufism. With this, implementation becomes a human obligation.(Umro, 2018)

B. Implementation Process and Impact of Islamic Education Values in the Teachings of the Syekh Abdul Wahab Rokan Congregation on the Behavior of the People of Besilam Babusalam Village Padang Tualang Langkat

a. Value of Monotheism

The value of monotheism that is realized in people's lives is monotheism which connects human daily life with God's power (transcendent life), or in everyday life monotheism/belief. Especially what is taught is monotheism, caliphs (guides) so that students know who is truly worthy of worship, which means understanding ourselves that we are only servants and Allah is the creator of servants. Another meaning is that students' beliefs become stronger in accepting every event, action, view, and utterance related to their life. The value of monotheism also discusses values that deepen the oneness of Allah (uluhiyah), the power of Allah (rububiyah), servitude only to Allah (ubudiyah).(Indah Khozinatun Nur 2017)

The impact of society in monotheism and belief in Allah and His Messenger requires knowing why Allah SWT created himself so that he is on the straight path, he knows where his life begins and where it ends, far from blindness and wandering. . Always be careful in acting, socializing and being kind to others.

b. Fiqh Values

Fiqh Values,acts of worship through the science of Fiqh, the Naqshabandiyyah Tarekat adherents are taught Fiqh by being given theories about the obligations of five daily prayers, congregational prayers, ablution, siwak, sunnah clothing so that the impact for the community of applying the values of Fiqh knowledge is to strengthen faith because fiiqh is the basis of

one's worship. humans with Allah, are able to solve problems, know what is commanded and prohibited.(Sadila Salma Walalay2021)

c. Values of Sufism

Sufism or Sufism is also called a science that discusses cleansing the heart, improving morals, obtaining happiness in this world and the hereafter. The Salik always maintain this knowledge because they practice Sufism after praying 5 times a day and practice it privately at certain times. The value of Sufism, the teachings of Sufism, Tuan Guru said; how to cleanse all diseases of the heart, it is the teachings of the Naqshabandiyyah Order regarding the science of Sufism that is most strengthened because a person's actions, words and silence are basically Allah always judging him. Within oneself there are 2 elements of the first disease, Dzhahir's disease is cured through a doctor. Second, mental illnesses are cured by cleansing the heart by always remembering Allah, so that the impact on society is to obtain the behavioral characteristics of Tawadu' Patience, Sincerity, Isiqamah wara' and asceticism. All of these are also referred to as the levels of Sharia, Tarekat, Essence and Ma'rifat. If someone applies the values of Sufism, it will produce good morals, peace of mind, cleanliness of heart, happiness for oneself and one's family, even for others.(Yasin & Sutiah, 2020)

d. Spiritual Values.

Spiritual implementation in life. Maybe it would be easier to think of religion as theory and spirituality as its application. "Being spiritual means having more ties to things that are spiritual or psychological than things that are physical or material. Spirituality is self-awakening or enlightenment in achieving the purpose and meaning of life. Spirituality is an essential part of a person's overall well-being.Regarding spiritual values, the teachings of the Naqshabandiyyah Order have three levels; First of all, Takhali means purification or elimination of dirty and evil deeds. Second, Tahalli means entering the heart and decorating it with good deeds. Third, tajalli means feeling, intervening by meeting Ar-Rahman. The application of these three

steps influences every individual or social behavior, such as sincerity, tawadhu, patience, gratitude, qana'ah, faith, pleasure, etc.

e. Cultural Heritage Value

Value of Cultural Heritage, Sheikh Abdul Wahab Rokan was a great scholar in the Malay land, he studied with Sheikh Bahahudin, founder of the Naqsbandiyyah Tarekat in Mecca, then he returned to Indonesia to establish Besilam Basbussalam Village which is now a Religious Village. Many people from outside the village and even abroad make a pilgrimage to the grave of Sheikh Abdul Wahab Rokan, the aim is to pray for prayer, receive blessings and prayers. His grave is also included in the cultural heritage of Besilam Village because it has Islamic values that must be maintained, developed and defended by the people of Besilam Babussalam Village. In other research, cultural heritage is used as a model for the use of conservation as well as for public awareness, making promotions so that there is knowledge and understanding about cultural heritage.(Suprpta, 2016).

f. Social Values

Social Value, one of the people said that the social value in Besilam Babussalam Village is the HAUL of Sheikh Abdul Wahab Rokan which has become a tradition, habit, routine every year, with the aim of making the community appreciate and remember the services of Sheikh Abdul Wahab Rokan, in the 12th month of last year around 3000 pilgrims attended, ranging from ulama, officials, government came to visit HAUL and even those from abroad also attended. With this Haul, good social relations arise between fellow humans of various ethnicities, cultures and languages. Another study stated that social values also include the development of mental, social and moral aspects, the aim of achieving a good education and awareness of oneself as a creature of Allah SWT.(Umar, 2015)

g. Religious Values

Religious Values: People follow the rules to educate themselves, so that all their actions return to Allah SWT. With this, we are always protected by a

good life. In the study of instilling religious values by prioritizing humans who are intelligent and able to practice the teachings of their religion so that humans can appreciate their religion.

CONCLUSION

The Besilam Babussalam religious village, which was formed by Sheikh Abdul Wahab Rokan and also a carrier of the teachings of the Naqsbandiyyah Tarekat, gives a different color compared to villages in Langkat district, because the village has rules that prioritize Islamic laws so that people can live an orderly life according to Islamic laws. In the Tariqah they are taught several educational values, namely Tauhid, Jurisprudence, Sufism, Spirituality, Cultural Heritage, Social and Religious.

In their daily lives, people also apply what they have been taught, such as in monotheism, they always have a strong belief in the One and Only Allah, truly believe before worship, in the practice of worship, they always observe the five daily prayers, in congregation, cover their private parts and the Sunnah, in Sufism they always always cleanse the heart by repenting, dhikr. So that good spirituality will emerge. Taught to be responsible by looking after and respecting Tuan Guru's grave, socializing with people of different ethnicities, languages and cultures through Haul Tuan Guru activities and participating in religious activities such as regular study at the mosque, saying hello, giving alms.

With this, the impact produced by the community, according to data from people outside Besilam, is that they have received blessings from Sheikh Abdul Wahab Rokan, who has very good morals, intelligent knowledge and clever thinking. In the Tarekat, people also behave very well because the influence of the Tarekat's teachings educates the heart to always be clean. If the heart is clean, good behavior will definitely emerge and keep bad behavior away.

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