INVESTMENT OF SPRITUAL VALUES IN AQIDAH AKHLAK LESSON IN MAS AL-MAKSUM STABAT STUDENTS

Ali Imran Sinaga[1] Zaini Dahlan[2] Khairunnisa Abdillah[3]
[1,2]Lecturer of PAI FITK UINSU
[3]PAI FITK UINSU Masters Students

Abstract
Cultivating spiritual values in the subject of aqidah akhlak (Asmaul Husna) in Madrasah Aliyah Swasta Al Maksum Stabat students. This study aims to etermine (1) What are the spiritual values contained in Aqidah Akhlak lessons at Madrasah Aliyah Swasta Al Maksum Stabat. (2) How is the process of internalizing spiritual values in learning Aqidah Akhlak at Madrasah Aliyah Swasta Al Maksum Stabat. (3) What is the teacher's perception of supporting and inhibiting factors in instilling spiritual values through learning Aqidah Akhlak at Madrasah Aliyah Swasta Al Maksum Stabat. The research material was the religion teacher in the field of aqidah akhlak study who was the sample of class X students at Madrasah Aliyah Swasta Al Maksum Stabat.

This type of research is qualitative, with descriptive analysis. Data collection tools using interviews, observation, documentation. Analyzing the researcher using two stages, namely data processing and data analysis, in terms of analyzing the data the researcher also uses two methods, namely pre-field analysis and field analysis of the two methods, conclusions can be drawn from the results of the research conducted.

The results showed that the spiritual values in the subject of aqidah morals in the material of Asmaul Husna are the value of faith (Tauhid), the value of piety (worship), and the value of morals. The process of inculcating spiritual values carried out by teachers of aqidah akhlak subject in teaching to students is carried out by means of habituation. Factors that support the implementation of learning aqidah akhlak start from what is in the teacher itself.

The most supportive factor in this activity is the teacher's strategy and approach to students, then other supporting factors are also inseparable from a good play environment and the most important support from parents. While the inhibiting factors are students who do not obey the rules that have been made, then the implementation time is not right, and the most important thing is the support of parents to take control of their children at home.

Keywords: cultivation, spiritual values, Aqidah morals

INTRODUCTION

Instilling spiritual values from an early age is a surefire step in stemming the moral degradation that will occur when they grow up. For this reason, it is necessary to internalize spiritual values through religious activities both at school and outside of school. A spiritualist will automatically be labeled "pious" but a religious person is not necessarily pious as written in the journal Stephen

Bigger, (61:2008). Because we meet many people in society who diligently go to the mosque, and are diligent in performing other sunnah worship, they still behave ruthlessly, greedily, berate, envy or even kill. For this reason, it is very important to inculcate spiritual values from an early age, because with these values one will become a human being with a noble personality, namely having love, forgiveness, responsibility and harmony with the surrounding environment.

In carrying out the internalization of spiritual values, educational institutions are needed, because educational institutions are the forum for carrying out various activities such as teaching and learning, extracurricular activities, and various religious activities, all of which aim to shape the character of students. In addition, educational institutions have an important role because they are in direct contact with the object.

According to Abdul Wahid (7:2015) The cultivation of spiritual values is an effort to provide spiritual provisions to someone so that it gives birth to people who have solid principles and views of life, love and are able to get through the suffering they face. So, by inculcating spiritual values in a person, it will give birth to humanists, namely humans who uphold human values.

Education in schools is a continuation of education in the family and society. The school is also an institution where the second socialization process occurs after the family, thus affecting the child's personality and social development and is held formally (Bahruddin Salam, 2006:16).

Studying at school is a common pattern of life for Indonesian citizens. At this time, the desire for a better life has been shared by all people. Learning has become an obligation of life, 9 years of compulsory education is a necessity of life. Therefore, many people yearn for their children to get a place to study in a good school (Dimyati and Mujiono, 1999: 106).

One of the efforts to improve the quality of education in schools is through the teaching and learning process. Various new concepts and insights about the teaching and learning process in schools have emerged and developed along with the rapid development of science and technology (B. Suryo Subroto, 2002:5).

The provisions of the law above can be interpreted as an educational effort to encourage the realization of future generations of the nation who have religious character, have noble character, are intellectual, independent, and democratic. Meanwhile, from an Islamic point of view, the ultimate goal of education is the realization of human beings (Ahmad Tafsir, 2013:64).

Therefore, the function of the school plays an important role in the ideals of very noble educational goals by developing learning methods and strategies in schools. Habituation in children's education is very important, especially in the formation of personal and morals contained in spiritual values. Habituation in the practice of religious teachings will include positive elements in children's growth. The more religious practice a child gets through habituation, the more

religious elements are in his person and the easier it is for him to understand religious teachings (Zakiyah Daradjat, 1993:64-65).

Habituation is an educational process. When a practice is used to it, thanks to this habit, it will become a seed for those who do it, then it will become addicted and in the end it becomes a tradition that is difficult to leave. This is where the importance of habituation in the educational process or inculcating spiritual values (A. Qodri Azizy, 2002: 146-147).

Internalization is the unification of the values contained in a person, or in psychology it is defined as adjustments to beliefs, values, attitudes, practices, and standard rules contained in a person (Chaplin, 2005: 256). Mulyana (2004:21) also said that internalization is an effort carried out to incorporate values into one's soul so that later it will become his. This understanding implies that the understanding of the value obtained must be practicable and has implications for attitudes. This internalization will then become a permanent trait in a person. Internalization is "an effort to incorporate knowledge (knowing) and skills to implement (doing) into one's personality (being)". Therefore, there are certain stages in the process of internalizing values to achieve being. (Ahmad Tafsir, 1992: 125).

Value in language has the meaning of price, numbers, intelligence, a lot at least or something that perfects humans according to their nature. consists of two or more components that influence each other (Adisusilo, 2012:56).

Many experts define the root word "spiritual" from the Latin, namely spiritus or spirrare which means breath (breath) and inspiration (inspiration). The word is also said to have come from the Greek from the root pneuma which means water or wind. Then from here Sthepen Bigger said that the word spiritual can mean; breath, wind and spirit.

From the above understanding, it can be said that spirituality is the core of religious rituals that underlies a person to practice the core of that religion which is directly related to God or His creatures. From some of the above understandings, we can conclude that the internalization of spiritual values is the process of inculcating spiritual values into a person through certain ways so that the soul and spirit of a person moves based on these values.

The stages or processes of internalizing Islamic values are: (Muhaimin et al, 1993: 125-126):

1. Value transformation stage. At this stage the teacher simply informs the students of good and bad values, which is purely verbal communication.
2. Value transaction stage, which is a stage of value education by means of two-way communication or interaction between students and teachers is reciprocal. In this stage, students not only present information about good and bad values, but are also involved in implementing and providing examples of real practice, and students are asked to give the same response, namely accepting and practicing those values.
3. The transinternalization stage, ie this stage is more than just a transaction. In this stage, the teacher's appearance in front of students is

no longer a physical figure, but a mental attitude (personality). Likewise, students respond to teachers not only their movements or physical appearance, but also their mental attitude and personality. Therefore, it can be said that in this internalization is the communication of two personalities, each of which is actively involved. (Muhaimin, 1996:153).

RESEARCH METHODS

This study uses qualitative research methods, namely to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others, holistically and by way of description in the form of words and language, in a special natural context. and by utilizing various natural methods, and in reasonable field situations as they are without manipulation. Data was collected through observation, interviews, and documentation. The data analysis technique used is the Miles and Huberman (1984) model, namely data reduction, data display and conclusion and verification.

RESEARCH RESULT AND DISSCUSSION

Spiritual value in the subject of aqidah morals on the material of Asmaul Husna can be obtained through religious rituals and practicing the essence of religiondirectly related to his Lord or to His creatures. Spiritual values are divided into 3 kinds, namely the value of faith (Tawhid), the value of piety (worship), and moral values.

1. Value of Faith (Tawhid).

   The value of one's faith is closely related to belief without any hesitation to do something that has been believed and believed. One's faith can be seen from the piety to perform worship as gratitude for all the gifts that the creator has given to his servant. Worship activities that students often do include:

   a) Reading prayers and Asmaul Husna before studying, teaching students to realize that humans as servants of Allah must Always ask Allah for help and protection.

   b) Read one sura and its meaning related to the material learning can increase students' faith, because the meaning of each surah provides knowledge about life and how to live a true life and the Koran as guidance for all mankind.

   c) Familiarize students to read the Qur'an or related verses with learning materials can foster a love of Al-Qur'an,. The love that has been embedded will be difficult to lose and If one day leaves the Qur'an, there will be regret which is very deep for every student because of reading the Koran has become a necessity in his life as well as food.

2. The Value of Piety (Worship). A person's piety is reflected through worship and righteous deeds what he did. Among the forms of the value of piety (worship) through moral aqidah learning, namely:
   a) Duha prayer outside of learning and five daily prayers outside of hours lesson.
   b) Protect yourself by not committing disobedience because of that can be a barrier to self-improvement.
   c) Get used to being a prayer priest Learning aqidah morals has several values of piety that has been instilled in students, namely students are more enthusiastic about immediately perform both sunnah and obligatory prayers, students become superior in Islamic studies.
3. Moral Value. Students' moral values are formed from extracurricular activities such as: get used to:
   a) Communicating etiquette teaches students to speak different words polite, gentle, afraid of lying and not interrupting the conversation others.
   b) Responsible for completing and carrying out assigned tasks has been given to him.
   c) Queuing culture teaches students to be patient in everything with once students know that all human beings have rights.
   d) Mutual respect instills affection and love for others student.
   e) Discipline teaches students to always be ready without having to procrastinate a good thing, because something is good if it is postponed cause bad problems. Instilling moral spiritual values in the subjects of aqidah morality. Asmaul Husna material that the teacher succeeded in doing was communication etiquette good students, responsible, queuing culture, respect for others friends, then the discipline that might be caused by the presence of regulations made by teachers of moral aqidah subjects.

The way teachers of moral aqidah subjects are carried out in inculcating spiritual values in teaching to students, carried out by way of habituation to students such as: Reading the prayer before start learning, because the material to be discussed is about Asmaul Husna then the teacher makes a way so that students are easy to memorize Asmaul Husna which is quite a lot with songs and sung individually together before starting the lesson, read one selected surah and the meaning in which it contains an explanation related to the material learning that will be explained by the teacher.

Familiarizing students to memorize is done by each student with the method of listening to each other, depositing in turn each students, sing the song "Asmaul Husna returns before it's finished" learning" and watching videos about Asmaul Husna, playing dial Asmaul Husna between students who are rotated by the teacher, and after completion learning to read the prayer of the kafaratul assembly which is carried out together, Then the teacher left the class by saying

hello. By getting used to it will make the habit with permanently embedded in each individual.

Planting the value of monotheism by getting used to reading prayers at the beginning of the lesson then continued reading Asmaul Husna. This matter will increase students' faith, that all activities carried out must included God in these activities by reading prayers and ask for help in every activity. Besides reading Asmaul Husna together instill in students the attributes of God, indirectly immediately introduce who Allah is and His greatness, read Asmaul Husna to remember Allah.

Cultivating the value of monotheism by getting students used to reading one sura choice and its meaning related to the subject matter together, reading the meaning of one sura will make students understand the meaning contained in the verses of the Koran so that they can increase their faith and make it easier for students to catch lessons to be delivered by the teacher. Planting the value of monotheism by memorizing can strengthen student memory. Asmaul Husna are the names of Allah which are always in their contents contains a lot of knowledge and if students read, memorize and practice the name of Allah in life then humans are protected from all bad things.

Supporting and inhibiting factors in instilling values spirituality in aqidah morals subjects Asmaul Husna at MAS Al Maksum Stabat.

1. Supporting factors.

   Factors that support the implementation of aqidah learning Morals start from what is in the teacher himself. A teacher Must be able to set a good example to students. Be firm to students can bring these students to discipline so that make it easier for teachers to direct and carry out the method as well as strategies in learning in order to achieve what is expected and always pray for the goodness of every student so that they easy to accept, get the knowledge given by the teacher. Another supporting factor is also a teacher as much as possible must set an example of good things and pay attention to the attitude of each student. Motivate students so that students want to take part in every activity that we have done plan to be implemented. Parents need to be motivated too their children by setting a good example and supervising their children. The most supportive factor in this activity is strategy teacher and his approach to students, so that students are interested and not bored to take part in learning and other supporting activities. Factors supporting the cultivation of spiritual values in learning aqidah morals material Asmaul Husna is from exemplary the teacher himself, the assertiveness of the teacher, strategies in teaching and deliver material. Apart from that, other supporting factors are needed this child also comes from the teacher's motivation, of course, also not escape a good play environment and support from good parents most important.

2. Obstacle factor.

Factors that hinder the implementation of value internalization spirituality in students such as students who are less obedient to the rules that have been made and agreed upon by the teacher and students. Regulations that have been made it should not be violated because if it does not exist anymore it means following an activity because you don't heed the rules agreed. Rules that are violated by each student are not included an immediate desire, but the encouragement of the habit of associating with an environment that is not good for student growth that can be said immature are easily affected. In addition to the factors that have been described there are other factors that also happen obstacles in inculcating spiritual values in learning aqidah Asmaul Husna material morals, namely the implementation time is not right, because sometimes the schedule is right in the middle of the day where students are tired of following the lesson. Activities carried out during the day days usually make them feel sleepy and weak. the thing that often done by students when they are lazy to follow activities learning they choose to play with their friends, not focus on learning, so what the teacher does is not well received. Actions that are often done by students are like making noise while studying, pull out of class and disturb his friends who are focusing when study. inhibiting factors in the cultivation of spiritual values, namely from within the student itself as in the form of awareness in obeying rules and follow every rule in the given learning teachers in the classroom and outside the classroom, school environment / friends class, besides that the learning time is less effective because carried out during the day and a very short time, and the most The most important thing is parental support to control their children at home.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of research and analysis that researchers describe in the chapters previously regarding the cultivation of spiritual values in the subjects of aqidah morals Asmaul Husna material to students, it can be concluded as follows:

1. The spiritual value of the subject matter of the moral aqidah of Asmaul Husna is divided into 3 types, namely the value of faith (Tawhid), the value of piety (Worship), and moral values. The value of students' faith is reflected through activities reading prayers and Asmaul Husna before starting learning, reading one surah and its meaning together, getting students to love Al-Qur'an. The value of piety is reflected through the dhuha prayer of students outside learning activities and maintaining the five daily prayers, taking care of don't do disobedience, get used to reading the Qur'an because of that is worship. Moral values are reflected through communication etiquette teach students to speak politely, gently, afraid to lie and not interrupting other people's conversations. Responsible, culture queue, discipline teaches students to always be

ready without having to procrastinate good things and mutual respect instill affection and love to fellow students.

2. The process of inculcating spiritual values by subject teachers moral aqeedah in teaching to students, is done by habituation, such as planting the value of monotheism by getting used to it read the prayer at the beginning of the lesson then continued reading Asmaul husna, getting students to memorize is done by each student with method of listening to each other, depositing in turn each student, then planting the value of monotheism by getting students to read one sura choice and its meaning related to the subject matter together.

3. In every thing you want to achieve, there must be factors that support and hinder it, as do moral aqidah teachers in inculcating values spiritually to students through learning moral aqidah. Factors that support the implementation of moral aqidah learning starting from what is in the teacher himself. A teacher must be able set a good example for students. most factor support in this activity is the teacher's strategy and approach to students, so that students are interested and not bored to follow learning and other supporting activities, then factor other supporters also cannot be separated from a good playing environment and the most important support from parents. - While the inhibiting factors in the implementation of learning aqidah Morals are students who are less obedient to the rules that have been made and agreed upon by the teacher and students, then the implementation time inappropriate, and the most important thing is parental support to participate control their children at home.

After paying attention to the conclusions put forward in this study, it is recommended: (1) To the school, especially to the principal and teachers to always work together in monitoring the implementation of learning activities as well as support learning in MAS Al Maksum Stabat, (2) To teachers as implementers and supervisors in the learning process and regulations in schools to optimize their role in educating and teach students, (3) For students to be more aware and diligent in participating in every activity that has been carried out planned by the school MAS Al Maksum Stabat.

LITERATURE

Abdul Hamid. *Metode Internalisasi Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Di SMP Negeri Kota Palu*, Jurnal Pendidikan Agama Islam, Vol. 14,2016.

Abdul Majid dan Dian Andayani. *Pendidikan Karakter Perspektif Islam*, Bandung: Remaja Rosdakarya, 2011.

Abdul Mujib et.al., *Ilmu Pendidikan Islam*, Jakarta: Kencana, 2017, Cet. 5.

Abuddin Nata, *Metodologi Studi Islam,* Jakarta: RajaGrafindo Persada, 1999, Cet. 2.

Abuddin Nata, *Studi Islam Komprehensif*, Jakarta: Prenadamedia Group, 2011, Cet. 1.

Ahmad, Rudi. *Pendidikan Islam:Telaah Konseptual mengenai Konsep Jiwa Manusia.* Jurnal Pendidikan Agama Islam-Ta'lim Vol. 14 No 1 2016.

Al-Ghazali, *Mutiara Ihya Ulumuddin : Ringkasan yang Ditulis Sendiri oleh Sang Hujjatul Islam Diterjemahkan dari Mukhtasar Ihya Ulumuddin Kaya Al-Ghazali,* (terj). Bandung: Mizan, 2008.

Ali, Mohammad, dkk. *Ilmu dan Aplikasi Pendidikan.* Bandung: Pedagogiana Press, 2007.

Arifin, Bambang Syamsul, *Psikologi Agama,* Bandung: Pustaka Setia, 2015.

Arifin, Zaenal. *Konsep dan Model Pengembangan Kurikulum.* Bandung: Remaja Rosdakarya, 2014.

Arikunto, Suharsimi Arikunto.*Prosedur Penelelitian sebagai Suatu Sumber Pendekatan Praktek.* Jakarta: Rineka Cipta, 1992.

Asmani, Jamal Ma'mur, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah,* Jogjakarta: Diva Press, 2013.

Asmaran, *Penganatar Studi Akhlak,* Jakarta: Rajagrafindo Persada, 2002.

Azwar, Saefudin, *Metode Penelitian,* Yogyakarta: Pustaka Pelajar, 2011.

Basit, Abdul, *Dakwah Remaja,* Purwokerto: STAIN Press, 2011.

Bob, Andri Sunardi, *Boyman,* Bandung: Niansa Muda, 2009.

Danim, Sudarmin, *Menjadi Peneliti Kualitatif,* Bandung: Pustaka Setia, 2002.

Daradjat, Zakiah, *Ilmu Pendidikan Islam,* Jakarta, Bumi Aksara, 2011.

Dharma, et al, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah,* Bandung: Remaja Rosdakarya, 2011.

Fuad, Muskinul, *Pengembangan Kepribadian Muslim Melalui Halaqah,* Purwokerto: STAIN Press, 2015.

Gulo. *Metodologi Penelitian.* Jakarta: Gramedia. 2007.

Handayani, Tutut, *Interaksi Edukatif di Sekolah.* Jurnal Al-Riwayah, Vol. 7 No. 2, Agustus 2014.

Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, Jilid I, Jakarta: UI Press, 1985, Cet. 5.

Hasanah, et al, *Pengintegrasian Sikap Spiritual dan Sikap Sosial dalam Pembelajaran Teks Ulasan Film/Drama di Kelas XI MIPA SMA Negeri 3 Singaraja,* E-Jurnal Jurusan Pendidikan Bahasa dan Sastra Indonesia. Undiksa. Vol. 7 No. 2, 2017.

Hatimah, Ihat et al, *Penelitian Pendidikan,* Bandung: Upi Press, 2007.

Heri Gunawan, Pendidikan Islam Kajian Teoretis dan Pemikiran Tokoh, Bandung: Remaja Rosdakarya, 2014, Cet. 1.

Hidayatullah, Furqan, *Pendidikan Karakter: Membangun Peradaban Bangsa,* Jakarta: Yuma Pustaka, 2010.

Hudiyono, *Membangun Karakter Siswa Melalui Profesionalisme Guru dan Gerakan Pramuka,* Jakarta: Esensi. 2012.

Isnaeni, "Peran Pendidikan Agama Islam dalam meningkatkan kepekaan sosial anak di kehidupan sehari-hari". Jurnal Inspirasi, Vol.1, 2017.

Isnani, Muhammad, *Internalisasi Nilai-Nilai Pendidikan Karakter di Madrasah,* Jurnal Al-Ta'lim, Jilid 1 No 6 November 2013.

Izutsu, Toshihiko, *Konsep-Konsep Etika Religius dalam Qur"an,* Yogyakarta, Tiara Wacana Yogya, 2003.

J.R, Sutarjo Adisusilo. *Pembelajaran Nilai-nilai Karakter Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif.* Jakarta: Rajawali Pers, 2012.

Jian, Vishal, *3D Model of Attitude,* International Journal Of Advance Research in management and Social Sciences, Vol 3 No 3 March 2014.

Juntika, Achmad, *Bimbingan & konseling dalam berbagai latar kehidupan,* Bandung: Refika Aditama, 2014.

Kartawisastra, H.U, *Strategi Klasifikasi Nilai,* Jakarta: P3G. Depdikbud 1980.

Lickona, Thomas, *Education For Character : How Our Schools Can Teach Respesct And Responbility,* United States : A Bantam Book, 1992.

Mahmudah, Rifaul, *Penyelenggaraan Ekstrakurikuler Rohis dalam Menumbuhkan Sikap Keberagaman Siswa di SMA Negeri 1 Ampel Tahun Ajaran 2014/2015,* Naskah Publikasi Surakarta: UMS, 2015.

Mahood, Wayne, et.al, *Teaching Social Studies in Middle and Senior High Schools,* Macmillan, Toronto, 1991.

Malik, Imam, *Pengantar Psikologi Umum,* Yogyakarta: SUKSES Offset, 2011.

Mansur, Ahmad, *Pendidikan Karakter Berbasis Wahyu,* Jakarta: Gaung Persada Press, 2016.

Marzuki, Pendidikan Karakter Islam, Jakarta: Amzah, 2017, Cet.2

Masganti. *Psikologi Agama*. Bandung: Perdana Publishing, 2011.

Matthew B, Miles dan A Michael Huberman. *Analisis data Kualitatif*. Jakarta: U-I PRESS, 2007.

Moleong, Lexy J, *Meteode Penelitian Kualitatif,* Bandung: Rosda Karya, 2012.

Muhaimin, at al, *Paradigma Pendidkan Islam Uapaya Mengefektifkan PAI di Sekolah,* Bandung: Remaja Rosdakarya, 2012.

Mujtahid, *Reformasi Pendidikan Islam,* UIN Maliki Press, 2011.

Mulyana, Rahmat. *Mengartikulasikan Pendidikan Nilai.* Bandung: Alfabeta, 2004.

Mulyasa. *Manajemen Pendidikan Karakter.* Jakarta: Bumi Aksara, 2013.

Munir, Samsul, *Ilmu Akhlak,* Jakarta: Amzah, 2016.

Munjin, *Internalisasi Nilai-Nilai Budi Pekerti pada Anak.*Jurnal Dakwah dan Komunikasi Vol. 2 No. 2 Juli-Desember 2008.

Muslich, Masnur. *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara, 2011.

Naim, Ngainun, *Character Building,* Jogjakarta, Ar-Ruzz Media, 2012.

Nashir, Haedar, *Pendidikan Karakter Berbasis Agama Dan Budaya,* Yogyakarta: Multi Presindo, 2013.

Noer, Ali et al, *Upaya Ekstrakurikuler Kerohanian Islam dalam Meningkatkan Sikap Keberagaman Siswa di SMK Ibnu Taimiyah Pekanbar,* Jurnal AL-Thariqah Vol. 2 No.1 Juni 2017.

Novan Ardy Wiyani, Pendidikan Agama Islam berbasis Pendidikan Karakter, Bandung:Alfabeta, 2013.

Palamban, Halimah, *Membangun Kecerdasan Spiritual peserta didik dalam Pembelajaran Al-Qur"an di Madrasah melalui Living Values Education* Tesis, Yogyakarta: UIN Sunan Kalijaga, 2011.

Primose, Kurasha, *Curiculum Development and Implementasion: Factors Contributing Towards Curriculum Development in Zimbabwe Higher Education System,* Europan Social Sciences research Journal Vol. 1 Issue 1 January 2013.

Qiqi Yuliati Zakiyah & H.A. Rusdian, Pendidikan Nilai : Kajian Teori dan Praktik di Sekolah, Bandung: Pustaka Setia, 2014.

Rahmat, Imdadun. *Guru Berkarakter untuk Implementasi Pendidikan Karakter.* Yogyakarta: Gava Media, 2014.

Rahmat, Jalaludin, *Psikologi Agama,* Jakarta: Raja Grafindo Persada, 2009.

Rahmawati, Ulfah, *Pengembangan Kecerdasan Spiritual Santri (Studi terhadap Kegiatan Keagamaan Dirumah Tahfidzqu Deresan Putri Yogyakarta*, Tesis, Yogyakarta: UIN Sunan Kalijaga, 2013.

Rayan, Sobhi, *Islamic Philosophy of Education,* Journal International Journal of Humanities and Social science, Vol 2 No. 19 October 2012.

Rifda. *Bimbingan dan Konseling Perkembangan.* Yogyakarta: Idea Press Yogyakarta, 2015.

Rosyadi, Khoiron, *Pendidikan Profetik,* Yogyakarta: Pustaka Pelajar, 2009.

Rosyid, Nur, *Pendidikan Karakter: Wacana dan Kepengaturan,* Purwokerto: Obsesi Press, 2013.

Sahlan, Asmaun & Angga Teguh Prastyo, *Desain Pembelajaran Berbasis Pendidikan Karakter,* Jogjakarta: Ar-Ruzz Media, 2012.

Sakho, DR.KH. Ahsin Ibnu Muhammad. "*Tahfizh Al-Qur'an di Ma'had Tradisional*" work Shop Divisi Tahfizh IIQ. 2009.

Salim Dan Syahrum. *Metode Penelitian Kualitatif.* Bandung: Ciptapustaka Media, 2015 Cet. Ke-6.

Sani, Ridwan Abdullah. *Pendidikan Karakter di Pesantren*. Bandung: Citapustaka Media Perintis, 2011.

Sanjaya, Wina, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan,* Jakarta: Kencana, 2006.

Selistyowati, Endah. *Implementasi Kurikulum Pendidikan Karakter*. Yogyakarta: Citra Ari Parama, 2012.

Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R & D.* Bandung: Alfabeta, 2011.

Sunarto, Ahmad dan Syamsuddin Noor, *Himpunan Hadits Qudsi,* Jakarta: Annur Press, 2011.

Susilawati, Anah, *Pengaruh Kompetensi Sosial Guru Terhadap Prestasi Belajar Agama Budha SMP Kelas 1 di Sekolah Ehipassiko School Bumi Serpong Damai (BSD),* Artikel, Banten: Sekolah Tinggi Budhha Negeri Sriwijaya, 2014.

Sutrisno dan Suyatno, Pendidikan Islam di Era Peradaban Modern Cet. Ke-1, Jakarta:Kencana, 2015

Suyadi, *Strategi Pembelajaran Pendidikan Karakter,* Bandung: Remaja Rosdakarya, 2013.

Syatibi, Rahmat Raharjo, *Pengembangan dan Inovasi Kurikulum,* Yogyakarta, Azzagrafika, 2013.

Tafsir, Ahmad, *Ilmu Pendidikan dalam Perspektif Islam,* Bandung: Rosdakarta, 2014.

Tafsir, at al, *Moralitas Al-Qur'an dan Tantangan Modernitas,* Yogyakarta: Gama Media Offset, 2002.

Taher, Tarmizi, *Menjadi Muslim Moderat Beragama di Tengah Peradaban Global,* Jakarta: Mizan Plubka, 2004.

Wazdy, Salim dan Suyitman, *Memahami Kurikulum 2013, Panduan Praktis untuk Guru Pendidikan Agama Islam dan Budi Pekerti,* Kebumen: IAINU Kebumen, 2014.

Wiyani, Novan Ardi, *Pendidikan Karakter Berbasis Iman dan Taqwa,* Yogyakarta, Teras, 2012.

Yani, Ahmad, *Mindset Kurikulum 2013,* Bandung: Alfabeta. 2014.

Zainuddin Ali, Pendidikan Agama Islam, Jakarta: Bumi Aksara, 2016, Cet. 8

Zubaedi. *Desain Pendidikan Karakter (Konsep dan Aplikasinya dalam lembaga Pendidikan).* Jakarta: Kencana Media Group, 2011.

Zuchdi, Darmiyati, *Humanisasi Pendidikan Menenmukan Kembali Pendidikan yang Manusiawi,* Jakarta: Bumi Aksara, 2009.