

## **Instilling *Akhlakul Karimah* Values in Students Through Diba' Reading Activities at Darul 'Ulum Islamic Boarding School Jombang**

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### **ABSTRACT**

This research is based on the fact that instilling *Akhlakul Karimah* (noble character) values is the main goal of education in Islamic boarding schools to shape students with good morals. The development of the times and various environmental influences require habituation that can continuously strengthen students' character. One effort applied at the Muzamamah Female Dormitory XI is the Diba' reading activity, which contains examples of the Prophet Muhammad's noble character and religious values practiced in daily life. This study aims to describe the implementation, influence, and evaluation results of instilling *Akhlakul Karimah* values in students through Diba' reading activities. The research uses a qualitative approach with a descriptive design. Data were obtained through observation, interviews, and documentation, then analyzed using the Miles and Huberman model, which includes data condensation, data presentation, and conclusion drawing. The results show that the instillation of *Akhlakul Karimah* values is carried out through habituation, role modeling, guidance, supervision, and continuous evaluation by caregivers and female teachers. The Diba' reading activity has a positive influence on student character formation, especially in fostering religious attitudes, discipline, responsibility, politeness, patience, and togetherness, so that *Akhlakul Karimah* values become more embedded in students' behavior in the boarding school environment and daily life. Although the implementation still faces some obstacles, such as differences in students' ability to read Diba' and lack of concentration among some students, these obstacles are overcome through continuous guidance and mentoring.

**Keywords:** *Akhlakul Karimah*, Diba' Reading, Students, Value Instillation

### **INTRODUCTION**

Character education is very important in shaping a person's personality, especially in the Islamic boarding school environment (Fauzi et al., 2022). *Akhlakul karimah*, as a very high moral value in Islam, becomes the main reference in shaping students who are not only academically intelligent but also have good attitudes and character (Rikaeni et al., 2026). Islamic boarding schools, as traditional Islamic educational institutions, have a great responsibility to develop these values as part of comprehensive education (Daradjat, 2014; Siswanto & Muhammad, 2024).

*Akhlak* is a word from Arabic and has the same meaning as good character. Basically, *akhlak* teaches how a person should behave toward God who created everything, as well as how to behave toward other people regardless of ethnicity, nationality, or other differences (Sjarkawi, 2006; Fajri, 2024). In daily life, the term *akhlak* is often associated with words such as behavior, good attitude, politeness, ethics, and morality. Allah SWT's statement in the Qur'an, Surah Al-Qalam verse 4, states that Prophet Muhammad SAW truly has noble character (QS. Al-Qalam: 4), so good attitude becomes the main standard in the life and worship of a

Muslim. These noble good qualities must be developed and used as an example by every Muslim, including students in the boarding school environment, through activities such as reading Diba'. This is strengthened by the Hadith narrated by Al-Baihaqi which states that the Prophet Muhammad SAW was sent to the world to perfect noble character (Primarni et al., 2025). During approximately 22 years of his prophethood, the Prophet Muhammad SAW spent 13 years improving the faith of the Arab society, then implementing sharia after their faith was strong (Ratnasari & Putri, 2025), so that the instillation of faith and sharia became the path for the spread of good moral values to Muslims.

The Diba' reading activity in Islamic boarding schools serves as a means to instill good morals and Islamic values. The Diba' maulid book, compiled by Sayyid Abdurrahman ad-Diba'i in the 9th century Hijriyah, contains praises and teachings aimed at building faith and good character, especially for students. According to Mazidah and Muttaqin (2020), there are moral education values contained in the Diba' maulid, namely ethical interaction between creatures and the Creator which includes gratitude, repentance, dhikr, and worship, as well as ethical interaction among fellow creatures which includes mutual respect, tolerance, compassion, forgiveness, and good character. Thus, it can be concluded that the purpose of Diba' maulid is for Islamic education, because the book contains the noble character of the Prophet Muhammad SAW which is followed by mankind so that they always behave well according to the guidance of the Qur'an and Hadith. Therefore, education related to Islam becomes an important foundation to prevent individuals from bad actions. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System emphasizes that national education plays a role in developing students' potential to become individuals who believe in God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Marzuki, 2012).

The results of pre-research observations and interviews with Dra. Hj. Niswah Qonita As'ad as the caregiver of the Muzamzamah Female Dormitory XI at the Darul Ulum Islamic Boarding School Jombang show that the Diba' activity is held every Friday night with room-based task division, accompanied by the Prophet's shalawat activity on Friday afternoon. During the Prophet's Birthday commemoration, the Diba' reading is usually adjusted to be more efficient so that students do not feel tired, but still remember and honor the Prophet Muhammad SAW wholeheartedly. This activity is not strictly scheduled because it adjusts to other boarding school agendas, so Diba' reading becomes one of the diverse religious activities that is important for religious education and character development of students. As the caregiver of the Muzamzamah Female Dormitory XI, the caregiver's responsibilities include supervision and involvement in the students' learning process, with teaching methods in the form of Diba' reading activities on Friday nights to deepen students' understanding and faith and shape their character.

Based on several previous studies, Diba' Maulid is considered an effective medium for shaping religious character, but most of these studies tend to focus on moral education in general, the content of the text, or socio-cultural aspects in community settings. So far, no specific study has been found that discusses the process of instilling *Akhlakul Karimah* values through Diba' reading in the student dormitory environment, especially at the Muzamzamah Female Dormitory XI at the Darul Ulum Islamic Boarding School Jombang, which has its own educational methods. This gap is the basis for conducting this research.

Based on the above description, the research questions in this study include how the implementation, how the influence, and how the evaluation results of instilling *Akhlakul Karimah* values in students through Diba' reading activities at the Muzamzamah Female Dormitory XI at the Darul Ulum Islamic Boarding School Jombang. This study aims to describe these three aspects, with the hope of providing theoretical contributions to scientific

studies on instilling *Akhlakul Karimah* values in Islamic boarding schools, especially through religious activities such as Diba' reading, and practically can provide suggestions for boarding school managers in maximizing these activities as a tool for moral instillation and strengthening Islamic education programs. This study uses a qualitative approach with a descriptive design, which is a method to examine phenomena that emerge in the form of narratives obtained from field sources (Fadli, 2021). Research subjects were selected using purposive sampling technique, including dormitory caregivers, female teachers, and students who actively participate in Diba' reading activities. Data were collected through participant observation, interviews, and documentation, then analyzed using the Miles and Huberman interactive model which includes data condensation, data presentation, and conclusion drawing (Nurfatimah, Hamidian, & Jiwandono, 2020). Data validity was checked through credibility, transferability, dependability, and confirmability to ensure that the research results reflect rigorous methodology (Susanto, Risnita, & Jailani, 2023).

## METHOD

This study employed a qualitative approach with a descriptive design, which was chosen to explore and understand the natural phenomena surrounding the instillation of *Akhlakul Karimah* values through Diba' reading activities at the Muzamzamah Female Dormitory XI. The research subjects were selected using a purposive sampling technique, which involved key informants such as the dormitory caregiver, female teachers, and students who actively participate in the Diba' reading routine. To gather comprehensive data, the researcher utilized three main techniques: participant observation to directly witness the implementation process, in-depth interviews to capture the perspectives and experiences of the informants, and documentation to collect supporting materials like activity schedules and photographs. This triangulation of methods was intended to ensure that the data obtained was rich and holistic, reflecting the actual conditions in the field.

Once collected, the data were analyzed using the interactive model developed by Miles and Huberman, which consists of three concurrent stages: data condensation, data display, and conclusion drawing or verification. In this process, the extensive field notes and interview transcripts were condensed by selecting and simplifying the relevant information, then organized into clear narrative displays to reveal emerging patterns. Finally, the researcher drew and verified conclusions to answer the research questions. To maintain the validity and trustworthiness of the findings, the study applied four standard checks: credibility, transferability, dependability, and confirmability, ensuring that the results accurately represent the reality of the boarding school environment and can be accounted for methodologically.

## FINDINGS AND DISCUSSION

### OVERVIEW OF INSTILLING AKHLAKUL KARIMAH VALUES

Instillation is the process, method, or action of planting and inserting a value into a person until that value is internalized, believed, and becomes part of attitudes and behavior, referring to techniques or stages to grow something so that it can develop within a person. *Akhlakul Karimah* refers to noble behavior that shows the perfection of a person's faith in Allah and comes from praiseworthy qualities. Al-Ghazali explains that the virtues of mahmudah character such as patience, honesty, and tawakkul reflect the movement of the soul and the image of a person's heart that indirectly forms morals, and outlines four fundamental characteristics of character, namely the pursuit of wisdom (*hikmah*), courage in attitude, self-purification, and acting justly (Ilyas, 2014; Salaeh et al., 2023).

The instillation of *Akhlakul Karimah* values at the Muzamzamah Female Dormitory XI at the Darul Ulum Islamic Boarding School Jombang is carried out through Diba' reading activities held regularly every Friday night. This activity becomes one form of religious habituation that involves all students with assistance from caregivers, female teachers, and dormitory administrators. This habituation not only aims to improve students' ability to read Maulid Ad-Diba' but also to instill moral values in daily life.

The process of instilling moral values in the boarding school environment is not only done through delivering material, but also through habituation in daily life, role modeling from caregivers and female teachers, and creating a religious culture in the dormitory environment, so that student character is formed to be disciplined, responsible, polite, and religious (Umami & Amrulloh, 2017). Moral values in students are also instilled through Diba' reading which habituates patient, humble, and honest behavior. The religious dormitory environment and the teachings of the maulid ad-Diba' book instill the values of repentance, gratitude, and compassion so that they become daily habits, with the aim of forming people with noble character who emulate the qualities of the Prophet (Hayatno, Hamzah, & Mu'tafi, 2004).

#### **FORMS AND BENEFITS OF AKHLAKUL KARIMAH**

*Akhlakul Karimah* can be realized in nine forms of behavior. First, being thorough and not giving up easily (patient), which means being able to restrain oneself from things that are disliked with a sincere heart and not easily despairing when facing difficulties. Second, *istiqomah*, which means having a firm stance and being consistent in doing good, including reading Diba' regularly even if only a little. Third, *amanah* (trustworthy), which means maintaining the trust given and conveying it to those who are entitled. Fourth, fair and impartial, which means trying to be fair in words and decisions until it becomes part of one's character. Fifth, full of compassion, which is reflected in forgiving, helping, and assisting others. Sixth, strong and capable (*al-quwwah*), which is the ability to develop one's potential optimally. Seventh, shy and humble, as part of faith that prevents a person from being lazy and underestimating the rights of others. Eighth, maintaining cleanliness and purity of oneself, both outwardly and inwardly. Ninth, keeping promises and maintaining speech, which is reflected in the willingness to keep commitments, arrive on time, and speak politely (Abdullah, 2007).

The forms of *Akhlakul Karimah* that are most visible after students participate in Diba' reading activities are increased discipline in following dormitory activities, growing sense of responsibility for assigned tasks, and developing polite attitudes when interacting with caregivers, female teachers, and fellow students. In addition, these activities also form the habit of respecting others, cooperating, and helping each other in preparing for Diba' reading. Religious values also develop through the habit of reading shalawat, praying, and remembering the exemplary example of the Prophet Muhammad SAW contained in the Maulid Ad-Diba' book.

A person who has *Akhlakul Karimah* will gain many benefits, both for themselves and in social life, because good character fosters a sense of responsibility, honesty, discipline, mutual respect, and concern for others so that individuals are more easily accepted in the social environment. Character education implemented in an integrated manner in the family, school, and community will form noble character that is reflected in daily behavior, such as responsibility, discipline, honesty, respect, politeness, caring, cooperation, self-confidence, hard work, humility, and love of peace, which will develop into good habits if instilled continuously (Raharjo, 2010; Yusuf et al., 2024). In addition to providing benefits for social life, *Akhlakul Karimah* also plays an important role in character formation, where through continuous habituation of good behavior a person will have a strong personality, be responsible,

humble, and able to control oneself from behavior that contradicts religious and social norms (Olii, Syamsuddin, & Arif, 2022).

#### OVERVIEW OF DIBA' READING ACTIVITY

Diba' is a form of art performance that describes the life journey of the Prophet Muhammad SAW, from birth to death, which involves the use of musical instruments along with the collective reading of songs and poetry (Agustina, 2021). In history, the Maulid Ad-Diba'i book was compiled by Al-Imam Wajihuddin Abdurrahman bin Muhammad Ad-Diba'i who was born on 4 Muharram 866 H (October 8, 1461 AD) and died on 12 Rajab 944 H (December 15, 1537 AD) (NU Online, 2012). This book developed with the aim of strengthening the Fatimi family relations (descendants of the Prophet) and was held to commemorate the birthday of the Prophet Muhammad SAW (Azra, 2002; Irsyad, 2024)). This tradition continues to develop so that it is no longer limited to the Prophet's Birthday commemoration, but is also held on various other important occasions, such as childbirth and moving houses. The Diba'an activity has a significant role in improving Islamic morals, which includes two aspects: strengthening the vertical interaction between humans and the Creator through dhikr and shalawat as a way to get closer to Allah SWT, and strengthening equal interaction among individuals which includes patience, humility, and mutual respect so that togetherness and harmony are created in the social environment (Mukhlisin & Chintiana, 2018). This tradition, passed down from generation to generation, has a strategic function as a means to pass on values, life norms, moral principles, and sacred teachings, and is still preserved and developed today (Sumarlam, 2021).

The Diba' reading activity at the Muzamzamah Female Dormitory XI is held regularly every Friday night involving all students. Each room gets a turn to lead the reading so that all students have responsibility in making the activity successful. The implementation of the activity begins with preparation by dormitory administrators, then continues with the collective reading of Maulid Ad-Diba' under the guidance of caregivers and female teachers. This pattern of implementation becomes part of the habituation process that directly trains discipline, responsibility, cooperation, and courage of students in leading religious activities.

The Diba' reading activity not only functions as worship but also as a medium for instilling *Akhlakul Karimah* values. The poetry content that contains the exemplary example of the Prophet Muhammad SAW becomes a learning resource for students in understanding the importance of honesty, patience, trustworthiness, compassion, humility, and responsibility. These values are strengthened through repeated habituation so that they become character reflected in daily life. The religious boarding school environment increasingly supports the success of this process because students receive direct role modeling from caregivers and female teachers.

The conceptual framework of this research is based on the idea that the Diba' Maulid reading activity is not only a religious tradition to remember the life journey and exemplary example of the Prophet Muhammad SAW, but also serves as a medium for student character development. The values contained in the Diba' Maulid poetry such as love for the Prophet Muhammad SAW, gratitude, patience, humility (tawadhu'), sincerity, and concern for others become the basis for the process of forming *Akhlakul Karimah* that is expected to be internalized and applied by students in daily life (Salsabila et al., 2020).

#### IMPLEMENTATION OF INSTILLING AKHLAKUL KARIMAH VALUES IN STUDENTS THROUGH DIBA' READING ACTIVITIES

The Muzamzamah Female Dormitory XI at the Darul Ulum Islamic Boarding School Jombang uses Diba' reading activities as a means of character development for students. Through this



activity, students are not only trained to read and understand the content of the book, but are also expected to be able to emulate the good behavior of the Prophet Muhammad SAW in daily life. The reason for using this activity is that Diba' reading is considered effective in fostering love for the Prophet, increasing togetherness, and shaping disciplined attitudes and behaviors that reflect *akhlakul karimah*. Based on interview results, Dra. Hj. Niswah Qonita As'ad as the dormitory caregiver explained:

"The activity is held every Friday night with room-based task division, accompanied by the Prophet's shalawat activity on Friday afternoon. During the Prophet's Birthday commemoration, the reading is usually adjusted to be more efficient."

Similar information was conveyed by female teacher Sherly Maldelena, who stated that the implementation is not always fixed every month because it adjusts to other agendas, but it remains part of the routine religious activities for student character development, so that students become accustomed to following and understanding good procedures in its implementation. Student activity coordinator, Anisa Satya, added that the activity is done together and guided by female teachers, with division based on rooms consisting of senior and new students so that more experienced students can help and guide new students, thus creating an atmosphere of mutual learning and cooperation. Another student, Anissa Alya Mukhbita, explained that Diba' reading activities are carried out collectively by all students on Friday nights according to a predetermined schedule, led and guided by female teachers and students on duty.

The series of Diba' reading activities consists of opening, reading shalawat and Diba' poetry, *malahul qiyam* (standing), and closing prayer, with the aim of fostering love for the Prophet Muhammad SAW, increasing students' faith and piety, instilling *Akhlakul Karimah* values, and habituating students to religious activities. The *Akhlakul Karimah* values instilled through this activity include religious values in the form of closeness to Allah SWT through *dhikr* and shalawat; discipline formed through the habit of arriving on time and following activities in an orderly manner; responsibility instilled through giving the trust to lead or read certain parts of the book; cooperation and togetherness that grow because activities are carried out collectively; and politeness, respect, patience, and sincerity habituated in speech, respecting caregivers and fellow students, and carrying out activities with full sincerity.

#### **INFLUENCE OF INSTILLING AKHLAKUL KARIMAH VALUES THROUGH DIBA' READING ACTIVITIES**

The implementation of Diba' reading activities has a significant influence on the formation of students' *akhlakul karimah*, both in religious aspects, discipline, politeness, and social life. In the religious aspect, this activity fosters love for the Prophet Muhammad SAW through the chanting of shalawat and stories of his exemplary example, encouraging students to emulate the Prophet's character in daily life. In the aspect of discipline, activities carried out regularly train students to value time and obey established rules, gradually forming disciplined character in students. In the aspect of politeness and manners, students are habituated to maintain attitude and speech and respect teachers and fellow students. Meanwhile, in the social aspect, activities carried out together foster a sense of togetherness, cooperation, and strengthen brotherly

relations (ukhuwah) among students, and the reading of shalawat provides inner peace that helps students control emotions so that they become more patient and not easily provoked.

This is reinforced by interview results with Dra. Hj. Niswah Qonita As'ad, who said:

"Through Diba' reading activities, students become more familiar with the Prophet, so that love and desire to emulate his character grow. In addition, this activity trains discipline and shapes students to be more polite and calmer in attitude."

Female teacher Sherly Maldelena also added:

"In Diba' activities, students participate together and regularly, so students become accustomed to being disciplined, respecting each other, and maintaining manners. Reading shalawat also provides inner peace and tranquility for students."

From these results, it can be concluded that the instillation of *Akhlakul Karimah* values in students through Diba' reading activities at the Muzamzamah Female Dormitory XI is quite good, as seen from changes in student behavior who are now more disciplined, polite, and able to maintain manners in daily life, although there are still some students who have not fully consistently applied these values.

#### EVALUATION RESULTS OF INSTILLING AKHLAKUL KARIMAH VALUES

The evaluation of Diba' reading activities at the Muzamzamah Female Dormitory XI is not done formally or in writing, but through direct observation of student behavior in daily life, reinforced by interview results with caregivers, female teachers, and students. This evaluation process is ongoing and is an inseparable part of students' daily activities in the dormitory environment. Based on observations, interviews, and documentation, Diba' reading activities are quite effective in instilling *Akhlakul Karimah* values, as indicated by increased student discipline and order in following activities, growing sense of responsibility, increased politeness in interaction, stronger religious awareness, and more harmonious social relationships among students.

Nevertheless, in its implementation there are still some obstacles, such as lack of concentration among some students during activities, differences in ability to read Diba', and feelings of boredom. Therefore, innovation and variation in activity implementation methods are needed to increase student interest and participation and maintain the effectiveness of the activity.

Efforts that can be made include varying the rhythm or tone of reading, including using tones that are popular among students while still paying attention to religious values, and using Islamic musical instruments such as banjari or hadroh as accompaniment. Through these variations, it is hoped that the atmosphere of the activity will become more lively, thus increasing student enthusiasm, concentration, and participation, as well as supporting the effectiveness of instilling *Akhlakul Karimah* values.

#### CONCLUSION

Based on the research results, it can be concluded that Diba' reading activities at the Muzamzamah Female Dormitory XI at the Darul Ulum Islamic Boarding School Jombang are an effective form of religious habituation in instilling *Akhlakul Karimah* values in students, through habituation, role modeling, discipline, and continuous development by caregivers and female teachers. This process forms various positive characters in students, such as discipline, responsibility, honesty, patience, humility, social concern, mutual respect, and a spirit of cooperation, which are not only understood theoretically but also internalized through repeated

practice until they become habits in dormitory life. The success of this process is supported by the religious boarding school environment and the role modeling of caregivers and female teachers. Although obstacles are still found in the form of differences in students' ability to read Diba' and varying levels of student participation, these obstacles can be minimized through continuous mentoring, evaluation, and motivation. Thus, the Diba' reading tradition makes a real contribution to shaping students' Islamic character and strengthening the religious culture of Islamic boarding schools, so it is worthy of being maintained and developed as a character education model based on religious tradition, and as a reference for boarding school managers and future researchers.

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