




## The Implementation of Moral Education Values in the Book of Morals Lil Banin Juz 1 in Forming the Students at Nurul Anwar Islamic Boarding School

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### ABSTRACT

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia which play a role in shaping the character of students through moral education. However, there are still students who do not understand ethics, such as a lack of respect for their elders, being late for class, and a lack of attention to learning. One of the books used in moral education in Islamic boarding schools is Akhlak Lil Banin Juz 1, which contains moral values to shape the character of good students. Therefore, this research aims to determine the implementation of moral education values in the book Akhlak Lil Banin Juz 1 in the character formation of grade 3 students at the Nurul Anwar Islamic Boarding School, Metro City. There are still some students who do not understand morals, lack student ethics towards older people in their behavior, are late for class, sleep during the learning process, do not pay attention to the teacher's explanations so that when asked directly by the teacher the students are confused about the answer. The author used qualitative research methods in this research. Researchers chose to use field research, where data collection is carried out directly in the field by observing phenomena in natural conditions. The results of this research are that the implementation of moral education must be carried out from an early age because it is very important for social life in society or in the environment. The best application of akhlakul karimah is to get used to living in a religious environment such as in an Islamic boarding school or ma'had which is based on strong religious education, thereby prioritizing good habits, such as the saying "You can because you get used to it".

**Keywords:** *Moral Education Values, Lil Banin Morals, Islamic Boarding School*

### ARTICLE INFO

*Article history:*

Received  
February 02, 2025  
Revised  
March 1, 2025  
Accepted  
April 05, 2025

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

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### INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia and play an important role in improving education, especially in the field of Islam. The existence of Islamic boarding schools in Indonesian society is not only as an educational institution, but also as a center for preaching and social religious activities. Islamic boarding schools play a role in spreading Islamic teachings and fostering religious awareness to implement Islamic teachings consistently among the people (Marliah and

Kartika 2018). Santri are not only equipped with in-depth religious knowledge, but are also taught to internalize moral values in everyday life. Moral education in Islamic boarding schools aims to form students who are not only intellectually intelligent, but also have noble character, good manners, and a good attitude towards each other and their environment

Islamic boarding schools act as religious educational institutions, as educational institutions they are very important in instilling religious values. Islamic boarding schools can shape the personalities of their students with various positive attitudes, such as discipline, honesty, trustworthiness, independence, responsibility, creativity, innovation and hard work. All of this shows how important the role of Islamic boarding schools is in the process of forming the character of students (Fajrul Falah 2022). Islamic boarding schools also act as social institutions, many Islamic boarding schools run community empowerment programs, such as providing skills training, social assistance, and other humanitarian activities. This strengthens the role of Islamic boarding schools as institutions that contribute to the social and economic development of society. Islamic boarding schools also often hold cultural activities, such as dhikr assemblies, shalawatan, or celebrations of Islamic holidays involving the local community (D. Suryani 2020).

Islamic boarding schools, as one of the oldest education institutions in Indonesia, also have an important role in introducing entrepreneurship to students (S. K. M. et al. 2023). An entrepreneurial Islamic boarding school means an Islamic educational institution that has a vision and mission to shape its students into entrepreneurs who have good morals and morals. Entrepreneurial Islamic boarding schools are Islamic boarding schools that have da'wah and entrepreneurial activities to increase the spirit of entrepreneurship in their students (Arif et al. 2020). The most important thing in Islamic boarding schools is Madrasah Diniyah.

Madrasah Diniyah is a non-formal educational institution that teaches Islamic values. These values are reflected in the various subjects taught, such as Fiqh, Tauhid, Akhlaq, Hadith, Tafsir, and other material that is not obtained in formal schools that are not madrasahs. Madrasah Diniyah also has the task of studying these books, there are several books that discuss morals. One of the books that is often used in moral learning in Islamic boarding schools is the Book of Akhlak lil Banin Juz 1 by Al-Ustadz Umar bin Ahmad Baradja. This book functions as a guide for students in understanding and applying noble morals in everyday life. Education is one means of forming the character of students. In education there is interaction between educators and students which takes place in a variety of learning activities. This interaction process aims to transmit knowledge, skills and character to students (T. A. A. et al. 2023). Educational values need to be instilled in children so that they become equipped for living life. That is why education for children in the Islamic view is obligatory. The most basic education that must be given to children is character education. This is because character education is education that will determine a child's character or personality in the future. In Islam, character education is known as moral education. Character itself greatly influences children's behavior in everyday life (Aerin, 2020). Then regarding the definition of morals, the word "Akhlaq" comes from Arabic, namely the plural of khuluqun which means manners, temperament, behavior or character. Meanwhile, regarding the definition of morals in terms of terms, it can be taken from a great scholar, namely Ibn Miskawih, he said that morals are the state of a person's soul that encourages him to carry out actions without prior consideration of the mind (Jamaludin 2018). The values of moral education in the book Al-Akhlaq Lil

Banin Volume I, namely, religious values include morals towards Allah and morals towards the Messenger of Allah, the value of caring for the environment, the value of love of cleanliness, the value of social care, the value of honesty, the value of discipline, the value of humility, social care, ethical values towards parents, oneself and others (Baradja 1372). In the moral education values in the book *Al-Akhlak Lil Banin*, it is oriented towards the exemplary activities of students. Therefore, this research tries to analyze the values of moral education in the book *Al-Akhlak Lil Banin* according to the integrity of students. As Allah says in Surah *Al-Ahzab*. Indeed, in the Messenger of God, you have a good example for those who hope in God and the Last Day, and remember God often.

*Meaning: Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot.*

That God teaches good morals to mankind by providing a direct example, which is the revelation of the Prophet Muhammad SAW. His morals became a role model for all Muslims in the world, because he was so good that he was called *uswatun hasanah* and many even said that his morals were the *Al-Quran*. From sources that come from the example of the Prophet Muhammad SAW, the previous scholars composed textbooks on morals (A. C. N. Dkk 2024, 42).

Relevant studies in this research include, *First*. Research conducted by Mia Fitriah Elkarimah, Zainal Arifin Madzkur, "Character Development of Pondok Tahfidz Hayatinnur Students through the Book of Akhlakul Lil Banin volume 1". The results of his research revealed that learning morals lil banin juz 1 in the formation of santri morals is very easy to understand and is able to influence the character of Pondok Hayatinnur santri. Judging from the evaluation which uses several assessment instruments. The first is a sheet that observes the attitudes of the students during the study of the book of morals Lil Banin juz 1, which is in the form of a report card on the attitudes of the students during community service organized by Unindra lecturers. There is an assessment sheet and rewards given to students who do good things and there is a reward for students who do bad things. Notes from the school, namely the respective homeroom teachers from the SD IT institution which is in the same shade as Pondok Tahfidz Hayatinnur regarding the attitudes of students at school (Elkarimah 2023).

*Second* research from Suwita dela, Masudi Masudi, Eka Yanuardi, "Effectiveness of Learning the Book of Morals of Lil Banin in Shaping the Morals of Santri at the Miftahul Jannah Karang Jaya Islamic Boarding School". The results of the research stated that the effectiveness of learning Lil Banin's morals was quite good and was very effective even though learning the Lil Banin Book was learning the Yellow Book, so that the delivery of the material was easy to understand using interesting and appropriate methods such as exemplary, refraction, sorogan, wetonan, Bandungan and rote memorization methods to achieve the formation of santri morals (E. Y. et al. 2020). Based on some of the research results above, there are several similarities, namely that the research both discusses character or moral education and uses the same method, namely the qualitative research method, and also both use the same source, namely the book of Akhlak Lil Banin Juz 1. While the difference is that the discussion focuses on learning strategies, this researcher focuses on character values and their implementation.

Indicators for the Implementation of Moral Education Values in the Book of Morals Lil Banin Juz 1, namely, *First*. Worshiping correctly, namely carrying out all

forms of worship in accordance with the guidelines set by Allah and His Messenger, both in terms of intention and both in terms of method and purpose, worship must be in harmony with the teachings of the Prophet. *Second*. Honesty means speaking and acting based on reality, without lying, deceiving, or hiding facts. *Third*. Independence means carrying out activities, solving problems, or meeting one's life needs with one's own abilities and efforts, without depending on the help or support of other people. *Fourth*. Social care is an action that shows attention to the social environment around them, thus encouraging someone to always be ready to help other people who need it. From several research indicators from Mia Fitriah Elkarimah, Suwita dela's research, and Ida Fauziyah's research, the author chose research indicators from Mia Fitriah Elkarimah.

In accordance with the data from the pre-survey, data was obtained that the application of the book of morals *lil banin juz 1* has been running properly even though there are some students who still lack understanding of morals, students lack ethics towards older people in their behavior, are late when entering class, sleep during the learning process, do not pay attention to the teacher's explanation so that when asked questions directly by the teacher the students are confused about how to answer, there are still students who do not respect knowledge enough, such as placing books in random places, there are still students who are not pure. (ablution) when taking a book, and in learning activities there are still students who use their friends' things (ghasab), such as using pens without permission, wearing sandals without permission.

The aim of this research is to determine the application of the book *Akhlak lil Banin Juz 1* in the formation of santri morals, as well as the strategies used by Islamic boarding schools in implementing this instructional approach. The findings from this research can be a guide or reference for subsequent research, as well as for educators who want to instill Islamic educational values in the formation of santri morals. In this case, the researcher intends to study more deeply how the implementation of moral education values in the book *Akhlak lil Banin juz 1* can help in the formation of morals for class 3 students at the Nurul Anwar Islamic Boarding School, Metro City.

## METHOD

This research is a type of field research, where data collection is carried out directly in the field by observing phenomena in natural conditions (Irkhamiyati 2017). This research was carried out at the Nurul Anwar Islamic boarding school, Metro City. The time required by researchers to carry out this research is calculated after obtaining a permit to conduct research. Over a period of around 30 days, 15 days are used to collect data and the next 15 days are used to process the data collected by the researcher, which consists of presenting the data in the form of a thesis and continuing with the guidance process for the Supervisor. The subjects of the research that will be carried out are Ula class 3 students at the Nurul Anwar Islamic Boarding School, Metro City.

In the data collection process the author used several methods to obtain the data needed in this research, namely: *First*, Interview method is a way of collecting data by chatting or asking questions to get information. This conversation is carried out by both parties, namely the interviewer and the person being interviewed or usually called the resource person. (Sugiyono 2016) *Second*, The observation method is a method of collecting data by observing and recording phenomena or

events or important things related to the problem being studied. *Third*, The documentation method is a data collection method that is carried out by collecting notes and documents related to the problem being studied.

The informants in this research are ustadz and students who know, understand and implement the learning of Kitabul Akhlaq Lil Banin Juz 1, because these informants can be a source of data needed by researchers (Bungin, 2013). Informants were selected using a purposive sampling technique, namely the step of determining informants based on certain conditions and considerations (Sugiyono, 2016). The validity technique is re-checking the data and information that has been obtained (Helaluddin & Wijaya, 2019). Triangulation techniques are used to check the legitimacy and validity of data consisting of source triangulation, time and technique triangulation.

The data analysis technique used is qualitative data analysis, which includes three main stages: data reduction, data presentation, and drawing conclusions. The data reduction process involves condensing information, identifying main components, and emphasizing important aspects by looking for themes and patterns, while eliminating irrelevant information. Furthermore, data presentation can be done through short descriptions, charts, relationships between categories, flow charts, or other techniques. The final stage is drawing conclusions and validating facts to answer the problem formulation.

## RESULT AND DISCUSSION

One of the works of Umar Bin Ahmad Baradja is a book *Al-Akhlak Lil Banin*. In his work, he invites especially the youth to become servants with good manners and wisdom in seeking knowledge. Islam emphasizes education that is oriented towards the achievement of good for oneself by offering righteous deeds as a symbol of a new orientation. The application of moral education must be carried out from an early age because it is very important for social life or being social in the environment, the best application of morals is by getting used to living in a religious environment such as in Islamic boarding schools or ma'had which are based on strong religious education, so that it prioritizes good habits, such as the saying "You can because you are used to it". The basis and aim of research into the formation of santri morals is as explained in (Q.S. Al Qalam verse 4) which means "And indeed you (Muhammad) truly have great character." This is also conveyed again in the hadith which explains "Indeed, I was only sent to perfect noble morals." (HR. Ahmad and AlBukhari). Knowledge is so important that students are willing to spend a lot of money to get knowledge. But that is not enough, students must respect the teacher. because, there will be blessings and benefits while studying. This can be said to be students seeking knowledge successfully.

Implementation of moral education values in the book of morals lil banin juz 1 in forming the character of students, There are several indicators in its implementation, namely:

### 1. Worship properly

The word "worship" comes from mashdar (a noun derived from a verb) from the word "abada", which consists of the letters "ain", "ba", and "dal". Etymologically, this word has two main meanings which seem to be contradictory. First, worship contains the meaning of *lin wa zull*, which means weakness and humility. Second, worship also has the meaning of *syiddat wa qilazh*, which means strength and firmness.

From the explanation of the contents of the Book of Morals Lil Banin Juz 1, the fifth discussion is advice to children to believe and fear Him, as children already know how Allah SWT is. has created you and perfected your form with two eyes to see everything and two ears to hear sounds and a tongue to speak, two hands to use in your various works, two legs to walk, a mind to know what is good and what is bad. So it is mandatory to glorify Him, love Him and be grateful for His blessings by doing everything He commands, and abandoning everything that is prohibited (Baradja 1372). Therefore, we must carry out his commands, one of which is by worshiping Allah. Worshiping correctly, namely carrying out all forms of worship in accordance with the guidelines set by Allah and His Messenger, both in terms of intention and both in terms of method and purpose, worship must be in harmony with the teachings of the Prophet (R. A. M. et al. 2024).

Based on the results of the interview, it was found that correct worship has a big influence on the morals and daily life of the students. By worshiping according to the Shari'a, students learn discipline, sincerity and submission to Allah. Learning in this chapter was carried out at the 2nd week meeting. The learning process is carried out through the talaqqi method (direct learning from the teacher). In Islamic boarding schools, students are taught the procedures for worship according to the Shari'a by referring to the Al-Qur'an, Hadith and classical books, accompanied by direct guidance from ustads and ustadzahs through theoretical learning methods and the practice of praying together. The students are also taught etiquette in worship so that they not only understand the technicalities, but also carry out worship with a sincere and devout heart. This can form individuals who are honest, patient and responsible, so that it is reflected in their attitudes towards others, both in the Islamic boarding school environment and in society and based on the observations that have been made, the results show that, it has been seen that students are starting to apply what they have learned during learning, students have become more enthusiastic about reciting the Koran, implementing prayer procedures correctly and are able to change several characters such as, not relaxing when starting congregational prayers, perfecting ablutions, being disciplined during Koran hours.

## **2. Honest**

Honesty means not lying and not cheating. Explanation of the contents of the Book of Morals Lil Banin Juz 1 discussion 6, namely, Muhammad was an honest child. He feared Allah and obeyed His commands. One day his sister said to him, "Hi Muhammad my brother, father has gone to work, and father forgot this bag of food that we will take tomorrow to Grandma's house, we only eat a little and it won't be seen." Muhammad answered, "That's right, my little brother. Father doesn't see us, but don't you know that Allah, our God, always watches the movements of his creatures, nothing escapes Allah's supervision, the halal food that we eat will become haram, because we take what is not ours. Wait for father to come home, or ask him for permission first. Then Muhammad advised his younger brother to be honest, because no matter how small his actions, Allah will still see him (Baradja 1372).

Honesty is the main moral value that is the basis for the formation of human character. As a fundamental principle, honesty reflects integrity and moral qualities that form a solid foundation for every individual and society

(Iskandar. et al. 2023). Honesty can be understood as an attitude that strives to always be a person who can be relied on in words, actions and work. Apart from that, honesty also includes behavior that avoids lies, deception, and always speaks as it is, and has the courage to admit mistakes. In general, honesty means conveying or providing information that is in accordance with reality.

Based on the results of the interview, it was found that the value of honesty is very important in everyday life, especially in the Islamic boarding school environment, because it is the basis of all noble morals. Honesty creates a sense of mutual trust between students, teachers and each other. Apart from that, honesty educates students to be responsible for their every word and action, and to be a good example for others. Learning in this chapter was carried out at the 3rd week meeting. The learning process is carried out through the talaqqi method (direct learning from the teacher). Ustad and ustadzah teach students to be honest by providing real examples. Parents, teachers and educators must be an example of being honest. Apart from that, the value of honesty must be taught from an early age through religious education, inspirational stories, and discussions about the importance of honesty. The environment must also be supportive, by giving appreciation to those who are honest and providing an understanding that honesty is the key to success in life in this world and the hereafter.

The positive impact of students who always try to be honest is very visible in various aspects of life. Honesty builds a sense of trust in other people, both fellow students and teachers. This creates harmonious relationships and a conducive environment. Apart from that, honesty trains students to become individuals who are responsible, reliable and have high integrity. In the long term, honest students tend to be more respected, trusted and successful in social and spiritual life. Based on the observations that have been made, the results show that, it has been seen that students are honest by openly reporting the use of their money to their parents or boarding school administrators, students also openly admit that if they are ever late, do not do their assignments according to schedule, or make deposits for memorizing books, they are subject to standing punishment in accordance with Islamic boarding school regulations.

### **3. Independent**

Independence is a noble attitude that must be instilled as a character in children so that they can learn how to do things themselves, not always depend on other people. Explanation of the contents of the Book of Morals Lil Banin Juz 1 discussion 10 regarding independence, which is exemplified by Abdullah who is an exemplary child, a child who is polite and always speaks politely and he is disciplined to take a shower in the morning before dawn and an afternoon shower after coming home from school, he pays attention to the cleanliness of his clothes and books and puts them neatly in their places (Baradjja 1372). That's where the child's independent attitude begins to form.

According to the Big Indonesian Dictionary, independence means the ability to stand alone and not depend on other people. The noun form, namely independence, refers to the condition or situation where a person can stand alone without depending on other people. Independence can be seen from three aspects, namely: first, emotional independence which reflects changes in

emotional relationships between individuals; second, behavioral independence which shows the ability to make decisions without the influence of others and be responsible for these decisions; and third, independence in understanding and interpreting the principles of right and wrong. (Dwi Rita Nova et al. 2019)

Based on the results of the interview, it was found that an independent attitude is very important because it has many benefits that can support their development, both from a mental, social and emotional perspective and also to teach responsibility, increase self-confidence, improve problem-solving skills, prepare students for the future. Students for independent indicators can already be seen in the activities when the schedule of bathing and washing clothes, drying towels and putting back the bathroom utensils, doing school work and projects on their own. Learning in this chapter is done at the 5th week meeting. The learning process is done through the talaqqi method (direct learning from the teacher). Inculcating an independent attitude in santri is important to form strong characters, increase responsibility, prepare for life in the future, and support them to become disciplined and independent individuals in worship and daily life.

#### **4. Social care**

Social care is an action that shows attention to the social environment around them, thus encouraging someone to always be ready to help other people who need it. This is in accordance with Zuchdi's explanation which states that social care is attitudes and actions that always try to provide assistance to people in need (Achmad. Ryan. Fauzi. et al. 2017). In the book *Al-Akhlak Lil Banin Juz 1* by Umar bin Ahmad Baradja, the 20th discussion is exemplified by Musthafa who was a rich child, but he was humble and not arrogant, he liked to help people in need. One day Musthafa saw someone wearing torn clothes. So his heart felt pity and he quickly went to his house and got new clothes. He felt happy if he helped other people." Social caring values such as politeness, respect for older people, respect for parents, love for His creatures. As well as caring for friends, relatives, neighbors, servants and the people around us (Baradja 1372).

The value of social care in Islam is important because it helps create solidarity, improve community welfare, develop empathy, create a harmonious life, and reflect noble morals in accordance with the teachings of the Prophet Muhammad. Based on the results of interviews, it was found that in Islamic boarding schools, students are taught to instill an attitude of social care through various activities such as community service, social skills training, Islamic discussions or what is usually called *batsul masail* or *sawir*. Learning in this chapter was carried out at the 5th week meeting. The learning process is carried out through the talaqqi method (direct learning from the teacher). Based on the observations that have been made, the results show that students always share with each other, whether in terms of food, caring for friends who are sick, or giving advice to friends who are sad.

This research shows that the application of moral education values in the *Book of Morals Lil Banin Juz 1* has a significant impact in shaping the character of students at the Nurul Anwar Islamic Boarding School, Metro City. Based on the results of observations and interviews, it was found that values

such as correct worship, honesty, independence and social care are starting to be embedded in the daily lives of students, although there are still several obstacles in their consistent implementation. Some positive changes observed include:

- Santri are more disciplined in carrying out worship, such as praying together and reading the Koran regularly.
- Students' awareness of the importance of honesty in interacting with friends and teachers increases.
- Students' independence develops in terms of managing time, maintaining cleanliness, and completing tasks independently.
- Santri increasingly care about each other, such as helping friends in need and keeping the Islamic boarding school environment clean.

However, this research also found that some students still experience difficulties in understanding and applying moral values, especially those related to ethics towards older people and responsibility in learning.

The results of this research are in line with several previous studies which highlight the importance of moral education in shaping the character of students. Here are some key comparisons:

1. Mia Fitriah Elkarimah (2023) researched Lil Banin's moral learning at Pondok Hayatinnur and found that observation-based evaluation methods and the provision of rewards and punishments were effective in shaping the morals of students. This research has similarities with our research in terms of learning effectiveness, although the focus of this research focuses more on the implementation of moral values in the daily lives of students.
2. Suwita Dela, Masudi Masudi, and Eka Yanuardi (2020) researched the effectiveness of learning this book at the Miftahul Jannah Islamic Boarding School, highlighting learning methods such as talaqqi, sorogan, and wetonan. Our research results also show that the talaqqi method is effective in instilling moral values, but we add a perspective on the challenges of implementing it in the daily lives of students.
3. Ida Fauziyah (2023) emphasized that the character formation of students is more successful if it is supported by a religious environment and the habit of good behavior. This is in line with our findings which show that students who are more active in religious activities have a better understanding of moral values.
4. Zainal Arif (2020) examined the role of Islamic boarding schools in forming the entrepreneurial spirit of students through moral education. Although this research highlights the entrepreneurial aspect, there is a connection with our research in terms of character formation of students through moral education.

From this comparison, this research provides a new perspective regarding the challenges and practical strategies in implementing moral values in the lives of students, which have not been widely discussed in previous research.

The results of this research show that the implementation of moral education values in the book Akhlak Lil Banin Juz 1 plays a significant role in shaping the character of students. The implication of these findings is the importance of strengthening example-based learning methods and habituation

in moral education in Islamic boarding schools. Apart from that, the results of this research can be a reference for other Islamic educational institutions in designing more effective moral learning strategies. Furthermore, further research can be carried out by expanding the scope of students or comparing the effectiveness of this book with other moral learning methods.

## CONCLUSION

Based on the results of research and data analysis that the author has carried out, it can be concluded that there is an influence of understanding the Book of Morals Lil Banin Juz 1 on the morals of students at the Nurul Anwar Islamic Boarding School in Metro City. Thus, there is a fairly close relationship between the influence of understanding and implementing it in the book Morals Lil Banin Juz 1 on the morals of students at the Nurul Anwar Islamic Boarding School in Metro City, thereby making the students understand better and better moral education so that they become even better when they get used to it by directly applying it in everyday life both in their environment and within themselves. The better the understanding of the book, the better the students' morals will be.

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