

**THE IMPLEMENTATION OF ISLAMIC EDUCATION VALUES IN
ENHANCING ENGLISH LEARNING EFFECTIVENESS AT
MAKARIMUL AKHLAQ ISLAMIC ELEMENTARY
SCHOOL OF JOMBANG**

Laily Irmayanti¹

lailyirmayanti@gmail.com¹

Universitas Hasyim Asy'ari Jombang, Indonesia

Hanifudin²

hanifuddin.mahadun23@gmail.com²

Universitas Hasyim Asy'ari Jombang, Indonesia

Khoirotul Idawati³

khoirotul.idawati11@gmail.com³

Universitas Hasyim Asy'ari Jombang, Indonesia

Rofiatul Hosna⁴

rofiatulhosna@gmail.com⁴

Universitas Hasyim Asy'ari Jombang, Indonesia

ABSTRACT

Islamic education values have a very important role in shaping the character and behavior of students so that it needs to be implemented in various lines of education, including in English learning. Learning English from an elementary school level has become one of the priorities in education for its crucial role in preparing students for better and higher education and welcoming the challenges of global life in the future. This study examines the implementation of Islamic education values in improving the effectiveness of English learning at Makarimul Akhlaq Islamic Elementary School in Jombang. The research constitutes a case study with qualitative approach in which the researcher gathered data through various methods such as interviews, observations and document analysis to gain a comprehensive understanding of the case. It was intended to know hidden meanings, understand social interaction and ensure the validity of data. The results show that the implementation of Islamic values of lifelong education, discipline, and manners in English learning is in the form of varied school programs to build students' motivation in learning, discipline in rules and good manners in speaking English. The implementation of these values has been greatly contributed to enhance English learning to be more effective. This is certainly influenced by environmental factors and teachers who make it easier for students to apply these values in achieving effective and enjoyable English learning. The inhibiting factors are the students' different abilities and characters yet they are successfully overcome by the teachers.

Keywords: *Islamic Education, Islamic Education Values, English Learning*

A. INTRODUCTION

Islamic education plays a role in contributing to unravelling various kinds of problems of human life (Siregar et al., 2019), and also as a mediator in socializing the teachings of Islam in society so that a person can understand, live and practice the teachings of Islam in accordance with the provisions of the Qur'an and as-Sunnah (Wahid, 2015). The purpose of Islamic education is to foster human beings so that they obey religious teachings and therefore ensure safety and happiness in eternal life in the hereafter (Sheikh & Ali, 2019).

Islamic education values are divided into 4: (1) *'aqidah*, which means faiths or beliefs (2) *'ubudiyah*, which refers to acts of obedience to Islamic teachings (3) *akhlaq*, which refers to morality or character and (4) *adab*, which refers to etiquette and politeness (Solekhin et al., 2022). These values include various principles and teachings that aim to form a strong faith, a noble personality and the ability to positively contribute to society. These values are not only applied in ritual worship, but also in daily life as Muslims.

Embodying and implementing the values of Islamic education is certainly very essential since childhood, especially in elementary school-age children. It is a strong foundation in forming children's character because Islamic education emphasizes the instillation of Islamic values, both for life in this world and in the hereafter (Aini et al., 2025). At primary school age, i.e. after the first six years of age before puberty, children have reached a stage where they are more ready to learn more regularly, receive direction and ready to learn more regularly, receive instruction

and socialize with their peers. In learning theory, children will gain their own experience which will then develop gradually from simple to complex (Hosna, 2020). During this period, the child is more understanding and eager to acquire more diverse skills. Aspects that can be introduced at this age are simple beliefs, basic laws, self-confidence and responsibility, and manners towards others (Al-Hasan, 2021). Through Islamic education, students are introduced to the principles of Islam, such as tawhid in the form of belief in the oneness of God, noble morals, and the obligation to worship (Jannah, 2023).

Furthermore, the Islamic education values becomes very important to be implemented in every learning at school, including English. It not only enrich learning experiences and benefit students' spiritual development, but also play an important role in shaping students' personality, ethics and social skills as well as supporting the creation of a positive and productive environment. English is one of the most important subjects taught in primary schools. Along with the times, the need for mastery of English is increasing as a result of modernity and advances in world information technology. Therefore, motivation to learn a foreign language becomes an important factor in order for someone to master it well. Islam motivates Muslims to learn foreign languages in order to understand the diversity of Allah's creation. The ability to speak a foreign language will facilitate communication across religions and cultures in the propagation of Islam (Istiqomah, 2023).

The reality that often occurs in our education today is that English learning often focuses only on cognitive aspects and mastery of language skills such without really paying attention to affective aspects such as Islamic education values. This can cause several problems, especially related to the loss of religious education aspects in the learning process. The mandate of the 1945 Constitution (amended version), article 31, paragraph 3 states that the government organizes a national education system in order to increase faith and piety and noble character in order to educate the nation's life. This law implies the mandate to incorporate religious values into every education (Muspiroh, 2020) and into English education is no exception.

Herein lies the importance of conducting research that aims to examine in depth how Islamic education values can be implemented in English language learning and how these values can improve the effectiveness of English language learning. In the context of learning activities, it is necessary to consider effectiveness, meaning the extent to which the goals that have been set can be achieved as expected. The effectiveness of learning is not only in terms of the level of learning achievement, but also in terms of the process and supporting facilities. Learning effectiveness is a measure that relates to the success rate of a learning process. Effectiveness can be measured by looking at students' interest in learning activities (Aas Aliana Futriani Hidayah, Robiah Al Adawiyah, 2020).

Makarimul Akhlaq Islamic Elementary School is one example of a private Islamic elementary school in Jombang that prepares English competency

as a 21st century skill and at the same time has the ideal of building a Rabbani Muslim generation and fostering noble morals and ethics of its students. This school has their own learning design that is contextualized with their students so they do not really effected when the national curriculum often changes. The unique features of this school is its practical English and English teaching module which is prepared independently by the teachers and the drafting team formed by the school.

The issues bring considerations for the researcher in conducting a study on the implementation of Islamic education values in enhancing English learning effectiveness, which focuses on how implementation of Islamic education values in English Learning, how it can enhance English Learning Effectiveness and what are its supporting and inhibiting factors.

B. METHOD

The researcher determined study case with qualitative approach for the research design. Case study is interpreted as a series of scientific activities carried out intensively, in detail from time to time through in-depth data collection with rich sources of information in a program, event, and activity to gain in-depth knowledge about the case (Rahardjo, 2017).

Data collection techniques were carried out to collect information using observation, interviews and documentations. The researcher made observations revolved around how the learning process takes place from the beginning to the end of the learning process. The researcher observed how educators deliver material, communicate it with students and examine how the

enthusiasm and positive attitude of educators towards students to achieve effective learning. Interviews were conducted through interpersonal communication to informants to dig up in-depth, open and free information. The informants interviewed in this study were school principal, head of curriculum, teacher and students at grade 5 of Makarimul Ahlaq Islamic Elementary School of Jombang in Nopember 2024 up to January 2025. Documentation was elected as a supporting method that complements the data obtained. The documents collected in this study were teaching modules, as well as photos during the learning process and related pictures. The data source is recorded and recorded through a voice recorder application on the researcher's device and documented by taking photos.

Data analysis was carried out by organizing the data into categories, deciphering it into units, synthesizing, arranging into patterns, choosing which ones are important and will be studied, and making conclusions so that they become an easy-to-understand unit (Saleh, 2017). To check the consistency of the data and findings and also ensure that the conclusion is valid, the methods and data sources triangulation verification were carried out.

C. RESULTS AND DISCUSSION

1. Islamic Education Values

Values are principles or standards that are considered important and upheld by individuals, or groups of society. Values can be things that are considered good, right, or moral, and can vary depending on a particular culture, religion, or belief.

Religion is often seen as a source of value, because religion speaks good and bad, right and wrong. Islam contains normative teachings that talk about the virtues that humans must do and the ugliness that must be abandoned (Sauri, 2019).

The values of Islamic education are defined as the spirit of Islamic education, or in other words are the main elements that lead to the understanding and practice of Islamic teachings as a whole (Zulkarnain, 2008). The main source of Islamic educational values comes from the Quran and as-Sunnah. The Qur'an as the holy book of Muslims contains life instructions, moral teachings, and values that Muslims must follow, and as-Sunnah or hadith is the words, deeds, and approval of the Prophet Muhammad PBUH that provides examples of practical implementation of the teachings of the Qur'an, as well as providing further explanations of Islamic laws.

Muhammad Syakir al-Iskandary divides the values of Islamic education into 4 parts, namely educational values related to '*aqidah*/faith, educational values related to '*ubudiyah*/worship, educational values related to '*akhlaq*/morals, and educational values related to '*adab*/manners (Solekhin et al., 2022). '*Aqidah* or faith is defined as what binds the heart and deeds, in the sense that it is a matter that must be justified by the heart and soul firmly and there is no doubt because it has a life guideline that is sourced from the Qur'an and the sunnah of the Prophet Muhammad SAW. '*Aqidah* has the function of knowing Allah SWT and carrying out His commands, justifying the Messenger and fostering confidence in a strong foundation in navigating life so that

it is not easily influenced by changes era (Ansori, 2016). In the Islamic context, faith refers to the main teachings that every Muslim must believe, which includes belief in God (Allah), His messengers, His books, angels, destiny (*Qada' and Qadar*), and the last day (Asbar & Setiawan, 2022). The application of *'aqidah* in daily life is very important so that all activities carried out by a Muslim have worship value.

Second value is *'ubudiyah* or worship, which means adhering to what has been regulated by Islam and recommended by His Messenger, both in the form of commandments, prohibitions, halal, and prohibitions that are carried out on the basis of love and for Allah. The value of worship education is a measure of a person in the process of practicing a form of action based on a sense of devotion to Allah SWT. Worship is also an obligation of Islam that cannot be separated from the aspect of monotheism/faith, because faith is a fundamental thing, while worship is a manifestation of faith (Asbar & Setiawan, 2022).

The third value is *akhlaq* or morality. It is knowledge which explains good and bad (right and wrong), regulates human relationships, and determines the ultimate goal of his efforts and work. Morals are basically inherent in a person, united with behaviour or deeds. If the inherent behaviour is bad, then it is called good morals and vice versa, if the behaviour is good, it is called good/commendable morals (Syarifah Habibah, 2015). Morality in Islam is morality that comes from the teachings of Allah SWT and the Prophet SAW, and is the reflection of the correct practice of faith.

Meanwhile, *adab* or manner is an ethic of politeness in interacting with fellow humans, other living beings, and in living life in general. It includes actions, words, and attitudes that are in accordance with norms. The value of Islamic education related to manner is related to manner in seeking knowledge, manner in discussion, manner in public places, manner in eating and drinking, and manner in worship. One example of manner is to speak or express something using words. The term is often used to refer to the way a person speaks or communicates, especially when it comes to choosing good, polite, and appropriate words (Zahiya, 2024).

2. Islamic education values in English learning at Makarimul Akhlaq

English is a foreign language in Indonesia and is a subject taught in schools in Indonesia until the 2013 curriculum policy where English subjects are optional subjects that are not required but are not necessarily abolished (Cesare Ardaya et al., 2022). In the current independent curriculum, English will be a compulsory subject in elementary and middle school or equivalent in the 2027/2028 school year.

English learning is a learning and teaching process that aims to master English, both in terms of speaking, listening, reading, and writing skills. This learning can be done through various methods, ranging from formal learning at school or educational institutions, to independent learning through digital media, books, or direct conversations.

English learning at Makarimul Akhlaq Islamic Elementary School is

conducted in easy, fun, practical and contextualized ways. It can be seen from the concept of teaching modules that include everyday English conversations and objects that are related to students' real lives. Conversations are limited to simplicity by emphasizing practicality rather than just concepts. The tasks of the module are also designed simply according to the needs of the students and materials that has been taught before.

English learning is fun by focusing more on the affective development of students' morals because moral is upheld at Makarimul Akhlaq. The character of a religious and moral soul with a variety of learning programs that aim to provide understanding, direction, advice and example.

Teachers motivate students by actively engaging in English conversations between teachers to set an example for students, build an English-speaking atmosphere for them to get used to and increase their confidence to speak English. This method has proven to be effective in motivating students to imitate practicing English in their daily communication at school. School also requires some communication in the school environment to use English, for example when borrowing books, filling up drinking water and permission to go to the toilet. Students are accustomed to speaking English actively by taking money in the office that has been enforced by the "No English No service" rule so that students are used to communicating in English to everyone they meet in the school office.

The methods used in English learning are practice-theory, games, and oral speaking to equip students with

confidence in developing speaking skills. Learning process is conducted as natural as possible so that students don't think English is difficult since it does relate to students' daily live contexts.

The values of Islamic education in learning English at Makarimul Akhlaq are derived from (1) the values of worship in seeking knowledge, or well known as continuous learning or lifelong education, (2) discipline, and (3) good manners in speaking English.

Continuous learning or lifelong education in Islamic concept is that study is mandatory for a Muslim, young and old, rich and poor from birth to grave. It is a system of educational concepts that describe all the events of teaching and learning activities that take place in the entire human life (Wahyuddin, 2016).

Lifelong education at Makarimul Akhlaq Elementary School is implemented in the form of activities to support English learning as school's efforts to facilitate a continuous learning process, such as learning inside or outside the classroom, formal and informal and the practice of using English in daily life. This value is formed from the efforts of schools and teachers in implementing sustainability and synergy of school and out-of-school learning. Students are motivated to seek knowledge to more easily achieve their goals, learn wherever they are in both formal and non-formal institutions.

One of the implementations of lifelong education is "English Camp" program in Pare for one month. This activity lasted for one month accompanied by the teachers who was also given the mandate to improve their English teaching

competence. The students are expected to get a new learning experience with a different dimension. Through this program, it is hoped that English camp participants who have completed the program can play an active role in being able to provide foreign language experience in daily conversations. Students not only learn the grammatical of the language, but they are also trained to dare to speak English while continuing to increase their vocabulary and learn to pronounce it correctly.

Then there are also “Classroom language” and “English Club”. Classroom language refers to the specific phrases, expressions, and vocabulary commonly used by teachers and students in a classroom setting. The teachers and students are set up to speak and command everything in class using English. Meanwhile, “English Club” held in extra hours once a week which are held inside and outside the classroom according to the needs and interests of students. This program has goals to cultivate interest in English, improve students’ English language skills and provide a supportive learning environment in which a more relaxed and supportive environment compared to formal classes provided. Members can talk without fear of making mistakes, as the main goal is to learn and grow. In this activity, students get more intensive English deepening, 100% practice fluently speaking English. This program is held in rotation with other subjects to get comprehensive intensive learning in all subjects.

Another form of the implementation of lifelong education values in English learning at Makarimul Akhlaq Elementary

School is the practical habituation of English outside the classroom. By making compulsory English areas in schools, students have the concept of learning English continuously. Schools design English learning more practically, so that students are not burdened with such difficult theories that will instead justify the negative stigma about the difficulty of learning English. By enforcing this “No English No Service”, the school is trying to slightly force students to have courage and confidence to use practical English conversations. This is not done to deny the grammatical aspect, but the important thing is that students want to practice speaking and understand what the other person is saying when communicating in English. What they see, what they hear, and what they learn is a long-life education concept in this school.

Another Islamic education values in English learning is discipline. In Islam, seeking knowledge is considered very important, and discipline is the main key to success in this process. Discipline in pursuing knowledge is the ability to organize oneself in the learning process with full commitment, responsibility, and seriousness. This includes good time management, consistency, and perseverance in acquiring and developing knowledge. The purpose of discipline in children is to make a child trained and controlled so that he can direct himself without influence or coercion from others (Salim, 2011).

The implementation of the value of discipline in English learning at Makarimul Akhlaq is in the form of perseverance in completing assignments and complying with the teacher's

instructions in class and school rules related to English learning, both inside and outside the classroom. By experiencing a fun and easy English learning experience, a willingness to always learn is formed. In the end, students are happy to be disciplined in doing assignments and orders from the teacher even though they experience difficulties in several aspects such as speaking because vocabulary is still in the introduction stage and continues to develop. Students' discipline is also implemented by the creation of a mandatory English-speaking environment at school. The school enforces "No English No Service" rule and the example of teachers applying English conversation in school. Students who do not follow this rule, for example they do not speak English in the school office area where English is required, then they will not be ignored and their needs will not be served. Although sometimes they only parrot their friend's words, the most important thing is that they are disciplined in obeying the rules to communicate with English at the school office when taking savings, money or other necessities that require English.

Furthermore, Islam also strongly emphasizes the importance of *adab* (manner or politeness) in daily life. *Adab* in Islam include manners, attitude and behaviour towards Allah, fellow humans, and other creatures. Islam teaches that good manners are part of faith and are a reflection of the personality of a true Muslim. A worship is worthless if manners and morals are not maintained. Speaking manners according to Islam are manners related to politeness, friendliness, and subtlety of ethics that are very necessary in communicating in daily life (Hakis, 2020).

In seeking knowledge, a student must be able to maintain his manners in speaking, especially to the teacher. The implementation of *adab* at Makarimul Akhlaq Islamic is reflected in the politeness of its students in speaking and behaving. *Adab* is applied not only by conveying, but more by *uswah* or good example that teachers exemplify to students.

In learning English, teachers exemplify ethics in speaking in class. When students want to ask something to the teacher, they are required to raise their hands first. If the teacher has already invited us, then students should not scramble to speak. The way of speaking must be clear, not shouting but still with kind words, gentle, polite and accompanied by a smile. By exemplifying a voice that is not loud and gentle in speaking, students also follow what is exemplified by their teachers. What they see from the attitude and speech of their teachers is what they imitate and practice. One of the important aspects of the role of teachers in exemplary speech will greatly affect students' personality, social and emotional development. Teachers regulate the application of this manner by imposing punishments on students who do not reflect good manners when speaking, one of which is by writing *istighfar* sentences dozens of times on paper. This punishment is delivered in a wise and educational way, not as a form of degrading punishment.

3. The implementation of Islamic education values in enhancing English learning effectiveness at Makarimul Akhlaq

Learning effectiveness can be interpreted as a standard of success from the process of interaction between teachers and students in the learning process to achieve learning goals (Enco Mulyasa, 2019). In other words, the effectiveness of a learning can be measured from the achievement of learning objectives, when students are actively involved and give a good response to the learning process.

By implementing the values of Islamic education to English learning, it is able to increase the effectiveness of English learning at Makarimul Akhlaq Islamic Elementary School. Enthusiasm and active involvement during classroom learning are reflected in their enthusiasm for following the teacher's instructions, doing the tasks given so that an increase in theoretical and practical skills is created. Even in interview with students, they explicitly stated that learning English is so fun in which they can directly practice for making a dish menu, for example.

The implementation of manners in speaking value, students experience rapid progress in implementing simple utterances in their daily lives at school and at home. When communicating in English, especially in formal or classroom situations, the use of polite and appropriate language promotes positive interactions and enriches the learning experience. The mutual respect between teachers and students creates a comfortable and open atmosphere. Students who feel valued tend to be more active in asking questions and participating in simple discussions, which speeds up the learning process. Learning objectives are also achieved by the enhancement of students' competences in speaking, which is able to communicating

English and courage to speak English confidently. In short, student's discipline of joining school programs, doing assignments and tasks from teachers and obeying speaking rules makes their English gradually develop.

4. Supporting And Inhibiting Factors Of The Implemented Islamic Education Values

In Enhancing English Learning Effectiveness At Makarimul Akhlaq Islamic

The supportive environment at Makarimul Akhlaq Islamic Elementary School is such as the habit of speaking polite words among teachers and students in school area. It strongly supports the implementation of Islamic education values so as to create enjoyable learning so as to increase the effectiveness of English language learning. The self-designed English module book, which is contextual and completed with pictures that are very relate to students, also becomes a supporting factor that make them easy to learn continuously and practice the materials at home with their families. The effectiveness of English learning cannot be separated from teacher factor. The very creative teachers who try to always use interesting media and technique in teaching also make students motivated to learn English so they achieve learning objectives in fun learning process. In addition, the implementation of practical English learning also evidenced help students enhancing their abilities in speaking as well as their Islamic values formed well by imitating good examples of manners from their teachers at school. The

teachers understand their primary students' characteristics by providing the appropriate learning so the students can achieve their learning goals.

An obstacle in the implementation of Islamic education values in enhancing the effectiveness of English learning is the character and comprehension level of students. The character of students includes various aspects that can be seen through their actions in daily life at school, both in social interaction and in the way they respond to the subject matter. The challenge for teachers in this case is in understanding the abilities, personality, attitude, and behaviour of students that are influential in the learning process, right, but with advice, reprimands and examples, these obstacles can be overcome well.

D. CONCLUSION

The implementation of Islamic education values successfully can enhance the effectiveness of English learning at Makarimul Akhlaq Islamic Elementary School. The values of lifelong education, student discipline and student manners in speaking English provide effective learning for them. By applying the value of lifelong education, they are motivated to continuously learn in order to improve their English skills, by applying discipline in learning to do assignments from teachers both in class and at home as well as applying very good manners to teachers and people in the school environment.

The biggest factor supporting the successful implementation of Islamic educational values in the effectiveness of

English learning is the cultivation and exemplification of these values by teachers. With this, students can easily apply these values in their English learning. Meanwhile, the inhibiting factor that can still be overcome is the characteristics of students at elementary school age who require proper learning but are still fun and effective to achieve learning goals.

In addition, it can be inferred that Islamic education values can be implemented in every aspect of life, as in this research, these values successfully implemented for enhancing the effectivity of English learning. This is accordance with Islamic concept which is *rahmatan lil 'alamin*, can bring benefits to all human's life.

The development of future researches are expected to conduct to explore study in more comprehensive ways. The next researcher is expected to examine the values of Islamic education in Islamic elementary schools that implement the integration of Islamic education in the learning of general subjects, for example the use of religious materials in English. It is also recommended for the next researchers to conduct research on quantitative or experiment to measure the influence of Islamic education values to students' achievement in more detailed results and analysis.

E. REFERENCES

- Aas Aliana Futriani Hidayah, Robiah Al Adawiyah, P. A. R. M. (2020). Efektivitas Pembelajaran Daring di Masa Pandemi Covid-19. *Sosial: Jurnal Penelitian Ilmu-Ilmu Sosial*,

- 21(2), 53–56.
<https://www.sosial.unmermadiun.ac.id/index.php/sosial/article/view/61/39>
- Aini, R., Supratno, H., Mahadun, H., & Idawati, K. (2025). *Education Achievement: Journal of Science and Research*. 6(1), 355–368.
- Al-Hasan, Y. M. (2021). *Pendidikan Anak Dalam Islam*. Darul Haq.
- Ansori, R. A. M. (2016). Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik. *Jurnal Pusaka: Media Kajian Dan Pemikiran Islam*, 8, 14–32.
https://ejournal.alqolam.ac.id/index.php/jurnal_pusaka/article/view/strategi-penanaman-nilai-islam/86
- Asbar, A. M., & Setiawan, A. (2022). Nilai Aqidah, Ibadah, Syariah Dan Al-Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam. *AJIE: Al-Gazali Journal of Islamic Education*, 1(1), 88–101.
<https://doi.org/10.21092/a.ajie.v1i1.xxx>
- Cesare Ardaya, A., Annisa Rahmadani, S., & Alfariisy, F. (2022). Penerapan Pembelajaran Bahasa Inggris Berdasarkan Kebijakan Kurikulum 2013 di Sekolah Dasar Negeri 155 Gresik. *Jurnal Pendidikan Indonesia*, 3(01), 25–33.
<https://doi.org/10.59141/japendi.v3i01.481>
- Enco Mulyasa. (2019). *Manajemen PAUD*. Remaja Rosdakarya.
- Hakis. (2020). Adab bicara dalam perspektif komunikasi islam. *Mercusuar*, 1(1).
- Hosna, R. (2020). Teori Belajar Mengawal Era Society 5.0. In *Jakarta: Beta Aksara* (1st ed.). CV. Beta Aksara.
- Istiqomah, S. N. (2023). *Nilai-Nilai Motivasi Belajar Bahasa Asing Dalam Tafsir Surat Ar-Rum Ayat 22*. 1(2), 67–72.
- Jannah, A. (2023). Peran Pendidikan Agama Islam Dalam Membina Karakter Religius Siswa Sekolah Dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 08(22).
<https://journal.unpas.ac.id/index.php/pendas/article/view/10090/4081>
- Muspiroh, N. (2020). Integrasi Nilai Islam Dalam Pembelajaran Ipa (Perspektif Pendidikan Islam). *Jurnal Pendidikan Islam*, XXVIII(3), 484–498.
<https://core.ac.uk/download/pdf/270175177.pdf>
- Rahardjo, M. (2017). *Studi Kasus Dalam Penelitian Kualitatif: Konsep Dan Prosedurnya*. <http://repository.uin-malang.ac.id/1104/1/Studi-kasus-dalam-penelitian-kualitatif.pdf>
- Saleh, S. (2017). Penerbit Pustaka Ramadhan, Bandung. *Analisis Data Kualitatif*, 1, 180.
<https://core.ac.uk/download/pdf/228075212.pdf>
- Salim, R. M. A. (2011). Disiplin pada Anak. *Direktorat Pembinaan Pendidikan Anak Usia Dini Direktorat Jenderal Pendidikan Anak Usia Dini Nonformal Dan Informal Kementerian Pendidikan Nasional*, 32.
<https://docplayer.info/46812306-Seri-bacaan-orang-tua.html>
- Sauri, S. (2019). *Pengertian Nilai*. Universitas Pendidikan Indonesia.
http://file.upi.edu/Direktori/FPBS/JUR._PEND._BAHASA_ARAB/195604201983011-SOFYAN_SAURI/makalah2/NILAI.pdf

- Sheikh, S., & Ali, M. (2019). Al-Ghazali's Aims and Objectives of Islamic Education. *Journal of Education and Educational Development*, 6(1), 111–125.
<https://doi.org/10.22555/joeed.v6i1.2033>
- Siregar, S., Susilawati, A. N. I., Penelitian, P., Pengabdian, D. A. N., & Masyarakat, P. (2019). *Laporan Penelitian Relasi Agama , Budaya Dan Bahasa : Model Integrasi Pendidikan Islam Dan Inggris Di Iain Metro Penelitian Pengembangan Program Studi*.
- Solekhin, M., Zurqoni, & Fauzan, U. (2022). *Nilai - Nilai Pendidikan Islam: Perspektif Muhammad Syakir Al-Iskandary dalam kitab Washaya Al Aba' Li Al-Abna' dan Relevansinya di Era Milenial* (1st ed.). Rajawali Pers.
- Syarifah Habibah. (2015). AKHLAK DAN ETIKA DALAM ISLAM. *JURNAL PESONA DASAR*, 1(4), 73–87.
<https://jurnal.usk.ac.id/PEAR/article/view/7527/6195>
- Wahid, A. (2015). Konsep Dan Tujuan Pendidikan Islam (Concept and Objectives of Islamic Education). *Istiqra'*, III(1), 18–23.
- Wahyuddin, W. (2016). Pendidikan Sepanjang Hayat Menurut Perspektif Islam (Kajian Tafsir Tarbawi). *Jurnal Kajian Keislaman*, 3(2), 191.
- Zahiya, R. S. (2024). Adab Bertutur Kata Seorang Anak Terhadap Orang Tua Menurut Perspektif Agama Islam. *Religion : Jurnal Agama, Sosial, Dan Budaya*, 3(3), 552–561.
<https://maryamsejahtera.com/index.php/Religion>
- Zulkarnain. (2008). *Transformasi Nilai-*

Nilai Pendidikan Islam: Manajemen Berorientasi Link and Match. Pustaka Pelajar.