

Enculturation of Modeling Behavior to Form the Religious Attitude of Students of Pesantren Jagat Arsy Tangerang

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ABSTRACT

Pesantren Jagat Arsy is one of the Islamic boarding schools in South Tangerang Regency, Banten Province that implements a religious learning system using the modeling behavior method. Students are taught how to behave in accordance with the behavior of the teacher as an educator who becomes a model figure for students or students. In this case the researchers wanted to examine how the enculturation of modeling behavior in shaping the Islamic tradition of students with religious attitudes at Pesantren Jagat Arsy. In this study, a descriptive qualitative research method, with observation and interview data collection techniques was implemented. Interviews were conducted with 4 boarding school teachers, and to determine these teachers, purposive sampling techniques were used. After the data were collected, they were then analyzed using qualitative data analysis technique suggested by Miles and Huberman. The results of the study based on the results of interviews and observations concluded that Pesantren Jagat Arsy education prioritizes moral and moral improvement with religious guidance through the modeling behavior method of the teachers. The influence of teacher figures at Pesantren Jagat Arsy is really high in shaping the religious attitudes of students related to behavior and moral values.

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INTRODUCTION

Humans are social creatures who cannot live alone. Therefore, to help each other is an absolute thing in human life. The modeling behavior approach (imitating figures) is the same as one of the methods of the Prophet Muhammad SAW in spreading Islam which is often

taught through examples of good behavior (*uswatun hasanah*). The spiritual crisis is the root of the problem that causes various life crises, both religion, morality, outlook on life, ideology, social, economic, cultural, humanitarian, and leadership. The spiritual crisis is caused by moral illness in the human heart (Susanti, 2016). A human heart in crisis does not have a good understanding of God's presence in him. Such humans tend to be blindfolded from all the positive things that God has determined for humans. This can happen because the human does not implement the guidance and tends to reject it.

Research on Islamic boarding school (Pesantren) is actually very unique because of the variety of problems that can be studied (Lawang, 2022) and can be resolved in this non-formal educational institution (Zulfikar, 2022). Pesantren Jagat Arsy is one of the boarding schools that has been used as a research location by experts in the field of education. Jagat Arsy is a green, beautiful and comfortable pesantren-based educational institution in the South Tangerang area. It is one of the affiliates of Pesantren Suryalaya which was once led by the late West Javanese charismatic scholar Abah Anom. The influence of the habituation model of education in Pesantren Jagat Arsy is indeed very strong and close. It can be seen from its nurturing teachings for lovers of religious education who prioritize moral improvement through *riyadhah* or behavioral habituation guidance in accordance with the behavior of the teachers. This *riyadhah* activity is carried out at certain times according to the teacher's direction, in a way that is full of enthusiasm and respect. Based on the results of preliminary observations, the figure of the teaching teacher figure in Pesantren Jagat Arsy becomes a life modeling (role model figure) in implementing the Islamic tradition of students so that students are accustomed to behaving according to the behavior of their teachers. On this basis, a gap or problem arises what educational system or method is applied by the teacher so that students at Pesantren Jagat Arsy really have behavior that is in accordance with the behavior of their teachers.

Studies on learning models and character education using the modeling method, especially in pesantren, really need to be studied, because with this study it will be known how pesantren apply educational models so that the character of pesantren graduates looks obedient and pious (Fatiya, 2019). Many studies have discussed character learning models with their respective perspectives and studies. However, this study has not touched the discussion related to the life model learning model in Islamic boarding schools. This is based on a review of several previous literature studies that are relevant to the study of learning models in educational institutions, such as those written by Nurlaila (2011) on educational models in higher education. The study of cooperative learning models studied by Syarifuddin (2011) only discusses contextual learning models. In addition, there is also an article written by Mubasyaroh (2016) on religious and moral character education, where this article also discusses moral learning models but not through the life modeling method. Based on the previous studies that have been described, it is found that there has been no study of character learning with the modeling method, so this study is a study that has a high novelty because the purpose of the study is to find out how the modeling method is applied in Pesantren Jagat Arsy.

LITERATURE REVIEW

Religious Attitudes

Religious attitude exists in a person who can control a person to behave according to what is determined by religion. Thus, the religious attitude is a person's attitude influenced by the state or level of one's religion. This religious attitude must be instilled in a person so that that person has noble moral and character because moral and character are the essence of man himself (Rohimat, 2012). This religious attitude is not innate or inherited by heredity but is acquired by someone based on efforts to gain religious knowledge (Umro, 2018).

Religious attitude is a state of self that encourages a person to behave following the level or degree of adherence to religion. With this religious attitude, of course, someone will correlate with religious belief as a cognitive element and feelings in acting as a practical element, so that religious attitude is realized as a manifestation of its conative element.

Religious attitude is basically a manifestation of faith, Islam and doing good (ihsan). These three elements complement each other in terms of understanding and also practicing them in accordance with the religion of Islam that has been established. Thus, with the presence of complementary components, it can realize a good religious attitude and have a positive influence on one's daily life, which calms the moral urgency that can be used as an example in the life of society.

The religious attitudes of faith, Islam and ihsan can be described as *amanah*, *shiddiq*, *tawadhu'*, *haya'*, *shabru*, and *'afwu* (Ramayulis, 2002). Attitude of *amanah*, which is often interpreted as trustworthy or reliable. Implementing this trustworthy attitude among them is able to keep the secrets of others, protect the honor of others and safeguard their own honor. *Shiddiq* is often interpreted as being true, in the sense of not lying, so that Muslims are required to always be true, both words and deeds. It is believed that God is the only one who can see the truth, and that He is the one who sees the truth. *Tawadhu'* is not a compulsory behavior, but it appears in itself by knowing that it is truly a grace from God. Hence, the humble person does not look at himself more than anyone else, realizing that all he has is only an estimate of both wealth, rank and position. *Haya'* which means shyness, which causes a feeling of reluctance to do something low or bad. People will appear ashamed or nervous when they do something unworthy, lowly or bad. *Shabru* is an attitude or attitude that has the power to face various kinds of tests and challenges. Patience is the ability to refrain from anger, hatred, revenge and being able to do good deeds. He can lead himself so that he does not do anything harmful to himself or to others. The last religious attitude is *'afwu* meaning forgiveness is the attitude that loves to forgive the wrongs of others without wanting to be praised or rewarded.

Behavior Modeling Technique

Technique is a way that is done in order to implement a method. Modeling is a general term to indicate the occurrence of a learning process through observation of other people and changes occur because of imitation (Sumarni, 2019). Modeling techniques are part of the techniques used in behavioral theory including learning to do coaching (Khenissi et al., 2015). The behavioral approach is not based on any particular theory. In a behavioral view, humans are essentially mechanistic or responsive to the environment with limited control

living in a deterministic nature and playing little active role in their dignity (Sutama et al., 2014).

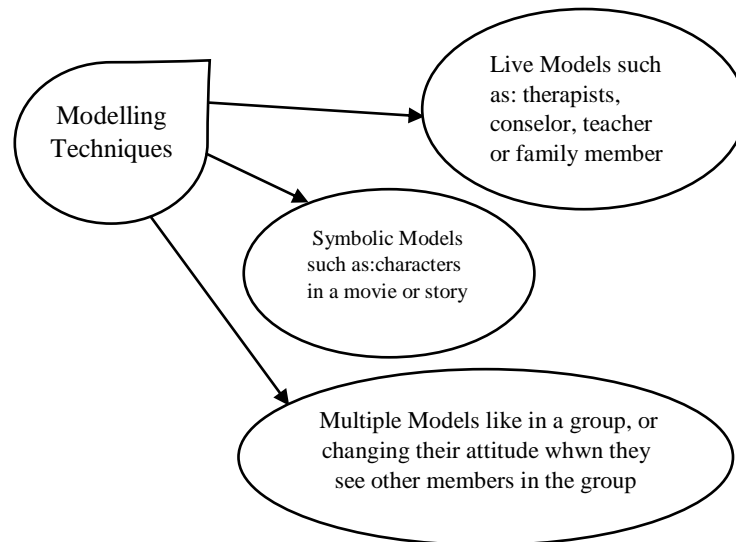
The nature of personality according to the behavioristic approach is behavior and it is then assumed that behavior is formed based on the results of all experiences in the form of individual interactions with their environment. According to Nelson in Pratiwi (2017), a modeling strategy is a strategy to change behavior through observing the behavior of a model or figure. In modeling techniques, it is not just imitating or repeating what happened and what the model did, but modeling involves adding or subtracting observed behavior, analyzing various observations and at the same time involving cognitive processes.

Modeling techniques have the concept of components of a strategy where there is a demonstration of behavior that is the goal. The modeling technique is one of the techniques that are in the behavior section, where behavior is a scientific view of human behavior. The basic postulate is that behavior is orderly and carefully controlled experiments will reveal laws that control behavior.

Winsberg argues that both experiment and simulation have an object on one side and a target on the other, and, in each case, one must argue that the object is appropriate for studying the target (Knuuttila & Loettgers, 2018). Behaviorists are marked by their ability to limit their methods and procedures to the observed data (Komalasari, 2011). Although they believe that all behavior is basically the result of environmental forces and genetic factors, behaviorists include decision-making as a form of behavior. Behaviorists' views of humans are often distorted by overly simplistic descriptions of individuals as helpless pawns of fate who are solely determined by environmental and hereditary influences and dwarfed into mere responding organisms (Lubis, 2011). Marquis states that behavior therapy is similar to engineering in the sense that it applies scientific information to find technical solutions to human problems. Thus, behaviorists focus on how people learn and what conditions determine their behavior (Corey, 2009).

In behavior therapy, the knowledge required to develop a model instrument (only part of an experiment) is different from the instrument used the experiment is intended to contribute to in this case, a higher elemental model formation. experiments (Suppes example taken from behaviorist learning theory) with binary experimental variables and only two possible outcomes in a given experiment (Peschard & Van Fraassen, 2018).

There are several techniques that can be applied. One of the techniques is modeling or piloting technique. Modeling is part of learning through observation by adding or subtracting observed behavior (Lesmana, 2015). Modeling techniques in developing the formation of an Islamic character that is fitrah (spiritual education) must start from education in the family, then develop in schools and continue in society and the system, so that each stage of education that applies moves on the principle of mutually reinforcing and reinforcing instead of undermining and giving rise to each other. mistakes ((Munawati et al., 2020). In modeling techniques, there are various kinds of modeling, which are as follows:



Picture 1. Kinds of Modeling Techniques

Regarding the Islamic tradition, it is often seen as poor in terms of mythology or religious imagination. Yet it is difficult to decide whether this judgment has resulted from the partial blindness of Western observers or from the lack of areas of religious expression in the Islamic tradition. The term "classical" tends to delegitimize theological activity, theological activity is better understood and thus a bridge has been built between the early centuries and modern times, a synthetic definition of what is considered "classical" (that is definitive) theology in Islam is best avoided. It should be noted, however, that scholars of Islamic theology have indeed begun to fill in the gaps in knowledge of intellectual history (Lange, 2018)

In education there is indeed a character that is built aimed at forming and building the mindset, attitude, and behavior of students so that they become positive individuals, have good morals, have a noble spirit, and are responsible. Character education goals that must be understood by teachers include tiered goals and specific learning objectives. In addition, there are also factors that influence the development of a person's personality, namely the existence of a culture where a person is in an institution that educates him. Culture helps form patterns of behavior and plays a role in forming personality (Munawati, 2019).

Tiered goals include national educational goals, institutional goals, curricular goals and learning goals. In general, the word goal in education in America has several terms, including aim (national education goal), goal (institutional goal) and objective (learning goal). These three terms have different contexts from one another. According to Kennet T Henson in *The Curriculum Development for Education Reform*, the words aim, goal and objective have differences in stratification and scope of goals (Fitri, 2017).

METHOD

This study used a qualitative research method (Jahja et al., 2023) that is descriptive in nature and is based on a phenomenon that is developing in the field, namely Pesantren Jagat Arsy. Data collection was carried out through observation and interview techniques with Islamic boarding school teachers who were directly involved in the enculturation or habituation of the daily religious behavior of students in the classroom at Pesantren Jagat Arsy.

Qualitative researcher is required to be able to dig up data based on what participants or data sources say, feel, and do (Sugiyono, 2018). Because the participants who served as live modelers in this study were Islamic boarding school teachers who taught in classrooms, a purposive sampling technique was used to determine the number of participants. The number of participating teachers was 4 teachers, and they always with the students to educate them to cultivate daily behavior that is in accordance with Islamic religious teachings or values in the classroom. After all the data had been collected, then it was analyzed using qualitative data analysis techniques, with the stages of condensing data, presenting data, and drawing conclusions.

FINDINGS

This research site was Pesantren Jagat Arsy. It is an international-based pesantren located in Bumi Serpong Damai, Rawa Mekar Jaya Village, South Tangerang Regency, Banten Province, Indonesia. It has 1,862 students and 60 teachers who are caregivers and are divided into sections, namely dormitory teachers, permanent teaching teachers, and extracurricular teachers (Tim Jagat Arsy, 2023). This pesantren implements an education system that has a global perspective and is locally oriented, which emphasizes the importance of enculturation through a modeling system in shaping the religious attitudes of students (Observation Results 11–15, November 2022).

As an educational institution that focuses on fostering noble morals, Pesantren Jagat Arsy does this through the enculturation of modeling behavior by making teachers who teach in class life-modeling. The application of enculturation modeling behavior (imitating teacher behavior) to students begins to be carried out since students entered Islamic boarding schools, where these students will be placed in first class with basic material on the formation of Islamic attitudes and morals. At the middle level, the students begin to be tested on the stability of the modeling they had received in basic education when they were sent for apprenticeships to other institutions or Islamic boarding schools. At the next level, namely the *aliyah* level, the students return to the cottage to get the final modeling as a prospective caregiver or teacher who will educate new students later (Teacher 1, personal communication, November 13, 2022).

The enculturation of modeling behavior applied at Pesantren Jagat Arsy, as previously explained, aims to strengthen character education. Characters are built to shape the religious attitude of students through modeling behavior that focuses on noble attitudes in every learning activity in the classroom so that students imitate the teacher's character or attitude in behaving daily in the learning process. Therefore, students imitate the teacher's performance character, for example, on a task like checking student worksheets. Likewise, students will imitate the morals of teachers, which are exhibited in attitudes towards students in the study room and attitudes towards teachers. Others, for example, are other teachers who come to the study room for a reason. The teacher's attitude and morals that are exhibited in the room when learning takes place will be imitated by the students in their attitude and behavior towards other people when they are outside the learning environment, either in the form of expressions of remembrance or prayer when doing something or politeness when dealing with other people (Teacher 4, personal communication, November 14, 2022).

Based on the results of this interview, it was found that modeling is a real form of learning in the study room. The teacher demonstrates an attitude of doing something

thoroughly, the teacher's job is to check the students' worksheets and provide an assessment of the task done by the teacher perfectly and the students see for themselves the results of the teacher's performance. Hence, this teacher's performance attitude will be modeled and practiced by these students later, when they are given the same assignment by the institution, whether assigned to that institution or another institution as a form of apprenticeship. Likewise, what is practiced by the teacher in the room when carrying out an activity is, for example, when entering to say hello, start learning with a prayer, when hearing an incident from his students, say a certain dhikr, when writing on the blackboard, the marker falls off, then says dhikr, and when asking permission, the students first ask permission. These activities form the application of modeling in the learning process at Pesantren Jagat Arsy.

Pesantren Jagat Arsy carries the *Ahlu Sunnah wal Jamaah* school of thought; in heretical jurisprudence, it follows the Imam Syafi'i school of thought; in the field of aqidah, it follows *asy'ariyyah* and *mathuridiyyah*; in the field of tasawuf, it follows Imam Al-Ghozali and Imam Junaid Al-Baghdadi; while in the field of tariqah, it follows *Tariqah Qodiriyyah Naqsyabandiyah*. Thus, in the application of modeling to students, teachers cannot be separated from practicing Islamic ethics according to that school of thought. For example, when demonstrating the ethics of praying and reciting dhikr in an activity, of course the prayer and dhikr are in accordance with what is stated in the *Shafi'i* fiqh books. Likewise, the attitude and behavior of the teacher in the classroom cannot be separated from the attitude and behavior taught in Imam Al-Ghazali's Sufism (Teacher 2, personal communication, November 13, 2022).

The teachers who teach in the classroom as life modeling figures are, of course, passed down by these figures to the students as their students, so that every learning process activity given by the teacher to the students will follow a pattern that has been ingrained from previous life modeling figures from generation to generation. Through this life modeling, students who take lessons from the teacher will be embedded in the teacher's figure, which has become a habit in their daily behavior, such as the habit of good speech, the habit of good behavior, and the habitual attitude of the teacher (Teacher 3, personal communication, November 14, 2022).

Based on this description, it can be understood that life modeling is basically a method of habituation in which a person imitates what is done by another, but in its application in the Jagat Arsy Islamic boarding school, life modeling is used as a model or method of learning the Islamic religion so that students learn more by imitating the attitudes or behaviors of teachers rather than learning through the material presented by the teacher. This is in accordance with the expression in the Arabic proverb that says "*Lisan al-hal afshahu min verbal al-maqal*," which means that educating by setting an example can be accepted by a student more quickly than educating by conveying material. The application of the life modeling method is full of etiquette values so that the habituation of the students can be influenced by their manners and behavior in accordance with what is exemplified by the teachers who guide them.

DISCUSSION

The modeling method serves as an approach that can be utilized to achieve specific objectives in the learning process (Khenissi et al., 2015). The development of the

implementation of modeling methods at Pesantren Jagat Arsy seems to target the creation of a moral guidance pattern and the level of compliance from students in practicing Islamic values. This is what makes the boarding school's position highly regarded in society, as the teachers are considered capable of instilling Islamic values in the learners. This situation is in line with the purpose of Islam, which is present to offer every human being to behave in an Islamic manner and to realize the existence of human nature as a social creature that always needs to interact well with others.

The cultivation of Islamic values through the method of modeling is carried out by the teachers at Pesantren Jagat Arsy to enhance the ethics of each individual. Essentially, the fundamental teaching of this application of modeling is a manifestation of Sufi teachings, which aims to train every individual to be of service to others. Those without good morals and etiquette will undoubtedly be shunned by others, therefore it can be said that such individuals are unable to contribute to the betterment of society (Rohimat, 2012).

By implementing the method of modeling religious behavior biases that have been previously applied in Pesantren Jagat Arsy, good and highly ethical human behavior will be formed in every daily behavior and activity. The influence of the application of the modeling method is indeed significant in the benefits of the teacher's exemplariness which can improve the quality of life spiritually and increase the value of humanity of a student in the eyes of the wider community. Similarly, the modeling behavior applied in Pesantren Jagat Arsy is an integral combination of reinforcement of spiritual moral values, classical Islamic scholarly tradition, and basic competencies of modern and international scientists through the boarding school system that is a unified package of materials, religious practices, and scientific fundamentals by utilizing natural-based learning sources (modeling behavior) and technology-based communication and information sources.

The educational process adopted at Pesantren Jagat Arsyi diverges from that of conventional pesantren as it excludes physical punishment and instead incorporates punishment in the form of additional religious practices. It endeavors to employ a gentler method of educating its students. The impact of the practice of modeling at Pesantren Jagat Arsyi, wherein after each lesson, students and teachers shake hands and recite prayers for the blessing of knowledge and chant *shalawat*, has resulted in a generation of students that embody improved values and behavior for future generations. By strengthening its existence, Pesantren Jagat Arsyi can provide significant benefits to individuals who prioritize the purity of their souls and uphold moral values. The success of the students of Pesantren Jagat Arsy lies in their ability to practice Islamic moral values, lead to the development of their characters. The implementation of modeling methods aligns with the theory of inculcating religious attitudes, which emphasizes that moral and ethical values must be ingrained through habit and emphasis (Umro, 2018), it is not necessarily the case that an individual possesses virtues such as honesty, trustworthiness, and others (Ramayulis, 2002).

In carrying out its educational system, Pesantren Jagat Arsy not only focuses on education aimed at improving the understanding and appreciation of religion (*tafaqquh fi al-din*) but also encompasses the enhancement of mastery in science and technology, with the principle of integrating knowledge while still prioritizing the cultivation and improvement of good morals and character.

CONCLUSION

Pesantren Jagat Arsy is one of the institutions that implement the behavior modeling method in shaping the religious attitude of its students. This method is supported by special education in the form of spiritual guidance (*riyadhah rohaniyah*), which is provided by the school's leaders to both students and teachers to always be submissive and obedient in practicing religious teachings. The cultivation and formation of the religious attitudes of students at Pesantren Jagat Arsy are carried out through behavior modeling, which involves emulating the teacher's behavior. This way, the religious attitude of the students is shaped by the behavior of their modeling teacher, who teaches them at all times. The teacher's role becomes the life modeling of the exemplary figure in implementing the Islamic traditions of the students in Jagat Arsy, both in terms of speech, behavior, and daily personality. The success of the application of this modeling method is influenced by two things, namely the spiritual guidance from the school's leaders to always be obedient and the behavior and attitude of the teacher who becomes the model for the students in the boarding school so that the students are accustomed to behaving following their teacher's behavior. Based on the findings on the success of the modeling method in shaping the Islamic religious behavior of the students, further studies are needed regarding quantitative research to explore the extent of the influence of the spiritual guidance of the school's leaders on the teacher's modeling in shaping the religious behavior of the students.

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