

IMPLEMENTING MORALS AND RELIGIOUS EDUCATION IN ISLAMIC BOARDING SCHOOLS TO PREVENT RADICALISM-TERRORISM

Saepudin¹, Miftahudin², Hamdan³, Andri Saputra⁴

^{1,2,3}Universitas Bina Bangsa
Jl. Panancangan, Serang, Banten, Indonesia
⁴University of Warwick

Kirby Corner Road Coventry CV4 8UW GB, England, United Kingdom
E-mail: ¹saepudin@binabangsa.ac.id, ²miftahudin@binabangsa.ac.id,
³hamdan@binabangsa.ac.id, ⁴Andri.Saputra@warwick.ac.uk

Received: 13-07-2023; Revised: 16-11- 2022; Accepted: 18-12-2022; Published regularly: December 2022

Abstract: This study has described the implementation of the morals of santri in *pesantren* (Islamic boarding schools) in Serang City in order to prevent radicalism-terrorism under the guise of religion. This study used qualitative research because it has emphasized on curiosity about implementing santri's morality in preventing radicalism-terrorism. In collecting research data, researchers used the method of observation, interviews, and documentation. The results of this study indicated that students' morality could be improved through the implementation of habituation (habit) of students such as *qiyamul lail* prayer, reading, memorizing and practicing the Quran, morning and evening remembrance, learning faith, sharia, and morals. Religious education in Islamic boarding schools has a role in filtering and countering the notion of radicalism-terrorism. Religious education is carried out in the form of accustoming students to study according to the religious education curriculum, especially the education of *aqidah firqah* (group) *ahlussunnah waljama'ah*, Islamic sharia *manhaj* (method) four schools of thought, and morals *tariqah* (way) sufism.

Keywords: boarding school; morals; religious education; radicalism; terrorism

Abstrak: Tujuan dari penelitian ini untuk mendeskripsikan implementasi akhlakul karimah santri di pondok pesantren se-Kota Serang dalam upaya mencegah paham-paham radikalisme-terorisme yang berkedok agama. Penelitian ini menggunakan jenis penelitian kualitatif, hal ini dikarenakan akan lebih konsentrasi pada keingintahuan tentang implementasi akhlakul karimah santri dalam mencegah radikalisme-terorisme. Dalam pengumpulan data penelitian di lapangan, peneliti menggunakan metode observasi, wawancara dan dokumentasi. Hasil penelitian ini adalah akhlakul karimah santri dapat ditingkatkan melalui implementasi pembiasaan (habit) santri seperti shalat *qiyamul lail*, membaca, menghafal dan mengamalkan Alquran, zikir pagi dan petang, belajar ilmu akidah, syariah, dan akhlak. Pendidikan keagamaan di pondok pesantren memiliki peran filterisasi dan menangkal paham radikalisme-terorisme. Pendidikan keagamaan diterapkan dalam bentuk pembiasaan pada santri dalam belajar sesuai dengan kurikulum pendidikan agama terutama pendidikan akidah *firqah* (golongan) *ahlussunnah waljama'ah*, syariah Islam *manhaj* (metode) empat madzhab, dan akhlak *thariqah* (jalan) tasawuf.

Kata kunci: akhlakul karimah; pendidikan keagamaan; pesantren; radikalisme; terorisme

Introduction

Moral and religious education in the modern era has become a universal social phenomenon. Almost all modern societies tend to place moral and religious education as an urgent and integral part of their education system. In addition, it is

necessary to understand that the size of a nation's civilization can be measured by its population's level of morality or character. One component that is very influential in the decline in the value of the nation's character is the weakening of the implementation of the nation's religious, moral,

and cultural values.¹ Each individual's morality is one of life's most essential aspects.² As countries progress, moral education becomes an important educational process.³ Thus, moral and religious education following Islamic teachings is the main task of education in the world of *pesantren* (Islamic boarding schools).⁴

Moral and religious education material essentially includes teachings and learning experiences in order to become a human being with morals towards oneself, morals towards fellow humans and the universe, as well as morals towards God Almighty which are integrated with the values of Islamic teachings.⁵ *Pesantren* functioned as an institution used to spread religion and a place to study Islam. The ability of Islamic boarding schools is not only in the personal development of Muslims but also to carry out social and social changes.⁶ As educational institutions, Islamic boarding schools provide formal and non-formal education that specifically teach *fiqh*, *hadith*, interpretation, monotheism, and *tasawuf*, which are sourced from the yellow books, and learn Arabic (*nahwu*, *sharaf*, *balaghah*, and *tajwid*), *mantiq* and morals. Thus, *pesantren* is an educational institution full of Islamic religious sciences. As a

¹ Idris HM Noor, "Reduksi Nilai Moral, Budaya, Dan Agama Terhadap Implementasi Pendidikan Karakter Di Sekolah," *Jurnal Ilmiah Visi*, vol. 9, no. 2 (December 8, 2014), p. 148, <https://doi.org/10.21009/JIV.0902.9>.

² Samsudin Samsudin, "Responses of Madrasah to Social Change: A Study on Madrasah Aliyah in Bengkulu City," *Madania: Jurnal Kajian Keislaman*, vol. 24, no. 1 (June 30, 2020), p. 90, <https://doi.org/10.29300/madania.v24i1.3225>.

³ Ilham Hudi, "Pengaruh Pengetahuan Moral (Moral Knowing) Terhadap Perilaku Moral (Moral Action) Pada Siswa Smp Negeri Kota Pekanbaru Berdasarkan Pendidikan Orangtua," *Jurnal Moral Kemasyarakatan*, vol. 2, no. 1 (June 14, 2017), p. 31, <https://doi.org/10.21067/jmk.v2i1.1698>.

⁴ A. Mustika Abidin, "Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam," *Jurnal Paris Langkis*, vol. 2, no. 1 (August 17, 2021), p. 57, <https://doi.org/10.37304/paris.v2i1.3282>.

⁵ Rukiyati Rukiyati, "Pendidikan Moral Di Sekolah," *Humanika, Kajian Ilmiah Mata Kuliah Umum*, vol. 17, no. 1 (2017), p. 4, <https://doi.org/10.21831/hum.v17i1.23119>.

⁶ Erwin Mahrus, Zaenuddin Hudi Prasojo, and B. Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman*, vol. 24, no. 1 (June 30, 2020), p. 45, <https://doi.org/10.29300/madania.v24i1.3283>.

social institution, *pesantren* accommodates children from all walks of life in Muslim society without discriminating against their socioeconomic level. With this function, the *pesantren* has high integrity with the surrounding community.⁷

The urgent role of Islamic boarding schools in developing moral and religious education has received extraordinary trials. Recently, the Head of BNPT Komjen Boy Raflin Amar revealed that no less than 198 Islamic boarding schools were affiliated with some terrorist organizations, both at home and abroad, including ISIS. Of that number, 11 are affiliated with the Jamaah Anshorut Khilafah (JAK) terrorist organization network, 68 Islamic boarding schools are affiliated with Jemaah Islamiyah (JI), and 119 are affiliated with Anshorut Daulah or ISIS sympathizers.⁸ BNPT also mapped several shelters in areas suspected of belonging to terrorist networks. The houses are spread across several regions of West Java, such as Depok, Karawang, and Cilacap. In addition, throughout 2021, the National Police have arrested at least 392 suspected terrorists in various regions. They were involved in 26 extremist criminal acts and terrorism cases in multiple areas of the country, including in Banten Province. They were also exposed to the notion of radicalism-terrorism, which quickly spread through Islamic boarding schools.

Based on the results of Wahid Foundation research, Yenny Wahid, amid an inclusive village workshop at Grage Hotel Cirebon in collaboration with the Community Development Village Movement (GDM) in 2016, said that the tendency of people to have intolerant views and behaviour wrapped in the name of religion continues to increase. Moreover, this is evidenced by the release of several media stating that the province of West Java is one of the provinces with the highest

⁷ Rufaidah Salam, "Pendidikan Di Pesantren Dan Madrasah," *Iqra: Jurnal Magister Pendidikan Islam*, vol. 1, no. 1 (July 20, 2021), p. 5.

⁸ Husnia, "Otonominews.Co.Id," [https://otonomineWS.co.id/read/23768/Call-198-Ponpes-Terunjuk-Teroris-Guspardi-BNPT-Do not-Menimbulkan-Anxiety- Public](https://otonomineWS.co.id/read/23768/Call-198-Ponpes-Terunjuk-Teroris-Guspardi-BNPT-Do-not-Menimbulkan-Anxiety- Public), accessed August 15, 2022,

cases of intolerance and radicalism in Indonesia. This is counter-productive as a province with a Muslim majority population and many Islamic boarding schools.⁹

Radicalism-terrorism can be prevented by moral education (good character) and religious education following Islam's teachings, exemplified by the Prophet Muhammad as *rahmatan lil'alamin*. Aswaja-oriented religious education lessons have a significant role in shaping the character of nationalism by providing learning materials both in terms of creed, *tasyri'* (law), and Aswaja values to make students accustomed and can be internalized in everyday life.¹⁰

In taking this moral education, a *representative* and capable forum is needed to foster the nation's next generation that is free from radical-terrorist understandings that are very detrimental to themselves and harm others. One of the representative educational places qualified is a boarding school. The existence of Islamic boarding schools in Serang City, Banten is quite a lot and still has a very strong influence, both modern Islamic boarding schools and traditional Islamic boarding schools. Islamic boarding schools in Serang City are still very much needed because Serang City is the capital of Banten Province which is known for its religious society. The role of Islamic boarding school education in Serang City is also very urgent to prevent the notion of radicalism-terrorism that is contrary to the philosophy of the Indonesian state and not following Islamic teachings; thus, it is necessary to realize how important it is for students and managers of Islamic boarding schools to continue to study, understand, and practice Islamic teachings properly

⁹ Muhamad Ridwan Effendi, "Mitigasi Intoleransi Dan Radikalisme Beragama Di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif," *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, vol. 1, no. 01 (June 30, 2020), p. 54, <https://doi.org/10.52593/pdg.01.1.05>.

¹⁰ Irwan Fathurrochman and Abu Muslim, "Menangkal Radikalisme Dengan Penguatan Pendidikan Karakter Nasionalisme Melalui Amaliyah Aswaja Di SD Islamiyah Magetan," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, vol. 13, no. 2 (December 22, 2021), p. 804, <https://doi.org/10.37680/qalamuna.v13i2.1071>.

and correctly in accordance with the Quran, Hadith, and Ijtihad of the scholars so that the students and administrators of Islamic boarding schools are not easy to be indoctrinated and instigated by irresponsible people who infiltrate radical ideas of terrorism under the guise of religious teachings.

Table 1. Data on Islamic Boarding Schools in Serang City in 2022

No.	Islamic boarding school	Amount
1.	Who Already Has NSP	261
2.	Those Who Do Not Have NSP	38
	Total Islamic Boarding School	299

Source of data: fakis. Ministry of Religion, Serang city.

After seeing the data above, it is clear that there are quite a lot of Islamic boarding schools in the Serang City area. From this phenomenon, it is important to study how to implement religious education in Islamic boarding schools appropriately to prevent religious radicalism-terrorism in Islamic boarding schools. Edi Susanto has researched radicalism in Islamic boarding schools with the title "*The possibility of the emergence of radical Islamic understanding in Islamic boarding schools.*" The findings of this study are that the discourse of radicalism in the Islamic boarding school is polemical and political and seems over-generalized. However, following the heterogeneity of Islamic boarding schools, it is recognized that there are Islamic boarding schools, especially those based on Salafiyah-Wahabiyah, which contribute to radicalism.¹¹

The subsequent research was conducted by Munzir, titled "*Identification of Radicalism Practices in Salafi Islamic Boarding Schools.*" The findings in this study are that Salafi Islamic Boarding Schools are indicated to understand radicalism for several reasons, namely not carrying out a flag ceremony because their respect for the flag is not allowed in Islam. Not displaying photos

¹¹ Edi Susanto, "Kemungkinan Munculnya Paham Islam Radikal Di 'Pondok Pesantren,'" *Tadris: Jurnal Pendidikan Islam*, vol. 2, no. 1 (January 5, 2007), p. 1, <https://doi.org/10.19105/tjpi.v2i1.205>.

of the president and vice president in the office because it is *haram* to lengthen the beard, and it is forbidden to shave it unless there is only one handful of beard left, and *isbal*, which is forbidden to wear pants that exceed the ankles, and to heresy the behaviour of *selametan* and *walimahan* accompanied by music.¹²

The research conducted by Edi Susanto and Munzir is different from the research that the researcher will conduct because the research conducted by Edi and Munzir only describes the understanding of radicalism in Islamic boarding schools, while the research that the researcher will conduct efforts to prevent the emergence of understanding of radicalism and terrorism in Islamic boarding schools through moral and religious education. Thus, it is feared that violence will occur in the name of Islam which begins with misunderstanding, this condition must always be studied and analyzed by the managers of Islamic boarding schools in Serang City considering the rampant extreme understanding carried out in various ways. Therefore, the implementation of morals and religious education in Islamic boarding schools in Serang City is vital in preventing the emergence of understanding of radicalism-terrorism. The researcher is interested in describing the implementation of the morals of students in Islamic boarding schools in Serang City.

Method

This study was field research. This research was conducted at Islamic Boarding Schools located in Serang City, Banten Province, it consisted of 299 Islamic Boarding Schools, by taking 5 Islamic Boarding Schools as samples, namely Al-Mubarok, El-Istiqlomah, Al-Fathoniyah, Al-Mushoffa, and Al-Aziz Islamic Boarding Schools. This research was carried out for one year, from January 2022 to December 2022. The data collection techniques

¹² Munzir Munzir, "Identifikasi Praktik Radikalisme Di Pesantren Salafi," *Kalam: Jurnal Agama Dan Sosial Humaniora*, vol. 6, no. 2 (December 10, 2018), p. 118, <https://journal.lsamaaceh.com/index.php/kalam/article/view/51>.

in this study were observation, interviews, and documentation methods. The researcher observed 5 (five) Islamic boarding schools as samples. The selection of informants in this study was based on people who were considered capable of providing complete and correct information related to research so that the validity of the data obtained could be recognized. The criteria that became the benchmark for researchers in selecting informants were: the Office of the Ministry of Religion in Serang City, the Leaders of Several Islamic Boarding Schools in Serang City, the Office of the Indonesian Ulema Council in Serang City, and Santri in several Islamic Boarding Schools in Serang City. Researchers observed 5 (five) Islamic boarding schools in Serang City as samples: Al-Mubarok Islamic Boarding School, El-Istiqlomah Islamic Boarding School, Al-Fathoniyah Islamic Boarding School, Al-Mushoffa Islamic Boarding School, and Al-Aziz Islamic Boarding School.

Results and Discussions

In accordance with the results of observations and interviews with several sources/informants, several ways were obtained to foster and improve the implementation of the morals of students in Islamic boarding schools throughout Serang City in countering radicalism-terrorism. In several ways, students are required to carry out daily worship habits, namely as follows:

Qiyamul Lail Prayer Santri Activities (Evening Prayer)

The benefits of *qiyamul lail* (night prayer) are enormous in shaping individual mental health. The implementation of *qiyamul lail* at night provides an opportunity for individuals to be more solemn in establishing communication with Allah. This will calm the individual's soul after complaining about all his life problems.¹³ Research conducted by Esti Wediani and Dody Indrawan proves that

¹³ Muzdalifah Muzdalifah, "Kesehatan Mental Pelaku Sholat Tahajjud," *Isoterik: Jurnal Akhlak Dan Tasawuf*, vol. 2, no. 2 (2016), p. 497, <https://doi.org/10.21043/esoterik.v2i2.1963>.

qiyamul lail can nourish the mental health of the perpetrators. Before the *tahajjud* prayer treatment, 66% of respondents at Pondok Pesantren An-Nur 2 Bululawang experienced moderate depression, 17% of respondents experienced severe depression, and 17% of respondents experienced very severe depression. After being given treatment in the form of *tahajjud* prayer. Depression in students at the An-Nur 2 Bululawang Islamic Boarding School is included in the category of no depression as much as 33%, as many as 50% of respondents experienced mild depression, and as many as 17% of respondents experienced severe depression. If a person's mental anxiety is maintained, the person's character or behavior will also be good.¹⁴

Qiyamul lail prayer is a prayer that is performed at night after the obligatory prayers, namely the Maghrib and Isha prayers. Working time starts from the beginning of the night at 18.30 until the third of the night at 04.30. As for the law of praying *qiyamul lail*, according to scholars, it is Sunnah. While performing the sunnah prayers, it is highly recommended for every Muslim who has *reached puberty* and is *mukhallaf* following the words of the Prophet Muhammad, namely:

"From Nafi' from Ibn Umar ra, he said: The Messenger of Allah said, "Do the prayer (sunnah) in your houses, and do not turn your houses into graves" (Narrated by Bukhari).

The students during boarding school are always required to do *qiyamul lail*; if anyone violates, the boarding school administrator will give it a sanction; this is like an interview with the boarding school administrator,

*"Qiyamul Lail has become a routine agenda at this lodge; all students must pray at night. If someone does not do it, they will be punished unless there is a syar'i udzur"*¹⁵

¹⁴ Esti Widiani and Doddy Indrawan, "Pengaruh Sholat Tahajjud Terhadap Depresi Pada Santri Di Pesantren An-Nur 2 Bululawang Malang," *Care : Jurnal Ilmiah Ilmu Kesehatan*, vol. 2, no. 2 (August 2, 2017), p. 10, <https://doi.org/10.33366/crv2i2.588>.

¹⁵ Ust. Ahmad Mubarok, interview, 2021.

According to Ust. Sulaiman, the night prayers/ *qiyamul lail* performed by the students are of various kinds, including 1) *Nisfu Sya'ban* prayer (evening prayers performed on the night of the 15th of the month of Sya'ban have performed as many as four *rak'ahs*). 2) *Istikharah* prayer (night prayer that is done to ask for guidance or confidence from Allah SWT). 3) *Hajat* prayer (the prayer to ask Allah SWT to grant his wish/ needs). 4) *Taraweh* prayer (prayer performed at night in the month of Ramadan only, the amount is 20 rakaat then added with *Witir* prayer three rakaat). 5) *Tahajjud* prayer (night prayers are not limited to rakaat).¹⁶

Scholars say that the night prayer/ *qiyamul lail* is done before the eyes go to sleep, while the *tahajjud* prayer, according to some scholars, must be done after sleeping at night, even if only for a moment. However, according to the informants (caretakers of Islamic boarding schools) in this study, the *qiyamul lail* prayer/night prayer is highly recommended to improve the quality of *morality karimah/mahmudah* in santri in Islamic boarding schools is the *tahajjud* prayer because it is following the word of Allah SWT as follows:

"And some of the night, praying to tahajjud, you as an additional worship for you hopefully, your Lord will raise you to a place of praise" (Surah Al-Isra'[17]: 79).

In Ibn Kathir's commentary, it is explained that people who perform the *tahajjud* prayer sincerely because they hope to please Allah alone, then Allah will give them a commendable position, and all their sins will be forgiven.¹⁷ Then the virtue of the night prayer was conveyed by the Messenger of Allah in a narration from Abdullah bin Umar ra; he said:

"In the lifetime of the Prophet, if a person

¹⁶ Ust. Sulaiman Dahlan, interview, 2021.

¹⁷ Wahyu Ziaulhaq, "Madrasah Effort In Improving The Quality Of Teacher Work On Covid 19 Pandemic At Madrasah Aliyah Of Besitang," *Nusantara Education*, vol. 1, no. 1 (December 14, 2022), p. 25.

had a dream with a dream, he would tell the Messenger of Allah (Saw), and I would also tell the Messenger of Allah about the dream. My condition used to be a young man, and I always lived and slept in the mosque at the time of the Prophet; in my sleep, I dreamed as if two angels were taking me and me to hell. Suddenly hell was folded like a well-folded, and suddenly hell had two horns, and in it were many people I knew. I began to say, "I seek refuge in Allah from hell." Another angel came to me and said, "You are not kept away." So I told Hafshah, and Hafshah told the Messenger of Allah. So he said, "The best of men is Abdullah if he prays at night." Then after that, he sleeps at night only a little "(Narrated by Bukhari).

Thus, from the several verses above, it is clear that if there is a santri or a Muslim who is diligent and accustomed to performing night prayers (*qiyamul lail*) only because of Allah SWT. It can be ascertained that he is one of the people who will get a commendable place both in the world and in the hereafter and is included in the category of a good human being. If he has become a good human being, he will certainly have good morals (morals) also so that people who already have *morality karimah/mahmudah*, it is impossible to do *sayyiah* (bad) actions but on the contrary always do *hasanah* (excellent and helpful) actions for others.

In addition, the tahajjud prayer carried out by students can reduce the biological disturbances experienced by students. Some physical disorders that indicate student stress include muscle pain, blurred vision, palpitations, shortness of breath, stomach disorders, bladder disorders, dry mouth, and heavy head. However, after performing the *tahajjud* prayer, the stress level decreases, marked by the muscles feeling comfortable, the voice is stable, the vision is clear, becomes healthier, the heart beats irregularly, the chest feels relaxed and loose, the breath is regular, it is easy to

swallow food, the stomach disorders are reduced, able to hold urine, and the head feels lighter.¹⁸

Activities of Santri Reading and Practicing the Quran

Regarding religiosity, the Quran as a guide for human life, leads to the path of goodness, truth, and salvation. Every verse of the Quran that is read contains ten worth in it. The Quran as a means of self-communication with Allah SWT. As well as making humans have creative, motivated and innovative personalities. In addition to the value of worship, reading the Quran is very influential on intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ).¹⁹

As a holy book, the Quran is a reference and a dialogue partner in solving human life problems.²⁰ Thus, there is no wonder if the students get the obligation always to read and practice the Quran. The students usually read the Quran together after *Maghrib* and *Fajr* prayers. The purpose of this activity is to strengthen the spirituality and enthusiasm of the students to learn.²¹ The results of the interview with the boarding school administrator stated that,

*"Students who diligently read the Quran will have a stable, peaceful life and are better able to overcome life's problems. If you often read the Quran, it will be easy to understand the contents of the Quran; if you can understand the contents of the Quran, then it will be easy to practice it in everyday life."*²²

¹⁸ Mohammad Sabiq Azam and Zaenal Abidin, "Efektivitas Sholat Tahajud Dalam Mengurangi Tingkat Stres Santri Pondok Islam Nurul Amal Bekasi Jawa Barat," *Jurnal EMPATI*, vol. 4, no. 1 (March 3, 2015), p.157, <https://doi.org/10.14710/empati.2015.13133>.

¹⁹ Tazkiyah Basa'ad, "Membudayakan Pendidikan Al-Qur'an," *Tarbiyah Al-Awlad*, vol. 7, no. 2 (2017), p. 598, <https://doi.org/10.15548/alaawlad.v7i2.428>.

²⁰ Ahmad Farhan, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, vol. 6, no. 2 (December 13, 2017), p. 88, <https://doi.org/10.29300/jpkth.v2i6.1240>.

²¹ Fera Zasrianita, Syukri Hamza, and Hadi Winata, "Students' Perception Of Application In Writing Of Peer-Assessment: Before And After Revision," *Nusantara Education*, vol. 1, no. 1 (December 17, 2022), p. 104.

²² Ust. Arman Maulana, interview, 2021.

Understanding the Quran well is very important.²³ Misunderstanding the contents of the Quran can cause someone to become a terrorist or act anarchist. So that if you want to break the chain of radicalism and terrorism in the name of religion, you must teach the contents of the Quran correctly to children and students. This argument is supported by the results of interviews with Islamic boarding school teachers,

"The Quran is like a sword, depending on what you want to use it. If the wearer is correct, then the blade will be helpful for humans, but if the sword user is wrong (fails to understand the contents of the Quran), then the sword can kill humans".²⁴

The students are very enthusiastic in studying the Quran because they are taught that those who always memorize and practice the contents of the Quran are guaranteed to enter His heaven and can even enter their families into heaven with the guarantee of memorizing the Quran, according to the word of Allah. The Messenger of Allah said:

"Whoever learns the Quran and then tries to memorize it and he can memorize it, surely Allah will enter him into heaven and Allah accepts the intercession he submitted to ten of his family, all of whom have decided to go to hell" (HR. Tirmidhi, Ibn Majah, Ahmad).

By studying, reading, memorizing and practicing the Al-Quran, a santri or a Muslim will become the best human being, so it is impossible for someone who always studies, reads, memorizes and practices the Al-Quran to become a radical and terrorist human being, the Prophet said:

"The best of you are those who learn the Qur'an and teach it" (Narrated by Bukhari).

²³ Alfauzan Amin, "Pemahaman Konsep Abstrak Ajaran Agama Islam Pada Anak Melalui Pendekatan Sinektik Dan Isyarat Analogi Dalam Alquran," *Madania: Jurnal Kajian Keislaman*, vol. 21, no. 2 (December 29, 2017), p. 160, <https://doi.org/10.29300/madania.v21i2.608>.

²⁴ Ust. Hakim Sufyan, interview, 2021.

Why are people who constantly read, memorize, and practice the Quran called the best of people? The answer is that because the Quran is the word of Allah, the best expression of Allah, the Quran will automatically guide and influence the morals/temperament/character of the reader to become a person who has good character; this is following the words of the Prophet Saw, namely:

"Indeed, the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad." (HR. Muslim).

Zikir Santri Activities of Morning and Evening

Zikir to Allah at all times and opportunities with various forms and materials of remembrance, both remembrance by establishing prayer, reading the Quran and reading the word *tayyibah* as well as observing and learning natural phenomena, has been proven to provide significant benefits for humans both in terms of health benefits psychic or soul and in the end, will have a positive influence in the form of increasing mental energy and bringing inner peace, especially for those who carry out remembrance activities with solemnity and sincerity solely because of Allah SWT.²⁵

Dhikr activities have many benefits for the human body, including: *zikir* can penetrate all parts of the body, even to every cell of the body itself, which will affect the body (physical) by feeling the vibrations of weakness and penetrate the entire body. At that time the human body feels relaxation or loosening of the nerves so that mental tensions (stress) due to unfulfilled physical and spiritual needs will be reduced or even disappear completely. The presence of religious factors, namely *zikir*, can increase life expectancy, reduce the use of alcohol, cigarettes, drugs, anxiety, depression, anger, and blood pressure,

²⁵ Burhanuddin Burhanuddin, "Zikir Dan Ketenangan Jiwa (Solusi Islam Mengatasi Kegelisahan Dan Kegalauan Jiwa)," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani*, vol. 6, no. 1 (April 30, 2020), p. 24, <https://doi.org/10.47435/mimbar.v6i1.371>.

and improve the quality of life of people with cancer and heart disease.²⁶

In addition to mentioning and remembering Allah SWT, remembrance also has function as the most important prayer. While the remembrance of the most *afthal* among the memory of the above is the remembrance of *Laa ilaaha illallaah (there is no god but Allah)* ²⁷, as the hadith of the Prophet saw as follows:

"From Jabir bin Abdullah said, "I heard the Messenger of Allah say: "The best remembrance is Laa Ilaaha Illallah and the most important prayer is Alhamdulillah" (Narrated by Tirmidhi, Ibn Majah, Ibn Hibban, and Al-Hakim).

The students and Muslims must do much zikir both in the morning and afternoon; why? Because by multiplying reading, his oral remembrance will be moistened by holy and great *thayyibah* sentences, so that the punishment of remembrance that will guide his tongue always says good words and will prevent his tongue from saying dirty and bad words. Then the person who consistently reproduces the remembrance of his heart will be given peace and tranquillity by Allah SWT ²⁸, following His word as follows:

"(That is) those who believe and their hearts find peace in the remembrance of Allah. Remember, only by remembering Allah does the heart find peace" (Surah Ar-Ra'd [13]: 28).

The habit of remembrance has become a familiar sight among the students. *Zikir* is usually done in a package with *qiyamul lail* (night prayer). The results of the interviews reinforce this data,

"We usually do zikir after the tahajjud prayer until dawn. If you do zikir in the last third of the night, you will feel calm in your mind, your mind will also be fresh, and your body will also feel fresher."²⁹

Santri Activities Learn the Science of Faith, Sharia, and Morals

According to scholars, the basic framework or outlines of Islamic teachings are the nature that underlies all the values and concepts in Islamic teachings.³⁰

In Islamic boarding schools, students are first taught the science of *faith*. The concept of the science of faith is *Iman* (belief). Faith is the root/foundation for Muslims in living a life following the commands of Allah SWT to obtain salvation in this world and the hereafter.³¹ It is hoped that by studying the science of faith, a santri has strong *monotheism* in his heart, then digested and thinks about it with his mind. The concept of monotheism in Islamic teachings is *monotheistic absolute*, namely believing in only one God, Allah SWT, according to His word:

"Say, He is Allah Almighty. Allah is a God who depends on Him all things. He neither begotten nor begotten. And no one is equal to Him" (Surah Al-Ikhlas [112]: 1-4).

A Muslim will perfect his faith if he confirms the pillars of faith in his heart, pronounces the pillars of faith in his mouth and applies the pillars of faith in the actions of all members of his body to form a person with noble character, following the words of the Prophet Muhammad narrated by 'Aisha ra, as follows:

²⁶ Yoga Achmad Ramadhan and Ayu Kusumadewi Hudi Saputri, "Pelatihan Relaksasi Dzikir Untuk Menurunkan Stres Santri Rumah Tahfidz 'Z,'" *Motiva: Jurnal Psikologi*, vol. 2, no. 1 (August 8, 2019), p. 15, <https://doi.org/10.31293/mv.v2i1.4265>.

²⁷ Siti Aminah, "Zikir Nabi Yunus A.S Sebagai Pendidikan Tauhid Dalam Mengatasi Kecemasan Di Masa Covid-19," *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, vol. 6, no. 2 (December 23, 2020), p. 65, <https://doi.org/10.32923/edugama.v6i2.1397>.

²⁸ Muniruddin Muniruddin, "Bentuk Zikir Dan Fungsinya Dalam Kehidupan Seorang Muslim," *Jurnal Pemberdayaan Masyarakat*, vol. 6, no. 1 (May 27, 2018), p. 16, <https://doi.org/10.37064/jpm.v6i1.4982>.

²⁹ Haidir Badri, interview, 2021.

³⁰ R. Aboy Shodikin, "Memahami Sumber Ajaran Islam Al Qalam," *Al Qolam: Jurnal Kajian Keislamaan*, vol. 20, no. 98, p. 1, <http://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/633>.

³¹ Nurhayati Nurhayati, "Akhlak dan Hubungannya Dengan Aqidah Dalam Islam," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, vol. 4, no. 2 (December 30, 2014), p. 290, <https://doi.org/10.22373/jm.v4i2.291>.

"Indeed, among the signs of the perfection of one's faith is shown by good morals and gentle attitude towards the family" (HR. Tirmidhi and Ahmad).

While the *firqah* (groups) in the faith is divided into 72 groups, only one group enters heaven, namely the *Ahlussunnah Waljama'ah* (*Sunni*) group, according to the hadith narrated from Anas bin Malik ra, as follows:

"The Messenger of Allah said, 'Verily the Children of Israel are divided into 71 (seventy-one) groups, and verily my Ummah will be divided into 72 (seventy-two) groups, all of which will be in Hell, except for one group, namely "Al-Jama'ah." (HR. Hakim).

The second lesson that can be taken is a santri or a Muslim must study *sharia*. The concept of *sharia* science, namely Islam, was later known as Islamic law. Islamic Shari'a are rules from Allah that every Muslim must follow by carrying out the pillars of Islam following the words of the Messenger of Allah narrated by Abu Abdurrahman Abdulllah bin Umar bin Khatthab ra, said:

"I heard the Messenger of Allah say: Islam is built on five things, namely testifying that there is no god but Allah and that Muhammad is the messenger of Allah, establishing prayer, paying Zakat, performing Hajj to the Temple, and fasting during the month of Ramadan." (Narrated by Bukhari and Muslim).

As a Muslim who is *mumayyiz*, mature, intelligent, and capable, it is obligatory to do the pillars of Islam as a form of worship to Allah SWT, such as *fardlu* prayer, zakat, fasting, and going for hajj. *Mahdhah* worship that must be done every day correctly and sincerely is *fardlu* prayer.³² *Fard* prayer is a stain remover and an eraser for the sins of those who do it, as narrated from

³² Deden Suparman, "Pembelajaran Ibadah Shalat Dalam Perpektif Psikis Dan Medis," *Jurnal Istek*, vol. 9, no. 2 (August 1, 2015), p. 53, <https://journal.uinsgd.ac.id/index.php/istek/article/view/188>.

Abu Hurairah ra that he heard the Prophet say:

"What do you think if at the door of one of you there is a river, where he bathes five times every day, would you say, "the dirt remains?". They replied, "their dirt is not left at all". He said, "That is the example of the five prayers, which Allah removes faults with." (Narrated by Bukhari).

If a person has correctly established the five daily prayers physically and mentally following the guidance of Islamic law, then his prayer will positively impact his behaviour and temperament. Following the word of Allah SWT as follows:

"Establish prayer because prayer prevents fahsyah (evil) and Munkar (bad and vile deeds)" (Surah Al-Ankabut: 45).

The third lesson that can be taken is studying the science of *morality*. The concept of moral science is *Ihsan*. If a person has faith (aqidah) correctly and worships (*sharia*) correctly following the guidance of Islamic teachings, then it will produce *akhlaq karimah* (*Ihsan*); why? Because in carrying out worship, both *mahdhah* and *ghairu Mahdhah* are based on sincere intentions solely because Allah SWT and people who have undergone *Ihsan* with *istiqamah* then in doing all their worship they will feel always supervised by Allah³³, according to the hadith narrated from Umar bin Khatthab ra, as follows:

"The Prophet said, "Ihsan is that you worship Allah as if you see Him, if you don't see Him then He sees you" (Narrated by Muslim).

Integrating the knowledge of faith, *sharia*, and morals will produce a good, strong, and obedient personality so that the teachings of radicalism and terrorism will not easily infiltrate the souls and minds of the students. The results of the interviews reinforce this data,

³³ Nurhadi, "Islam, Iman Dan Ihsan Dalam Kitab Matan Arba'in An-Nawawi," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, vol. 9, no. 01 (April 30, 2019), p. 3, <https://doi.org/10.33367/ji.v9i01.811>.

*"Santri must be equipped with a mature knowledge of faith, sharia, and monotheism so that violent teachings do not easily sway them under the guise of religion."*³⁴

Meanwhile, Islamic boarding school religious education is carried out through teaching and learning activities and reciting the Qur'an for students (santri) by following the abilities and curriculum of religious education and the national curriculum in general. The essence of education is not only aimed at forming intelligent human beings and skilled in carrying out tasks given by the ustaz, but from the world of education, students are expected to become members of society who have noble morals and then create humans who always think positively and behave positively: have noble morals and good behaviour.³⁵ The forms of implementation of religious education in Islamic boarding schools in Serang City are generally the same, namely the curriculum for Islamic boarding schools and the Islamic Boarding School Teaching System.

Islamic Boarding School Curriculum

In the early history of education, Islamic boarding schools did not implement a structured and standard curriculum, there was even no term curriculum, but in the past educational activities in Islamic boarding schools only carried out simple learning and there were no definite learning rules like today. Now the teaching given in each Islamic boarding school uses a certain curriculum, both modern and traditional. In Islamic Education, the curriculum is very important because it is the material for processing knowledge in the Islamic education system. The curriculum is also part of the input material that contains functions to achieve the goals of Islamic education (instrumental input).³⁶

³⁴ Ust. Fahmi Abas, interview, 2021.

³⁵ Natasya Febrianti and Dinie Anggraenie Dewi, "Pengembangan Nilai Moral Peserta Didik Dalam Pembelajaran Pendidikan Kewarganegaraan," *Jurnal Kewarganegaraan*, vol. 5, no. 2 (December 2, 2021), p. 477, <https://doi.org/10.31316/jk.v5i2.1772>.

³⁶ Didi Supardi and Abdul Ghofar, "Konsep Pendidikan Moral Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Agama

The implementation of the education and teaching system in Islamic boarding schools is classified into three types, namely the first in a non-classical way (*bandungan* and *sorogan* systems) where a kyai teaches based on books written in Arabic, and then the students live in Islamic boarding schools to study in Arabic. The second with the *weton* system, where students come in flocks at certain times. The *weton* system is the same as the first system, but the difference is that the students are not provided with boarding houses but live scattered throughout the villages around the pesantren. The third is that the boarding school system combines the *bandungan*, *sorogan*, and *wetonan* methods. In this system, pesantren also organizes formal education in the form of madrasas and even public schools of various levels and vocational schools according to the community's needs.³⁷

The traditional or old curriculum, namely the learning system, only teaches the Qur'an using teaching materials like yellow books and no general learning (school).³⁸ *Book Yellow* is a book/book that is written in *Arabic* written on yellow sheet paper; in this case, the *kiayi* is free to read any yellow book, and the santri only listen and take notes/cross out the meaning of the writings in their respective books that the teacher is reading. While the modern or new curriculum is a learning system, in addition to studying the yellow book, students are also taught general knowledge (schools).

The curriculum used by Islamic boarding schools that were taken as research samples all used a modern curriculum, which was a combination of the traditional curriculum plus the school curriculum, and in general, the daily schedule of students in Islamic boarding schools was as follows:

Islam Di Indonesia," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, vol. 1, no. 2 (January 5, 2017), p. 4, <https://doi.org/10.24235/tarbawi.v1i2.1235>.

³⁷ Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal Ilmu Pendidikan*, vol. 15, no. 1 (June 30, 2019), p. 13, <https://doi.org/10.32939/tarbawi.v15i1.337>.

³⁸ Sinarman Jaya and Ferri Susanto, "Social Dimension of Taboo Language as Knowledge Power Analysis for Identifying Transferable Saying English Taboo in Internet," *Nusantara Education*, vol. 1, no. 1 (December 14, 2022), p. 46.

Table 2. Student Routine Activities

Time / Hour	Student Routine Activities
03.30 – 06.00	Qiyamul Lail Prayer, Tadarrus Al-Qur'an, Fajr Prayer, and Morning Zikir
06.00 – 07.15	Study Preparation (Bath, Breakfast, Duha Prayer)
07.15 – 09.45	School Teaching and Learning Activities
09.45 – 10.15	First break
10.15 – 11.45	School Teaching and Learning Activities
11.45 – 12.15	Dhuhur and Muroja'ah prayers
12.15 – 14.00	Have lunch
14.00 – 15.00	Teaching and Learning Activities for Islamic Boarding Schools/Kitab Kuning
15.00 – 16.00	Rest and Asr Prayer and Tadarrus
16.00 – 17.00	Extracurricular
17.00 – 20.00	Bathing, Eating, Maghrib Prayers, Quran Memorizing Deposits, Isha Prayers
20.00 – 22.00	Muhadoroh, Independent Learning
22.00 – 03.30	Sleep Rest

Islamic Boarding School Teaching System

The teaching system can be interpreted as a method used to convey learning objectives. The Islamic boarding schools' teaching system generally has similarities and applies a teaching system that we often know by the terms: *soragan*, *bandungan*, *rote*, *muroja'ah*, *muhadoroh*, *imla*, and many others.³⁹ However, the teaching system in modern Islamic boarding schools is more than in traditional Islamic boarding schools because the teaching system in modern Islamic boarding schools is a combination of religious education and general education.⁴⁰ The education system in Islamic boarding schools applies the rules that all students are required to live in dormitories within the boarding school environment (*boarding school*) and are not allowed to commute daily. The results of the interviews reinforce this data,

³⁹ Mahmud Mahmud, "Sistem Pembelajaran Di Pondok Pesantren Al-Aziziyah Analisis Terapan Metode Dalam Kegiatan Pembelajaran Formal Dan Non Formal," *JUPE : Jurnal Pendidikan Mandala*, vol. 4, no. 5 (December 17, 2019), p. 7, <https://doi.org/10.36312/jupe.v4i5.832>.

⁴⁰ Yusi Tasika and Giyarsi, "The Effectiveness of the Discussion Method to Increase Students' Understanding and Activeness in Islamic Religious Education Subjects," *Nusantara Education*, vol. 1, no. 1 (December 15, 2022), p. 90.

"Students who want to stay in boarding schools must live in boarding houses. The purpose of this rule is so that students can focus more on learning. In addition, the students have more time to study alone or in groups.⁴¹

The obligation to live in boarding schools makes learning easier for students. In addition to the short distance, the students can make maximum use of the time to study alone or study together.

The Implementation of Morals and Religious Education in Islamic Boarding Schools to Prevent Radicalism-Terrorism

The students' daily activities at the Islamic boarding school are implementing moral and religious education activities that are integrated into one cohesive whole. This educational activity is intentionally formatted in two forms: education in and outside the classroom. Classroom education is formatted as teaching subjects following the applicable curriculum. At the same time, teaching outside the classroom is in the form of reciting the Quran, books, joint *zikir* activities, and deliberation activities to deepen Islamic material. The whole education series leads to the student's spiritual and emotional strengthening.⁴²

If the students' spiritual and emotional are well-formed, then they will automatically reject radical and terrorist teachings based on religion. The students will know that the seduction and invitation of the radicals to defend Islam are just false seductions that do not actually fight for Islam, but only fight for their own group (radicals). The sweet slogans of the radicals that are often used to attract you, Muslims, will not be able to be used to attract students whose spiritual and emotional are well-formed.

To reach this stage, seriousness is needed from various parties, especially the administrators of Islamic boarding schools. The administrators of Islamic boarding schools play a very important

⁴¹ Ust. Ni'am Mulloh, interview, 2021.

⁴² Ust. Arman Maulana, interview, 2021.

role in the learning process outside the classroom. Control during these student activities needs to be carried out continuously. The administrators of Islamic boarding schools must be able to ensure that the deliberation process carried out by the students runs properly. This activity, if carried out continuously, will provide a great contribution to the students themselves. The students not only master and understand the teachings of Islam, but can also practice them in their daily activities while at the Islamic boarding school. The understanding of Islam obtained from this direct practice will be imprinted in the memories of the students. It is different if the teaching is only in the form of theory delivered in class, it will not be imprinted for a long time in the minds of the students. A real teacher is a teacher who is experienced, and with direct practice the learning objectives will be more easily achieved.

If it is continuously carried out, learning outside the classroom will become a habit for the students. Habituation that is carried out continuously will shape the character of the students.⁴³ The habituation of the students' activities, such as *Qiyamul Lail* Prayer, *Al-Qur'an* Reading, Congregational Remembrance, and Islamic study deliberations, will shape the students' character to become students with good character and good morals. Santri, like this, will reject all seductions and invitations from radicals to take anarchist actions. With a deep understanding of Islam, the students will know that what radicals and terrorists are doing is wrong and not following Islamic law.

Conclusion

After conducting research at Islamic boarding schools in Serang, the researcher can has concluded that the morals of students can be fostered and improved through the implementation of the students' habits in worship, namely *Qiyamul Lail* Prayer, Reading, Memorizing and Practicing the

Quran, Morning and Evening Dhikr, Studying the Science of Faith, *Sharia*, and *Morals*. Religious education in Islamic boarding schools has a role as a filter and antidote to radicalism-terrorism. Santri or Students who study, read, memorize and practice the *Quran* will become the best human beings, so it is impossible for someone who always studies, reads, memorizes, and practices the *Quran* to become a radical and terrorist human being. Likewise, for students who consistently dhikr and study the science of faith, *sharia*, and *morals* correctly, it is impossible to become a radical human being. Religious education is applied in the form of habituation to students in learning according to the religious education curriculum, especially the education of the *aqidah firqah* (group) of *Ahlussunnah waljama'ah*, the *manhaj* (method) of Islamic law of the four madzhab, and the *morals tariqah* (way) of Sufism.

References

Abidin, A. Mustika, "Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam." *Jurnal Paris Langkis*, vol. 2, no. 1, August 17, 2021. <https://doi.org/10.37304/paris.v2i1.3282>.

Amin, Alfauzan, "Pemahaman Konsep Abstrak Ajaran Agama Islam Pada Anak Melalui Pendekatan Sinektik Dan Isyarat Analogi Dalam Alquran," *Madania: Jurnal Kajian Keislaman*, vol. 21, no. 2, December 29, 2017. <https://doi.org/10.29300/madania.v21i2.608>.

Aminah, Siti, "Zikir Nabi Yunus A.S Sebagai Pendidikan Tauhid Dalam Mengatasi Kecemasan Di Masa Covid-19," *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, vol. 6, no. 2, December 23, 2020. <https://doi.org/10.32923/edugama.v6i2.1397>.

Azam, Mohammad Sabiq, and Zaenal Abidin, "Efektivitas Sholat Tahajud Dalam Mengurangi Tingkat Stres Santri Pondok Islam Nurul Amal Bekasi Jawa Barat," *Jurnal EMPATI*, vol. 4, no. 1, March 3, 2015. <https://doi.org/10.14710/empati.2015.13133>.

⁴³ Sri Marwiyati, "Penanaman Pendidikan Karakter Melalui Pembiasaan", *Thufala: Jurnal Pendidikan Raudathul Alfal*, vol. 8, no. 2 (Desember 2020), p. 154

Basa'ad, Tazkiyah, "Membudayakan Pendidikan Al-Qur'an," *Tarbiyah Al-Awlad*, vol. 7, no. 2, 2017. <https://doi.org/10.15548/alaawlad.v7i2.428>.

Burhanuddin, Burhanuddin, "Zikir Dan Ketenangan Jiwa (Solusi Islam Mengatasi Kegelisahan Dan Kegalauan Jiwa)," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani*, vol. 6, no. 1, April 30, 2020. <https://doi.org/10.47435/mimbar.v6i1.371>.

Effendi, Muhamad Ridwan, "Mitigasi Intoleransi Dan Radikalisme Beragama Di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif," *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, vol. 1, no. 01, June 30, 2020. <https://doi.org/10.52593/pdg.01.1.05>.

Farhan, Ahmad, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, vol. 6, no. 2, December 13, 2017. <https://doi.org/10.29300/jpkth.v2i6.1240>.

Fathurrochman, Irwan, and Abu Muslim, "Menangkal Radikalisme Dengan Penguatan Pendidikan Karakter Nasionalisme Melalui Amaliyah Aswaja Di SD Islamiyah Magetan," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, vol. 13, no. 2, December 22, 2021. <https://doi.org/10.37680/qalamuna.v13i2.1071>.

Febrianti, Natasya, and Dinie Anggraenie Dewi, "Pengembangan Nilai Moral Peserta Didik Dalam Pembelajaran Pendidikan Kewarganegaraan," *Jurnal Kewarganegaraan*, vol. 5, no. 2, December 2, 2021. <https://doi.org/10.31316/jk.v5i2.1772>.

Hudi, Ilham, "Pengaruh Pengetahuan Moral (Moral Knowing) Terhadap Perilaku Moral (Moral Action) Pada Siswa Smp Negeri Kota Pekanbaru Berdasarkan Pendidikan Orangtua," *Jurnal Moral Kemasyarakatan*, vol. 2, no. 1, June 14, 2017. <https://doi.org/10.21067/jmk.v2i1.1698>.

Husnia, "Otonominews.Co.Id." Accessed August 15, 2022. <https://otonomineWS.co.id/read/>

23768/Sebut-198-Ponpes-Terindikasi-Teroris-Guspardi-BNPT-Jangan-Menimbulkan-Keresahan-Masyarakat.

Jaya, Sinarman, and Ferri Susanto, "Social Dimension of Taboo Language as Knowledge Power Analysis for Identifying Transferable Saying English Taboo in Internet," *Nusantara Education*, vol. 1, no. 1, December 14, 2022.

Krisdiyanto, Gatot, Muflukha Muflukha, Elly Elvina Sahara, and Choirul Mahfud, "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi : Jurnal Ilmu Pendidikan*, vol. 15, no. 1, June 30, 2019. <https://doi.org/10.32939/tarbawi.v15i1.337>.

Mahmud, Mahmud, "Sistem Pembelajaran Di Pondok Pesantren Al-Aziziyah Analisis Terapan Metode Dalam Kegiatan Pembelajaran Formal Dan Non Formal," *JUPE : Jurnal Pendidikan Mandala*, vol. 4, no. 5, December 17, 2019. <https://doi.org/10.36312/jupe.v4i5.832>.

Mahrus, Erwin, Zaenuddin Hudi Prasojo, and B. Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman*, vol. 24, no. 1, June 30, 2020. <https://doi.org/10.29300/madania.v24i1.3283>.

Muniruddin, Muniruddin, "Bentuk Zikir Dan Fungsinya Dalam Kehidupan Seorang Muslim," *Jurnal Pemberdayaan Masyarakat*, vol. 6, no. 1, May 27, 2018, <https://doi.org/10.37064/jpm.v6i1.4982>.

Munzir, Munzir, "Identifikasi Praktik Radikalisme Di Pesantren Salafi." *Kalam: Jurnal Agama Dan Sosial Humaniora*, vol. 6, no. 2, December 10, 2018. <https://journal.lsamaaceh.com/index.php/kalam/article/view/51>.

Muzdalifah, Muzdalifah, "Kesehatan Mental Pelaku Sholat Tahajjud," *Isoterik : Jurnal Akhlak Dan Tasawuf*, vol. 2, no. 2, 2016. <https://doi.org/10.21043/esoterik.v2i2.1963>.

Noor, Idris HM, "Reduksi Nilai Moral, Budaya, Dan Agama Terhadap Implementasi Pendidikan Karakter Di Sekolah," *Jurnal Ilmiah Visi*, vol. 9, no. 2, December 8, 2014. <https://doi.org/10.21009/JIV.0902.9>.

Nurhadi, "Islam, Iman Dan Ihsan Dalam Kitab Matan Arba'in An-Nawawi:" Intelektual: Jurnal Pendidikan Dan Studi Keislaman, vol. 9, no. 01, April 30, 2019. <https://doi.org/10.33367/ji.v9i01.811>.

Nurhayati, Nurhayati, "Akhlaq dan Hubungannya Dengan Aqidah Dalam Islam," Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam, vol. 4, no. 2, December 30, 2014. <https://doi.org/10.22373/jm.v4i2.291>.

Ramadhan, Yoga Achmad, and Ayu Kusumadewi Hudi Saputri, "Pelatihan Relakasi Dzikir Untuk Menurunkan Stres Santri Rumah Tahfidz 'Z,'" MOTIVA: JURNAL PSIKOLOGI, vol. 2, no. 1, August 8, 2019. <https://doi.org/10.31293/mv.v2i1.4265>.

Rukiyati, Rukiyati, "Pendidikan Moral Di Sekolah," Humanika, Kajian Ilmiah Mata Kuliah Umum, vol. 17, no. 1, 2017, <https://doi.org/10.21831/hum.v17i1.23119>.

Salam, Rufaidah, "Pendidikan Di Pesantren Dan Madrasah," IQRA : JURNAL MAGISTER PENDIDIKAN ISLAM, vol. 1, no. 1, July 20, 2021.

Samsudin, Samsudin, "Responses of Madrasah to Social Change: A Study on Madrasah Aliyah in Bengkulu City," Madania: Jurnal Kajian Keislaman, vol. 24, no. 1, June 30, 2020. <https://doi.org/10.29300/madania.v24i1.3225>.

Shodikin, R. Aboy, "Memahami Sumber Ajaran Islam Al Qalam," Al Qolam: Jurnal Kajian Keislamaan, vol. 20, no. 98, August 17, 2022. <http://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/633>.

Supardi, Didi, and Abdul Ghofar, "Konsep Pendidikan Moral Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Agama Islam Di Indonesia," Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam, vol. 1, no. 2, January 5, 2017, <https://doi.org/10.24235/tarbawi.v1i2.1235>.

Suparman, Deden, "Pembelajaran Ibadah Shalat Dalam Perpektif Psikis Dan Medis," JURNAL ISTEK, vol. 9, no. 2, August 1, 2015. <https://journal.uinsgd.ac.id/index.php/istek/article/view/188>.

Susanto, Edi, "Kemungkinan Munculnya Paham Islam Radikal Di 'Pondok Pesantren,'" TADRIS: Jurnal Pendidikan Islam, vol. 2, no. 1, January 5, 2007. <https://doi.org/10.19105/tjpi.v2i1.205>.

Tasika, Yusi, and Giyarsi, "The Effectiveness of the Discussion Method to Increase Students' Understanding and Activeness in Islamic Religious Education Subjects," Nusantara Education, vol. 1, no. 1, December 15, 2022.

Widiani, Esti, and Doddy Indrawan, "Pengaruh Sholat Tahajud Terhadap Depresi Pada Santri Di Pesantren An-Nur 2 Bululawang Malang," Care : Jurnal Ilmiah Ilmu Kesehatan, vol. 2, no. 2, August 2, 2017, <https://doi.org/10.33366/crv2i2.588>.

Zasrianita, Fera, Syukri Hamza, and Hadi Winata, "Students' Perception Of Application In Writing Of Peer-Assessment: Before And After Revision," Nusantara Education, vol. 1, no. 1, December 17, 2022.

Ziaulhaq, Wahyu, "Madrasah Effort In Improving The Quality Of Teacher Work On Covid 19 Pandemic At Madrasah Aliyah Of Besitang," Nusantara Education, vol. 1, no. 1, December 14, 2022.