

MUJAHADAH AN-NAFS (SELF-CONTROL) METHOD (STREAMING THE CHARACTER EDUCATION OF STUDENTS IN HIGH SCHOOL AR-RAHMAN MEDAN HELVETIA DISTRICT)

Muhammad Yunan Harahap^{1*}, Sakban Lubis², Nanda Rahayu Agustia³, Rahmad Sulaiman⁴
^{1,2,3,4}Department of Early Childhood Islamic Education, Faculty of Islamic Religion and Humanities,
University of Pembangunan Panca Budi, Medan-Indonesia

Keywords:

Mujahadah An-Nafs, Method, Character Education

Correspondence Address:

yunan@dosen.pancabudi.ac.id

Abstract:

This research focuses on Mujahadah An-Nafs (Self Control) in Strengthening the Akhlakul Karimah of Students at Ar-Rahman High School, Medan Helvetia District. This research aims to explore how the Mujahadah An-Nafs method, which is a basic concept in Islam regarding personal efforts to control lust, can help students internalize noble Islamic moral and ethical values. Through a descriptive qualitative approach, this research explores the implementation and effectiveness of the Mujahadah An-Nafs method at Ar-Rahman High School, which has integrated character education based on Islamic values in its curriculum. The research results show that the application of Mujahadah An-Nafs significantly contributes to the development of students' character, creating individuals who not only excel academically but also have good morals and contribute positively to society. These findings provide important insight into the importance of integrating values education in the education system to form strong character and morals of students amidst the challenges of the times.

INTRODUCTION

The Mujahadah an-Nafs method is one of the basic concepts in Islam which refers to personal efforts to cleanse and control one's soul or nafs. The term "Mujahadah" in Arabic means struggle or endeavor, and "nafs" refers to the inner side or human soul. This concept encourages Muslim individuals to conduct deep introspection of themselves, recognize their weaknesses and sins, and then try to overcome or control the negative desires and temptations that arise. (Isni, 2023).

The Mujahadah an-Nafs method involves a series of steps, such as self-reflection, prayer, fasting, and other acts of worship, which aim to increase an individual's spiritual and moral awareness. The ultimate goal is to achieve spiritual perfection, wisdom, and

closeness to Allah SWT. In this process, individuals face an inner battle between worldly desires and the desire to obey religious teachings.(Rozana, 2024)

This concept encourages awareness of moral and ethical responsibilities, and builds strong and moral character. By carrying out Mujahadah an-Nafs, individuals strive to become better spiritually, live a more meaningful life, and draw closer to Allah with full awareness and confidence. The Mujahadah an-Nafs Method is an integral part in the spiritual development of Muslim individuals and plays an important role in In practice, the Mujahadah an-Nafs Method is not only about overcoming negative desires, but also about developing positive qualities such as patience, tawakal (complete trust in Allah) , persistence, and sincerity (Imelda & Harahap, 2023). This process often requires great patience and perseverance, because the struggle against worldly desires and temptations is not always easy. However, through this method, Muslim individuals can achieve significant spiritual growth and experience a deeper closeness to Allah.

The Mujahadah an-Nafs method also reflects the importance of individual autonomy in achieving spiritual perfection. This is a personal effort that cannot be replaced by anyone else. Each person has different challenges and weaknesses, and therefore, the Mujahadah process is very individualistic. It also teaches the importance of self-control and discipline in living daily life. It is important to remember that the basic concepts of the Mujahadah an-Nafs Method are not only relevant in the Islamic context, but can also be applied to self-development and spiritual growth in many religious and philosophical traditions. (Ependi, 2020). In Islam, it is one way to achieve closeness to Allah and achieve meaning in life.m their understanding of the Islamic religion.

RESEARCH METHODS

This type of research is descriptive qualitative research, namely the data collected is in the form of words, images, not numbers (Sudarwan Danim, 2002). According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior(Moleong, 2000). Meanwhile, descriptive research is a form of research aimed at describing or illustrating existing phenomena, both natural

phenomena and human engineering.

Data collection in this research is as follows, namely. Observations, interviews and documentary studies. Observation is an observation carried out by involving oneself in the situation of the object being studied (Kartono, 1996). Then interviews, a data collection method using one-sided questions and answers carried out systematically based on the research objectives (Rahayu, 2004). The reason for using the interview method is to obtain in-depth information from sources including teachers, school principals, students and other educational staff. Next is a documentary study, namely collecting written data, in the form of documents that are considered relevant to the discussion of the research (Nawawi, 1998).

The data analysis used is the Miles and Huberman version, that there are three activity streams, namely data reduction, data presentation, and conclusion drawing or verification. (Akbar, 2009). Analysis begins when formulating and explaining the problem, before going into the field and continues until the writing of the research results. Data analysis becomes a guideline for further research until, if possible, a grounded theory. However, in qualitative research, data analysis is more focused during the process in the field along with data collection (Sudarto, 1997).

RESULTS AND DISCUSSION

The application of the mujahadah an-nafs method at Ar-Rahman High School as a means of helping students internalize akhlakul karimah values relies on a series of spiritual practices and in-depth character education. This method focuses on intensive inner efforts to fight desires and develop personal qualities that reflect akhlakul karimah, noble behavior taught in Islam. This process includes several main aspects that are integrated into students' daily lives, which creates a unique and effective educational environment in character formation.

The efforts made by Ar-Rahman High School, according to the research carried out by researchers, are:

a. Curriculum Integration

The curriculum at Ar-Rahman High School is designed to harmoniously combine

academic teaching with spiritual and moral teaching. Subjects such as (Mortal Education) explicitly teach akhlakul karimah values, while other subjects also include elements of ethics and morality in their teaching.(Agustia et al., 2023). This ensures that students not only excel academically but also gain a deep understanding of Islamic moral and ethical values.

At Ar-Rahman Medan High School, the integration of the curriculum and mujahadah an-nafs method begins by building a strong foundation in understanding Islamic values through Islamic Religious Education subjects. This curriculum is designed not only to provide theoretical knowledge about Islam but also to teach how these values are applied in everyday life. This teaching covers aspects of worship, morals, and muamalah, ensuring students understand the importance of carrying out worship, maintaining morals, and interacting well with others.

Apart from formal subjects, SMA Ar-Rahman Medan integrates the concept of mujahadah an-nafs into extracurricular activities and school programs. One of the superior programs is the "Spiritual Week" program, where students are given a series of activities such as morning tausiyah, collective dhikr, and thematic studies that discuss character and habits that must be developed or avoided in the mujahadah an-nafs process. This program aims to strengthen students' souls and help them in the process of self-purification and increasing their faith.

In the academic field, teachers at Ar-Rahman Medan High School are encouraged to integrate Islamic values and the concept of mujahadah an-nafs into their learning materials, regardless of the subjects taught. For example, in Mathematics or Physics lessons, teachers can instill the values of patience and perseverance through the process of solving complex problems. This teaches students that in the process of learning and life, they will face challenges that require patience and continuous effort.(Widya, 2019)

All activities and learning processes at SMA Ar-Rahman Medan are designed to form students who not only excel academically but also have spiritual strength and good character. Through a curriculum integration approach and the mujahadah an-nafs method, it is hoped that students can develop themselves into individuals who have noble character, are responsible, and are able to make a positive contribution to society.

b. Self-Reflection Activities

Mujahadah an-nafs is practiced through spiritual activities such as dhikr (remembering Allah), congregational prayer, sunnah fasting, and muhasabah (self-introspection). These activities are designed to increase students' spiritual awareness and encourage self-reflection about their daily behavior. By doing dhikr, for example, students are reminded to always remember and be grateful to Allah, which in turn forms a sense of sincerity and humility in interacting with other people.

One of the main practices at Ar-rahman High School through the mujahadah an-nafs method is dhikr, namely remembering Allah. Dhikr is done in various ways, such as saying tasbih sentences, tahmid, or other special prayers. The process of dhikr helps students to always direct their minds and hearts to the greatness of Allah, reminds them of His attributes, and fosters a sense of gratitude for all the blessings they have been given. Through dhikr, students learn to always be aware of God's presence in every moment of life, forming a strong spiritual foundation and a sense of sincerity in all actions.

Apart from dhikr, congregational prayer is another important practice in mujahadah an-nafs. Congregational prayer not only increases the rewards of worship, but also strengthens ties of brotherhood and solidarity among students. Through congregational prayer, they learn the importance of community and humility, remembering that every individual stands as an equal before God regardless of social status or wealth.

Sunnah fasting is also part of mujahadah an-nafs, where students voluntarily refrain from eating, drinking and other physical needs from dawn to sunset. Sunnah fasting is carried out not only in the month of Ramadan, but also on certain days outside Ramadhan, as a means of practicing self-discipline and controlling lust. Fasting helps students develop empathy for those less fortunate and reminds them of the importance of sharing and social care.

Lastly, muhasabah or self-introspection is an important practice that encourages students at Ar-Rahman High School to regularly evaluate their behavior, intentions and daily activities. Through muhasabah, students are invited to reflect on whether their actions are in line with Islamic teachings, identify their mistakes and shortcomings, and determine steps for improvement. This practice not only helps in spiritual growth, but

also in the development of better character and behavior.

Mujahadah an-nafs, through the practice of dhikr, congregational prayer, sunnah fasting, and muhasabah, takes Ar-Rahman High School students on a deep spiritual journey. These activities not only form discipline and piety, but also teach values such as humility, sincerity and empathy, which are very important in interacting with other people and living everyday life. Through the struggle against lust and increasing spiritual awareness, students are directed to become better individuals, not only in the eyes of Allah but also in their contribution to society.

c. School Environmental Support

Ar-Rahman High School creates a supportive environment for students to practice mujahadah an-nafs. This includes fostering a community where students can support and motivate each other on their spiritual journey. Teachers and mentors act as role models and sources of inspiration, showing how akhlakul karimah values can be integrated into everyday life.

Creating an environment conducive to such spiritual practices is not an easy task. However, Ar-Rahman High School has persistently built a strong foundation that supports this vision, starting with strong community development. The community at Ar-Rahman High School is not just a collection of individuals studying under one roof; they are a family that supports, motivates, and inspires each other on their journey to spiritual enlightenment.

The teachers and counselors at Ar-Rahman High School play a key role in bringing this vision to life. They not only teach academic lessons but also share their life experiences, showing how values such as patience, honesty, and sincerity can be integrated into everyday life. They act as role models, showing by their own examples how to live a life full of good morals.

Special programs and activities designed to increase spiritual and emotional awareness are integrated into the curriculum. This includes meditation sessions, group discussions on spiritual values, and community service activities that teach students the importance of sharing and empathy. These activities not only strengthen students'

understanding of themselves and the world around them but also instill in them the desire to make a positive difference.

Ar-Rahman High School recognizes that the journey towards self-purification and control of desires is a journey full of challenges, but with a supportive environment, strong community, and guidance from inspiring teachers, students are taught to face these challenges with a strong heart and determination. which is unshakable. At Ar-Rahman High School, mujahadah an-nafs is not just a theoretical concept but a life practice that is lived every day, bringing students closer to realizing their best selves and realizing the values of akhlakul karimah in every aspect of their lives.

d. Evaluation and Monitoring of the Internalization Program

Ar-Rahman High School regularly evaluates the effectiveness of implementing the mujahadah an-nafs method through feedback from students and teachers, as well as through observing changes in student behavior. This evaluation is used to make adjustments and improvements in the program, ensuring that the method continues to be relevant and effective in achieving its goals.

At Ar-Rahman High School, an educational institution that is highly committed to the spiritual and character development of its students, the mujahadah an-nafs program has become the core of their program. This program is designed to help students develop self-discipline, mental resilience, and spiritual strength through a series of structured activities and learning. However, school administrators recognize the importance of ongoing evaluation and adjustment to ensure the effectiveness of the program in achieving its goals.

Evaluation of the mujahadah an-nafs program at Ar-Rahman High School was carried out through two main methods: collecting feedback from students and teachers and observing changes in student behavior. Feedback is collected through various means, including anonymous surveys, chat sessions with supervising teachers, and group discussion forums. Students and teachers are given the opportunity to share their experiences, challenges encountered during the program, and suggestions for improvement.

Observation of student behavior is another important component of the evaluation

process. The team of teachers and supervisors pays attention to changes in students' social interactions, discipline, and manifestations of the values instilled through the mujahadah an-nafs program. Positive changes in student behavior, such as increased empathy towards classmates or discipline in studies, are considered indicators of success of the program.

After data from feedback and observations is collected, an evaluation team consisting of senior teachers, supervisors, and sometimes external experts, such as educational psychologists, gathers to analyze the results. They look for patterns and trends in the data to identify strengths and areas that need improvement in the mujahadah an-nafs program. This discussion focuses on ways to improve program effectiveness, whether through adjustments to materials, teaching methods, or mentoring approaches.

Based on this analysis and discussion, the evaluation team developed an action plan to make adjustments to the program. This could include changes in the curriculum, the introduction of new techniques to promote self-reflection and spiritual power, or increased training for teachers and counselors. All changes are designed with the aim of enriching students' learning experience and ensuring that they get maximum benefit from the mujahadah an-nafs program.

The agreed changes are then implemented in the program. The entire school community, including students, teachers, and parents, was notified of this change to ensure transparency and gain their support. Implementation is followed by a monitoring period to assess the impact of the adjustments made (Ependi et al., 2023). With this structured and responsive approach, SMA Ar-Rahman strives to ensure that the mujahadah an-nafs program continues to be relevant and effective, adapting to the changing needs and challenges of its students, while remaining true to the ultimate goal of building character. Through this comprehensive approach, the mujahadah an-nafs method at Ar-Rahman High School has succeeded in helping students internalize akhlakul karimah values, preparing them not only for academic success, but also to become individuals with character and noble morals in their lives.

Mujahadah an-Nafs is a fundamental concept in Islam which refers to the struggle or hard effort to control and purify one's soul or nafs. The term "Mujahadah" in Arabic means struggle or endeavor, while "an-Nafs" refers to the inner aspect or human soul.

This concept emphasizes the importance of understanding and managing our desires, negative tendencies and impulses. Mujahadah an-Nafs involves a series of spiritual and moral steps that include self-introspection, prayer, fasting, and other acts of worship that aim to bring ourselves closer to Allah SWT. (Azizah & Subaidi, 2022).

In the process of Mujahadah, Muslim individuals strive to achieve spiritual growth, better character, and wisdom. It also involves a constant inner battle between worldly desires and the desire to obey Allah SWT. This concept teaches moral responsibility, patience, perseverance, and tawakkal (complete trust in Allah) in facing temptations and trials in life. In addition, Mujahadah an-Nafs emphasized that this effort is a personal effort that cannot be replaced by anyone else, and that each individual has unique challenges in their spiritual journey. By practicing Mujahadah an-Nafs, Muslim individuals can achieve deeper closeness with Allah and achieve greater personal growth in accordance with the teachings of Islam (Rahmawati, 2019).

Allah SWT says in the Koran Surah Al-Anfal verse 72:

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّن
وَأَلِيَّتِهِم مِّن شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا
عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“Meaning: Indeed, those who believe, emigrate, and fight with their wealth and life in the way of Allah, as well as those who provide protection and help, they are each other's allies. But as for those who believe and do not emigrate, you have no guardianship over them until they emigrate. And if they ask you for help because of religion, then you are obliged to help, except for a group among you who are bound by an agreement. And Allah is All-Seeing of what you do.”

Thus, this verse reminds us that in Islam, solidarity and mutual support between Muslims are important values, both in physical struggle and in spiritual struggle to cleanse and control the soul, as represented by Mujahadah an-Nafs. It encourages individuals to not only improve themselves but also play an active role in helping and supporting the spiritual development of their fellow believers (Rahmaniah, 2023).

Mujahadah Nafs is also explained in the hadith of the Prophet narrated by Abu Hurairah, Rasulullah SAW said, "A strong person is not someone who wins in a fight, a strong person is someone who controls himself when he is angry." This hadith narrated

by Abu Hurairah contains a very deep message about the concept of Mujahadah an-Nafs in Islam. Rasulullah SAW in this hadith reminds us that true strength is not only seen in physical abilities or in winning in physical battles alone, but actually lies in the ability to control oneself in situations full of emotions, such as when angry. (Imelda & Harahap, 2023).

Mujahadah an-Nafs is not only related to the struggle against negative desires and desires, but also about controlling emotions and maintaining good morals in interacting with other people. Rasulullah SAW emphasized that someone who is truly powerful is those who can control themselves when they are angry. This shows the importance of self-control in living daily life, so that the individual does not vent anger in a detrimental way or damage relationships with other people. (Harmita et al., 2022).

This hadith provides a deeper understanding of how Mujahadah an-Nafs covers emotional and ethical aspects in everyday life. It teaches the importance of patience, calm, and wisdom in dealing with emotional challenges, and is an integral part of becoming a better individual morally and spiritually in Islam.

Mujahadah an-Nafs has a very important role in the context of Islamic religious education. In religious education, this concept teaches students how they must strive to understand, control, and purify their souls. This is not only about understanding Islamic teachings theoretically, but also applying the moral and ethical values taught by the religion in everyday life. In the process of religious education, students are taught to identify and overcome negative desires, temptations, and imperfections within themselves. They also learn about the importance of patience, perseverance and trust in facing trials and challenges that may arise on their spiritual journey (Muhsin, 2020).

By understanding and applying the concept of Mujahadah an-Nafs, students can develop strong character, high morality, and deep spiritual awareness, which is the main goal of Islamic education. Through this education, they are expected to become better individuals, not only in their relationship with God, but also in their social interactions and positive contributions to society.

The application of the Mujahadah an-Nafs Method in the context of Islamic education in schools requires a careful and structured approach to help students develop

moral values, ethics and spiritual growth. The following are steps that can be implemented in Islamic education in schools (Isni, 2023):

- a) Introduction to Religious Values (Ismaraidha, Asmidar Parapat, Nanda Rahayu Agustia, 2020). The first step is to introduce students to the values and teachings of the Islamic religion. This includes teaching about Islamic teachings, morals, and the moral principles underlying those teachings.
- b) Development of Spiritual Awareness: Students need to be given opportunities to develop their spiritual awareness. This can be achieved through activities such as prayer, dhikr, reading the Koran, and religious lectures that motivate students to reflect on and understand their relationship with Allah.
- c) Cultivation of Morality: Through case studies and ethical debates, students can be invited to understand moral dilemmas and how Islamic principles can guide them in making ethical decisions.
- d) Self-Control and Patience: Students must be taught the skills of self-control and patience in dealing with temptation, conflict, or situations that trigger negative emotions. They need to learn to reflect before acting, avoid impulsive behavior, and maintain good morals.
- e) Mentoring and Advice: Islamic teachers or counselors at schools can act as companions and advisors to students on their journey in Mujahadah an-Nafs. They can provide guidance, advice and moral support to students who face challenges in living out religious teachings.
- f) Evaluation and Reflection: Students should be encouraged to regularly evaluate themselves in the context of their spiritual development. This involves reflection on their actions, religious understanding, and moral development.
- g) Awards and Recognition: Students who achieve progress in Mujahadah an-Nafs and practice Islamic values should be recognized and rewarded. This can be a positive motivation for them to continue improving themselves.

Applying these steps in the context of Islamic education at school can help students internalize religious teachings, develop good character, and achieve deep spiritual growth. This will also help them become individuals who are beneficial to society and understand the importance of personal struggle to achieve perfection in Islam.

CONCLUSION

The article entitled Mujahadah An-Nafs (Self Control) in Strengthening the Moral and Karimah of Students at Ar-Rahman High School, Medan Helvetia District. Some of the main efforts made by Ar-Rahman High School include:

- 1) The curriculum at Ar-Rahman High School harmoniously combines academic teaching with spiritual and moral teaching.
- 2) The mujahadah an-nafs method is applied through various spiritual activities such as dhikr, congregational prayer, sunnah fasting, and muhasabah.
- 3) Teachers and mentors act as role models and inspirations, showing how moral values can be applied in everyday life.
- 4) The mujahadah an-nafs program is regularly evaluated through feedback from students and teachers as well as observing changes in student behavior.

With this integrated and comprehensive approach, Ar-Rahman High School has succeeded in creating a unique and effective educational environment in shaping student character. The mujahadah an-nafs method not only helps students achieve academic excellence but also shapes them into individuals who have noble character, responsibility, and are able to make positive contributions to society.

REFERENCE

- Agustia, N. R., Batubara, F. A., & Nofianti, R. (2023). Bimbingan Orang Tua Terhadap Anak Dalam Menanamkan Kesadaran Beribadah Sholat di Desa Kelambir V Kebun Kab. Deli Serdang. *Jurnal Pendidikan Dan Konseling*, 5(2), 2490. <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/13601/10339>
- Akbar, H. U. dan P. S. (2009). *Metodologi Penelitian Sosial*. PT Bumi Aksara.
- Azizah, N., & Subaidi. (2022). Urgensi pengajaran hadits mujahadah an-nafs terhadap perkembangan sosial-emosional anak dalam perspektif Emile Durkheim. *Preschool: Jurnal Perkembangan Dan Pendidikan Anak Usia Dini*, 3(2), 64–73. <http://ejournal.uin-malang.ac.id/index.php/preschool/index%0AUrgensi>
- Ependi, R. (2020). Menakar Permasalahan Pendidikan Islam dalam Prespektif Islam Transitif. *Hikmah*, 17(1), 34–45. <https://doi.org/10.53802/hikmah.v17i1.78>
- Ependi, R., Rangkuti, C., & Ismaraidha. (2023). Pelaksanaan Kurikulum Islam W asathiyah Terhadap Muatan Pendidikan Moderatisme Pada Mata Pelajaran Akidah

Akhlak MAS Tarbiyah Islamiyah. *INNOVATIVE: Journal Of Social Science Research Volume*, 3(2), 4875–4885.

Harmita, D., Nurbika, D., & Asiyah, A. (2022). Keteladanan Guru Pendidikan Agama Islam dalam Internalisasi Nilai-Nilai Akhlakul Karimah pada Siswa. *Journal of Education and Instruction (JOEAI)*, 5(1), 114–122. <https://doi.org/10.31539/joeai.v5i1.3231>

Imelda, R., & Harahap, M. Y. (2023). View of Muhasabah An-Nafs untuk Mengenal Potensi Diri Siswa di Madrasah Aliyah Swasta Miftahussalam Medan. *Jurnal Pendidikan Dan Kewirausahaan*, 11(2), 400–414. <https://doi.org/https://doi.org/10.47668/pkwu.v11i2.748>

Ismaraidha, Asmidar Parapat, Nanda Rahayu Agustia, O. S. (2020). Internalisasi Nilai Keagamaan Dalam Keluarga Masyarakat Pesisir Untuk Menumbuhkan Karakter Peduli Lingkungan Pada Anak. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 7(2), 408–420. <https://doi.org/http://dx.doi.org/10.31604/jips.v10i4.2023.1589-1594>

Isni, R. A. F. (2023). Konsep Mujahadah an-Nafs dalam mengurangi Hyperfocus dan meningkatkan Kualitas Ibadah pada Penderita ADHD (Attention Deficit Hyperactivity Disorder). *Gunung Djati Convference Series*, 23, 854–874. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1430>

Kartono, K. (1996). *Pengantar Metodologi riset Sosial*. Mandar Maju.

Moleong, L. J. (2000). *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya.

Muhsin, A. (2020). Internalisasi Nilai Akhlakul Karimah Dalam Membentuk Karakter Anak. *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 25(2), 226–239. <https://doi.org/10.24090/insania.v25i2.4255>

Nawawi, H. (1998). *Metode Penelitian Bidang Sosial*. UGM.

Rahayu, I. T. (2004). *Observasi dan Wawancara*. Bayu Media.

Rahmaniah. (2023). Penerapan Model Problem Based Learning Untuk Meningkatkan Hasil Belajar Materi Mujahadah an-Nafs, Husnuzhan Dan Ukhuwwah Kelas X Smk Miftahussalam. 2(2), 1118. <https://e-proceedings.iain-palangkaraya.ac.id/index.php/PPGAI/article/view/1141/1177>

Rahmawati, R. (2019). Pelaksanaan Model Pembelajaran Problem Based Learning untuk Meningkatkan Hasil Belajar Alquran Hadits Materi Mujahadah An Nafs,

Husnuzzan dan Ukhuwah. *Jurnal PTK Dan Pendidikan*, 5(1), 1–6.
<https://doi.org/10.18592/ptk.v5i1.3043>

Rozana, S. (2024). Teachers' Strategies In Overcoming Learning Difficulties Of Al-Qur'an Indyslexic Students. *International Journal of Teaching and Learning (INJOTEL)*, 2(7), 1851–1862.

Sudarto. (1997). *Metodologi Penelitian Filsafat*. Raja Grafindo Persada.

Sudarwan Danim. (2002). *Menjadi Peneliti Kualitatif Rancangan Metodologi, Presentasi, dan Publikasi Hasil Penelitian untuk Mahasiswa dan Penelitian Pemula Bidang Ilmu Sosial, Pendidikan, dan Humaniora*. Remaja Rosdakarya.

Widya, R. dan M. (2019). Metode Penanaman Nilai Moral Dan Agama Pada Anak Usia Dini Di Paud Ummul Habibah Desa Kelambir V Kebun. *Jurnal Abdi Ilmu*, 12(2), 58–63. <http://jurnal.pancabudi.ac.id/index.php/abdiilmu/article/view/715>