



The Role of Student Management in Implementing Religious Development Activities at MTs Nurul Islam Kota Kediri

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Abstract

Religious behavior is the most crucial point that serves as the foundation for equipping students with attitudes and behaviors relevant to daily life. Therefore, schools must be able to demonstrate good and religious behavior to students. Religious behavior development is the process of shaping behavior, morality, and character for students as a preparation for both the present and future. Schools must effectively manage their students to produce individuals who meet the expected and aspired standards. This study uses a descriptive qualitative approach to describe the management of student behavior in religious development at MTs Nurul Islam in Kediri City. The activities for developing religious behavior at MTs Nurul Islam in Kediri City include planning, organizing, implementation, and supervision. Habitual activities are carried out through reading Surah Yasin, reading Surah Al-Kahf, Istighosah, Tahlil, performing Dhuha prayers in congregation, celebrating major religious holidays together, and participating in the Ramadan boarding activities. These findings suggest that students become accustomed to engaging in worship activities, which directly influences their character development for the better

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INTRODUCTION

Adolescents are the future assets of the Indonesian nation. Their existence must be genuinely cared for and directed towards a bright future. As students, adolescents also have the right to receive a proper education that can shape a perfect personality. However, with the many significant challenges faced by the nation's future generations, their success in truly shaping students in accordance with the character of the Indonesian nation is being tested (Hakim, 2016; Murdiyati, 2020; Ridwanulloh & Parawansa, 2023; Tranggono et al., 2023).

Adolescence during school years is a very vulnerable, unstable, and easily influenced period due to the surrounding conditions and situations. With the high incidence of delinquency and deviant behavior among adolescents, education in Indonesia is of paramount importance (Rahmawaty et al., 2022). Education is a tangible effort to enlighten the nation's life, which is expected to produce quality human resources (Mahmudah & Daryanti, 2021; Setiawan, 2019).

In the Republic of Indonesia Law Number 20 of 2003 on the National Education System, Article 3 states that National Education functions to develop capabilities and shape the character and civilization of a dignified nation to enlighten the life of the nation. It aims to develop the potential of students to become human beings who are faithful and pious to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Irawati & Susetyo, 2017; Noor, 2018).

One of the ways to realize the objectives of National Education cannot be separated from the teaching of Islamic religious education (PAI), which is mandatory at every school level, such as madrasas and other general schools like elementary, junior high, and high schools, and even up to universities. The mandatory teaching of Islamic religion serves as a means to help prevent the spread of social problems that continue to increase. With the provision of knowledge and a good understanding of religion, there is hope for the future generation to bring glory to the nation and religion (Rijal, 2016).

Religious education has always been positioned as the main foundation in building the character of education. All religious adherents believe that religion, derived from God's revelation, in its various forms, has a high commitment to shaping good character (akhlaq al-karimah). The government has provided guidance in Permendiknas No.39 of 2008 regarding student coaching, which includes types of student development activities related to the cultivation of faith and piety towards God Almighty. These student development activities fall

within the domain of student management, which is an effort to provide the best possible services to students from the admission process until they leave school or madrasah (Fatonah et al., 2022; Syahri, 2021).

One of the functions of student management is to develop social potential. It is hoped that students will be able to place themselves appropriately when interacting with others, understand situations, and know how to behave wherever they are. Another function of student management is to develop potential fulfillment and well-being, helping students meet their life needs independently and sufficiently (Indrawan et al., 2022; Jahari et al., 2019).

MTs Nurul Islam Kota Kediri is an Islamic educational institution located in a pluralistic society. Amid the competition among similar educational institutions, MTs Nurul Islam strives to compete with other schools such as SMPN and MTsN. The heavy efforts required to fulfill the mandate of nurturing and educating students are met with great determination and enthusiasm by MTs Nurul Islam to produce excellent and well-mannered generations, despite the diverse input abilities. MTs Nurul Islam aims to free students from ignorance, backwardness, bondage, misguidance, and immorality. Education is truly present as an institution capable of helping and providing noble paths for students, leading to positive and constructive changes.

With the existing resources, MTs Nurul Islam endeavors to provide a distinctive character for its students in religious development. To shape students' behavior and noble character, MTs Nurul Islam provides guidance and teaching directed towards commendable and Islamic behavior. This approach not only emphasizes the cognitive aspects of students but also supports the learning process in shaping students with religious insights that are actualized in daily life.

Based on the background explained above, the researcher has chosen the title Student Management in Implementing Religious Habituation Programs at MTs Nurul Islam Kota Kediri. Based on this title, the researcher formulates the problem, which includes: How is student management in the field of religious behavior development for students? This problem formulation aims to understand student management in implementing religious habituation activities at MTs Nurul Islam Kota Kediri.

METHOD

This research uses a qualitative approach with a descriptive research method. Qualitative research aims to understand phenomena by describing them in words within a specific natural context and utilizing various natural methods.

The descriptive method here aims to present a concept regarding a phenomenon by explaining several variables related to the issue being studied. According to Moleong, qualitative research is intended to understand the phenomenon of what is experienced by the research subjects, such as behavior, perception, motivation, actions, etc., in a holistic manner and descriptively in the form of words and language within a specific context, utilizing various natural methods (Sugiyono, 2021).

In this study, the researcher chose the title "Student Management in Implementing Religious Habituation Programs at MTs Nurul Islam" with informants including the principal, vice principal for student affairs, teachers, and other staff members. Interviews with these informants aim to understand how student management implements the religious habituation program (Ramdhan, 2021; Yuliani, 2020)

In qualitative research, analysis is fundamental for understanding the systematic relationships between the variables being studied. The goal is for the researcher to use the meaning of these variable relationships to answer the problems that have been formulated. To process qualitative data regarding student management in implementing religious habituation programs, techniques for verifying the validity of the data are used by utilizing other supporting sources.

FINDINGS AND DISCUSSION

As the focus of this research emphasizes student management in the field of religious behavior development for students, it specifically targets the scope or activities of student management at the stages of student development specified in religious behavior.

Religious Habituation

Habituation refers to a process that is intentionally repeated so that it becomes a habit. In the field of educational psychology, the habituation method is known as operant conditioning. Habituation rapidly triggers the internalization of values. Internalization is the effort to deeply understand and embed values within a person; since character education is oriented towards value education, internalization is crucial (Mulyasa, 2004).

According to Bino Walgito, guidance means the assistance or support provided to individuals or groups to avoid or overcome difficulties in their lives and to develop their abilities so that they can solve problems on their own and adjust well to achieve a good quality of life. Guidance aims to improve the quality

of education or activities through the achievement of character formation, ethics, and noble behavior as expected (Hati et al., 2018).

Guidance is a continuous process of actions, renewal, refinement, efforts, and activities carried out to achieve better results. It is true that the task of guiding a child's personal development in school is not only the responsibility of religious teachers but also of teachers in general, as well as parents. However, the role of religious teachers is very significant. They can correct mistakes made by students (Hadiawati, 2017; Siregar, 2018).

Student guidance is a part of student management activities carried out by educational institutions. Mustari explains that student guidance encompasses support provided to students both inside and outside of classroom hours. Furthermore, student guidance is a form of mentoring or learning process given to students to achieve better results. In this guidance, teachers encourage students to create an aware condition for fulfilling their duties. This means that through guidance activities, students can voluntarily perform all their tasks and obligations with sincerity and awareness, without coercion or force (Ridwanulloh et al., 2024).

Therefore, guidance as a whole can be understood as activities or actions providing help to others out of concern, including thoughts or knowledge to solve problems they are facing. Since humans need guidance and direction to the right path for worldly and spiritual happiness, guidance for students, especially religious guidance, is not solely the responsibility of religious teachers but also of all educators and educational staff within an institution.

Religious aspects are social phenomena that regulate vertical relationships (between humans and Allah SWT) as well as horizontal relationships (between humans and other humans, and between humans and their environment) according to life principles that include faith and religious norms. Islam encompasses six aspects: faith in Allah SWT, belief in His angels, belief in His scriptures, belief in His messengers, belief in the Day of Judgment, and belief in Qada' and Qadar. In Islam, religiosity is not only manifested through ritual worship but also in other activities (Lubis, 2017; Wahidin, 2017).

Thus, in this context, it can be concluded that religiosity involves belief in and adherence to religious practices in daily life, reflecting how well one follows religious teachings by internalizing and applying these teachings, which include ways of thinking, attitudes, and behaviors both in personal life and in social interactions, grounded in Islamic teachings (*hablun min Allah and hablun min al-nas*) (Haris, 2017; Hasnahwati et al., 2023).

The purpose of religious guidance, or in other words, the guidance of human moral life and religious practice, is not merely about believing in doctrines and performing religious rituals but involves a continuous effort to perfect oneself in both vertical relationships with God and horizontal relationships with fellow beings and the surrounding environment, thus achieving harmony and balance in life according to one's innate nature.

Regarding the operational goals of religious guidance, the following perspectives are provided:

- a. Strengthening piety and religious deeds within oneself
- b. Realizing a constructive and responsive societal attitude towards development ideas
- c. Preserving society and practicing Pancasila, and promoting P4 (Guidelines for the Internalization and Experience of Pancasila)
- d. Strengthening the commitment of the Indonesian nation, completely eradicating the causes and possibilities of the rise and development of atheism, communism, and polytheism
- e. Fostering a mental attitude based on the compassion and mercy of Allah, and harmonious and compatible social interactions
- f. Cultivating enthusiasm and pride in religious life and recognizing religious motivations to further encourage the advancement of the nation's development.

The above description indicates that religious guidance is inseparable from the purpose of human life according to Islamic law, which is to serve Allah SWT and achieve happiness in both this world and the hereafter (Hamid, 2018; Hasbullah, 2018).

1. Types of Religious Guidance Activities for Students at MTs Nurul Islam Kota Kediri

MTs Nurul Islam is an educational institution that implements various religious guidance activities to deepen and strengthen the Islamic education curriculum. These religious guidance programs aim to deepen, strengthen, habituate, and expand the application of religious teachings among students. The goal is not only for students to gain religious knowledge but also to actualize Islamic teachings in their daily lives. With proper practice of religious teachings, MTs Nurul Islam students are expected to become knowledgeable, devout, pious to Allah SWT, and possess noble character.

The types of religious guidance programs at MTs Nurul Islam Kota Kediri include:

- a. Daily Recitation of Surah Yasin and Asmaul Husna

These are recited every day before classes, from 07:00 to 07:20 WIB. Students read Surah Yasin and Asmaul Husna in their respective classes, taking turns each day.

b. Friday Recitations

Every Friday, Surah Al-Kahfi, Istighosah, Surah Yasin, and Tahlil are recited, attended by all teachers in the school's prayer room and students in their classes.

c. Dhuha Prayer Practice

Congregational Dhuha prayers are performed before classes start. After the Dhuha prayer, there is usually a brief sermon from the teacher leading the prayer. This practice rotates daily among classes from VII to IX.

d. Congregational Dhuhur Prayer

All students from classes VII to IX perform Dhuhur prayer together. Female students have a separate attendance system during menstruation. The Dhuhur prayer is held during the second break, from 12:00 to 12:50 WIB, except on Fridays. On Fridays, male students pray in the nearest mosque while female students pray in the school, supervised by female teachers.

e. Islamic Holiday Observances

Observances of significant Islamic holidays are held, such as the Hijri New Year in Muharram, Maulid in Rabi'ul Awwal, and Isra' Mi'raj in Rajab, featuring religious speakers and participation from the foundation's management and all students.

f. Ramadhan Boarding Program

An annual program at MTs Nurul Islam, this includes activities such as Tahsin al-Quran, recitation of short surahs, and regular readings. It also involves sermons and Islamic material from teachers and foundation administrators. The program features congregational prayers including Dhuhur, Asr, Maghrib, Isha, and Tarawih prayers at school. Before Isha and Tarawih prayers, students break their fast together with teachers. The Ramadhan boarding program aims to enhance religious practice and habituate students to actively perform their Islamic duties. These activities aim to integrate religious teachings into daily practices, fostering a holistic approach to spiritual and moral development among students at MTs Nurul Islam Kota Kediri.

2. Planning Religious Guidance Activities for Students at MTs Nurul Islam Kota Kediri

Planning for the religious formation of MTs Nurul Islam students in Kediri City is a decision-making activity regarding what targets to achieve from the religious formation that has been programmed by the school principal and what goals to achieve from the religious formation program. In carrying out planning, the principal does not plan alone; the principal involves all the teacher councils to produce the best planning. The principal holds a meeting with the teacher. Therefore, planning for religious formation results in several activities, namely deliberation with all educators and education staff to prepare a schedule of religious formation activities, determine religious formation and plan supervision in the religious formation process, plan the discipline of religious activities by preparing a schedule for religious formation activities, and plan financing. for these religious customary activities.

3. Organization of Religious Development Activities at MTs Nurul Islam Kediri City

In organizing religious guidance for MTs Nurul Islam students in Kediri City, the principal expects suggestions or input from both educators and other educational staff, then the principal delegates religious guidance to PAI teachers through deliberation. After there is an agreement in the deliberation, the PAI teacher is appointed as the religious coach. In organizing religious formation so that its implementation runs orderly and smoothly according to the planned program, the school principal issues a Decree (SK) for religious formation. The Decree (SK) contains the division of religious guidance work which includes: Names of religious guidance teachers, Types of religious guidance, Details of activities each week, Allocation of time for carrying out religious guidance per week.

4. Implementation of Religious Development Activities at MTs Nurul Islam Kediri City

Implementation of religious formation for students at MTs Nurul Islam Kediri City starting from the initial acceptance of students until students graduate from school. To describe that the implementation of students' religious formation was carried out according to plan, including:

a. Student orientation activities

The orientation period is a student development activity to provide an in-depth introduction to educational institutions with the aim that students can actively participate in activities organized by the school and so that students are ready to face the new environment physically, mentally and emotionally so that they feel comfortable in participating in the learning process. and can adapt to school needs. Student orientation activities are also

carried out at MTs Nurul Islam Kediri City as an initial introduction to new students, as a stabilization and deepening for students, which means that the madrasah must carry out this as a right that must be accepted by students and must be managed well as part of management. learners.

Religious formation activities at MTs Nurul Islam Kediri City have started since bar students were declared accepted at the madrasa. The initial guidance that students receive takes the form of a student orientation period or MATSAMA (madrasah student ta'aruf period). However, the concept of this activity is more directed towards religious formation by laying the foundations of religion or monotheism, worship, morals, character development and introduction to madrasas.

Orientation is the first step that must be managed by schools/madrasahs to become a forum for activities to lay the basics of education and development for students. Coaching must be implemented from an early age to instill good attitudes and characteristics in students. Religious development must also begin by laying religious foundations such as monotheism and daily religious worship.

b. Habits of Worship

From the results of observations in the field, to get used to worship at MTs Nurul Islam, Kediri City, congregational midday prayers are implemented which must be attended by all students and teachers and administrative staff. This is to train and equip students to carry out their obligations, namely praying five times a day. It is also mandatory for teachers to set an example for students. Apart from that, there was also a congregational dhuha prayer which was attended by each class in turn, starting from class VII to class IX.

By getting into the habit of worshiping regularly and repeatedly, this will indirectly influence the behavior of carrying out worship lightly, sincerely and willingly without having to force it. With the habit of placing students as something special, which can save strength, because it will become an inherent and spontaneous habit, so that strength can be used for various activities in every job and other activities. Getting children used to praying, especially if it is done in congregation, is important, therefore the efforts made by MTs Nurul Islam Kediri City are very suitable for organizing and managing students by getting them used to midday prayers in congregation, this is a very good religious development that must and continue to be preserved.

c. Getting used to reading Asmaul Husna, Istighosah, Surah Yasin and Al Kahfi

According to observations made by MTs Nurul Islam in the city of Kediri, they carry out the habitual activity of reading Surah Yasin and Asmaul Husna, which is carried out every day in turns and is attended by the entire class, with each class accompanied by the homeroom teacher. Apart from monitoring the class teacher, he also took attendance for students who took part in the habit of reading the Yasin and Asmaul Husna letters.

Apart from reading Surah Yasin and Asmaul Husna every day, the madrasah also has a program of reading Surah Al Kahfi, Istighosah, Yasin, and Tahlil every Friday. This is done with the hope that students will develop good habits. This habit took place in the madrasa prayer room after the congregational dhuha prayer led by one of the madrasa teaching staff.

At the start, it received a good response and has continued until now, becoming a routine activity before teaching and learning activities take place in class. After getting used to reading the Yasin and Asmaul Husna letters, the teacher can continue teaching and learning activities in class. The activity of reading the Yasin letter is read in each class and accompanied by the subject teacher who will teach in that class. The teacher monitors the students so that they can be diligent in reading the letter until the teacher finishes taking attendance of the students present. The habit of reading the Yasin letter uses guidelines provided by the school and distributed to each student.

d. Dauroh ilmiah and Islamiyah

The knowledge gained in the learning process in class must be developed through other scientific activities. Apart from that, activities outside the classroom can also be used to support learning activities in the classroom. There are many activities that can be carried out to develop and support learning activities in class. Schools or madrasahs can facilitate these activities, or students can take part in these activities outside the school/madrasah. Deepening and adding to religious knowledge, MTs Nurul Islam creates Islamic and Islamic Islamic teachings, which are packaged in the form of Islamic boarding school activities and other PHBI activities. MTs Nurul Islam held Ramadhan huts and broke the fast together, as well as collecting and distributing zakat fitrah. In this activity, material about religion is presented, such as monotheism, procedures and virtues of worship (prayer, zakat, hajj, shodakhoh, etc.), the primacy of knowledge, material about morals, daily interactions, and tips for becoming a Muslim and true Muslimah. The presenters are teachers who are experts in their respective fields.

5. Supervision of students' religious formation activities at MTs Nurul Islam, Kediri City

In Islamic education, supervision is a continuous monitoring process to ensure the implementation of plans with both material and spiritual consequences. Supervision is oriented towards the intended object (Islamic education) and is a tool for ordering people to work towards the targets to be achieved. Supervision (controlling) of the religious formation of MTs Nurul Islam students, such as getting used to the Dhuha prayer, Dhuhur prayer in congregation, reading the letters of the Koran, and other religious guidance, is carried out by all teachers. Teachers always supervise (monitor) student activity. In supervising religious formation, each teacher, apart from supervising, also accompanies students in religious activities. Every day, the teacher takes the attendance of students who are active in carrying out the Dhuha prayer, Dhuhur prayer, and taking part in routine activities in the classroom.

CONCLUSION

Religious behavior is the most important point that is the basis for providing students with attitudes and behaviors in everyday life. Therefore, schools must be able to display good and religious behavior towards students. Religious behavior development is a process of forming behavior, morality, and character for students in the present and future. Student behavior development needs to be managed well with a management system. Student management is an effort to manage students from entry until students complete their studies. Schools must manage their students well to produce students who are in line with what they hope for and aspire to.

Activities for fostering the religious behavior of MTs Nurul Islam students in Kediri City are carried out by planning, organizing, implementing, and supervising. Habituation activities are carried out by reading Surah Yasin, reading Surah Al Kahfi, istighosah, tahlil, getting used to Dhuha prayers in congregation, commemorating joint holidays, and Ramadhon boarding activities. This is to equip, develop, stabilize, and prepare students for a better future. All activities are managed to develop students in order to provide provisions and shape student behavior that truly reflects religious values. Fostering religious behavior is the responsibility of all components in the madrasah, with its management under the coordinatorship of the deputy head of the madrasah for student affairs.

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