

THE ROLE OF THE DORMITORY MANAGEMENT IN THE DEVELOPMENT OF CHARACTER IN SMP UNISMUH MAKASSAR

Pandi¹, Rusli Malli², Wahdaniyah³

¹Universitas Muhammadiyah Makassar, Indonesia
pandialwais@gmail.com

²Univesitas Muhammadiyah Makassar, Indonesia
rusli@unismuh.ac.id

³Universitas Muhammadiyah Makassar, Indonesia
wahdaniyah@unismuh.ac.id

Abstract. The role of the hostel builder in moral development at SMP Unismuh Makassar. Thesis, majoring in Islamic religious education, faculty of Islamic religion, University of Muhammadiyah Makassar. This study discusses the role of dormitory supervisors in fostering student morals at SMP Unismuh Makassar, also aims to determine the role of coaches in fostering the morals of boarding students at SMP Unismuh Makassar, patterns of moral development activities for dormitory students at SMP Unismuh Makassar, supporting and inhibiting factors in fostering morals of dormitory students at SMP Unismuh Makassar. This research is a qualitative research with data collection through interviews, observation, and documentation. This research was conducted in the dormitory of SMP Unismuh Makassar. This research was conducted in February 2021.

The results of this study prove that the role of dormitory supervisors in fostering the morals of dormitory students at SMP Unismuh Makassar is very necessary. In the implementation of the moral development of dormitory students at SMP Unismuh Makassar. The coaches are not just transferring knowledge to students, but the hostel builder is a second parent and source of knowledge for students who live in dormitories because every attitude and behavior will be an example and role model for them. And as for the pattern of coaching activities carried out by the coaches in fostering the morals of dormitory students at SMP Unismuh Makassar by giving directions, orders and giving gifts to students as well as providing sanctions for students who violate and coaching activities in fostering student morals, namely religious studies every year. Friday night, coaching memorizing Al-Quran and hadith. Foreign Language Development (Arabic and English). Evening study assistance, coaching for muhaarah training. and as for the factors that support and hinder the moral development of dormitory students at SMP Unismuh Makassar is the sincerity of the coaches in assisting, the good cooperation of the coaches and the head of the dormitory as well as the school, homeroom teachers, parents and all educators in efforts to foster the morals of students, established communication, create programs that are in accordance with student needs, and adequate facilities while the obstacles are communication that is not established, student behavior patterns that are difficult to regulate, lack of heeding the words and orders of the coaches, facilities and infrastructure that less awake, the influence of students who are not boarding and the technology is growing.

Keywords: *the role of the coach, moral development, dormitory students.*

1. Introduction

Education is a very important thing in human life, because education is a process of developing the human condition from bad to good, from simple to modern, from low to higher. In line with this, Islam has also exemplified that education is an important thing that must exist in aspects of life, this can be seen in the first command of Allah to the Prophet Muhammad through the first revelation, with the revelation of this verse Allah swt. appointing Muhammad as His last Prophet:

In the Qur'an, Allah SWT, QS Al-'Alaq [96]: 1-5, says:

أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ

الْإِنْسَانُ مَا لَمْ يَعْلَمْ

Translate:

“Bacalah dengan (menyebut) nama Tuhanmu yang Menciptakan (1) Dia telah menciptakan manusia dari segumpal darah (2) Bacalah, dan Tuhanmulah yang Maha pemurah (3) yang mengajar (manusia) dengan perantaran kalam (4) Dia mengajar kepada manusia apa yang tidak diketahuinya (5)”¹

The Qur'an explains the importance of education, clearly stated in the verse above. Thus, Islamic teachings are full of values and even the concept of education. However, all of that is still subjective and transcendental. In order to become an objective and grounded concept, it needs to be clarified through a scientific approach, or vice versa, it is necessary to develop concepts, theories or educational sciences using the Islamic paradigm which is full of educational values. This kind of thinking would be the right momentum because the world of education is currently facing an implementation crisis. One of the most important components in education is the teacher.

Law Number 14 of 2005 states: Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education and secondary education.²

By looking at Islamic education in this modern era, it is now growing rapidly according to the times. Sophisticated facilities and technology that really support teaching and learning activities, as well as highly qualified teachers in teaching, as well as the role of student guardians. of all that is a form to support the achievement of student success in learning and the growth of a generation that is superior and has good morals and character in accordance with the guidance of the teachings of the Qur'an and Sunnah.

2. Research Method

The type of research used is field research, namely at SMP Unismuh Makassar with a qualitative approach, namely research that intends to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts and a person individually or in groups. To discover principles and explanations that lead to conclusions

3. Result and Discussion

A. The Role of Dormitory Trustees in Fostering Student Morals.

In fostering students to form human beings who have good morals, the role of a coach or educator is very necessary, which is why in Islam highly respects and

¹ Kementerian Agama RI, *Al Qur'an dan Terjemahnya*, (Jakarta, PT Tiga Serangkai Pustaka mandiri, 2018) cet.1, h. 597

² Kementerian Agama RI, *Undang – undang dan peraturan pemerintahan republik Indonesia tentang Pendidikan* (Jakarta, Tahun 2007), h. 73.

respects people who are knowledgeable who serve as coaches and caregivers of students' morals.³

In its implementation, the hostel builder in fostering the morals of students is like parents who educate and provide good examples and examples to students. As the role of a mother and father at home. As stated by Djumransyah Indar:

The roles of mothers and fathers (parents) in their children's education are:

- a. Source and giver of love
- b. Personal relationship mentor
- c. Educator in terms of emotional.⁴

From the explanation above, the role of the hostel supervisor is in addition to nurturing, nurturing and educating students with the aim that they become children with noble character and good character. With study activities and advice sourced from the Qur'an and Sunnah.

As stated by Athiyah al-Abrsyi quoted by Abuddin Nata in his book Management of Education, states;

*"Education of character and morals is the soul and purpose of Islamic education"*⁵

In addition to having full responsibilities in the dormitory, the coach is an educator actor and a student companion. The coach also has a very much more important role in fostering morals. As stated by Al-Ghazali, the role of a builder includes:

- 1) Coach as parent. A coach will succeed in carrying out his duties if he has a sense of responsibility and love for his students as parents do for their own children. A hadith states: "Indeed I am to you like a father to his child (Narrated by Abu Dawud, Nasai, Ibn Hibban, from Abu Hurairah)". The above hadith requires a teacher to not only deliver lessons but also act like parents. If every parent always thinks about the fate of his child so that later he becomes a successful human being, can carry out his life duties, be happy in the hereafter, a coach should also pay attention to his students.⁶
- 2) Coach as Teacher. As a teacher (instructional) in charge of planning teaching programs and implementing programs that have been prepared, and providing assessments after the program⁷.
- 3) As Academic Advisor. Based on it is implemented). The coach of sincerity and love, the supervisor of the dormitory then acts as an academic supervisor in studying and reviewing knowledge in various disciplines. A teacher should not

³ Zuhairini, dkk, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 1995) h. 167

⁴ Djumransyah Indar, *Ilmu Pendidikan Islam, IAIN Sunan Ampel* (Malang 1985) h. 74

⁵ Abuddin Nata, *Manajemen Pendidikan, (Mengatasi Kelemahan Pendidikan Islam Di Indonesia*, (Jakarta: Prenada Media, 2001) h.1229

⁶ Abidin Ibnu Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan* (Yogyakarta: Pustaka Pelajar, 1998),h.67

⁷ Ibid,h. 67

hesitate to give knowledge to his students in order to learn knowledge in sequence, step by step. This is because humans are not able to summarize knowledge simultaneously in one period of development.⁸

- 4) Coach as an Example. Education is directed at educating the nation's life and developing a complete human being, namely a human who has faith and puts his trust in Allah and has a noble character. So the coach as a subject in education who has the most role, before carrying out his duties, namely educating and teaching, must be a person who is faithful, pious and virtuous. *“That's why, O educator, practice your knowledge, don't be different from your words.”*⁹

Rasulullah SAW is one of the best examples of educators, because Allah swt sent Prophet Muhammad SAW to be an example for mankind as the word of Allah SWT (QS. Al-Ahzab [33]: 21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Translate:

*Verily there is in the Messenger of Allah a good role model for you (that is) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot.*¹⁰

In the person of the Prophet Muhammad, Allah swt compiled a form of education that is very perfect in Islamic methodology and a form that is alive and eternal as long as history is still ongoing.

Once Aisyah was asked about the personality of the Prophet Muhammad, she replied that her personality was the Qur'an, an answer that was very concise but the understanding was very deep, broad and exalting, she was a witness to the life of the spirit, essence and guidance of the Qur'an, thus she is the best example which we must follow in education.

- 5) Guiding Students to Read Al-Qur'an and Al-Hadith. The Qur'an and Hadith are part of Islamic Religious Education, the most important factor before students understand and live up to their meaning is that students are required to be able to read them correctly and fluently based on their makhroj and tajwid.

The Hadith of the Prophet relating to guidance in learning the Qur'an as follows:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meanings:

*“The best of you are those who learn the Qur'an and teach it.”*¹¹

2. The Duties of Dormitory Trustees in Moral Development

⁸ Ibid. h.67

⁹ Ibid. h. 76.

¹⁰ Kementerian agama, Al-Qur'an dan terjemahannya (jakarta: PT. Tiga Serangkai Pusat Mandiri,2018) h.420

¹¹ Fachruddin HS dkk, *Pilihan Sabda Rasul* (Jakarta: Bumi Aksara 1998) h.548

The main task of an educator or hostel builder is to perfect, clean, purify, and guide the human heart to draw closer to Allah. This is because the main purpose of Islamic education is an effort to get closer to him. If the educator has not been able to get used to worshipping students, it means he has failed in his duties, even though students have extraordinary academic achievements.¹²

The virtue of a coach or educator in the dormitory is due to the noble task he carries out, the task carried out by an educator is almost the same as the task of an apostle, namely as "warasat al-anbiya" which essentially carries out the mission of rahmatan lil alamin, which is a mission that invites people to submit and obey the laws of Allah, in order to obtain salvation in this world and the hereafter. Then this mission was developed to form a personality with the spirit of monotheism, creativity, good deeds and high morals.

In addition, the main task of the educator or hostel builder is to perfect, clean, and purify the human heart for taqarrub to Allah. In line with this, Abd al-Rahman al-Nahlawi mentions the duties of educators as follows: first, the function of purification is to function as a cleaner, maintainer, and developer of human nature. Second, the function of teaching is to internalize and transform religious knowledge and values to humans. The specific duties of an educator or hostel builder are as follows:

- a) As a teacher (instructional) in charge of planning teaching programs and implementing programs that have been prepared, and providing an assessment after the program is implemented.
- b) As educators (educators) who direct students to the level of maturity with Islamic personality, in line with God's purpose of creating humans.
- c) As a leader (managerial) who leads and controls himself, students and related communities. Regarding the efforts to direct, supervise, organize, control, participate in the program carried out..¹³
- d) Wajib menemukan pembawaan yang ada pada peserta didik.
- e) Trying to help students develop good traits and suppress the development of bad traits so they don't develop.
- f) Introducing various fields of expertise, skills so that students choose them correctly.
- g) Provide guidance from counseling when students encounter difficulties in developing their potential.¹⁴

Dormitory supervisors also act as mentors, namely providing assistance to individuals to achieve the understanding and self-direction needed to make maximum adjustments to schools, families and communities in the entire teacher education process.

3. Student Moral Development Patterns

¹² Bukhari Umar, Op. Cit. h. 87

¹³ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2008) h. 111

¹⁴ Ahmad Tafsir, *Ilmu Pendidikan Islam* (Bandung: Remaja Rosda Karya, 2012), h. 126.

Literally the pattern of coaching is a model, method, or effort that is carried out continuously which is carried out consciously by the institution in order to develop cognitive, effective and psychomotor aspects of students.

Whereas in the general Indonesian dictionary, patterns are pictures, examples and models, while coaching is an effort of actions and activities carried out efficiently to obtain good results.¹⁵

From the above understanding, it can be concluded that the pattern of coaching is an effort or activity that is carried out consciously to improve what is already owned to a better (perfect) one. Both through guidance, maintenance, strengthening the potential of children.

Coaching is a conscious effort to guide and direct the personality and abilities of children, both in formal and non-formal education¹⁶ Coaching has an important direction in the developmental period of a child, more specifically in the development of children's attitudes and behavior. Therefore, coaching is very necessary at an early age in order to provide a direction and determine the way of life of moral formation which is influenced by the child's internal factors, namely the child's nature, and factors from outside education and coaching that are made specifically, or through social interaction in the community.

There are several patterns of coaching that must be carried out in the moral development of a child, including:

- a. Through restraint and control of passions. In an alghazali expression that has been revealed is: if education (parents) see that the child is greedy for food, then let the child fast and limit his food. Then tell him to make delicious food to give to others. he himself does not eat it, and so on until the child becomes strong and accustomed to being patient and losing greed.¹⁷

From al-Ghazali's statement above, it can be concluded that in coaching the first thing to do is through controlling the lusts of a student so that they are closer to Allah and become human beings who believe, fear Allah and have good morals.

- b. Through ar-riyadah habituation. Through this habituation pattern, good refraction of students will shape the child's personality, by getting used to these good activities with the aim of shaping the behavior and morals of students with good habits. For example, by requiring students to fast Monday and Thursday, as expressed by Quraish Shihab.

According to Quraish Shihab, the habituation that eventually gave birth to the habit of being adopted by the Qur'an aims to strengthen the implementation of the teachings of the Qur'an. This means that the Qur'an teaches humans to be able to carry out the teachings in the Qur'an, get used to carrying out Allah's commands, so that they will get used to obeying or obeying Allah whose hearts finally become convinced of the truth of the teachings of the Qur'an.

¹⁵ Depertemen pendidikan nasional. *kamus besar Bahasa inodesia*(Jakarta:pusatbahasa 2008,h .1199

¹⁶ M. arifin ,*Hubungan Timbal Balik dengan Agama* (Jakarta bulan bintang 2008)H 30

¹⁷ Imam al-ghazali. *Tentang rahasia keajaiban hati*(Surabaya al-ikhlas 1968) h.60

Along with that M. Qutb also argues that habituation (habits) used as an educational technique, also has a very important position in human life, because it can save time and is easy to do.¹⁸

- c. Through reward and punishment. Through the provision of gifts and punishments with the aim of educating children is considered very safe, of course with certain and reasonable limitations.

By giving gifts to children, it will be a motivator and supporter to always be enthusiastic and serious in doing something, including seeking knowledge while punishment as an activist to be diligent and obedient to the rules that are treated.

Giving gifts and punishments to children can stimulate children's psychology to be more accomplished, while punishment is also very influential on children's physical and spiritual. And the giving of gifts and punishments when viewed from the point of view of Islam is a very clear concept and is stated explicitly and qath'I in the Qur'an and the Sunnah of the Prophet.¹⁹

4. Types of Coaching Activities in Fostering Student Morals

a. Religious coaching

- 1) Fostering Aqidah/Tawhid
- 2) Moral Development
- 3) Fostering congregational prayers
- 4) Development of Tadarus Al-Qur'an / Tahsin
- 5) Memorizing the Qur'an
- 6) Memorizing Hadith
- 7) Muhodarah/cult

b. Foreign language guidance

- 1) Provide Arabic language teaching guidance
- 2) Provide English lesson guidance

4. Conclusion

After the author has conducted research and analyzed data related to the discussion of writing this thesis, the researcher can draw a conclusion as follows:

1. The role of the dormitory builder in fostering the morals of the Unismuh Makassar Middle School dormitory, among others, is as follows:
 - a. As parents of the two students in the dormitory who always protect, look after, guide, direct and fully educate for the students staying in the dormitory.
 - b. As an example for students who live in the dormitory from all actions, both words and deeds while in the dormitory.
 - c. As a mentor and companion of all student activities in the dormitory.
 - d. As a teacher and ustadz/ustadzah for students in teaching religion in the dormitory.

¹⁸ M. Quthb, *Sistem Pendidikan Islam*, (Bandung: Al-Ma'arif, 1988), p. 363.

¹⁹ Haidar putra daulay, *Pendidikan Islam dalam Perspektif Filsafat* (Jakarta pramedia grup 2014) p. 120

2. The pattern of guidance carried out by the coaches in fostering the morals of students in the Unismuh Makassar Junior High School is that it can be said to be quite good, however, it still needs to be improved both in terms of the rules and the programs in it must have clear directions and objectives so that the coaching can be maximized, and the coaching carried out by the dormitory supervisor is by providing room assistance, where in each room there is a responsible musrif and musyrifah and another coaching is by following the programs that have been arranged by the dormitory.
 - a. In coaching, it is also carried out by providing direction, guidance and orders, as well as praise and giving gifts to children. And not only that, but also giving sanctions if there are violations, and also there is a method of habituation of worship by implementing the approach or habituation of congregational prayers and Sunnah prayers, and it becomes a routine for students in the dormitory is that before they pray, they do tadarus in congregation led by the coach. Then, after the congregational prayer is completed, students are encouraged to remembrance first and pray. After that, it was ordered to pray the Sunnah, then continued the cult. And that's not the only thing that is routine for students in the dormitory, namely fasting on Mondays and Thursdays. And students get direct assistance.
 - b. The coaching activities carried out by the coaches in fostering the morals of the Unismuh Makassar Junior High School students are as follows:
 - 1) Fostering religious studies every Friday night.
 - 2) Guidance on memorizing the Qur'an and mentoring in memorizing hadith at dawn at the mosque and in the field.
 - 3) Assist students in learning Arabic and English at night
 - 4) Accompany students in night study activities
 - 5) Accompanying and supervising students from all activities while in the dormitory
 - 6) Accompanying students in muhaarah/cult training
 - c. Student responses or responses related to moral development in the Unismuh Makassar Middle School dormitory include:
 - 1) Students consider that the moral development in the Unismuh Makassar Junior High School dormitory carried out by the coach is very good and positive. Because it has a very good influence on him, and forms a better person.
 - 2) And some students think that the coaching in the dormitory has not been maximized because the return schedule is too large.
 - 3) Dormitory students still have not fully implemented what they have received while in the dormitory and there are still students who violate the rules.
3. The supporting factors for the success of moral development for the students of the Unismuh Junior High School Makassar are the first, the sincerity of the coaches in assisting, directing and fostering the students who live in the second

dormitory, the existence of cooperation between the coach and the head of the dormitory, the school, teachers, homeroom teachers, and all educators in fostering student morals and thirdly, there is cooperation between students' parents and hostel supervisors. Fourth, there is good communication. Fifth, create programs that suit the needs of children. Sixth, are adequate facilities from the coaching process carried out. Meanwhile, the inhibiting factors in coaching are: Poor communication, Student behavior patterns that are very difficult to regulate/lack of discipline, Lack of heeding the words and orders of the coaches, inadequate facilities and infrastructure awake. The influence of students who are not boarding. Technology that is growing.

Reference

- Abu Daud, Anas Ismail, 2014, *Dalilu As-Sa'ilin*, Jakarta pusat, adz-dzikir.
- Al-Albani , 2000, *Shohiul Jami'* Beirut: Qisthi Press
- Al-Ghazali Abu hamid Muhammad, 1989. *Ihya 'ulum ad-Din*, Beirut:Dar al-Fikr,
- Ali Muhammad, 2014 *Syakhsyiyatul Mar'ah Al-Muslimah Kama Yasughatul Islam Fil Kitab Was Sunnah*, Jakarta timur, pustaka al-kautsar.
- Al-Jaza'ir, Abu Bakar Jabir, 2008. *Minhajudl muslimin, pedoman ideal seorang muslim*, Solo: insan kamil.
- Al-manjid fi al-lughah wa i'lam, 1989 (Beirut: Dar al-Masyrik, cet. Ke-28
- Al-Qur'an Al-hufadz, 2019, *Al-Qur'an Hafalan mudah terjemahan dan tajwid warna* (Bandung, Cordoba).
- Al-Suyuti,Jalaluddin *Jamius Shagir* (Surabaya: Dar Al Nasyr Al Mishriyah, 1992).
- Anis Ibrahim, 1972, *Al-Mu'jam al-Wasith*, kairo: Dar al Ma'arif,
- An-Nahlawi Abdurrahman, 1995, *Pendidikan Islam Di Rumah, Sekolah Dan Masyarakat*, Jakarta: Gema Insani Press.
- An-Nawawi, Imam. 2016. *Riyadhus shalihin*, darul hadits Qahirah, Jawa Tengah. cet 12.
- AR Zahrudin dan Hasanudin Sinaga, 2004. *Pengantar Studi Akhlak*, Jakarta, Raja Grafindo Persada.
- Arifin M., 2008. *Hubungan timbal balik dengan agama*. Jakarta: bulan bintang
- Bungin Burhan, 2007.*Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan publik dan ilmu Sosial Lainnya*, Jakarta: Kencana Prenada Media Group
- Darajat, Zakiyah, 1994, *Ilmu Jiwa Agama* ,Jakarta: Bulan Bintang.
- Daulay, Haidar putra, 2014. *Pendidikan Islam dalam perspektif filsafat*, Jakarta pramedia grup.
- Departemen Agama RI, 2018, *Al Qur'an dan Terjemahnya*, Jakarta PT. Tiga Serangkai Pustaka Mandiri, Cet.1.

- Depdikbud 2005. *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka.
- Dhofier Zamakhsyari. 1980. Tradisi Pesantren. Jawa Timur: LP3ES.
- Didik Sukardi. 2014. *Nilai Karakter Refleksi Untuk Pendidikan*. Jakarta: Raja Grafindo Persada.
- El-Qurtuby, Usman, 2019. *Al-qur'an hafalan, menghafal lebih mudah metode 5 waktu hafal 1 halaman*, Bandung. Cordoba.
- Imam Abu Hamid Al Ghozali, 2005 Tuntunan Mencapai Hidayah Ilahi, terj., Fadlil Sa'd An-Nadwi Surabaya: Al-HIDAYAH.
- Imam al-ghazali, 1968, *Tentang rahasia keajaiban hati*, Surabaya al-ikhlas.
- Imam Ghozali, 1997, *Bidayatul Hidayah, Tuntunan Mencapai Hidayah*, terj.Surabaya: Al Hidayah.
- Imam Musbikin, 2007 Misteri Sholat Berjamaah, Bagi Kesehatan Fisik Dan Psikis, Yogyakarta: Mitra Pustaka.
- Indar H.M. Djumransyah, 1985. *Ilmu Pendidikan Islam, IAIN Sunan Ampel*, Malang.
- Jasa Ungguh Muliawan, 2015. *Ilmu Pendidikan Islam Studi Kasus Terhadap Struktur Ilmu, Kurikulum, Metodologi dan Kelembagaan Pendidikan Islam*, Jakarta: RajaGrafindo Persada.
- Ma'ruf Jamal Asmani, 2013. *Buku Panduan Pendidikan Karakter di Sekolah*. Yogyakarta: Diva Press
- Muhaimin, 2001 *Paradigma Pendidikan Islam upaya Mengefektifkan Pendidikan Agama Islam di sekolah*. Bandung: PT. Siswa Rosdakarya.
- Mustafa H.A, 2007. "Akhlak Tasawuf" Bandung, Pustaka Setia.
- Nashir As-Sa'di Syaikh Abdurrahman Bin. 2019 *Syarah umdatul ahkam*. Jakarta timur. Darus Sunnah press.
- Nata Abuddin, 2001,*Manajemen Pendidikan, (Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Jakarta: Prenada Media.
- Saebani Beni Ahmad dan Hendra Akhdiyat,2012,, *Ilmu Pendidikan Islam* Bandung: Pustaka Setia
- Syafei Sahlan, 2006. *Bagaimana anda mendidik anak*.(bogor,ghalia Indonesia 2006)
- Tafsir Ahmad, 2012, *Ilmu Pendidikan Islam*,Bandung: Remaja Rosda Karya.
- Tim Dosen Fakultas Tarbiyah IAIN Wali Songo Semarang, 1999, *Metodologi Pengajaran Agama* ,Yogyakarta: Pustaka Pelajar.
- Zaidan Abdul karim, 1979. *Ushul ad-Da'wah*, Baghdad: Jam'iyyah al-Amani.
- Zuhairini, dkk, 1995. *Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara.