

Study of Islamic Character Education in the Deli Malay Community, Medan City: Case Study in the Deli Malay Community

Muhammad Ilham Syahputra¹, Sulayman Adeniran Shittu², Ayesha Qurrat Ul Ain³

¹Islamic Religious Education, North Sumatra State Islamic University, Medan, Indonesia

²Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria

³Department of Comparative Religion, International Islamic University Islamabad, Islamabad, Pakistan

Article Info

Article history:

Received Jan 3, 2024

Revised Feb 11, 2024

Accepted Mar 20, 2024

Online First Mar 20, 2024

Keywords:

Character
Deli Malay Community
Education
Islamic
Madrasah

ABSTRACT

Purpose of the study: This research aims to determine the forms of Islamic character of the Deli Malay community, the formation of Islamic character education in the Deli Malay community, supporting factors for the formation of Islamic character in the Deli Malay community, and the obstacles faced in forming the Islamic character of the Deli Malay community in the Medan Maimun District environment.

Methodology: This research uses qualitative research with an ethnographic approach. Using observation, interview and document study data collection techniques. In analyzing the data, researchers used qualitative analysis techniques with data reduction steps, data presentation, and drawing conclusions.

Main Findings: Forms of Islamic character such as honesty, responsibility, tolerance and deliberation are strongly reflected in the Deli Malay community in Medan Maimun District. Character formation involves various methods such as teaching, example, habituation, motivation, and enforcing rules. Supporting factors include participation in madrasah or Islamic boarding schools, additional learning in muktab, and the existence of Malay associations. However, there are also challenges in the process of forming Islamic character, such as the influence of globalization, the lack of Deli Malay culture being maintained, and the lack of figures who can be used as role models.

Novelty/Originality of this study: This research explores various methods and strategies used to integrate Islamic values in character education in this community. It is hoped that the results of this research can make a significant contribution to the development of the Islamic character education curriculum in madrasah and provide guidance for educational policy makers to improve the quality of education.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Muhammad Ilham Syahputra,

Islamic Religious Education, North Sumatra State Islamic University, Jl. William Iskandar Ps. V, Medan Estate, Percut Sei Tuan District, Deli Serdang Regency, Medan, North Sumatra 2037, Indonesia

Email: m.ilhamsyahputra912@gmail.com

1. INTRODUCTION

The important role of education in shaping the character of individuals and groups in society. The Deli Malay community, as part of a society rich in Islamic culture and traditions, has Islamic values which are an

integral part of their identity [1]. However, in the era of globalization and modernization, these values may experience challenges and shifts, so in-depth research is needed to understand the conditions and efforts that can be made to improve Islamic character education among this community.

The importance of Islamic character education is not only in the individual context, but also in the formation of strong morals and ethics in Deli Malay society [2]. By understanding and applying Islamic values in everyday life, it is hoped that this community can maintain its identity and the continuity of its traditional values [3], [4]. Apart from that, Islamic character education also has an important role in facing various challenges and social changes that occur in their environment.

Apart from internal factors, Islamic character education in the Deli Malay community is also important considering their role in cultural and religious diversity in Indonesia [5]. As part of a society that lives side by side with various ethnic and religious groups, Islamic character education can be one of the factors that encourages harmony and tolerance between religious communities in the city of Medan [6]. Therefore, it is hoped that this research can make a significant contribution in efforts to strengthen Islamic values and Islamic character in the Deli Malay community, as well as expand understanding of the importance of character education in diverse social and cultural contexts [7].

Apart from that, research on Islamic character education in the Deli Malay community also has practical implications in developing curriculum and learning methods that are relevant to the cultural context and local traditions [8]. By understanding the characteristics and needs of the community, the establishment of an Islamic character education program can be adjusted to make it more effective and acceptable to the community [9], [10]. This can also be a basis for developing inclusive and sustainable education strategies, which not only pay attention to academic aspects but also moral and spiritual aspects in formal and non-formal education.

This research is in line with research conducted by Hakim [11], which states that the implementation of Islamic education at the family level can be done by educating children about the importance of Islamic behavior such as having a high work ethic, being honest, persistent, patient, forgiving, generous, humble, etc. However, most research only focuses on the normative aspects of Islamic character education, such as Islamic values and teachings, with little attention to the practical aspects of its application in everyday life and the research is only in general and not specifically in a community. Therefore, researchers conducted research specifically on the Deli Malay community to find out the character of Islam in this community.

Through an in-depth case study, this research will investigate how Islamic values are included in the character of education among members of the Deli Malay community, as well as their impact on the formation of their identity and behavior [12]. By exploring the understanding of the Islamic character education process in the Deli Malay community, this research is expected to provide valuable insights for the development of contextual and relevant Islamic character education in the Deli Malay environment as well as contribute new understanding to the study of Islamic character education more broadly.

In facing social dynamics and global change, research on Islamic character education in the Deli Malay community can also provide valuable insights for policy makers and decision makers at the local and national level [13]. By understanding the challenges and potential of this community, concrete steps can be taken to improve the quality of Islamic character education at various levels, from formal education in schools to informal education in the community [14]. Thus, it is hoped that this research can make a significant contribution in efforts to strengthen Islamic character and build a more harmonious and cultured society in the city of Medan.

Bearing in mind the importance of the issue of character education in the Deli Malay tribe, the researcher is interested in presenting it in research with the title "Islamic Character Education in the Deli Malay Community in Medan City". This research aims to describe forms of Islamic character in the Deli Malay community, the formation of Islamic character education in the Deli Malay community, supporting factors in the formation of Islamic character in the Deli Malay community, and obstacles faced in forming Islamic character in the Deli Malay community in the District Medan Maimun.

2. RESEARCH METHODS

2.1 Type of Research

This research uses qualitative research methods with an ethnographic approach. Qualitative research as a scientific method is often used and carried out by a group of researchers in the field of social sciences including educational sciences. This research process is carried out by collecting data repeatedly at the research location through the activity of making notes of the data and information that is heard and seen, then the data is analyzed. Data and information are collected, grouped and analyzed.

2.2 Population and Sample

Research subjects or respondents are people who are asked to provide information about a fact or opinion. Research subjects are the subjects intended to be studied by researchers. So, the research subject is a source of information that is explored to reveal facts in the field. So it can be concluded that the research subject

in this qualitative research is to obtain the information needed clearly and in depth. The researcher determines who the subjects want to ask for factual information, namely the subjects are, traditional leaders, Deli Malay community and children of the Deli Malay tribe. Traditional figures and Deli Malay community leaders are the primary data, while the children of the Deli Malay tribe are secondary data.

2.3 Data Analysis Techniques

In data analysis techniques, researchers used Miles and Huberman's qualitative data analysis which consists of data reduction, data presentation, and conclusions. For this reason, the data obtained is then analyzed using qualitative data analysis which consists of (a) data reduction, (b) data presentation, and (c) conclusions, where the process takes place in a circular manner throughout the research. The initial focus of the research collection was not yet clear, while the observations were still general and broad in nature. Once the focus of the research is clear, the research uses more structured observations to obtain more valid data.

2.4 Research Procedures

The following is the research procedure. This research began with collecting data from various relevant sources, such as field surveys, questionnaires and related literature. After the data has been collected completely, appropriate data analysis and analysis techniques are carried out. The results of the analysis show the existence of certain patterns and trends that provide a deep understanding of the phenomenon studied. From the results of this analysis, it was concluded that certain factors had a significant influence on the variables studied, thereby providing an important contribution to the understanding and development of science in this field.



Figure 1. Research procedure

3. RESULTS AND DISCUSSION

The forms of Islamic character that exist in the Deli Malay community in Medan Maimun District. The basic word for religious is religion which comes from English, namely religion as a form of a noun which means religion or belief in the existence of a natural power above humans [15]. Meanwhile, religious comes from the word religions, which means the religious nature inherent in a person. Religious is an attitude and behavior that is obedient in implementing the teachings of the religion one adheres to, tolerant towards the implementation of worship of other religions, and living in harmony with followers of other religions [16]. Religious values can encourage someone to do good deeds [17]. Because religious values always teach a person to be close to God in order to influence a person to behave and behave in a noble manner. These values encourage humans to be kind to their God through religious demands as well as to be kind to each other (humans) and even to other creatures.

The Deli Malay community is very well known as a religious community and adheres closely to the teachings of *Sharak* in their daily lives. In fact, someone is not even called a Malay unless they are Muslim. These Islamic teachings can be seen in traditional events such as weddings (the clothes look polite and cover the private parts except the head) which shows the closeness of their customs to Islamic teachings, thanksgivings and other celebration events. Although not all of these Islamic teachings are used in Deli Malay cultural traditions, most of them follow Islamic teachings. In fact, Deli Malay religiosity has even entered the realm of pantun, gurindam, tips, advice, traditional events such as weddings, thanksgivings, congratulations, moving house using religious values. There are Malay Deli adages which show the Malay people's support for the One (religious), including: "Depending on the One, good luck, life is perfect, life is intelligent, death is faith, life is wretched, life is wretched, life does not know what is halal, haram".

Then the religious character of the Deli Malay community is marked by the large number of ulama and ustadz who come from the Deli Malay community. These include Shaikh Abdul Wahab Rokan (Founder of Babussalam or Besilam), Mufti of the Kingdom of Deli Shaikh Hasan Makshum, Raja Ali Haji, Ustadz Aswan Ramidi, Shaykh Hasyim Aswarani, Shaikh Tajanuddin, and Shaykh Faqih Naim. Derived from the word honest, which means upright; not lying (for example by saying what is true); not cheat (for example in a game, by following the applicable rules), be sincere and sincere. Honesty is behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work, both towards oneself and other parties [18]. Means the nature or attitude of tolerance: two groups with different cultures are in full contact with each other, measuring limits for additions or subtractions that are still permitted; acceptable deviations in work measurements; The Deli Malays are very tolerant of other ethnic groups, in fact the Deli Malays have been

taught to tolerate their sultanate since ancient times, who are open and friendly towards other religions and ethnic groups [19].

For the Malay people, manners and language are prioritized which show good manners and the high level of Malay civilization. This can be seen from Malay sayings such as "What is the sign of a rice stalk, growing in a field full of fruit, what is the sign of a virtuous person, beautiful in his language." It can also be seen from other sayings such as "Let people pull out mushrooms, we pull them out when they are about to die, let people become rich, we fight over character." Deli Malay people must consult/consensus with relatives and *friends of the tolan*. In matters of marriage it is called " *Jamu Sukut* ", in mutual cooperation work it is called ' *Seraya* ', in governance or getting to know people's lives it is called: "Kerapatan" and so on. There are several old sayings mentioned here: "If the walls are dangling, there are lots of ants that are tangled together, if the negotiations are neglected, there are lots of unfinished tangles." And also "When the horns turn to ivory, take the betel as long as you can, when you sit down to negotiate, your mind is clear and your chest is spacious."

There are several stages in forming Islamic character education in the Deli Malay community in Medan Maimun District, The word teaching also means education. education is the learning of knowledge, skills and habits of a group of people that is passed on from one generation to the next through teaching, training, or research. In Indonesian, it comes from the word 'didik' which has the prefix *pe* and the suffix *an*. In the Big Indonesian Dictionary, the word *didik* means maintaining and providing training (teaching, guidance, leadership) regarding morals and intelligence of the mind. Thus, education is defined as the process of changing the attitudes and behavior of a person or group of people in maturing humans through teaching and training efforts. Furthermore, education is actually a gateway to lead humanity towards a higher and humanist civilization based on the harmony of the relationship between humans, the environment and the creator.

In the Deli Malay community, character cultivation through teaching first starts from the family environment. Fathers and mothers are the first to guide and teach good character values to their children. It is the parents who are more serious about instilling these character values, such as teaching children to speak politely and politely to both older and younger people, establishing ties of friendship, not being allowed to lie to anyone and so on [20]. Furthermore, children find character education teaching in their community and school environment. Traditional leaders and the Deli Malay community also take part in instilling character education such as the existence of Deli Malay traditional associations, as well as traditional events which will indirectly teach children good character values [21]. Thus, character education teaching can be carried out in the family environment or in environments outside the family such as the community and school environment.

Exemplary comes from the word *exemplary*, namely something that is worth imitating or is good to emulate. Exemplary education is an influential method that most ensures its success in preparing and forming children morally, spiritually and socially [22]. This is because educators are the best example in a child's view, which they will imitate in their actions and manners, whether they realize it or not, even imprinted in the soul and feelings of an image of that educator, whether in words or deeds, whether material or spiritual, is known. or unknown [23]. From here, the issue of example becomes an important factor in whether a child is good or bad. If educators are honest, trustworthy, have noble character, courage and distance themselves from actions that are contrary to religion, then the child will grow up in honesty, formed with noble character, courage and in an attitude that distances itself from actions that are contrary to religion.

In the Deli Malay community, cultivating character through example is very helpful in shaping children's character [24]. Internal factors are of course both parents who do it all, because in everyday life children are more often at home with their parents, so the parents are the ones who are more important, such as providing examples of exemplary morals, being patient, humble, independent, religious, good-natured. embarrassed by mistakes and so on [25]. Meanwhile, one of the external factors is the school's duty to help build good character through example, such as a teacher modeling an honest attitude in the learning process by first practicing honesty, being noble and being able to be emulated by his students and so on. Besides that, the Deli Malay people first set noble examples so that the Deli Malay people can emulate. And it is very important to do this as well as possible.

Islamic education has a very important function for fostering and perfecting children's personality and mentality, because Islamic education has two most important aspects, namely the first aspect which is aimed at the soul or the formation of the child's personality, and the second which is aimed at the mind, namely the teaching of the Islamic religion [26]. Sending children to school or madrasah will encourage and support children to do good. Teachers at madrasah are representatives of parents in educating students in their intellectual development and character formation. *Muktab* here is one of the recitation schools in Medan Maimun District. Having this *muktab* can help encourage children to behave well, rather than that, this *muktab* can limit children's time for doing things that are not useful apart from their time at school. Malay Associations can help to preserve and maintain the character values of the Malay people [27], [28]. Currently there are several Malay associations which are still active in their activities and are active in maintaining the character of the Malay community, for example: MABMI (Indonesian Malay Cultural Traditional Council), IM3I (Indonesian Malay Youth Association) which can be a supporting factor for good character.

Globalization certainly has positive and negative impacts on people's lives. With the great influence of globalization, these cultural values will increasingly fade over time. Of course, we don't have to abandon the current development of globalization, it just needs to be directed and regulated in such a way [29]. Parents and all community groups should be serious and work together in facing the development of globalization and directing it. In everyday life, character development cannot be separated from the examples set by a person, both parents and teachers [30]. Role model is a good example. Thus, the role model method is that a teacher must speak, act, socialize and behave well and the best in everyday life [31]. A teacher is a role model for his students. Because students will imitate, follow and imitate the behavior of their teacher.

This research is in line with research conducted by Agung [32], which states that Islamic character education has implications for developing a strong human spirit, developing students' potential based on the values of piety. Although there has been a lot of research that explores Islamic character education in various contexts, there is a parallel of research that specifically highlights the implementation of Islamic character education in the Deli Malay community in Medan City, especially in Medan Maimun District. This research can provide valuable insight into how Islamic values and teachings are applied in the typical Deli Malay cultural context, as well as how local factors such as traditions, customs and social environment influence the process of Islamic character education in society.

This research produces new findings regarding the forms of Islamic character adopted by the Deli Malay community, the character education methods used, and factors that support and hinder the character education process [33]. This research makes an important contribution to the development of character education, especially in the context of the Deli Malay community. Madrasah as Islamic educational institutions can adopt the findings from this research to increase the effectiveness of Islamic character education for their students, so that they are able to produce a generation that is not only academically intelligent but also has strong morals and character in accordance with Islamic teachings and traditional values Deli Malay community.

One limitation that needs to be considered in this research is that the geographical coverage is limited to Medan Maimun District in Medan City, so the research results may not be able to be directly generalized to the Deli Malay community in other areas. Apart from that, limited time and resources can also affect the depth of analysis and overall understanding of the implementation of Islamic character education in the community. Lastly, there is the potential for subjective bias in this research due to the involvement of the researcher as an observer which can influence the interpretation of the data.

4. CONCLUSION

The forms of Islamic character found in the Deli Malay community in Medan Maimun District include adhering to Islamic teachings, being honest, tolerant, softly spoken, deliberative, having a high sense of shame, being responsible, and having an independent attitude. The formation of Islamic character is carried out through teaching, example, habituation, motivation and enforcing rules. Supporting factors include providing support to children, enrollment in schools or madrasah, the existence of additional schools such as muktab-muktab, and the organization of Malay associations. However, the challenges faced include the influence of globalization, the uneven dominance of Deli Malay culture in Medan Maimun District, and the lack of role models in society. The recommendation for this research is to involve various related parties such as educational institutions, community leaders, and parents in the data collection and analysis process to obtain a comprehensive perspective. In addition, in-depth research on how madrasah in Medan City are able to play an effective role in forming Islamic character in the younger generation of the Deli Malay Community. Thus, this research can provide a deeper understanding of the effectiveness of Islamic character education in madrasah and provide valuable input for further development in the context of Islamic education among the Deli Malay Community in Medan City.

ACKNOWLEDGEMENTS

The researcher would like to thank the Deli Malay Community in Medan City and the other involved parties who have given permission to the researcher to take research samples. Without the support and permission of the relevant parties, this research could not have been completed as it is today.

REFERENCES

- [1] A. Asrori, "Contemporary religious education model on the challenge of Indonesian multiculturalism," *J. Indones. Islam*, vol. 10, no. 2, pp. 261–283, 2016, doi: 10.15642/JIIS.2016.10.2.261-284.
- [2] S. Arifin, "Islamic religious education and radicalism in Indonesia: Strategy of de-radicalization through strengthening the living values education," *Indones. J. Islam Muslim Soc.*, vol. 6, no. 1, pp. 93–126, 2016, doi: 10.18326/ijjims.v6i1.93-126.
- [3] H. C. A. Kistoro, E. Latipah, and N. M. Burhan, "Probing Experiential Learning Approach in Islamic Religious Education," *J. Pendidik. Islam*, vol. 9, no. 2, pp. 157–168, 2023, doi: 10.15575/jpi.v9i2.24374.

- [4] T. Hidayat, A. S. Rizal, A. Abdussalam, and A. G. Fawwaz, "Designing Islamic Values Integration Into Sociology Learning," *J. Pendidik. Islam*, vol. 6, no. 1, pp. 37–56, 2020, doi: 10.15575/jpi.v6i1.8119.
- [5] Raihani, "A model of Islamic teacher education for social justice in Indonesia a critical pedagogy perspective," *J. Indones. Islam*, vol. 14, no. 1, pp. 163–186, 2020, doi: 10.15642/JIIS.2020.14.1.163-186.
- [6] I. Mujahid, "Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia," *Indones. J. Islam Muslim Soc.*, vol. 11, no. 2, pp. 185–212, 2021, doi: 10.18326/ijims.v11i2.185-212.
- [7] Biyanto, "The typology of Muhammadiyah Sufism: Tracing its figures' thoughts and exemplary lives," *Indones. J. Islam Muslim Soc.*, vol. 7, no. 2, pp. 221–249, 2017, doi: 10.18326/ijims.v7i2.221-249.
- [8] A. N. Kawakip and Sulanam, "The Practice of Shared Values and Islamic Educational Identity," *J. Indones. Islam*, vol. 17, no. 1, pp. 27–53, 2023, doi: 10.15642/JIIS.2023.17.1.27-53.
- [9] E. F. Rusydiyah, "Social education through digital literacy among Indonesian female muslim activists the experience of Abdurrahman Wahid's daughters," *J. Indones. Islam*, vol. 14, no. 1, pp. 210–247, 2020, doi: 10.15642/jiis.2020.14.1.210-247.
- [10] M. Erihadiana, "The Implementation of Islamic Local Content in Building Character Education at Junior High School Al Amanah Bandung," *J. Pendidik. Islam*, vol. 4, no. 2, pp. 41–50, 2019, doi: 10.15575/jpi.v4i2.3812.
- [11] A. L. Hakim, "Membangun Karakter Bangsa Melalui Implementasi Pendidikan Karakter Islami Dalam Keluarga," *Tabdib J. Pendidik. Islam*, vol. 6, no. 1, pp. 177–188, 2017, doi: 10.29313/tjpi.v6i1.2580.
- [12] I. Sutomo, "Modification of character education into akhlaqeducation for the global community life," *Indones. J. Islam Muslim Soc.*, vol. 4, no. 2, pp. 291–316, 2014, doi: 10.18326/ijims.v4i2.291-316.
- [13] C. P. Sari, H. S. Zainiyati, and R. Al Hana, "Building Students' Character through Prophetic Education at Madrasa," *J. Pendidik. Islam*, vol. 6, no. 1, pp. 27–36, 2020, doi: 10.15575/jpi.v6i1.6380.
- [14] S. Suciati, "The Impact of Prenatal Education Through Stimulating Quran'S Recitation on Child'S Growth," *QIJIS (Qudus Int. J. Islam. Stud.)*, vol. 3, no. 2, pp. 129–147, 2015.
- [15] M. Tahir and N. S. Elbarqi, "State, Secularism, and the Management of Islamic Proselytizing Movement in Türkiye: the Case of Hayrât Vakfi Organization," *Qudus Int. J. Islam. Stud.*, vol. 11, no. 1, pp. 177–206, 2023, doi: 10.21043/qijis.v11i1.18357.
- [16] Masturin, M. R. Ritonga, and S. Amaroh, "Tawhid-Based Green Learning in Islamic Higher Education: an Insan Kamil Character Building," *Qudus Int. J. Islam. Stud.*, vol. 10, no. 1, pp. 215–252, 2022, doi: 10.21043/qijis.v10i1.14124.
- [17] Z. Alwi, Akbar, A. Hady, A. M. Amir, J. Dakir, and L. A. Majid, "the Anomaly of Good-Looking : the Relationship Between Spirituality and Extremism on Hadith and Social Religious Perspective," *Qudus Int. J. Islam. Stud.*, vol. 9, no. 2, pp. 463–502, 2021, doi: 10.21043/qijis.v9i2.10476.
- [18] Syarnubi, F. Mansir, M. E. Purnomo, K. Harto, and A. Hawi, "Implementing Character Education in Madrasah," *J. Pendidik. Islam*, vol. 7, no. 1, pp. 77–94, 2021, doi: 10.15575/jpi.v7i1.8449.
- [19] Adeng Muchtar Ghazali, "The Concept of Tolerance in Islamic Education," *J. Pendidik. Islam*, vol. 1, no. 1, pp. 81–97, 2014.
- [20] M. Z. Anwar, Fathan, Wanto, and O. N. Hidayati, "Transformation of Economic Theology For Community Empowerment A Case Study on Pesantren-Based Bank Wakaf Mikro," *J. Indones. Islam*, vol. 17, no. 1, pp. 76–99, 2023, doi: 10.15642/JIIS.2023.17.1.76-99.
- [21] G. Moltafet, M. Mazidi, and S. Sadati, "Personality traits, religious orientation and happiness," *Procedia - Soc. Behav. Sci.*, vol. 9, pp. 63–69, 2010, doi: 10.1016/j.sbspro.2010.12.116.
- [22] A. Kasdi, "Reconstruction of fiqh Nusantara: Developing the Ijtihad methodology in formulating fiqh from Indonesian perspective," *Qudus Int. J. Islam. Stud.*, vol. 7, no. 2, pp. 239–266, 2019, doi: 10.21043/qijis.v7i2.4797.
- [23] I. Sutomo and Budihardjo, "The rejection of religious nationalism towards the secular state and the Islamic caliphate: Indonesian religious figures perspective," *Indones. J. Islam Muslim Soc.*, vol. 11, no. 1, pp. 115–137, 2021, doi: 10.18326/IJIMS.V11I1.115-137.
- [24] M. A. Abdullah, "Islam as a cultural capital in Indonesia and the Malay world: A convergence of Islamic studies, social sciences and humanities," *J. Indones. Islam*, vol. 11, no. 2, pp. 307–328, 2017, doi: 10.15642/JIIS.2017.11.2.307-328.
- [25] M. Yaseen Gada, "On pluralism, religious 'other', and the Quran: a post September-11 discourse," *Indones. J. Islam Muslim Soc.*, vol. 6, no. 2, pp. 241–271, 2016, doi: 10.18326/ijims.v6i2.241-271.
- [26] D. E. Hulawa, "Al-Zarnuji's Character Concept in Strengthening Character Education in Indonesia," *J. Pendidik. Islam*, vol. 4, no. 2, pp. 25–40, 2019, doi: 10.15575/jpi.v4i2.2395.
- [27] A. Ushuluddin, A. Madjid, S. Masruri, and M. Affan, "Shifting paradigm: From Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in ruhiology perspectives," *Indones. J. Islam Muslim Soc.*, vol. 11, no. 1, pp. 139–162, 2021, doi: 10.18326/IJIMS.V11I1.139-162.
- [28] J. Kormos and K. Csizér, "The Interaction of Motivation, Self-Regulatory Strategies, and Autonomous Learning Behavior in Different Learner Groups," *TESOL Q.*, vol. 48, no. 2, pp. 275–299, 2014, doi: 10.1002/tesq.129.
- [29] S. Lisnawati, "The Habituation of Behavior as Students' Character Reinforcement in Global Era," *J. Pendidik. Islam*, vol. 2, no. 3, p. 413, 2016, doi: 10.15575/jpi.v2i3.852.
- [30] N. Nurdin, "To research online or not to research online: Using internet-based research in Islamic Studies context," *Indones. J. Islam Muslim Soc.*, vol. 7, no. 1, pp. 31–54, 2017, doi: 10.18326/ijims.v7i1.31-54.
- [31] Marwazi and M. Husnul Abid, "Traditional Madrasah, State Policies and the Rise of Integrated Islamic Schools in Jambi," *J. Indones. Islam*, vol. 15, no. 1, pp. 75–102, 2021, doi: 10.15642/JIIS.2021.15.1.75-102.
- [32] Agung, "Konsep Pendidikan Karakter Islami : Epistemologis," *Al-Tarbawi Al-Haditsah J. Pendidik. Islam*, vol. 3, no. 2, pp. 52–70, 2018, doi: 10.24235/tarbawi.v3i2.3315.
- [33] A. Mas'ud, A. Z. Fuad, and A. Zaini, "Evolution and orientation of Islamic education in Indonesia and Malaysia," *J. Indones. Islam*, vol. 13, no. 1, pp. 1–20, 2019, doi: 10.15642/JIIS.2019.13.1.21-49.