

Islamic Values Internalization in Learning at English Education Study Program: Practical Study on the Implementation of Islamic Academic Culture in Sultan Agung Islamic University

Nuridin¹ and Idha Nurhamidah¹

¹Fakultas Keguruan dan Ilmu Pendidikan Universitas Islam Sultan Agung Semarang, Indonesia

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Abstract: As the name suggests, Islamic University of Sultan Agung (Unissula) Semarang has set out Islamic values benchmarks in academic atmosphere (BudAI). The current study, therefore explored possible strategies for obligatory internalization of Islamic values in English Study Program, Unissula as a starting point of enforcement and implementation. Relevant lecturers were interviewed to find out their perspectives on the subjects in relation to Islamic values implementation; their classroom activities were also observed to enhance the data, and faculty documents were checked for further elaboration. The results point out and elaborate some possible strategies for lecturers to implant the Islamic values in the content course and behavioral atmosphere to comply with the university's obligatory implementation of BudAI.

1 INTRODUCTION

Moral perfection is the mission of the Prophet Muhammad. The Prophet Muhammad (peace and blessings be upon him) said, "I am here on earth for nothing but the perfection of human attitude." (HR Bukhori) as cited in (Susilo, 2014). Morals (akhlak) are plural of the word khulq, which means the nature, character, habits, behavior (Hughes, 1896). Morality is also synonymous with the meaning of manners which means courtesy, hospitality and nobility (Al-Atlas, 2003).

Adabba is the root of ta'dib which correlates with the meaning of education implying the process of acquisition of knowledge learned to prevent the learner from misconduct (al-Jurjani, 1985). The morally or civilized man is a good human being who is fully aware of his responsibility to God The Almighty, understanding and fulfilling justice towards himself and others in society, seeks to enhance every aspect of himself to perfection as a civilized man (Hasibuan, 2012).

Therefore, educational genealogy begins with a philosophy about the importance of human beings to have adab or good behavior and develop various potentials to create a civilized life order. This is important because the basic purpose of Islamic education is to introduce humans to the purpose of life

that is to know God and the way of worship to Him (Al-Atlas, 2003).

Nevertheless, the influence of westernization science has turned the main orientation of the education to the goals that are mere materialist so that the application of science is separated from God (Khalili, 2014: 55).

Though the practitioners of higher education at Western universities themselves have much to complain of concern for modern Western educational system. Prof. Harry Lewis, a professor at Harvard for 32 years and served as Dean of Harvard College for 8 years (1995-2003), for example, expressed concern about this in his book, *Excellence Without a Soul : How a Great University Forgot Education* (2006:1). As indicated by him, the training framework has committed a major error (moral blunders) which lessens the ethical otherworldly side of individuals. This mix-up is reflected obviously in a genuine loss of good vision, which results in instruction be without the soul (callous training).

Self-feedback has additionally been finished by some Western researchers previously, for example, Sir Walter Moberly in his book *The Emergency in the College*, which was distributed in 1949; and Christopher Dawson in his book, *The Crisis of Western Education*, in 1961.

In view of the stupendous plan that was produced in the example of improvement of understudy undertakings, mental and socio-social character development in the individual is a component of the general capability of the human individual (subjective, full of feeling, conative, and psychomotor) with regards to social communication of social (in the family, school and network) and endure forever. Designing the characters with regards to the totality of social and social mental procedures can be gathered into four. There are heart development, thought development, and additionally sports and sensation however the inclination and aim (Ministry of National Education, 2010)

The excellent plan requires continuous instructive process that is vitally ready to build up the maximum capacity of individuals. So training which depends on a dream that depends on religious qualities are vital on the grounds that instruction is a procedure of figuring out how to live with administration habituation-esteem to be valid. While the wellspring of truth originates from qualities contained in religion. (Anwar, 2010:1)

English Language Education Study Program of Islamic University of Sultan Agung has a vision: "To be the best leading English Education Study Program based on Islamic values producing professional English teachers equipped with information technology to be capable of educating, devoting and developing knowledge and sensitivity to global change as part of generations of khoiro ummah in 2034".

The consequence of the vision is the whole process of education that goes for students must be colored moral values, especially in the process of teaching and learning. Internalization of moral values becomes very important when it is realized that many cases become problems of education in universities such as the number of drug cases among students (Badan Narkotika Nasional, 2012), violence in students (Simbolon, 2012), premarital sex (Lestari, 2014), and many other cases

The importance of internationalization of moral values is in line with the results of research on the Evaluasi Pendidikan Nasional (Naima and Erniati, 2013). Research concluded about the need for unity of vision and mission and strict rules in developing the pattern of student coaching especially concerning students' religiosity.

While research entitled Living Values Education: Solusi Alternatif Pembinaan Mahasiswa emphasizes the need for exemplary (Nufus, 2014). This exemplary is needed as students can practice the value that can be observed directly through the values

practice. The results of those studies strengthen the argument that moral education in universities level through the moral values internationalization in the learning process is very necessary, especially for students in the English Language Education Studies Program Sultan Agung Islamic University that is characterized by Islam.

2 THEORETICAL FRAMEWORK

Research conducted by Suhartini (2016) demonstrated that The disguise procedure of Islamic qualities in cultivating profound quality of Santri in pesantren Miftahul Muhajirin Subang done through trans-disguise technique by making three strides, in particular (1) The change of qualities, to be specific; kiai educated the great and terrible qualities; and kiai attempted to roll out the considerable improvement, great appearance, frame, nature, capacity, innovation or dispersion; (2) the exchange esteem, to be specific; the procedure of two-way correspondence or association among santri and kiai who are complementary; kiai drew in to execute and give models of genuine practice; and the santri reacted, acknowledged and rehearsed its estimation; (3) trans-disguise esteem, that is: the intrinsic procedure in energy about Islamic qualities with the goal that it winds up restricting wareness; the way toward coordinating the qualities, convictions, suppositions, understanding, trust, taken from the center lessons of Islam and accepted by somebody and utilized as rules for conduct and taking care of the issues experienced; appearance in parts of mental demeanor and identity, not simply physical; and (4) the correspondence procedure between two identities (kiai and santri) effectively.

Research conduct by Islami (2016) showed that the character training had been subconsciously actualized in MAN 1 Samarinda particularly in instructing and learning English. There were three stages in creating character training that could be disguised during the time spent educating and adapting in particular arranging, applying and assessing. In this examination the educator did the progression of how to create character training through arranging, and applying however not for assessing. The character esteems were disguised by the English educator into the way toward instructing and adapting despite the fact that she did not understand it.

The results by Kamal (2016) reveal that (1) moderate Islam refers to a form of Islam that emphasizes the values of moderation between the

'left-wing extremist group' (liberal group) and the 'right-wing extremist group' (fundamental group) in implementing Islamic teachings; (2) moderate Islamic values include the values of tolerance in showing attitudes, the value of tolerance in respecting diversity, the value of inclusiveness in accepting something new with lots of strengths, the value of logic and flexibility in understanding texts, the value of relevance in interpreting texts by deeming their contexts, the value of innovation in solving problems that the answers have not been stated in the texts yet, and the value of social transformation; (3) the process of internalization covers three stages, namely: the stages of value transformation, value transaction, and trans-internalization. The first stage copes with the process that is carried out by teachers in informing the values of moderation conceptualized in Islamic teachings. The next stage promotes that the values of moderation are interactively communicated between teacher and students. The last stage suggests that familiarizing behavior and actions that represent the moderate Islamic values is performed through not only verbal communication, but also mentality and personality.

Research Istanto (2017), discoveries reason that Extensive Direction is careful direction or advising for understudies that incorporates a few projects of Redesigning Inspiration, Character Building, Profound Direction, Scholastic Instructing, Guiding System, Home Visit, Tutoring, Out Entryway Program, and All encompassing Observing. The usage of Complete Direction program can ingrain the estimations of transformative Islam, for example, religious, legit, discipline, inventive, autonomous, lover, enthusiastic, fellowship, mindful, and capable.

2.1 Student Character Development

Mandated by Law No. 20 of 2003 on National Education System which formulate the functions and objectives of national education as follows:

"National education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible".

With regards to understudy direction, commanded by Law No. 20 of 2003 is evident that training is basically to build up the capability of understudies that depends on confidence and commitment, identity, character, and independence.

Accordingly, instruction has a vital job in cultivating and building the character of understudies . Accordingly, understudies are the subject of understudies in advanced education , then with the end goal to accomplish the required objectives of national instruction understudy tutoring is directing all exercises of understudies as students amid the training procedure.

Understudy character improvement designs require standards that guide the execution of understudy advancement program. Alluded norma can be found in the accompanying table

Norms and Ethics	Descriptions
The ethos of Learning and Teaching	a. Support opportunities for the development of intellectual, physical, social , moral and cultural whole man b. Encouraging research activities c. Encouraging creativity
The ethos of openness	a. Accommodating access to outstanding students b. Showing friendly behaviour c. Showing good manners d. Enjoyable working
Ethos as Civil Society	a. To be responsible b. Fostering partnerships c. Fighting the highest standards in business d. Showing respect in interacting e. Fair treatment for all citizens of the campus
Ethos of Services	a. Offering academic activities were well organized b. Intensive and open communication c. Change and continuous improvement d. Offering a well-planned program and consistent
Productive Work ethic	a. Creating a campus environment that is conducive b. Supporting the effectiveness and efficiency c. Looking for the best quality in all aspects d. Increasing commitment to support intellectual development and produce quality education

2.2 Learning Process

Learning as a process of behavioral change that includes changes in human tendencies such as attitudes, interests, or values and changes in the ability to increase the ability to perform various types of performance. Learning is an activity in which a person makes or produces a behavioral change is in

himself in knowledge, attitude and skill (Suci Rina Tykha, 2015).

Learning is a system or process of educating subject students/learners which is planned or designed, implemented, and evaluated systematically so that students/learners can achieve learning objectives effectively and efficiently. As a process of educating the subject students, the learning process is divided into two, namely learning as a system and learning as a process. Learning as a learning system consists of a number of organized components including learning objectives, learning materials, strategies and learning methods, learning media/props, class organizing, learning evaluation, and follow-up learning (remedial and enrichment).

While learning as a process has a meaning that learning is a series of efforts or activities of teachers in order to make students learn, including preparation, actual classroom activity, and assessment. Preparation means plan the annual teaching program, semester, lesson plan, and tools such as props, and evaluation tools, books or other print media. Actual classroom activity means carry out learning activities with reference to the preparation of learning that has been made which is much influenced by the approach or strategy and learning methods that have been chosen and designed to apply them, as well as work philosophy and teacher commitment, perceptions, and attitudes towards students. Assessment means following up on the lessons student has learned. This post-learning activity may take the form of enrichment it can also be a remedial teaching service for students with learning difficulties.

Thus, learning process is a process of interaction between students with teachers equipped by environmental resources. Learning is a form of assisting provided by the teacher so that there will be process of getting knowledge, mastery of skills, the formation of attitudes and beliefs in students. In short, learning is a process to help students to learn well. Learning is defined as the creation of conditions in which teacher and student interact constructively so that the learning process can take place optimally

2.3 Islamic Values Internalization

Internalization means: 1) appreciation: the process - the philosophy of the state in depth takes place through counseling, apprenticeship, and so on; 2) appreciation of a doctrine, or value so that it is a belief and awareness of the truth of doctrine or value embodied in attitude and behavior. Value is something that is believed to be true and embraced and made as a basic reference of individuals and

society in determining something that is considered good, true, and valuable (Muhtadi, 2007).

Suryana said that The values of Islam defined as the rules of God which among others include rules governing human relations with God, human relationships among themselves, and human relationships with nature as a whole; as cited in (Hakim, 2012). Humans will experience discomfort, disharmony, non-threatening, or even problems in his life, if there is an imbalance in establishing those relationships or not follow the rules set by God.

Islamic values consist of faith, worship and moral values. All three are a comprehensive unity which must be owned by every Muslim. The values of faith teach people to believe in the existence of Almighty God as the creator of the universe, which will always keep an eye on and take into account all human deeds in the world. With a heartfelt feeling that God Almighty exists, man will be more obedient to execute everything God has commanded and afraid to do fraudulent or damage on this earth.

Values of worship teach mankind so that his every act is always based on a sincere heart in order to attain Allah's revelations. Practicing the concept of worship values will produce fair, honest, and helpful human beings. Moral values teach mankind to behave well according to good norms or manners; thus leading to a peaceful, harmonious, and balanced human life.

2.4 Teaching Strategies

Teaching strategies are various; which among others traditional, free, reflective, and trans-internal strategy. Each strategy however has its advantages and disadvantages and therefore the teacher should carefully choose which strategy suitable for their particular classes.

A teacher may choose traditional strategy which is known as value learning by giving advice or indoctrination. This strategy is done by way of telling directly which values are good and the less good. The weakness of this strategy makes learners only know or memorize certain types of values and not necessarily implement them. The emphasis of this strategy is more cognitive, while the affective aspect is poorly developed; making it less profitable for value learning that should develop internal awareness among learners.

Free strategy can also be employed, which is the opposite of traditional strategy; in the sense that the teacher does not inform learners about good and bad values. Learners are given full freedom to choose and determine what value will be taken. Since, the good value for others not necessarily good for themselves.

The weakness of this strategy includes learners may not be able to choose which values are good and less best value for him. Therefore this strategy is more suitable for adults and for human objects.

A reflective strategy is a value learning that goes back and forth between using a theoretical approach to an empirical approach; or pacing between a deductive and inductive approach. This strategy in its use demands consistency in the application of criteria for conducting an analysis of empirical cases which are then returned to their theoretical concepts, and also the consistency of using axioms as the basis of deduction to elaborate theoretical concepts into applied in more specialized cases and operational.

Trans-internal strategy which is a strategy to educate values by way of transforming values is followed by transactions and trans-internalization. In this strategy lecturers and students alike are involved in an active communicative process, which involves not only verbal and physical communication, but also involving inner communication (personality) between the two.

Of the four strategies mentioned above, trans-internal strategy is the best strategy, considering the teacher role as presenter of information, model and source of value inherent in personality, which then can be transmitted to learners in receiving truth values according to what is owned by teacher.

2.5 Islamic Academic Culture

Islamic Academic Culture is civilizing the application of Islamic values in the overall life on campus, provided by all campus residents to achieve educational goals in Unissula (Supadie, 2008:53). Its execution as movement with Islamic qualities as the premise of the general procedure of scholarly and non scholastic grounds directed together and genuinely.

As per Unissula Organizations, Islamic Scholarly Culture by and large covers two things, to be specific (1) the fortifying of science and innovation and (2) reinforcing *ruhiyah*. Fortifying science and innovation is planned to be a vital piece of grounds life. Through the Islamic Scholarly Culture, Unissula attempts to enhance the nature of science through the reinforcing of science and innovation. Strengthening science and technology can be carried out through the following four things:

- (a) The spirit of Iqra '
- (b) Developing Studies on Basic Values of Islam
- (c) Appreciation of Science
- (d) Establishing Islamic Learning Society

Fortifying *ruhiyah* is planned to confidence and commitment and *akhlakul karimah* into the column that underlies somebody in their investigations and having the capacity to incorporate it to serve the world. Strengthening *ruhiyah* in Islamic Academic Culture include such things as the following:

- a. Movement of prayer congregation
- b. Movement of Islamic dress
- c. Movement of *Thaharah*
- d. Movement of Modeling
- e. The hospitality of the Islamic Movement
- f. Realizing movement of Noble Morals

3 METHOD

This article based on empirical research. The Need of Data Respondents of this study are the lecturers who teaches the subject of Introduction to Educational Science, Teacher Profession, Philosophy of Science Data collection in this research was done through interview, observation, and to lecturers who have relevance in learning process at English Education Study Program.

Data Required	Data Source
Literature of student development and Islamic Academic Culture [Budaya Akademik Islami/ BudAI]	Articles in journals, scientific magazines, text books etc.
General data about UNISSULA	Profile UNISSULA
Implementation of student development program based on Islamic Academic Culture	Documentation, observation and in-depth interviews with respondents.

The data and information obtained from preliminary studies were used in the analysis. The use of qualitative descriptive analysis is intended to obtain an overview of the implementation of the Islamic values internalization in the learning process started from the process of planning, implementation, and learning evaluation.

4 RESULT

The implementation of internalisation of Islamic moral values in the learning process is carried out in the whole system of learning processes. Conceptually Islamic moral values are formulated in learning objectives, learning materials, strategies and learning methods. Likewise the selection and use of learning media / teaching aids are adjusted to the

material and moral values that will be invested. While class organizing is carried out in such a way that all students are actively involved in the learning process. Islamic moral values also become an inseparable part in the process of evaluating learning, and follow-up learning (remedial and enrichment).

Operationally the internalisation of Islamic moral values in learning as a process is carried out through preparation by designing annual teaching programs, semesters, and preparation of teaching preparation (lesson plans) and preparing tools such as teaching aids, evaluation tools, books or other print media.

Then the implementation of learning activities refers to the preparation of learning that has been made with several approaches or strategies and learning methods that have been selected and designed for application. While the follow-up to learning refers to the evaluation plan, evaluation process and results as a reference for improving students' Islamic moral values. This post-learning activity can take the form of enrichment, it can also be in the form of remedial teaching services for students who are learning difficulties.

The implementation of the internalisation of Islamic moral values in the learning process both systemically and in the process will be going continuously. Planning aspects, organizing material, class, and students, implementing learning, evaluation and follow-up take place in a coherent manner. Evaluation and follow-up will be a reference in the next planning process. Likewise, the organization and implementation of learning will be running dynamically in constructive and meaningful lecturer interaction. The picture of the model of internalisation of Islamic moral values in the learning process in English Language Study Program of Sultan Agung Islamic University (Unissula) as follows:

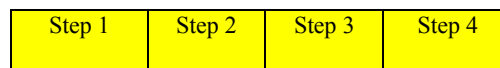
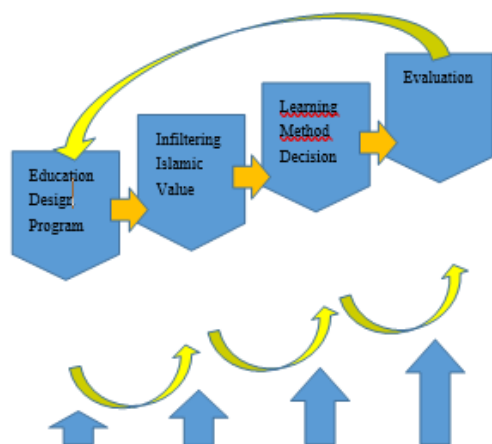


Figure 1: Model of Internalization of Islamic Moral Values in Learning

The first step, the lecturer has a strong commitment that the learning process is not merely a process of transfer of knowledge, but it is understood that the true learning process is a comprehensive process that will enhance the cognitive, affective and psychomotor potential of students. This commitment is operationally manifested in the preparation of the syllabus and learning planning which includes Islamic moral values that will be applied in the learning process. This first step is operationally applied at the initial meeting of the lecture through a learning contract. The lecturer communicates the design of the lecture process for one semester with all the plans that have been prepared, while building commitment between lecturers and students in the contract in internalizing Islamic moral values in learning.

The second step, the lecturer includes Islamic moral values in the content of the course. The arguments originating from the Qur'an and hadith that have relevance to the subject matter in the taught subject become an inseparable part of the material content taught. These moral values are internalized in the course so that students have an understanding that the lecture material is inseparable from Islamic moral values so that the course has meaning in student life.

The third step, the lecturer chooses the right learning strategies and teaching methods, including choosing media and teaching aids that are adapted to the material / subject matter. In this step, the creativity of the lecturer is needed so that the learning process will be going interactively while still emphasizing the student center approach, through a dynamic process.

The fourth step, the lecturer evaluates the learning process not only on the aspects of cognition but also the whole learning process becomes an inseparable part of the evaluation process. Attitude, practice and understanding of the course into one unit that will be evaluated. This evaluation result is a reference for the lecturer in designing the next learning plan.

The advantage of this model is that the learning process will be going dynamically,

integrated moral values in the entire learning process from planning, organizing, implementing and evaluating. Students are also the center of the concentration of the learning process because the strategies and methods are designed interactively and have meaning in the life process of students (*contextual teaching learning*).

5 CONCLUSION

Based on data analysis and discussion in this research, some conclusions can be drawn as follows: English Language Education Study Program, Unissula has been committed to one of its mission by integrating Islamic values in the learning process. Islamic values based on analysis, has been implemented in the learning and teaching process starting from the curriculum design to classroom manifestation which includes among others lesson planning, actual teaching and evaluation. Islamic values internalization in the learning process is implemented through four steps; firstly, build a commitment of lecturers and students who are operationally embodied in the preparation of syllabus and lesson plan in which already contains Islamic moral values that will be applied in learning process. This step is operationally applied at the beginning of the lecture through a learning contract.

Secondly, the lecturers include Islamic values in the course content. The arguments derived from the Qur'an and hadith that have relevance to the subject matter in the taught course become an inseparable part of the material content taught.

Thirdly, choose appropriate learning strategies and teaching methods, including selecting media and props tailored to the subject matter/subject matter. Lastly, the lecturer evaluates the whole learning process into all aspects; namely attitude, practice and understanding of the course.

The fourth step, the lecturer evaluates the learning process not only on the aspect of cognition; nevertheless the whole learning process. The Behavior/attitude, practice and understanding of the course then will be unitedly evaluated. Lastly, the results of this evaluation become the lecturer's reference in designing the next lesson plan.

The advantages of this model are a continuous dynamic learning process. Moral values integrated in the overall process of learning from planning, organizing, implementation to evaluation. Students also become the center of learning process because the strategy and method is designed interactively and

has meaningfulness in the process of student life (*contextual teaching learning*).

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