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Implementation of Iqab for Santri (Elementary Age) at Darul Hikmah Islamic Boarding School, Asahan Regency

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan 'iqab bagi santri usia dasar di pondok pesantren Darul Hikmah Kabupaten Asahan. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologis. Pengumpulan data menggunakan metode observasi, wawancara dan studi dokumentasi. Analisa data menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa (1) konsep 'iqab yang berlaku diatur dalam pedoman akademik santri yang memuat aturan dan sanksi bagi pelanggaran. Kategori 'iqab dikelompokkan menjadi kategori berat I, kategori berat II, kategori sedang dan kategori ringan; (2) pelaksanaan 'iqab dilakukan dalam rangka mencerdaskan peserta didik dan memberikan rangsangan agar santri terdorong berbuat baik, disiplin dan taat pada peraturan berlaku. Pemberian sanksi juga harus mengedepankan aspek positif bagi santri. (3) Hambatan pelaksanaan iqab meliputi latar belakang santri yang berbeda-beda dan perlu peringatan berulang-ulang untuk pembiasaan dalam mentaati tata tertib pesantren, kurangnya kesadaran santri, dan masih kurangnya kerjasama antara orang tua/wali dengan pihak pesantren dalam mengoptimalkan pelaksanaan tata tertib, dan (4) upaya yang dilakukan untuk mengatasi hambatan pelaksanaan iqab adalah memanggil dan meminta kepada orang tua/wali santri untuk bekerjasama dan memberikan dukungan dalam pelaksanaan 'iqab, serta mengawasi dan mengevaluasi pelaksanaan setiap kali sanksi diberikan untuk membuktikan efektifitas pelaksanaan sanksi kepada santri.

Kata Kunci: Karakter Santri, Madrasah Berbasis Pesantren, Pelaksanaan 'Iqab.

Abstract

This study aims to describe the implementation of 'iqab for elementary age students at the Darul Hikmah Islamic boarding school, Asahan Regency. This study uses a qualitative approach with a phenomenological method. Collecting data using the method of observation, interviews and documentation studies. Data analysis using data reduction techniques, data presentation, and drawing conclusions. The results of this study indicate that (1) the applicable concept of 'iqab is regulated in the santri academic guidelines which contain rules and sanctions for violations. The 'iqab category is grouped into heavy category I, heavy category II, medium category and light category; (2) the implementation of 'iqab is carried out in order to educate students and provide stimulation so that students are encouraged to do good, be disciplined and comply with applicable regulations. Sanctions must also prioritize positive aspects for students. (3) Barriers to the implementation of iqab include the different backgrounds of the students and the need for repeated warnings to get used to obeying the rules of the pesantren, the lack of awareness of the students, and the lack of cooperation between parents/guardians and the pesantren in optimizing the implementation of the rules, and (4) efforts made to overcome obstacles to implementing iqab are calling and asking parents/guardians of students to cooperate and provide support in implementing 'iqab, as well as monitoring and evaluating the implementation every time a sanction is given to prove the effectiveness of implementing sanctions on santri.

Keywords: Characteristics of Santri, Islamic Boarding School-Based Madrasas, Implementation of 'Iqab.

PRELIMINARY

Every child is born special with their own talents and interests, and is assisted by education from the surrounding community. The privileges that exist in children can be seen from the potential or talent shown by each child. This difference in potential makes children seen differently by teachers or parents. On this basis, it is necessary for parents or teachers to understand the nature of differences that exist in children (Adhimah, 2020).

Children with their privileges display different behaviors in the process of interaction, including learning activities. The learning process takes place to facilitate children to develop according to their age stage. Starting from physical motor development, language arts, social emotional, to morals and religion (Assingily & Hardiyati, 2019). Likewise, during the learning process and interaction in class, teachers often

find problems in students' daily behavior. For this reason, efforts are needed to overcome learning problems (Harahap, 2019).

Learning with the concept of punishment and appreciation is an alternative to change student behavior. How come? Students come from different economic, social, educational and religious backgrounds, so they need a common perception and awareness about the importance of learning. On this basis, the teacher is initially required to be able to address children's problems through efforts to understand the child's character (Hasanah & Suyadi, 2020). Thus, when the teacher performs an act of appreciation or punishment, according to the child's age level.

Giving appreciation to children should not be excessive because it is feared spoiling children. On the other hand, punishment should not be too harsh because it is feared that it will make the child rebel against the teacher's orders. Likewise, appreciation should not be too low because it can cause demotivation in children, conversely punishment should not be too light because it can cause children not to be afraid and not deterred from bad actions. For this reason, teachers need to understand the level of appreciation and punishment that should be given to elementary age children. In a review of the terms of Islamic education, punishment is known as 'iqab (Oktadiana, *et.al.*, 2019).

'Iqab or punishment in the world of Islamic boarding schools has the meaning of sanctions that are actually positive and of course with the hope of divine pleasure, which are given to students who commit violations, from minor to serious violations, with different forms of punishment. The hope is that with the imposition of this punishment, the students will become more open, aware, and return to interpreting the main purpose of boarding at a boarding school, which in essence is to improve self-morality (Ma'arif, 2017).

In one of the fiqh rules there is a rule "all activities are goal-oriented". The meaning contained in this rule, that the determination of law on a problem depends on the purpose for which the problem is intended. Likewise with the application of 'iqab in education. Although there are differences of opinion among experts regarding the application of 'iqab, but the majority of experts state that 'iqab are important in the educational process. Some experts state that 'iqab is the last alternative when all methods have been taken but children still commit negative actions. This means that 'iqab is still implemented and its implementation must be oriented towards the goals of 'iqab itself (Andesta, 2018). Ulwan (2019) explains that the purpose of 'iqab is so that children or students are prevented and restrained from bad morals and disgraceful traits. Children become deterrent to following their desires to do things that are forbidden or unlawful. Al-Qahtani (2019) explains that the application of punishments has its own wisdom and purpose which is firm in realizing good education.

In fact, relevant research on 'iqab has been examined from various scientific perspectives. Among them discusses the aspect of fostering child discipline (Jufi, 2022), the relevance of iqab in the process of achieving learning goals in class (Iskandar, *et.al.*, 2021), solving problems in the learning process (Mirsal, 2018), implementing rewards and punishment in schools (Rusdianto, *et.al.*, 2021), children's education in the view of Islamic teachings (Siregar, 2016), the nature of punishment for children in Islamic education (Ratulangi, *et.al.*, 2023), methods of realizing children as a cheerful generation, superior, and successful (Siswanto, *et.al.*, 2019), approaches in Islamic teachings to students (Nugraha, *et.al.*, 2020), use of learning media in the student character approach (Setiawan, 2019), instilling religious character in students (Luthfiyah & Zafi, 2021), overcoming problems and learning difficulties in children (Mufarochah & Sonia, 2020), and evaluating children's behavior and attitudes (Sawaluddin, 2018).

Based on the interviews, an illustration was obtained that the punishment or 'iqab was carried out to students at the Darul Hikmah Islamic Boarding School, Asahan Regency, namely that there were three types of 'iqab categories that had been applied so far at the Darul Hikmah Islamic Boarding School, Asahan Regency. The light category is memorizing surah Al'ala and cleaning the bathroom. The medium category is that the hair is shaved for male students and for female students sweeping and cleaning the yard. The severe category is making a letter of agreement to be suspended and summoning parents if the student is proven to have committed a violation by not complying with the existing provisions. Furthermore, based on initial

observations, the following symptoms are still found: (1) there are still students who are not disciplined and violate the rules, (2) there are still students who think that making mistakes is a natural thing, especially for students in Islamic boarding schools, and (3) there are still students who seem trivial about giving 'iqab.

METHOD

The research method used is a qualitative method, because in the process this research will try to uncover various facts that exist in the research field related to the implementation of 'iqab at the Darul Hikmah Islamic Boarding School, Asahan Regency. Primary data sources were interviews with informants, namely the head of the madrasa, ustadz and ustadzah who teach and students at the Darul Hikmah Asahan Islamic Boarding School. Secondary data sources were obtained through the students' academic guidebooks related to processes and strategies at the Darul Hikmah Islamic Boarding School in implementing the concept of 'iqab. Data collection instruments are observation, interviews and documentation studies. Data analysis techniques are data reduction, data presentation and drawing conclusions, then techniques for checking the validity of the data include credibility, transferability, reliability, and can be confirmed (Moleong, 2011: 3).

RESULTS AND DISCUSSION

Implementation of 'Iqab at Darul Hikmah Islamic Boarding School in Asahan Regency

The results of the researchers' interviews with the informants showed that all informants gave answers that they needed to give punishment in the educational process whose purpose was to change attitudes, behavior, morals and form discipline in students. The results of the study of the documents that the researchers found were that the written documents regarding 'iqab which were made in the academic guidelines of the Darul Hikmah Islamic Boarding School in Asahan Regency contained types of punishment, namely mild, moderate and severe punishment. The findings of this study are in line with research by Rahmatullah (2021), namely that the punishments imposed in Islamic boarding schools are adjusted to the types of delinquency committed by students; misbehavior of students of mild, moderate and severe types, and each has various forms of punishment.

The results of the researcher's analysis of the views of informants at the Darul Hikmah Islamic Boarding School in Asahan Regency regarding the 'iqab conveyed, after conducting interviews indicate that the meaning of 'iqab (punishment) is an unpleasant act because students make mistakes, students violate an applicable rule, so by giving 'iqab (punishment) intends to correct mistakes, and will not repeat these mistakes, of course 'iqab is given as a coaching for students to become good individuals and not out of spite. The results of the researcher's interview with the informant said that 'iqab is an educational punishment that gives a deterrent effect to students for committing violations. 'Iqab is socialized by ustadz and ustadzah in the learning process and outside the learning process in oral form such as: reprimands and advice and in writing such as: giving assignments to students.

This is reinforced by the opinion of Rosyid (2018) explaining that punishment is an educational tool that causes suffering for students who are punished which contains motivation so that the students concerned try to be able to always fulfill their learning tasks to avoid punishment. Meanwhile, according to Tafsir (2000), punishment in education has a broad meaning, ranging from light punishment to heavy punishment. Even though there are many kinds of punishments, the main meaning in each punishment is still one, namely the existence of an element that is painful, both soul and body.

After direct observations in the field by researchers, it can be illustrated that the implementation of 'iqab in the learning process has been planned through the results of the meeting which was decided by a decree of the Head of Madrasah as a school rule for teachers, staff and students. The results of the decision were implemented at the Darul Hikmah Islamic Boarding School in Asahan Regency based on the rules made by the Madrasah Head. Based on the results of interviews conducted by researchers with informants at the research location, it shows that there is planning and implementation of 'iqab carried out in the learning process. This is reinforced by the theory put forward by Susilo (2007) that implementation is an application of

ideas, concepts, policies, or innovations in a practical action so as to have an impact, whether in the form of changes in knowledge, skills and values, and attitudes.

Based on the observations of researchers at the research location, it was shown that the students at the Darul Hikmah Islamic Boarding School, Asahan Regency, indicated that there were punishments given to students and students, namely in the form of educational punishments, not destructive or prohibited punishments. According to the confessions of students and students, ustadz and ustadzah never punished by hitting the face, tweaking, or punishing in a violent manner. Ustadz and ustadzah give more educational punishments such as advising, giving reprimands, picking up trash, and additional assignments. This is reinforced by the theory put forward by Gaza (2017) explaining that there are several examples of negative punishment as follows: slapping, pinching, hitting, electric shock, cold bath, exposure to loud noises, long tickling, grabbing and throwing.

The implementation of 'iqab carried out at ustadz and ustadzah, based on the findings of the study, showed that the implementation of 'iqab was in accordance with the rules set by the Darul Hikmah Islamic Boarding School, Asahan Regency, namely the head of the madrasah and agreed upon by the ustadz and ustadzah and students. The results of the researcher's interview with the informant showed that the application of iqab by the teacher was by combining the 'iqab method in the learning process. This is also evidenced by the results of the researcher's analysis of the results of the researcher's interviews with informants, although some of the teachers did not understand and understand that the 'iqab strategy that had been implemented was a method and technique in 'iqab. The results of the document study conducted by the researcher found notes made in the teacher's case book and diary.

The results of the document study found by the researcher indicated that there were written notes made in the behavior notes of the students, both written in the personal notes of the teacher. The results of the researcher's analysis after conducting interviews with informants show that the purpose of 'iqab is in education, because 'iqab is a tool to change, shape, motivate, give a deterrent effect to students so that students become good in personality and morals. So, the forms of 'iqab given are educational punishments such as reprimands, giving advice and guidance, motivation.

The results of the researchers' observations showed that the forms of punishment given were reprimands, advice, picking up trash, and additional assignments. As well as the punishments given to students based on the observations of researchers showing that prohibited punishments such as hitting the face, violence, bad speech, hitting when angry, kicking with the feet, and being very angry were never carried out at the research location. The purpose of imposing punishments is to provide guidance and repairs are not for revenge or satisfaction. Punishment is expected to reduce or eliminate this behavior by providing activities that provide a deterrent effect accompanied by reinforcement so as not to repeat it.

Based on the results of the researcher's analysis of the results of observations in the field and interviews conducted with informants, it shows that the implementation of 'iqab that has been given has had a positive influence and impact on students at the Darul Hikmah Islamic Boarding School, Asahan Regency. Based on the explanation above, it can be concluded that the 'iqab carried out by the teacher has been carried out and applied in the learning process and activities outside of learning hours with the objectives, functions and basics of 'iqab as well as using the methods and techniques of 'iqab in the learning process at Darul Hikmah Islamic Boarding School Ashan District.

Obstacles in the implementation of sanctions or 'iqab given to students at the Darul Hikmah Islamic Boarding School in Asahan Regency can be stated as follows: (1) the backgrounds of the students are different and require repeated warnings for habituation in complying with pesantren regulations, (2) there is still a lack of awareness students themselves in carrying out the regulations that have been set, and (3) there is still a lack of cooperation between parents/guardians and the pesantren in optimizing the implementation of the pesantren regulations.

Based on the explanation put forward above, it can be interpreted that in the implementation of sanctions or 'iqab given to students, they also experience certain obstacles that cause the impact of the

sanction or 'iqab to be less than optimal. This obstacle is an obstacle to how 'iqab works in the formation of the akhlāq al-karimah students at the Darul Hikmah Islamic Boarding School, Asahan Regency. This proves that sanctions have not optimally impacted on students, especially in coaching their behavior.

The imposition of sanctions or 'iqab is intended so that students stop committing violations or do not repeat them again, but if observed and based on the results of interviews students who commit violations tend to be the same. This means that there are students who have repeatedly received sanctions but keep repeating them. So the constraints on the will and awareness of the students are still lacking to carry out the rules even though they have been given 'iqab to be the main obstacle.

On the other hand, there is still a lack of parental/guardian cooperation in supporting the implementation of 'iqab for students. The management hopes that the students' parents will cooperatively support every pesantren policy, including the implementation of 'iqab. 'Iqab or the sanctions given will be effective if the synergy between parents and the pesantren goes well. The Darul Hikmah Islamic Boarding School in Asahan Regency takes the form of carrying out 'iqab without any shame and harassment towards students. However, strict action was taken by the pesantren, especially the students who repeatedly received sanctions. While some others respond to 'iqab with an attitude of resistance or rejection (shown from their facial expressions). This condition has an impact on other activities such as lazy learning, and crazy.

Regarding the specific finding data, it shows that when the researcher observed the implementation of 'iqab at the Darul Hikmah Islamic Boarding School, Asahan Regency, the researcher saw that the teachers did not use corporal punishment to their students, but teachers more often gave reprimands or advice when their students made mistakes. 'Iqab needs to be done so that the child does not repeat his mistake again. This was explained by Ulwan (2019) who gave several ways taught by Islam in giving punishment to children/students, namely being gentle is the main thing in treating children/students, paying attention to the character of children/students who make mistakes in giving punishments, give punishment gradually from light to harsh, show mistakes by directing them, show mistakes by being gentle, show mistakes by pointing, show mistakes by reprimanding, show mistakes by staying away from them, show mistakes by hitting, and show mistakes by punishments that can awaken.

This is in line with the research results of Wati, *et.al.* (2014) that the reasons why punishment should be given to students who violate rules or regulations are as follows: so that students do not repeat the same incident, so that students can take lessons and wisdom from punishment, and so that students are consistent with an agreement or previous agreement.

Based on the research findings, it can be seen that the importance of 'iqab is in educating children, but when we use 'iqab we must use punishments that educate and make us deterrent and not make the mistake again. Problem solving can encourage self-evaluation, both of the process and of the learning outcomes. When imposing punishment, it must be considered first so that it does not become a bad influence on students, because the child's ability to imitate good behavior or bad behavior is very fast. So this is a consideration for us to always prioritize positive examples for our students. The purpose of administering punishment is to provide guidance and correction, not revenge or complacency. So the teacher must pay attention to the condition of his students before giving punishment and providing explanations so that students know the mistakes he has made.

This is in line with the research results of Huda & Yani (2015) and Yunidar (2016) that 'iqab aims to prevent children from repeating actions that are not permissible. The teacher warns the students not to repeat and explains the causal reasons why this is not allowed. In practice, giving rewards and 'iqab is used by teachers as a form of reinforcement, a stimulus in educating students. Rewards are given by teachers to students by giving gifts for positive things done by students. Giving rewards is intended to make children more active in their efforts to work and do better. 'Iqab is given by the teacher to the santri because the santri commits a violation or mistake. 'Iqab will make the santri regret his wrong actions. Based on the results of the researchers' observations, it can be seen that the teacher warned students not to repeat their mistakes and explained the causal reasons why this was not allowed. The purpose of sentencing is to give a deterrent effect

to students who have committed violations so they don't make the same mistake, and students regret what they did was wrong with the aim of forming a good personality.

Functions and Impacts of 'Iqab for Students (Elementary Age Children)

The function of punishment is that punishment can strengthen students' motivation to avoid unwanted behavior so that students do not repeat the same mistakes. So, the punishment that students receive is an experience for students that can be used as a valuable lesson. When the teacher gives punishment, it is necessary to reconsider whether the punishment given to students can change or be better or vice versa. Educational punishment can be a teacher's choice to be given to students who make mistakes or violations. Giving punishment is actually more emphasized on the educational side to shape the child's personality so that he is always responsible for his actions.

This is in line with the results of research by Febianti (2018) that punishment is negative reinforcement, in which the teacher gives punishment or sanctions to students when they break the rules while studying in class. Learning in class will be more fun and students' motivation can increase if the rewards and punishments given are positive actions. For this reason, teachers must be able to create fun classes and motivate students to improve their learning outcomes. When giving punishment, give it in positive action and avoid punishment in a negative form, so that children do not feel pressured and hold grudges against their teacher. These forms of punishment are very important to prevent children from making mistakes so that the learning process runs as it should.

The application of 'iqab in order to improve discipline at the Darul Hikmah Islamic Boarding School in Asahan Regency has been carried out by various elements in the pesantren, in accordance with the areas of duties and responsibilities they carry out. The application of 'iqab (punishment) in the form of physical and non-physical punishment is not the only way to improve discipline and anticipate an increase in student delinquency. The teacher council prioritizes and prioritizes corporal punishment, but prioritizes a personal approach, namely through guidance, direction, coaching, which is advisory and reprimanding.

Many efforts can be taken to avoid corporal punishment as was done at the Darul Hikmah Islamic Boarding School in Asahan District. So far, the application of corporal punishment in Islamic boarding schools is the last resort when situations and conditions are forced to be taken to awaken students so that they do not spread to other students. Corporal punishment is applied in emergency situations in order to provide a deterrent effect both for the perpetrator and for students who have not done it. The implications of applying this punishment in enforcing student discipline can basically be carried out when a stalemate occurs in the application of student discipline. This means that corporal punishment is not prioritized to stop violations committed by students. Its application always prioritizes a persuasive approach, not repressive.

Violations committed by students have many motives, with various motives that occur, of course, the punishment cannot be equated. This situation needs to be sorted out by the teacher council in giving punishment to students. The hierarchy is a violation that has just been committed once with violations that have been committed many times and carried out by the same person, so the motive must be different. Steps taken to reduce fatalities in giving punishment to students considering the psychological condition of the teacher council are not necessarily ready to provide education for students with guilty students. Never punish students in a state of anger, then the solution is please perform ablution before punishing students. If this is not possible, do not judge while standing, meaning that by judging students while standing, take a slightly more comfortable position to talk to. That is, all the actions of educators are carried out in a wise way so that the formation of character and discipline of students comes from the awareness contained in the students themselves, without external coercion.

The increased discipline of students at the Darul Hikmah Islamic Boarding School in Asahan Regency does not automatically come from the application of 'iqab, but is emphasized more by the awareness of the students themselves. Although there are implications from the existence of 'iqab, the policies and approaches of the teacher council are also a driving factor for increasing the level of student discipline. Discipline shown

by students as a result of awareness is far more meaningful than being born because of punishment. *'iqab* is only an alternative path or a hierarchical approach carried out by the board of educators at the Darul Hikmah Islamic Boarding School, Asahan District.

The findings of this study support the findings of previous research conducted by researchers including: *first*, research by OK (2020) that the role of implementing *'iqab* in the formation of the morals of al-karimah students is that by having *'iqab*, students are moved to realize their mistakes, feel deterred and will not repeat again. Giving *'iqab* is effective in making students feel ashamed, because the implementation of *'iqab* is witnessed by other students. *'iqab* can also act as a preventative because it becomes material for reflection and an example for other students so as not to violate the rules of conduct that have been set. *'iqab* is an instrument used to direct, accustom and guide students so that students have discipline and morals al-karimah.

Second, research by Muzakki (2017) that a form of punishment is something that is unpleasant for wrongdoing. But keep in mind that in punishment, a teacher must have the motivation to give punishment which can be a good motive for students. The purpose of punishment in Islamic Education is none other than to provide guidance and improvement. Therefore, it is necessary to pay attention to the character and condition of students before a teacher gives punishment to them. By understanding the meaning of punishment in Islamic Education based on the Koran and hadith, it is hoped that punishment can give positive meaning to students.

Third, research by Fauzi (2016) that punishment in educational units is intended to accompany the learning process in order to achieve educational goals that have been expected. We need to know that the substance, not reward and punishment, is not separated in the educational process, and the good and bad nature of both always go hand in hand in the wheel of life. Therefore, punishment in the educational process must be in accordance with Islamic education which directs students to always have good morals and be able to distinguish between good and bad behavior in everyday life both in the school environment and society in general.

18 CONCLUSION

Based on the description of the findings and discussion of the research above, it can be concluded that (1) the applicable concept of *'iqab* is regulated in the santri academic guidelines which contain rules and sanctions for violations. The *'iqab* category is grouped into heavy category I, heavy category II, medium category and light category; (2) the implementation of *'iqab* is carried out in order to educate students and provide stimulation so that students are encouraged to do good, be disciplined and comply with applicable regulations. Sanctions must also prioritize positive aspects for students. (3) Barriers to the implementation of *'iqab* include the different backgrounds of the students and the need for repeated warnings to get used to obeying the rules of the pesantren, the lack of awareness of the students, and the lack of cooperation between parents/guardians and the pesantren in optimizing the implementation of the rules, and (4) efforts made to overcome obstacles to implementing *'iqab* are calling and asking parents/guardians of students to cooperate and provide support in implementing *'iqab*, as well as monitoring and evaluating the implementation every time a sanction is given to prove the effectiveness of implementing sanctions on santri.

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