

Implementation of Handshaking Culture (*Mushafahah*) in Cultivating Tolerance Among Junior High School Students

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Abstract: Inculcating the values of tolerance in the school environment can be formulated through the implementation of the learning process and school programs. One of them is through a handshake program (*Mushafahah*) accompanied by greetings, smiles, and polite and courteous behavior. However, on the other hand, there are still students who carry out less commendable behavior, for example lying, being late for school, fighting, mocking each other, and lack of enthusiasm for learning. Through descriptive qualitative research methods, the results of this study indicate that first, the implementation of the culture of shaking hands as an effort to form an attitude of tolerance in Buana Waru Middle School students is structured in routine school activities, spontaneous activities, and exemplary. Second, the supporting factors for the implementation of the culture of shaking hands start from the supervision of the school principal, family, discipline and teacher role models, and a conducive educational environment. While the inhibiting factors are the lack of support from some teachers and students in this habituation, the lack of role models for some teachers, and the less active participation of the parents. Third, the impact of the culture of shaking hands as an effort to form an attitude of tolerance in Buana Waru Middle School students can improve the personal quality of students in respecting and appreciating their teachers, as well as ethics in establishing relationships between teachers and students or students with students.

Keyword: *Culture, Handshaking (Mushafahah), and Tolerance*

INTRODUCTION

The Law No. 20 of 2003 on the National Education System, Article 3, states that the national education serves to develop the abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation. Its purpose is to develop the potential of learners to become individuals who are faithful and devoted to the One Almighty God, noble in character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The mandate in the 2003 National Education System Law aims for educational institutions and their components to be able to form a generation of intelligent and morally upright citizens (Law Number 20 of 2003 concerning the National Education System, 2006).

The mandate in the 2003 National Education System Law aims for educational institutions and their components to be able to form a generation of intelligent and morally upright citizens. Character is the elixir of life that distinguishes humans from other living beings. Given the urgency

and fundamentality of character, educational institutions have the responsibility to instill it in learners in the school environment in general, and particularly in the learning process, to create individuals with character.

The formation of the basic character of humans can be effective when carried out systematically through continuous education. Character formation in the current context is highly relevant to address the ongoing moral crisis. The real and alarming moral crisis involves the most valuable assets, namely children as the nation's future generation.

This crisis includes the increase in violent actions, amorality, indecency perpetrated by educators towards their learners, or vice versa, actions by learners towards educators, abuse, and even murder committed by parents against their children or vice versa, plagiarism, and so on.¹

The method of habituation is considered a highly influential method in character education because habituation is a practical effort in the guidance and formation of a child's character. The result of habituation conducted by educators is the establishment of a habit for the learners.

Habit is a certain behavior that is automatic, unplanned, and operates spontaneously without further thought.² This statement is supported by the opinion put forth by Abu Bakar Zikri. He defines human actions performed repeatedly so that they become easy to do as habitual customs.³

The inculcation of character values in the school environment can be formulated through the implementation of the learning process as well as school programs. Among the school programs that cultivate commendable character values in learners is the "Bersalaman" (Handshaking) program. The activity of "Bersalaman" is accompanied by greetings, conversations, smiles, and polite behavior.

The principle of brain-based learning emphasizes that a pleasant atmosphere stimulates the limbic brain to release "love" hormones (serotonin, dopamine, and others), optimizing the function of the cortex. Conversely, in a stressful learning environment, stress hormones (such as cortisol) are released, activating the reptilian brain and disrupting the thinking process.

Therefore, the "Bersalaman" program is implemented to create a calm and joyful atmosphere for learners from arrival to departure from school. A pleasant and soothing atmosphere will generate a spirit of learning in learners.

The school culture at SMP BUANA Waru is expected to permeate every student activity so that students will improve further by the culture or habits applied at the school every day. In addition to the culture of shaking hands, the 5S culture is also encouraged. This 5S culture is expected to enhance student tolerance, noble character, competence, self-confidence, usefulness to the nation and state, as well as care and friendliness towards the environment.

Based on the pre-research observation of the implementation of the "Bersalaman" program at SMP BUANA WARU, it is generally conducted before learning activities. The school elements such as leaders, teachers, and staff welcome the arrival of students from 06:00 to 06:30 AM in turns according to the established schedule. They stand to greet the students at the school gate corridor, shake hands, give greetings and warm greetings with smiles, and behave politely in front of the students. Similarly, the students reciprocate these actions towards the staff. The

¹ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2002), 170.

² Abdul Majid and Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi: Konsep Dan Implementasi Kurikulum 2004* (Remaja Rosdakarya, 2004), 128

³ Dian Andayani and Abdul Majid, "Pendidikan Karakter Perspektif Islam," *Bandung: PT Remaja Rosdakarya* (2011), 128

students feel noticed and cared for, fostering commendable character traits such as respect, polite behavior, and more.

METHOD

This research employs a qualitative descriptive approach with the entire student population of SMP Buana Waru, Sidoarjo, as the target, and samples selected purposively. Primary data is obtained through non-participant observation, in-depth interviews with students, teachers, and involved staff, while secondary data is derived from documents such as video recordings of activities, meeting notes, and relevant literature.⁴

The research procedure involves the identification of students involved in the "Bersalaman" (Handshaking) activity, the implementation of observation during a specific period, in-depth interviews with various stakeholders, and the collection of related documents.⁵ Each step is designed to comprehensively depict the implementation of the handshaking culture and its impact on students' tolerance attitudes. The data collection process involves intensive observation of handshaking activities, in-depth interviews with stakeholders, and the collection of relevant documents.

The collected data are analyzed using reduction steps to organize the data systematically. Data presentation is done through narratives and/or tables detailing the main findings. Conclusions are drawn based on data analysis, and verification is carried out through source and technique triangulation. Data validity is tested through source and technique triangulation, ensuring the consistency and validity of findings by comparing information from various sources and data collection techniques.

RESULT AND DISCUSSION

The study was conducted at SMP BUANA Waru in Sidoarjo, an Islamic educational institution that has been established since 1998. SMP BUANA Waru is an expansion of MINU Wedoro, both of which are under the auspices of BP3MNU BUANA (Executive Body for the Implementation of Education Ma`arif Nahdlatul Ulama Bahrul Ulum An Nahdliyin) Waru. The implementation of the school's learning system emphasizes a balanced curriculum between general subjects and religious subjects, making the school gain the trust of the community.

Currently, SMP BUANA Waru has been accredited A based on the decision of the chairman of BAP S/M East Java Province. Another achievement of SMP BUANA Waru is being recognized as one of the pioneer schools for the National Standard School (Rintisan Sekolah Standar Nasional - RSNN) and being selected as a leading school in 2022.

With a student population reaching 613 in the year 2022, the school also offers 13 extracurricular activities that students can choose from to develop their interests and talents. These include Scouts, Al-Banjari (Islamic music group), Basketball, Futsal, Red Cross Youth, Pencak Silat (Indonesian martial art), Drum Band, Band, Qiroah (Quranic recitation), Mathematics Club,

⁴ Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994); Sharan B Merriam, *Qualitative Research and Case Study Applications in Education. Revised and Expanded from "Case Study Research in Education."* (ERIC, 1998).

⁵ Eko Murdiyanto, *Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif)*, Bandung: Rosda Karya, 2020; Muhammad Rizal Pahleviannur et al., *Metodologi Penelitian Kualitatif, Pradina Pustaka*, 2022; Sugiono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2014).

English Club, Science Club, and Social Studies Club.

Implementation of the Handshaking Culture (*Mushafahah*) as an Effort to Foster Tolerance Attitudes in SMP Buana Waru Students.

The Handshaking Culture (*Mushafahah*), or the act of shaking hands, is a common practice in school environments. This culture is consistently observed whenever a student meets a teacher. Formally, shaking hands with teachers is mandatory for every student at the beginning and end of each class transition. However, informally, students often engage in handshakes outside of class hours. This is where we experience how the Handshaking Culture (*Mushafahah*) is frequently encountered in the madrasah environment, especially within the SMP Buana Waru community in Sidoarjo.

Handshakes between teachers and students at SMP Buana Waru Sidoarjo most commonly occur when students enter the front gate of the school. Similarly, in the morning when students arrive at school and enter the teacher's office or classrooms, handshakes take place. Additionally, handshakes occur when there is a need to approach a teacher. Over time, handshaking has become a customary and frequently practiced behavior upon entering classrooms or encountering others. When visiting a teacher's home, automatic handshaking is observed, although some students may still hesitate to shake hands if the teacher is of the opposite gender.

Upon entering the classroom before the start of the lesson, students also shake hands with the teacher as a sign of respect. After that, a student is allowed to sit, and the teacher proceeds with the lesson. When leaving school, students often express greetings and shake hands with their teachers. Some teachers, when leaving, stand in front of the door, and students line up one by one.

Based on the author's observations, the implementation of the *Mushafabah* program is scheduled every day (Monday to Saturday) from 06:30 to 07:00 in the morning, with the following detailed activities:

1. From 06:30 to 07:00, students enter the school gate.
2. At 06:30, the duty officer for the *Mushafabah* program is already in the school gate corridor to welcome the arrival of students.
3. Male and female officers form separate lines.
4. Female students shake hands with female teachers/staff in an orderly manner.
5. Male students shake hands with male teachers/staff in an orderly manner.
6. Handshaking activities include greetings, conversations, smiles, and polite and courteous behavior between both parties.
7. Officers check the cleanliness and neatness of students (uniforms, hair, and nails).

In this section, the author will present data and research findings related to the handshaking culture (*Mushafabah*) at SMP Buana. The author conducted a specific interview with the school principal, Mr. Mustamam, S.Pd. From the interview excerpt, it is known that: "As an Islamic educational institution managed by a private organization, SMP Buana Waru strives to realize its Vision and Mission and meet the expectations of parents and the community that prioritize good morals. We implement the handshaking culture (*Mushafabah*), which significantly influences the formation of students' character (tolerance). This is crucial for us because it aligns with our school vision of being 'God-fearing, skilled, and globally insightful.' Alhamdulillah, the handshaking culture (*Mushafabah*) we have implemented has been well-received by the community, entrusting their

children's education to us. Therefore, we will continue to promote and implement this handshaking program as it is deemed highly important."⁶

Furthermore, Mr. M. Mahin, S.Pd, as the Indonesian language teacher, expressed his views:

*"If the tradition of shaking hands before the pandemic, in my opinion, occurred not only at SMP BUANA. Many schools implemented it because it is a form of courtesy when teachers meet students. It is indeed a form of tolerance, a value of knowledge, and an adaptive value. When students come to school from home, there is a duty teacher who shakes hands with students before they enter their respective classrooms, and this occurs across genders as long as it does not disturb them. If someone does not want to shake hands with the opposite gender, that's okay; we don't force it. We highly respect it if they have such beliefs, but it's flexible, of course."*⁷

The practice of handshaking between students and teachers of different genders is carried out when a student meets a teacher at specific times, such as when a student will meet a teacher in the office or when entering the classroom. Similarly, when leaving school and when students visit a teacher's home, as stated by Mrs. Indana Khoiroh, S.Sos.I, the Guidance and Counseling Teacher:

*"Every Tuesday, I usually take my turn at the front with other teachers to shake hands. It happens when entering and leaving school. Also, when we meet, but some teachers don't shake hands because of different personalities. The students are the same, with a handshake code that essentially reflects mutual respect."*⁸

The time and place for handshaking were also mentioned by Mr. H. M. Zaini, S.Ag, an English teacher, during an interview with the author. He stated:

*"When finishing/ concluding a lesson and after saying prayers, then shaking hands during that day, it's not obligatory; it's a matter of individual awareness. And during the first period, when the teacher has already entered and is in front of the class, we also shake hands first."*⁹

According to Mr. Hermansyah, S.Pd., the Physical Education teacher, he usually shakes hands with students during morning duty at the school entrance gate and also when the lessons are finished. He mentioned:

*"Usually, before the pandemic, when the students come in through the front gate, there is a duty teacher who welcomes them and shakes hands with them. After the lessons are finished, the students shake hands with the teacher in their respective classrooms. Also, when students are walking and cross paths with the teachers."*¹⁰

Cultivating students who excel in character and possess a tolerant attitude indeed takes time. However, noble aspirations are not impossible if we can start developing habits from now on. Several successful individuals have their own habits in their daily lives. Although they may seem trivial, these habits are precisely what contribute to their success.

It has become a continuous behavior that one becomes accustomed to, so much so that the behavior seems to live and become a part of life, whether at school or when meeting others. The habit of handshaking is positive and widely accepted.

⁶ Mustamam, S.Pd (Kepala Sekolah), *Wawancara Khusus*, 9 Pebruari 2022

⁷ M. Mahin, Guru Bahasa Indonesia SMP BUANA Waru, *Wawancara*, 1 Maret 2022

⁸ Indana Khoiro, Guru BK SMP BUANA Waru, *Wawancara*, 1 Maret 2022

⁹ M.Zaini, Guru Bahasa Inggris SMP BUANA Waru, *Wawancara*, 1 Maret 2022

¹⁰ Hermansyah, Guru PenjasOrkes SMP BUANA Waru, *Wawancara*, 2 Maret 2022

According to Mr. Adim, M.Pd, he expressed his views on the handshaking habit practiced by students at SMP BUANA Waru.

"The phenomenon of handshaking here is extraordinary because, in the past, I rarely shook hands. The students also often shake hands with external teachers who come from outside the school, even when outside of school. Children have their ways of shaking hands, such as kissing the hand, cheek, or forehead. That's how children shake hands. Respecting each other is done through handshakes, and hopefully, other parents can also instill the habit of handshaking."¹¹

Mrs. Azizah, S.Pd, an Islamic Education teacher, usually concludes her lessons by bidding farewell to the students with a prayer, specifically reciting the Q.S. Al-Asr, as she mentioned:

"Wherever and whenever, even when leaving school, I stand in front of the class, and the students pray before going home. With me, it's usually a prayer with the Surah Al-Asr or Allabumma Arinal Haqqa Haqqa, reciting Alhamdulillah, then we give the greetings together. After that, the students leave and invite me to shake hands, and they line up for it. If I'm in a hurry to leave, they say, 'Bu, shake hands first, Bu, shake hands first, Bu."¹²

Mr. Ahmad Efendi, S.Pd, the Head of the Science Laboratory, revealed that handshaking most frequently occurs when they meet each other, as he stated:

"Usually, there is a duty teacher in the morning, starting from half-past 7 until 7. This is what we call fetching the arrival of students. If it's from this school, to make it blessed, besides receiving parents' prayers at school, when entering, it's also to receive blessings from the teachers. With handshakes, I pray for everyone so that the knowledge the students learn is beneficial. Most of the time, it happens when meeting and when entering the class. Indeed, the culture of handshaking is a form of respect, because some say, 'The blessings of a teacher need to be sought,' and one of them is through handshakes. I often see it when the lesson ends, the teacher concludes with greetings before leaving, shaking hands when they meet."¹³

According to Mr. Abdul Hamid, S.Pd, the Vice Principal of Student Affairs, believes that the culture of handshaking is very important:

"Yes, indeed, from year to year, and I think it's not only happening here. We, as Indonesians, Javanese people, and Muslims, consider it a good and important cultural practice. Although, recently, student etiquette has somewhat faded and weakened. Therefore, we make efforts to remind them to shake hands, for example, before the start of the lesson, and maintain etiquette with teachers, parents, and anyone who comes to SMP BUANA."¹⁴

For a student, exhibiting good behavior is commendable, one of which is through handshaking when they meet. This is because of the high level of respect that a student emphasizes. Students feel closer to a teacher when discussing lessons they find challenging. This is where politeness and tolerance are prominently displayed in students.

According to Azriel Aulia, a 7th-grade student, he mentioned that handshakes usually occur inside the classroom. Lisna Ayu Ramadani from class 7.5 added that she often shakes hands when

¹¹ M. Adim, Guru IPA SMP BUANA Waru, *Wawancara*, , 2 Maret 2022

¹² Azizah, Guru PAI SMP BUANA Waru, *Wawancara*, , 2 Maret 2022

¹³ Ahmad Efendi, Kepala Lab.IPA SMP BUANA Waru, *Wawancara*, , 3 Maret 2022

¹⁴ Abdul Hamid, Waka Kesiswaan SMP BUANA Waru, *Wawancara*, ,3 Maret 2022

entering the school, specifically in the classroom, and whenever she meets a teacher.¹⁵

Meanwhile, according to Muftia Ayu Safitri, a student from class 8.2, handshakes typically occur with teachers when leaving school, inside the classroom, and around the school premises.¹⁶ From Ananda Nailah Farah Hartono in class 9.3, she mentioned that she usually shakes hands with teachers when meeting them and when at the office.¹⁷

The handshake program (*Mushafahah*) is one of the school programs aimed at shaping the core values and attitudes of the students. The handshake program (*Mushafahah*) goes beyond the activity of shaking hands; it is accompanied by smiles, greetings, polite behavior, and courtesy between the individuals involved in the handshake. The handshake program (*Mushafahah*) is consciously implemented through the habituation method. The attitude values that can be habituated and instilled in students through the *Mushafahah* program include the values of tolerance, love, caring, humility, peace, respect, honesty, discipline, cooperation, and responsibility.

Based on the observation results, it can be noted that the implementation pattern of the handshake program (*Mushafahah*) at SMP BUANA Waru is structured into routine school activities, spontaneous activities, and role modeling. The handshake program (*Mushafahah*) is considered a routine school activity because it is carried out continuously, from students entering the school gate, entering the classroom, and leaving the classroom when school learning activities end every day. Students spontaneously greet people they encounter, say hello, exchange greetings with a smile, and behave politely. It is considered role modeling because this handshake culture exemplifies good behavior or a role model from the teachers.

In addition to the handshake culture applied at SMP BUANA Waru, there is an unprogrammed habituation that has become a common practice, namely the 5S culture (smile, greeting, greeting, politeness, and courtesy). With this habituation, it strengthens the tolerance attitude of students, as indicated in the interview with the school principal:¹⁸

"Here, there is a habituation that is not programmed but has become a cultural norm, practiced by almost all students and teachers, known as the 5S culture. Whenever they meet, it is not just a handshake but is accompanied by a smile and a greeting. Additionally, it is complemented by polite and courteous behavior. The habituation practiced by the students reflects the examples set by the teachers in the school. My hope is that with this habituation, it can enhance the students' tolerance towards each other and towards their teachers."

Dampak Budaya Bersalaman (*Mushafahah*) sebagai upaya membentuk sikap toleransi pada siswa SMP Buana Waru.

Ahmadi states, "Attitude is something that determines the nature, essence, both current and future actions."¹⁹ Attitude is a condition within a person that motivates them to act, accompanying humans with certain feelings in responding to objects and formed based on experiences."

Meanwhile, tolerance comes from the Latin word "tolerantia," which means leniency, gentleness of heart, leniency, and patience. In English, "tolerance" means the attitude of letting,

¹⁵ Azril dan Lisna Ayu, siswa kelas 7 SMP BUANA, *Wawancara*, 3 Maret 2022

¹⁶ Muftia Ayu, siswa kelas 8 SMP BUANA, *Wawancara*, 3 Maret 2022

¹⁷ Naila Farah Hartono, siswa kelas 9 SMP BUANA, *Wawancara*, 3 Maret 2022

¹⁸ Mustaman, Kepala SMP BUANA Waru, *Wawancara*, 3 Maret 2022

¹⁹ Riant Nugroho Henry Alexis Rudolf Tilaar, *Kebijakan Pendidikan: Pengantar Untuk Memahami Kebijakan Pendidikan Dan Kebijakan Pendidikan Sebagai Kebijakan Publik* (Yogyakarta: Pustaka Pelajar, 2008); Anas Sudijono, *Pengantar Evaluasi Pendidikan* (Jakarta: PT RajaGrafindo, 1998).

recognizing, and respecting others' beliefs without requiring approval. In Arabic, the term refers to "tasamuh," which means allowing or facilitating each other. In the Indonesian General Language Dictionary, tolerance is explained as broad-mindedness, meaning liking anyone, allowing others to have different opinions or positions, not wanting to disturb the freedom of thought and belief of others.

The impact of the handshaking culture (*Mushafahah*) as an effort to foster tolerance among students at SMP Buana Waru is very positive and reflected in the daily behavior of students in the school environment. Based on the author's observations and the responses of several teachers, it is evident that the majority of students have a humble attitude or respect towards teachers, good manners, politeness, mutual respect, bowing in front of teachers, exercising self-restraint (patience), no visible conflicts among classmates, and a strong bond of friendship between teachers and students or among students themselves.

Another impact of handshaking on tolerance is the emergence of politeness. Politeness is an essential element in everyday social life because showing polite behavior allows someone to be respected and liked wherever they are. In socializing with others, we certainly have norms/ethics in establishing relationships with others. In this regard, politeness can provide many benefits or positive influences on oneself and others.

Another impact of the tolerance attitude from the culture of handshaking is the strong bond of friendship between teachers and students, which is crucial for both parties. By shaking hands, students and teachers will always be aware of their respective roles and responsibilities.

Based on observations and interviews regarding the impact of the culture of handshaking on tolerance among students at SMP Buana Waru, it is evident that the handshaking culture (*Mushafahah*) can enhance the personal qualities of students. Students show more respect and appreciation for their teachers, exhibit good manners and politeness, and establish strong relationships between teachers and students or among students.

This indicates that the culture of handshaking (*Mushafahah*) should continue to be cultivated in the school environment as one way to foster positive attitudes in students, especially tolerance. Tolerance is crucial for the younger generation to coexist harmoniously with the wider society.

CONCLUSION

The study reveals that the implementation of the Culture of Handshaking (*Mushafahah*) as an effort to instill tolerance among students at SMP Buana Waru is organized into routine school activities, spontaneous actions, and exemplary behavior. Students spontaneously greet people they meet, offer greetings, exchange pleasantries with smiles, and exhibit polite behavior (Culture of 5S). The culture of handshaking serves as an example of good behavior and an exemplar set by teachers.

Supportive factors for the implementation of the Culture of Handshaking (*Mushafahah*) to foster tolerance among students at SMP Buana Waru include the supervision of the school principal, the family environment as the initial foundation for character development, the discipline of teachers as examples in implementing the culture of handshaking at school, the awareness of teachers regarding the benefits of the culture of handshaking (*Mushafahah*), and a conducive environment. On the other hand, inhibiting factors include a lack of support from some teachers and students, insufficient role modeling by teachers, as teachers serve as figures for the students, and the less active participation of parents.

The impact of the Culture of Handshaking (*Mushafahah*) in fostering tolerance among

students at SMP Buana Waru is reflected in the improved personal qualities of students. Students show increased respect and appreciation for differences among themselves, exhibit good manners towards teachers, and have developed strong bonds of friendship between teachers and students, as well as among students.

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