Fikroh
Jurnal Pemikiran dan Pendidikan Islam

Vol. 19, No. 2 May 2026
p-ISSN : 2087-7501
e-ISSN : 2715-4459

Bridging the Cognitive-Psychomotor Gap: Social Engineering of Multicultural Values in an Islamic Boarding School

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Article Information
Received: June 17, 2026
Revised: August 05, 2026
Accepted: August 27, 2026

Keywords
Social Engineering, Multiculturalism, Islamic Boarding School, Public Policy, Character Education

ABSTRACT

This study aims to evaluate the effectiveness of structured community service programs as social engineering instruments for shaping multicultural character. Driven by the critical gap between cognitive religious understanding and the practical implementation of inclusive behavior, this research contributes empirical evidence on how experiential learning systematically bridges this cognitive-psychomotor divide in pluralistic societies. Method Using a qualitative case study approach framed by William N. Dunn's public policy theory and Bloom's Taxonomy, data were gathered through in-depth interviews, observation, and documentation with school leaders, committees, students, and alumni at an Islamic boarding school. The findings indicate that: (1) policy formulation is manifested as a mandatory graduation requirement implemented through exemplary leadership (uswah); (2) experiential learning triggers significant transformations in the affective and psychomotor domains, empirically evidenced by students actively participating in local traditions and adopting local languages (e.g., polite Javanese/krama) to show respect after overcoming initial cultural shocks; and (3) long-term evaluation confirms successful character habituation, demonstrated by alumni's enduring discipline, egalitarian social interactions, and mature conflict resolution. This study theoretically contributes to pesantren character education by proving that humanist-experiential learning is vital for internalizing moderation values. Practically, it suggests that Islamic education policies should integrate mandatory, heterogeneous community service as a sustainable model to actualize religious moderation.

INTRODUCTION

Indonesia, as a nation characterized by vast ethnic and religious diversity, faces a fundamental educational challenge in ensuring that cognitive achievements effectively transform into tangible social behavior. While the mandate of Law No. 20 of 2003 on the National Education System explicitly states that national education serves to develop character and build a dignified national civilization, empirical evidence suggests a critical disconnection. Learners often grasp moral and multicultural values theoretically but fail to internalize them in daily interactions due to a lack of

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continuous, structured reinforcement within their educational environments. In addressing this cognitive-psychomotor gap, pesantren (Islamic boarding schools) play a highly strategic role in shaping moderate Muslim identities capable of integrating traditional theological teachings with the complexities of modern pluralism.

To address the challenges of character education, recent academic discourse has extensively explored various transformational models within Islamic educational institutions. One prominent stream of research emphasizes that modern pesantren management must dynamically balance traditional values with child-friendly environments and active community engagement to remain relevant (Buanaputra et al., 2021; Izzah et al., 2025; Zulkarnain & Zubaedi, 2021). These studies highlight that institutional openness is a prerequisite for fostering social harmony. Furthermore, other scholars have proven that integrating local culture and employing a humanist-religious approach serve as vital architectural foundations for reinforcing Islamic moderation and building students' multicultural character (Burga & Damopolii, 2022; Ubaidillah & Faiz, 2025; Yusuf, 2021).

Despite the abundance of literature on pesantren modernization, these recent studies exhibit notable conceptual and methodological limitations. The majority of previous research has tended to focus primarily on theoretical understanding, macro-curriculum policy analysis, and institutional regulations heavily skewed toward the cognitive domain of religious moderation, often neglecting its practical, systemic implementation (Latif & Hafid, 2021; Riswadi et al., 2024; Wibowo et al., 2025). However, a purely cognitive approach often fails to catalyze actual behavioral change because theoretical knowledge of tolerance lacks the emotional engagement and real-world friction necessary to build authentic empathy. Methodologically, existing literature heavily relies on self-reported surveys or text-based curriculum analyses, leaving a void in longitudinal, observational evidence of students' actual psychomotor adaptations in pluralistic settings (Oldham & McLoughlin, 2025; Sitanggang et al., 2025). Moreover, while experiential or service-learning approaches are recognized as effective tools for fostering intercultural competence and empathy, most existing research regarding their impact has been conducted within higher education settings or formal public schools, rather than being deeply integrated into the traditional pesantren ecosystem (Chiva-Bartoll, 2021; Gordon et al., 2022; Masru'ah et al., 2025; Salam et al., 2019; Sisisky, 2023).

Consequently, a critical gap remains between the existing literature which largely theorizes multiculturalism cognitively and the empirical need for practical, continuous habituation strategies. This study highlights its novelty directly at this intersection by shifting the pedagogical paradigm from cognitive instruction to institutional social engineering. In the context of Islamic education, social engineering is not merely an administrative adjustment; it is a deliberate, systemic intervention utilizing the unique autonomy of the pesantren particularly the kiai's binding authority to disrupt homogenous academic routines and force direct, heterogeneous community engagement. By framing community service as a mandatory policy, the institution engineers an environment where multicultural values must be practiced physically and emotionally, not just memorized theoretically.

To extend current scholarship, this study challenges the purely cognitive-based curriculum models by examining an Islamic Boarding School that uniquely implements an inclusive policy via its Madrasah Diniyah unit and a flagship community service program, creating a concrete laboratory for authentic multicultural competence development. Finally, to bridge this literature gap, this study aims to achieve three primary objectives: (1) to analyze the formulation and implementation of the social engineering policy at the boarding school; (2) to examine how experiential learning within the community service program transforms the students' affective and psychomotor domains; and (3) to assess the long-term impacts of this policy on alumni's multicultural behavior. These objectives are systematically evaluated by applying William N. Dunn's framework to assess the policy stages and Bloom's Taxonomy to measure the success of character development..

METHODS

This research employs a qualitative approach utilizing an instrumental case study design to explore the implementation of social engineering policies in character education in-depth (Yin, 2018). An instrumental case study was deliberately chosen over an intrinsic or single case study because the primary focus is not solely on the institution itself, but rather on utilizing the pesantren as a specific instrument to understand and solve a broader educational phenomenon namely, how structured community service bridges the cognitive-psychomotor gap in multicultural societies. The research was conducted at the Darut Taqwa Ngembeh Islamic Boarding School in Mojokerto Regency. This specific site was selected due to its unique institutional characteristics, notably its inclusive Madrasah Diniyah unit that accommodates non-resident students (santri kalong) and its highly structured community service program. The investigation was carried out intensively during the post-implementation period of the "Santri Bakti" program, spanning from November 2025 to April 2026. Consistent with qualitative methodology, the researcher acted as the primary instrument (human instrument), engaging directly with the subjects, conducting observations, and gathering relevant institutional archives (Sugiyono, 2019).

The research subjects and informants were selected utilizing a purposive sampling technique, ensuring that participants possessed the requisite authority, direct involvement, and capacity to provide representative data (Creswell & Creswell, 2018). Key informants included the Head of the Madrasah Diniyah (Ustadz Ahmad Masrukhan Ubaidillah) as the macro-policy formulator, the Chairman of the Program Committee (Zainul Arifin) as the operational executor, and the Principal of the SMK Pesantren Terpadu (Faiz Sholichin) as an observer of the program's cross-sectoral impacts. Furthermore, empirical data regarding behavioral transformation were extracted from a 2025 program participant (Listia Ningsih) and an alumnus from the inaugural 2020 cohort (Muhammad Haris Muhasibi). Although the number of primary informants is concise, data collection was conducted iteratively until theoretical saturation was definitively reached the point at which interviews yielded informational adequacy and no new substantive themes emerged regarding the students' behavioral transformations. Data collection relied on three primary techniques: semi-structured in-depth interviews, participant observation, and document analysis comprising the pesantren's profile, disciplinary regulations, and visual records of community service activities (Agustin, 2026b). During the observations, the researcher adopted the role of a participant observer, conducting field visits two to three times per week over the six-month duration. This prolonged, active engagement enabled the systematic recording of students' daily interactions and authentic behavioral adaptations across both the pesantren and formal school environments.

To guarantee the validity and trustworthiness of the qualitative findings, both source and methodological triangulation were rigorously applied (Moleong, 2017; Morgan, 2024). Operationally, source triangulation was executed by cross-validating the policy claims and educational targets expressed by dormitory policymakers with the actual, lived experiences reported by the students and alumni. Concurrently, methodological triangulation was conducted by systematically comparing the interview transcripts against the observational field notes and institutional documents. This verification process ensured that the reported behavioral changes in the affective and psychomotor domains were not merely theoretical claims, but were empirically matched with the students' actual daily interactions. Following data verification, the analysis was conducted using the interactive model proposed by Miles, Huberman, and Saldaña (2014). This analytical process encompassed three concurrent flows of activity. First, data condensation was executed through a rigorous deductive coding process: Dunn's public policy framework was used to code and categorize institutional data regarding policy formulation, implementation, and evaluation, while Bloom's Taxonomy was applied as the analytical lens to code empirical data specific to the students'

affective empathy and psychomotor actions. Second, data display was presented by organizing these theoretically coded segments into a structured narrative matrix. Finally, conclusion drawing synthesized these findings to address the research objectives. Furthermore, in strict adherence to contemporary qualitative research standards, ethical protocols were upheld throughout the study; informed consent was explicitly obtained from all participants prior to interviews and observations, ensuring their understanding of the study's purpose, while the confidentiality of any sensitive personal data was strictly protected.

RESULTS & DISCUSSION

Thematic Category 1: Policy Formulation and Preparation Mechanisms

The formulation of the "Santri Bakti" program at the Darut Taqwa Islamic Boarding School originated from the institutional identification of a critical gap between the students' daily academic routines within the boarding house and the complex realities of a heterogeneous society. Consequently, the program was formally established as a mandatory graduation requirement for Class VI Madrasah Diniyah students. This policy was formalized through a teachers' council meeting and subsequently approved by the pesantren caregiver.

The institutional intent behind this mandate was clearly articulated by the Head of the Madrasah Diniyah during an in-depth interview:

> "We realized that our santri were academically excellent within the safe walls of the pesantren, but they often hesitated when interacting with the wider, diverse public. Making this program mandatory was our systemic approach to force them out of their comfort zones and bridge that gap."

Prior to field deployment, the organizing committee conducts a rigorous preparatory phase covering both cognitive and mental readiness. The Chairman of the Program Committee emphasized that this briefing extends beyond basic religious teaching skills such as instructing Quranic recitation at the TPQ or serving as a Friday prayer bilal to include practical social adaptation techniques and local cultural orientation.

Thematic Category 2: Field Implementation and the Gradual Cognitive-Psychomotor Shift

During the field implementation, the pesantren enforces a persuasive supervision mechanism. Students are instructed to act as exemplary role models (uswah) rather than acting as judges of differing local religious practices. In instances of culture shock or differing rituals, students are guided to avoid direct reprimands. As the Program Committee Chairman noted:

> "We explicitly prohibit them from debating community traditions. If they see something different, their only job is to demonstrate our values through active participation in communal work (kerja bakti) and tahlil, leading by example."

Empirical data extracted from program participants reveal that behavioral development is a gradual, phased process. Initial interactions with the heterogeneous community were often marked by cognitive dissonance and anxiety due to the limited social engagement experienced within the isolated boarding house. A 2025 program participant recounted her initial experience:

> "At first, I was extremely anxious and awkward. The way people spoke and interacted here was so different from our strict dormitory rules. I experienced a bit of culture shock during the first week."

However, as the experiential learning progressed, this initial shock evolved into affective empathy and eventually crystallized into concrete psychomotor adaptation. A notable finding in their behavioral adjustment was the modification of verbal communication. Students actively employed krama (polite Javanese) language as a form of respect for community elders, regardless of differing cultural backgrounds, demonstrating a successful translation of cognitive tolerance into a psychomotor reflex.

To systematically clarify the relationships between the pesantren's social engineering policies, the experiential learning phases, and the resulting behavioral transformations, the findings are categorized in the matrix below:

Table 1. Matrix of Social Engineering and Multicultural Behavioral Transformation

Policy Stage (Dunn's Theory)	**Experiential Learning Process**	**Bloom's Taxonomy Domain**	**Empirical Behavioral Outcomes**
Formulation (Mandatory Policy)	Preparatory briefings & cultural orientation	Cognitive	Grasping local linguistic norms and theoretical concepts of tolerance.
Implementation (Direct Deployment)	Overcoming initial culture shock & observing community dynamics	Affective	Developing genuine empathy, emotional resilience, and respect for diversity.
Evaluation (Cross-Sectoral Monitoring)	Active application of uswah (role modeling)	Psychomotor	Inclusive participation (kerja bakti), polite linguistic adaptation (krama), and conflict avoidance.

Thematic Category 3: Cross-Sectoral Validation and Long-Term Alumni Evaluation

The behavioral impact of this program was further validated through observations within the formal school environment. The Principal of the Integrated Pesantren Vocational High School (SMK) confirmed a positive correlation between participation in the community service program and increased emotional maturity among students in the classroom:

> "I can distinctly tell which students have returned from the Santri Bakti program. They exhibit a much higher degree of emotional maturity, and their interactions with non-resident students (santri kalong) are noticeably more egalitarian and less cliquish."

To assess the long-term impact of the policy, comprehensive reflections from the inaugural 2020 cohort of alumni were evaluated. The data revealed that while all alumni developed core social adaptability, their specific coping mechanisms varied slightly depending on their post-graduation environments (e.g., secular universities versus entrepreneurial ventures). A crucial universal insight emerged: the broader community places a significantly higher value on concrete psychomotor actions such as a commitment to keeping promises, punctuality, and social responsibility rather than mere cognitive fluency in religious knowledge.

The discipline and time management skills instilled during the community service period have proven enduring. This profound, internalized habituation was vividly captured during an interview with an alumnus from the inaugural 2020 cohort, who explained how the structured discipline forged during the program translated into a concrete, long-term life roadmap:

> "Imagine achieving financial freedom by the age of 35. It all starts from a solid spiritual foundation maintaining the five daily prayers and dhikr, alongside the steadfast consistency (istiqomah) of the tahajud and duha sunnah prayers. That discipline extends to practical life, like saving in gold, crypto, and for the umrah pilgrimage."

This reflection confirms that the alumni demonstrate a mature, polite approach to life management and handling differences of opinion, proving that the social engineering instrument successfully cultivated a sustainable, deeply rooted multicultural character.

DISCUSSION

Social Engineering, Public Policy, and International Service-Learning

The establishment and execution of the "Santri Bakti" program exemplify a meticulously structured social engineering initiative. Viewed through the theoretical lens of Dunn's (2017) public policy analysis, the formulation stage represents a deliberate institutional effort to translate identified social gaps into formal, binding policy decisions. However, this study extends Dunn's framework by demonstrating that in traditional, high-authority educational settings like pesantren, public policy is not merely an administrative tool; it acts as a catalyst for "forced immersion." By mandating this program, the pesantren effectively utilizes its unique institutional authority (kiai's mandate) to disrupt the students' homogeneous routines.

When compared to international discourse, this finding provides a critical modification to the broader service-learning literature. Recent international studies, such as the meta-analysis by Gordon et al. (2022) and intercultural evaluations in Western high schools (Sisisky, 2023), often report only small-to-moderate effects on empathy due to the short-term or voluntary nature of their programs. In contrast, the Santri Bakti model proves that mandatory, policy-driven social engineering—implemented through continuous, persuasive modeling (uswah) rather than rigid indoctrination—produces a significantly deeper behavioral transformation. This strategy aligns with Marzuki and Nadhif (2025), but pushes the boundaries further by positioning the pesantren not just as a center for religious knowledge, but as an active laboratory for pluralistic social experimentation.

The Integrative Mechanism of Cognitive-Affective-Psychomotor Transformation

While previous studies often treat Bloom's Taxonomy (1956) as a linear progression, the findings of this study reveal a more complex, integrative mechanism linking the cognitive, affective, and psychomotor domains. The transformation does not occur merely by passing information from one domain to the next; rather, it is triggered by managed cognitive dissonance (culture shock). The students entered the community with cognitive, theoretical blueprints of tolerance. When faced with practical, heterogeneous realities, this cognitive baseline collided with their anxiety, triggering the affective domain's "receiving" and "responding" stages.

Experiential learning served as the integrative bridge. The humanistic friction of direct social engagement forced students to process their cultural shock emotionally, cultivating authentic empathy (Jamhuri, 2018). Subsequently, this affective empathy was trans-internalized into the psychomotor domain as automatic, inclusive actions. By actively engaging in community traditions (tahlil) and

adjusting their linguistic choices (krama), the students did not just mimic behavior; they fundamentally modified their original psychomotor reflexes to harmonize with a pluralistic environment. To synthesize how this social engineering approach transcends traditional character education, the theoretical differences are outlined in Table 2 below.

Table 2. Conceptual Shift: Conventional vs. Pesantren Social Engineering Model

Educational Dimension	Conventional Multicultural Education	Pesantren Social Engineering Model (Santri Bakti)
Pedagogical Core	Cognitive instruction (Macro-curriculum focus)	Psychomotor habituation (Experiential community service)
Policy Approach	Voluntary or elective participation	Mandatory institutional policy (Binding graduation requirement)
Catalyst for Change	Classroom theoretical discussions	Managed cognitive dissonance (Field culture shock)
Bloom's Integration	Linear (Cognitive-Affective)	Cyclical & Integrative (Cognitive Affective Psychomotor)
Interaction Method	Text-based case studies and self-reporting	Direct, humanistic immersion and uswah (role modeling)

Permanent Habituation and Educational Implications

The ultimate effectiveness of social engineering in character education is measured by its capacity to cultivate permanent habituation post-graduation. The cross-sectoral evaluation demonstrates that direct exposure to social realities successfully bridged the cognitive-psychomotor gap. The initial adaptation process, which forced students out of their comfort zones, crystallized into permanent character traits a finding that directly addresses the methodological void in long-term behavioral tracking identified in global literature (Oldham & McLoughlin, 2025; Sitanggang et al., 2025). This pattern of religious and social character habituation firmly aligns with the pedagogical models proposed by Rohman and Ma'ruf (2020), affirming that consistently instilled values evolve into a comprehensive worldview. Ultimately, this empirical evidence confirms that the structured social engineering designed by the Darut Taqwa Islamic Boarding School offers a new, sustainable paradigm. It posits that authentic multicultural character cannot merely be taught; it must be socially engineered through structured, immersive experience, offering a robust and replicable model for character education management globally.

CONCLUSION

This study concludes that the "Santri Bakti" program serves as a transformative social engineering model that successfully bridges the cognitive-psychomotor gap in multicultural education. Moving beyond a mere reiteration of empirical findings, the core novelty of this research lies in its theoretical contribution to the field of Islamic education: the introduction of the "mandatory experiential immersion" conceptual model. Unlike conventional cognitive-based curricula, this model demonstrates that institutional public policy, driven by the kiai's authoritative modeling (uswah), can systematically orchestrate managed cognitive dissonance. This structured friction effectively translates Bloom's cognitive and affective domains into permanent psychomotor habituation, proving

that authentic religious moderation is best cultivated through engineered social experience rather than mere theoretical instruction.

Practically, these findings offer a robust and replicable blueprint for character education management. To replicate this model in pesantren with differing characteristics such as modern (khalaf) or strictly traditional (salaf) institutions administrators must leverage their unique institutional autonomy to mandate community service tailored to local demographics. For instance, pesantrens in urban environments might adapt this model by deploying students into interfaith community projects, while rural pesantrens could focus on socio-economic or indigenous cultural immersion. The key to successful replication lies in maintaining the core mechanism: enforcing continuous, heterogeneous societal interaction prior to graduation.

However, this study acknowledges specific methodological limitations. The research relies on an instrumental case study confined to a single pesantren, and the behavioral transformations were validated through a relatively limited number of primary informants, which may constrain the immediate generalizability of the findings across the vast diversity of Indonesian Islamic boarding schools. Consequently, for future research, it is strongly recommended to conduct multi-site comparative studies with larger sample sizes across diverse pesantren typologies. Furthermore, investigating the direct socio-psychological impacts from the perspectives of the host communities, alongside quantitative longitudinal tracking of alumni, will provide a more comprehensive evaluation of multicultural social engineering policies.

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