

STRATEGY FOR CULTIVATION OF ISLAMIC VALUES IN MADRASAH AND COMMUNITY

Raudhatul Jannah¹

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
22204085018@student.uin-suka.ac.id¹

Debby Silvia Aqida²

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
22204085003@student.uin-suka.ac.id²

Destia Khairunisa³

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
22204085019@student.uin-suka.ac.id³

Rovika Meisya⁴

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
22204085014@student.uin-suka.ac.id⁴

Abstract: Cultivating Islamic values has great urgency for the continuity of life in society. To form a safe and comfortable society. So it is necessary to know the right strategies for cultivating Islamic values in a society where one of the main forums is the madrasah. This study uses a qualitative method of literature. Miles and Huberman's data analysis techniques, namely data reduction, data display, and drawing conclusions. Based on the documents that have been collected and analyzed, Islamic values are divided into three aspects, namely aqidah, worship, and morals. Instilling these values in madrasas and society can be pursued with various strategies, namely: Modeling Strategy, Habituation Strategy, Ibrah, and Amtsal Strategy, Advice Strategy, Promise and Threat Strategy (Targhib wa tarhib), Discipline Strategy, Power Strategy, Persuasion Strategy, Education Regulation Strategy. These strategies can be adapted to the circumstances or characteristics of the madrasa and society so that they are considered capable of cultivating Islamic values themselves.

Keywords: Cultivation, Islamic Values, Madrasah, Society.

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INTRODUCTION

As time goes by, globalization and technological development make unlimited distance and time in this era. That phenomenon causes many cultures from another country came to Indonesia than assimilated by local people and caused local cultured erode slowly. The Islamic values that were once deeply rooted are gradually being degraded. As reported in the news, the Ministry of Religion being late for this symptom of moral decline worries. Seen with emergency news brawl students, cases of drugs, murder, rape, legal justice to case corruption and agreed by news portals University Malang Muhammadiyah¹. Based on things the Already obvious that morals shared experience threat This makes cultivating islamic value as a great value of life is so important in society.

In Dictionary Major Indonesian (KBBI) culture is something has already become a habit hard changed. Other than that, Cultivating is a process, way, deed, or method from all social cultures to become something custom or solid stature². Based on definition of culture and cultivating, known that activity cultivating needs length time and tenacity. So that inculcated habits that become truly hard to change. The most effective place to this phenomenon is a Madrasah. Because, Madrasah not only creating an intellectuals person but also a very strategic place for embedding good values since early. Than it will become ingrained culture in life. This is called Moral Education.

Moral Education is a comprehensive draft covering people's connection with God, himself, the environment, and others not only individually but also collectively. Human beings have tendencies to behave, sometimes it's good then bad, or back to good again and it is called the process. This process is a critical in forming the culture. Because of this situation, then experts design the concept how to make people always doing a good thing, that is, through Education. Here it is, we can identify the urgency of Moral Education to realizing glorious character generation which good in society³ (Lina & Kholish, 2019). This is the essence of moral education, is to cultivating islamic values in madrasah and then will become a culture in society.

In previously research conducted both locally and internatonally, already has much to discuss on how islamiv values are implemented in Madrasah. Like research conducted by M. Mustafa in "*Implementation of Islamic Values in Houses*

¹ Kementrian Agama Bangka Belitung, "Nilai-Nilai Karakter Dalam Al-Qur'an," n.d., <https://babel.kemenag.go.id/id/opini/574/Nilai-nilai-Karakter-Dalam-Al-Quran>.

² "Kamus Besar Bahasa Indonesia," n.d., <https://kbbi.kemdikbud.go.id/entri/penanaman>.

³ R. Lina and A. Kholish, *Pendidikan Akhlak Dalam Islam* (CV. Pilar Nusantara, 2019), <https://books.google.co.id/books?id=mncqEAAAQBAJ>.

around *Darul Istiqamah Islamic boarding school in Maccopa, Maros*⁴ and H. Juhannis with the title " *The Study of instilling plurality values to the Students of Islamic schools in Makassar*"⁵, besides that research, was also conducted the correlation between planting mark Islam and custom students by FH Ruslana with the title " *The relationship of cultural values with clean and healthy life behavior among Islamic boarding school students in Indonesia* "⁶ Suppose the studies previously researched implement Islamic values only in the madrasah environment. In that case, This research aims to discuss how Islamic values become ingrained in Madrasah and society as a whole.

This research uses a qualitative research design with a literature study approach. Qualitative research is descriptive in nature and tends to use analysis. The object being studied is placed in its natural setting, and the researcher serves as the key instrument⁷. This study is referred to as a literature study because the primary data sources used are documents such as books, research findings, encyclopedias, magazines, dictionaries, and other documents⁸. According to Hamzah, the characteristics of literature study fall under qualitative research methods, where the features of qualitative research are transformed into the literature study by shifting the field setting to the library, converting interview and observation activities into text and discourse analysis⁹.

The data collection technique used in this research is documentation. The data analysis technique employs the Miles and Huberman model, which consists of three steps: data reduction, data display, and drawing/verifying conclusions. Data reduction involves the process of selecting, focusing, and transforming raw data from field notes. Data display is the stage where information is organized in

⁴ Mursyid Mustafa et al., "Implementation of Islamic Values in Houses around Darul Istiqamah Islamic Boarding School in Maccopa, Maros," *Pertanika Journal of Social Sciences and Humanities* 26, no. 4 (2018): 2731–2746.

⁵ Hamdan Juhannis, "The Study of Instilling Plurality Values to the Students of Islamic Schools in Makassar," *Journal of Indonesian Islam* 6, no. 1 (2012): 145–165.

⁶ Fadhila Hanifatur Ruslana and Sigit Mulyono, "The Relationship of Cultural Values with Clean and Healthy Life Behaviour among Islamic Boarding School Students in Indonesia," *Journal of Public Health Research* 11, no. 2 (2022): jphr-2021.

⁷ S.A.M.P.I. IWAN HERMAWAN, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif Dan Mixed Method)* (Hidayatul Quran, 2019), <https://books.google.co.id/books?id=Vja4DwAAQBAJ>.

⁸ Nursapia Harahap, "Penelitian Kepustakaan," *Iqra': Jurnal Perpustakaan dan Informasi* 8, no. 1 (2014): 68–74.

⁹ Evanirosa Evanirosa and Ramsah Ali, "Iserahan Ku Guru: Actualization of Value Education in Gayo Ethnic Society," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 1 (2022): 987–997.

a structured manner to facilitate drawing conclusions. Finally, the conclusion stage involves deriving conclusions from the presented data¹⁰.

ISLAMIC VALUES

Values are a part of personality that influences the selection of ways and purposes of actions from various alternatives and guides behavior and satisfaction in daily life. Values are a driving force in life, providing meaning and validation to one's actions. Therefore, the values in each individual can color the personality of a group or even the identity of a nation¹¹. Religious values, especially Islamic values, originate and stem from faith in the oneness of God. All values in human life are rooted in faith in the oneness of God, which serves as the foundation of the religion. Additionally, Kuntowijoyo's perspective on Islamic values suggests that within the structure of Islamic religion, there is no dichotomy between the secular and religious domains. The concept of religion in Islam is not solely theological, so theological thinking is not the sole characteristic of Islam. Essentially, Islamic values are all-embracing in organizing the social, political, economic, and cultural systems of life¹².

Mujib and Mudzakir define that in Islamic teachings, there are three main pillars of normative values: Firstly, I'tiqadiyah, which relates to the education of faith, aiming to regulate an individual's beliefs; Secondly, Khuluqiyah, which relates to the education of ethics, aiming to avoid lowly behaviors and adorn oneself with virtuous conduct; Finally, Amaliyah, which pertains to the education of daily conduct, comprising education on worship and transactions (Santosa & Marvida, 2021). Furthermore, Nata reveals that the values of Islamic teachings encompass aspects of belief, worship, and morality, as elaborated below¹³:

¹⁰ Yayat Suharyat et al., "LEARNING METHOD TRAINING PROJECT BASED LEARNING (PBL) FOR STUDENTS STIT NAHDHATUL ULAMA AL FARABI PANGANDARAN," *Abdi Dosen: Jurnal Pengabdian Pada Masyarakat* 7, no. 3 (2023): 1007–1019.

¹¹ Siti Rofiah, *Integrasi Kurikulum Berbasis Sains Dan Nilai-Nilai Keislaman* (Penerbit NEM, 2021).

¹² Nurul Jeumpa, "Nilai-Nilai Agama Islam," *Pedagogik: Jurnal Ilmiah Pendidikan Dan Pembelajaran Fakultas Tarbiyah Universitas Muhammadiyah Aceh* 4, no. 2, Oktober (2017): 101–112.

¹³ Mardia Mardia, "Penerapan Nilai-Nilai Ajaran Islam Dalam Pembelajaran Mata Pelajaran Umum Di Madrasah Tsanawiyah Negeri (MTsN) Tinambung Kabupaten Polewali Mandar," *JUPI (Jurnal Pendidikan Islam Pendekatan Interdisipliner)* (2017): 59–68.

1. Aqidah

The term "aqidah" is derived from the foundation of al-aql, which can be interchangeably understood as al-Rabith (binding), al-Ibram (confirmation), al-Ahkam (strengthening), al-Tawuts (becoming firm, strong), al-syadd bi quwwah (binding strongly), and al-itsbat (establishment). All of these carry the meaning of certainty in decision-making without any doubt. In the context of religion, the meaning of aqidah is related to beliefs, not actions. It is a matter that the heart and soul must acknowledge and find tranquility in, so it becomes a firm and stable reality, untouched by doubts and uncertainties¹⁴.

For believers, Islamic aqidah is essentially manifested in speech and all actions. If one believes that Allah is all-knowing, they will be cautious and fearful of committing sins. And if they believe that Allah is One, they will not seek or turn their face to anyone else but Allah, and so on¹⁵.

The implications or effects of aqidah on human actions are as follows:

- a. Actions that are not based on true aqidah will not be accepted by Allah or may be rejected.
- b. False aqidah will render all previously performed actions futile.
- c. The relationship between aqidah and actions is like that between a tree and its fruit; hence, in many verses of the Qur'an, actions are always linked to faith.

2. Ibadah/Worship

According to Ibn 'Arabi, Surah At-Taubah shows that Allah has prescribed the command to worship Him, even though worship is inherent in creatures' nature. He divides worship into two categories: ibadah zatiyah (based on His essence) and ibadah amriyah (based on command). Ibadah Zatiyah is also known as natural worship, intrinsic worship, and general worship. This worship is fulfilled by servants or creations without any obligation, but it is the essential demand of their existence, the right of Allah, and the result of Allah's manifestation to His servants, so they know and love Him. Thus, by nature, they praise Him with intrinsic tasbih. Ibadah zatiyah applies to the entire universe. On the other hand, ibadah amriyah is specific or obligatory worship,

¹⁴ Y.I. Daniel and S.S. Anwar, *Aqidah Islam* (Yayasan Do'a Para Wali, 2014), <https://books.google.co.id/books?id=FFEjEAAAQBAJ>.

¹⁵ Daniel and Anwar, *Aqidah Islam*.

which a servant fulfills following the commandment. This type of worship consists of a set of deeds and rituals. A servant needs divine information through the prophets and messengers to know about it¹⁶.

3. **Morals**

According to Mardia, akhlak is performing an action without much thought because there is a developed power within a person's soul¹⁷. Good akhlak is the alignment of behavior with Islamic teachings, while bad akhlak is a lack of faith. In all relationships, whether vertical with Allah or horizontal with living beings, akhlak is a highly important aspect. It reflects the quality of a person's character. It is not recommended for a person to determine their own akhlak because it is already explained in the Qur'an and Hadith, both implicitly and explicitly.

There are three types of akhlak according to Omar Mohammad Al-Toumy al-Syaibany, as cited by Rosidah: 1) Irsyad, which is the ability to distinguish between good and bad behavior. 2) Taufiq, which refers to behavior based on the teachings of Prophet Muhammad SAW. 3) Hidayah, which involves performing virtuous behavior and avoiding bad behavior¹⁸.

CHARACTERISTIC OF MADRASAH IBTIDAIYAH-AGE CHILD

Student in Madrasah Ibtidaiyah, also known as elementary school, are children with an age range of 6 to 13 years. During this period, children have cognitive characteristics that determine how their brains process information. Therefore, to understand the appropriate strategies for instilling values in Madrasah Ibtidaiyah students, it is essential to know their characteristics. As cited by Hayati, Jean Piaget formulated that children's characteristics can be categorized based on the phases they go through¹⁹. Students in the lower grade levels (6-9 years old) are in the

¹⁶ Karam Amin Abu Karam, *Hakikat Ibadah Menurut Ibnu 'Arabi-Menyelami Makna Dan Hikmah Rukun Islam* (Pustaka Alvabet, 2021).

¹⁷ Mardia, "Penerapan Nilai-Nilai Ajaran Islam Dalam Pembelajaran Mata Pelajaran Umum Di Madrasah Tsanawiyah Negeri (MTsN) Tinambung Kabupaten Polewali Mandar."

¹⁸ Siti Rosidah, "Nilai-Nilai Pendidikan Islam Dalam Budaya Sekolah Di SDI Salafiyah Khairuddin Gondanglegi" (2019).

¹⁹ Fitri Hayati, Neviyarni Neviyarni, and Irdamurni Irdamurni, "Karakteristik Perkembangan Siswa Sekolah Dasar: Sebuah Kajian Literatur," *Jurnal Pendidikan Tambusai* 5, no. 1 (2021): 1809-1815.

transition phase from preoperational to concrete operational stage. This is a transitional phase where their ability moves from recognizing only concrete things to comprehending logical and analogical concepts. Students in the upper grades (average age 9-13) undergo the transition from concrete operational stage to formal operational stage, where their cognitive abilities improve, and they can process reasoning to draw conclusions and understand information.

Looking at students' characteristics from a psychosocial perspective, according to Emilizia, psychosocial development refers to changes related to motivation, emotions, individual development, and changes in the way an individual interacts with others²⁰. According to the theory of life crises, elementary school children are in the fourth stage, industry vs. inferiority crisis, which indicates that group activities can be a source of self-recognition for students. They compare themselves with others and generally enjoy competing. Other studies have described that elementary school students in Madrasah Ibtidaiyah, in a normal range, demonstrate responsible attitudes, can complete given tasks, are respectful, enjoy group activities, and are friendly²¹.

Further elaborating on lower-grade students in Madrasah Ibtidaiyah, they begin to show self-confidence and low self-esteem. They may appear like adults capable of doing their tasks independently. On the other hand, higher-grade students have longer attention spans compared to lower-grade students. They prioritize and dedicate themselves wholeheartedly to tasks they enjoy. Indirectly, the students become more independent, able to work in groups, behave to be accepted by their environment, and understand the importance of honesty. Regarding their relationship with teachers, lower-grade students are more dependent on their teachers, making them more receptive to their teacher's instructions. In contrast, higher-grade students' relationship with teachers becomes more complex. They are more likely to confide in their teachers than their parents, and they may see their teachers as role models, while at the same time, they can challenge their teacher's opinions. Students in the upper grades have

²⁰ Nio Awandha Nehru, "Belajar Dari Rumah Pada Masa Pandemi Covid-19 Dalam Perspektif Konsep Perkembangan Psikososial Erikson," *Academia. Edu* (2020): 1-14.

²¹ Ulfah Ainul Khasanah, PH Livana, and Novi Indrayati, "Hubungan Perkembangan Psikososial Dengan Prestasi Belajar Anak Usia Sekolah," *Jurnal Ilmu Keperawatan Jiwa* 2, no. 3 (2019): 157-162.

entered a phase where they can criticize things that do not align with their beliefs²².

CHARACTERISTICS OF SOCIETY

The characteristics of society can be divided into two categories: the characteristics of rural society and the characteristics of urban society. This division is based on the differences in the geographical areas where the communities reside, which in turn lead to distinct characteristics of the population.

Looking at how rural communities interact with their surroundings and their psychological state, the characteristics of rural society are as follows:

1) They highly value personal relationships because they consider them important; 2) The majority of rural communities resist sudden changes. 3) Rural society still places great importance on religion and superstitions²³.

On the other hand, the characteristics of urban society are as follows: 1) The population is heterogeneous, comprising people from various ethnic backgrounds and having diverse economic levels. 2) Interpersonal relationships in urban society are more secondary compared to rural communities, as they don't prioritize or consider neighbors as closely related as family members. 3) Urban communities have a higher level of tolerance, making them more open to initiating and accepting changes. They may not be overly concerned with other people's behaviors as long as it does not negatively impact themselves. 4) Although individuals in urban society may have independent tendencies, they are willing to engage in secondary social relationships, such as voluntarily joining communities and making sacrifices for a cause they are interested in²⁴.

STRATEGIES FOR CULTIVATING ISLAMIC VALUES

²² Hayati, Neviyarni, and Irdamurni, "Karakteristik Perkembangan Siswa Sekolah Dasar: Sebuah Kajian Literatur."

²³ Eko Murdiyanto, "Sosiologi Perdesaan Masyarakat Desa (Pengantar Untuk Memahami Masyarakat Desa)" (2012).

²⁴ E. Nursanty et al., *Place Attachment: Research Dedicated to Defining What Makes a Place "Meaningful" Enough for Place Attachment* (Butterfly Mamoli Press, 2021), <https://books.google.co.id/books?id=IUktEAAAQBAJ>.

Based on the previously explained Islamic values and their relation to the characteristics of students and society, the suitable strategies for inculcating Islamic values are as follows:

1. Exemplary Strategy (Modeling)

Exemplary behavior has existed since the time of Prophet Muhammad (SAW). It plays a significant role in Islamic education as it directly demonstrates good behavior to students. In education, these examples are highly valued, as students particularly observe the behavior of their teachers. Through this exemplary strategy, educators can directly show good behavior in the learning process. Behaviors such as piety, honesty, sincerity, and responsibility instilled in students are something hidden in the curriculum²⁵. The exemplary strategy can be divided into internal modeling and external modeling. Internal modeling can be done by providing examples from the educator themselves in the teaching process. Meanwhile, external modeling can be done by presenting good role models. Local and international figures, such as stories of religious figures, can serve as role models. An internal example that a teacher can give is starting and ending the lesson with a prayer, arriving on time, keeping the classroom clean, and so on²⁶.

2. Habituation Strategy

Habituation is the repeated action or behavior performed by an individual. Learning through habituation strategy involves getting students accustomed to doing something daily. This strategy is effective in teaching students because when they become accustomed to doing good deeds, it will be reflected in their daily lives.

3. Ibrah and Amtsal Strategy

Ibrah (drawing lessons) and Amtsal (analogies) involve extracting meanings from various exemplary stories, phenomena, and events. Through this strategy, students are expected to draw lessons from various occurrences. The goal of this strategy is to provide satisfaction in thinking about religious matters that can motivate, educate, or strengthen students' religious feelings.

²⁵ Muhammad Munif, "Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017): 1–12.

²⁶ Yuni Masrifatin, "Strategi Pembudayaan Karakter Pada Pendidikan Dasar Islam," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi* 18, no. 1 (2019): 23–39.

4. Advice Giving Strategy

Rasyid Ridha explained that advice is a reminder of goodness and truth in a way that touches the heart. Advice should be delivered with polite and motivating language, serving as a warning against sins.

5. Promise and Threat Strategy (Targhib wa Tarhib)

Targhib involves promises followed by persuasion to encourage individuals to seek the pleasure of Allah by pursuing certain benefits and rewards in the hereafter, while avoiding sins. Tarhib, on the other hand, consists of threats and warnings of punishment as consequences for committing sins. Tarhib is meant to instill fear in individuals so that they remain cautious in their actions.

6. Discipline Strategy

Discipline in education requires perseverance and wisdom. Ketak (penalization) means that an educator must punish any violations committed by students, while wisdom requires a teacher to impose penalties in line with the nature of the violation, without being burdened by emotions or other impulses. Ta'zir is a penalty imposed on students who harm themselves. This sanction applies to those who repeatedly violate warnings without heeding them²⁷.

7. Power Strategy

The power strategy involves the implementation of religious teachings in educational institutions through the exercise of authority or through people's power. In this context, the role of society and educational institutions with all their influence is crucial in bringing about changes.

8. Persuasion Strategy

The persuasion strategy is carried out through shaping public opinion and vision within the community or educational institution.

9. Educational Regulation Strategy

The first strategy is developed through a command and prohibition approach or through rewards and sanctions. Meanwhile, the second and third strategies are developed through habituation, exemplary behavior, and conviction, subtly inviting and providing good reasons and perspectives that can convince them²⁸.

²⁷ Munif, "Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa."

²⁸ Edi Mulyadi, "Strategi Pengembangan Budaya Religius Di Madrasah," *Jurnal Kependidikan* 6, no. 1 (2018): 1-14.

After elaborating on the Islamic values as the main content to be internalized in madrasah and society, and also to help determine the appropriate strategies by presenting the characteristics of the target objects for internalization, the following are the suitable strategies for instilling these values in madrasah and society.

STRATEGIES FOR CULTIVATING ISLAMIC VALUES IN MADRASAH

Madrasah is one of the Islamic educational institutions with a history rooted in the effort of propagating Islam²⁹. Madrasah, as an educational institution, the concept of education in terms of cultural development can be defined as an effort to promote the growth of moral values (inner strength, character, intellect) and the physical development of children³⁰. The culture of madrasah is a combination of values that guide behavior within the institution. Therefore, the madrasah culture must be managed effectively to achieve educational goals³¹. Considering the characteristics of the students in madrasah, suitable strategies for instilling Islamic values are as follows: 1) Education Regulation and Advisement Strategy: These strategies are suitable for lower-grade students because they have a strong tendency to follow their teacher's instructions. 2) Habituation Strategy: This strategy is suitable for madrasah ibtidaiyah students as they are in the cognitive development phase transitioning from concrete to abstract thinking. Utilizing concrete experiences is an effective way to instill values in them. 3) Modeling Strategy: This strategy is appropriate for upper-grade students as they can reason and look up to their teachers as role models. 4) Persuasion Strategy: This strategy can also be used for upper-grade students as they can be influenced by logical arguments. If the logic presented is acceptable to the students, they are more likely to follow the set values.

Strategies for Cultivating Islamic Values in Society

Cultivating Islamic values in society is more complex and comprehensive than cultivating Islamic values in a madrasah. This is because society comprises individuals of various ages, economic

²⁹ H.A. Nata and P. Media, *Pembaruan Pendidikan Islam Di Indonesia* (Prenada Media, 2019), <https://books.google.co.id/books?id=oByVDwAAQBAJ>.

³⁰ Nata and Media, *Pembaruan Pendidikan Islam Di Indonesia*.

³¹ Abdurrahman R Mala, "Membangun Budaya Islami Di Sekolah," *Irfani* 11, no. 1 (2015): 29311.

backgrounds, education levels, races, and ethnicities. In this article, society will be divided into two categories, namely rural and urban communities, as explained in the previous sub-section.

Considering the characteristics of rural communities, an effective strategy for instilling Islamic values is through advisement. The strong religious ties in rural areas make this approach suitable, and community leaders can play a pivotal role in providing guidance. Implementing regulation-based or power strategies might trigger resistance from the community. Conversely, in urban areas, regulation-based and power strategies are more appropriate due to the heterogeneous nature of the population. Urban communities engage in secondary-level relationships, making the enforcement of rules and exercises of power more feasible. The persuasion strategy can also be effective in urban settings, as the population tends to be logical and opportunistic. Convincing them of the benefits of Islamic values can lead to their acceptance of these values.

CONCLUSION

Cultivating Islamic values is of utmost importance. Its application in madrasah serves as a significant foundation in creating an Islamic society in the future. Cultivation in the community is equally crucial as it ultimately leads to a safe and comfortable environment. Various strategies can be employed to instill Islamic values encompassing beliefs (aqidah), worship (ibadah), and morals (akhlak). These strategies include: Modeling Strategy: Habituation Strategy: Ibrah and Amtsal Strategy: Advisement Strategy: Promise and Threat Strategy (Targhib wa Tarhib): Discipline Strategy: Power Strategy: Persuasion Strategy: Education Regulation Strategy. These strategies can be tailored to suit the specific circumstances and characteristics of both madrasah and communities, effectively cultivating Islamic values within them.

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