

Instilling *Akhlaqul Karimah* Values in Shaping Students' Character: A Case Study at UPTD SDN Banyuayar 2 Sampang

Megawati Fajrin*

IAI Nazahatut Tullab Sampang, Indonesia

Qoidatul Hasanah

IAI Nazahatut Tullab Sampang, Indonesia

Abstract

This study is motivated by the inadequate application of *akhlaqul karimah* (noble character) values among some students, particularly in demonstrating respect toward teachers. It aims to identify the efforts and implementation of *akhlaqul karimah* values in shaping students' character and to examine the supporting and inhibiting factors at UPTD SDN Banyuayar 2 Sampang. This study employed a qualitative approach with a descriptive design. Data were obtained from primary and secondary sources through observation, interviews, and documentation, and were analyzed narratively. The findings show that the school instills *akhlaqul karimah* values through collaboration with UMMI regional institutions in implementing the UMMI learning method, habituation activities, Qur'anic recitation (*tadarus*) before lessons, congregational Dhuhr prayer, and cooperation with parents. These values are implemented through school programs, motivation and guidance, and teachers' exemplary behavior. Supporting factors include effective communication among teachers and collaboration with governmental and private institutions. Meanwhile, inhibiting factors include students' unfavorable habits at home, insufficient teacher discipline, and community environments that provide limited positive role models. Overall, consistent habituation, exemplary behavior, and collaboration among schools, families, and external institutions play an important role in strengthening students' noble character.

Keywords: Akhlaqul Karimah Values, Character Education, Elementary School Students, Moral Development, Religious Habituation

Received: 29/05/2026

Revised: 30/05/2026

Accepted: 30/06/2026

Published: Vol. 5 No. 2, page 83-92 (2026)

*Corresponding author, megawatifajrin03@gmail.com
<https://jurnal.stainmajene.ac.id/index.php/elfakhru>

INTRODUCTION

Education is a conscious endeavour undertaken by families, society and the government through guidance, learning and training activities, taking place both in and out of school, to prepare learners to play their roles appropriately in various social contexts in the future. In this process, moral character serves as the primary foundation for the development of a well-rounded individual. In Islam, moral character is not conditional or situational, but rather possesses absolute value. With the increasingly modern times, particularly in the current era of globalisation, there is growing concern regarding the nation's moral character, especially in the field of information. (Susiatik & Sukoco, 2022)

A similar incident previously occurred in Sampang Regency and went viral on social media, a secondary school pupil gave birth in the classroom whilst an exam was taking place. The incident took place at a secondary school in Sampang, Madura, East Java. According to a report cited from Radar Kudus (Jawa Pos Group), the Year 10 pupil was sitting a school exam when the incident occurred. This information was also confirmed by the Deputy Head of Public Relations at SMAN Sampang, who stated that it was indeed true that a pupil had given birth whilst an exam was in progress. One of the teachers supervising the exam explained that initially, the classroom appeared normal and showed no particular signs of anything amiss. However, shortly after the exam began, the classroom suddenly became chaotic and the pupils scattered out of the room. This incident serves as a vivid illustration of the importance of instilling moral values and character education in the younger generation amidst an increasingly complex world. (Yustika, 2023)

Morality itself has three interrelated spheres. Firstly, morality towards Allah, that is, the attitudes and actions that humans, as creatures, ought to adopt towards their Lord. Secondly, ethics towards fellow human beings, regarding which the Qur'an elaborates extensively on the importance of maintaining good social relations; this encompasses not only prohibitions against negative actions such as killing, harming, or wrongfully taking another's rights, but also includes the prohibition against hurting others' feelings, including by speaking ill of someone's faults even if they are true. Thirdly, ethics towards the environment, namely how humans, as Allah's vicegerents on earth, must protect, care for, and refrain from damaging the natural world entrusted to them by Allah SWT. These three spheres of ethics demonstrate that character-building extends beyond the realm of ritual worship to encompass every aspect of human life in our interactions with God, our fellow human beings, and the environment. (Rahmat, 2021) Thus, this comprehensive concept of *akhlak* is essentially an integral part of the overall process of religious education.

The instilling of religious values is intended to shape pupils into people who have faith in and are devout towards the One True God and possess noble character, whilst also enhancing their spiritual potential. Noble character encompasses ethics, good manners and morals as the tangible manifestation of religious education in daily life. Meanwhile, the enhancement of spiritual potential encompasses the process of recognising, understanding, instilling and practising religious values, both in individual life and in social and community life. Ultimately, the enhancement of this spiritual potential aims to optimise all the potential inherent in human beings, so that its realisation reflects their dignity and worth as creatures of the One and Only God. (Kurniawati, 2018)

The UPTD SDN Banyuanyar 2 Sampang is a primary school situated in an urban area, specifically on Jl. Mutiara, Taman Arum, Sampang Sub-district, Sampang Regency, East Java. The dynamic urban environment means that pupils tend to be diverse in character, particularly in terms of their interests and engagement with religious education, including their

understanding of the values of *akhlakul karimah*. However, not all pupils demonstrate an optimal level of understanding and application of these values in their daily lives.

As an institution accredited at Grade B, UPTD SDN Banyuanyar 2 Sampang is committed to strengthening character education, one of which is through a programme to instil the values of *akhlakul karimah*. The uniqueness of this school lies in the application of the UMMI method, which not only focuses on the ability to read the Qur'an but is also integrated with the cultivation of religious attitudes and behaviour in daily life. This programme is realised through various activities, such as practising greetings and handshakes, reciting the Qur'an before lessons, performing the Dhuhr prayer in congregation, and active collaboration with pupils' parents.

However, based on initial observations, there is still a gap between the programme as designed and its implementation in practice. Some pupils have not yet fully demonstrated behaviour that reflects *akhlakul karimah*, such as a lack of respect towards teachers and low awareness of the need to apply values of politeness in everyday interactions. Indeed, in some cases, there has been disrespectful behaviour, such as shouting at teachers during lessons. This situation indicates that the mere existence of a programme does not necessarily guarantee the successful internalisation of values; therefore, a more in-depth study is required regarding its implementation, supporting factors, and obstacles.

Against this background, this research holds significant importance, both theoretically and practically. Theoretically, this study is expected to enrich research on character education based on Islamic values, particularly in the context of primary schools. In practical terms, the findings of this study can serve as a basis for evaluation and a reference for schools in developing more effective and sustainable strategies for instilling *akhlakul karimah*.

The objectives of this study are: (1) to examine efforts to instil the values of *akhlakul karimah* in shaping pupils' character; (2) to analyse the implementation of these values in teaching practices and school activities; and (3) to identify the supporting and hindering factors in the process of instilling *akhlakul karimah* at UPTD SDN Banyuanyar 2 Sampang.

The contribution of this study lies in presenting a comprehensive overview of the actual practices of instilling the values of *akhlakul karimah* at primary school level, particularly through the integration of the UMMI method and religious habit formation. Furthermore, this study also provides recommendations based on empirical findings that can be utilised by educators, school administrators, and future researchers in developing more effective and contextually appropriate character education models.

RESEARCH METHOD

This study employs a descriptive qualitative approach. The qualitative approach was chosen because it aims to understand phenomena in depth, holistically and contextually, by describing the behaviour, perceptions, motivations and actions of the research subjects in words that depict the situation as it is. (Fiantika et al., 2022) Descriptive research is intended to present, describe and map facts based on a pre-established conceptual framework.

This study was conducted at the UPTD SDN Banyuanyar 2 Sampang, located at Jl. Mutiara No. 94 A, Sampang Sub-district, Sampang Regency, East Java. The choice of location was based on the uniqueness of the school, which implements the UMMI learning method integrated with the instilling of *akhlakul karimah* values. The data sources in this study comprised primary and secondary data. Primary data were obtained through interviews with the headteacher, several PAI teachers, UMMI *ustadz/ustazah*, and pupils. Each informant had a minimum of two years' service. Secondary data, meanwhile, was obtained from school

documents, pupil records, photographs of activities, and observation results. Data collection techniques included participant observation, semi-structured interviews, and documentation. Data analysis utilised narrative analysis, which involves a sequential description of experiences and events that occurred in the field. The validity of the data was tested through triangulation of sources, techniques, and time.

RESULTS AND DISCUSSION

Overview of the Research Location

UPTD SDN Banyuayar 2 Sampang was established in 1985 and is located in the urban area of Sampang, East Java. The school holds a 'B' accreditation with a score of 71 from BAN-S/M, and has 167 pupils following a six-day school week using the 2013 curriculum. Since late December 2019, the school has been fully renovated using state budget funds of Rp1.4 billion, resulting in a two-storey building with adequate facilities. In 2023, SDN Banyuayar 2 became the only school in Sampang Regency to receive the Madya-level Adiwiyata award from the Governor of East Java.

The school's vision is "To nurture pupils who are devout, of noble character, high-achieving, globally-minded, culturally aware and environmentally conscious." This vision explicitly places noble character as one of its top priorities, which is then translated into various character education programmes based on Islamic values. The alignment between the school's vision, mission and the programmes it implements is a key strength in its efforts to instil *akhlakul karimah*.

Efforts to Instil the Values of *Akhlakul karimah*

Based on the results of observations and interviews conducted, the UPTD SDN Banyuayar 2 Sampang has been running a number of structured programmes aimed at instilling the values of *akhlakul karimah*. These programmes have been in place since 2020, following the COVID-19 pandemic when pupils returned to face-to-face learning. This timing was quite strategic, given that the post-pandemic situation presented its own challenges in shaping the behaviour and character of pupils who had been learning from home for almost two years with minimal supervision.

a. The UMMI Method Learning Programme

The UMMI method learning programme is the school's flagship innovation, developed in collaboration with the Sampang branch of UMMI. The UMMI method is essentially a structured and standardised system for learning the Qur'an, covering levels ranging from basic Qur'anic reading to Ghorib, Tajwid and Tahfidz. What distinguishes it from conventional methods is that this programme explicitly integrates the development of polite behaviour into every session.

b. Efforts to instil the values of *Akhlakul karimah*

Based on the results of observations and interviews conducted, the UPTD SDN Banyuayar 2 Sampang has been running a number of structured programmes aimed at instilling the values of *akhlakul karimah*. These programmes have been in place since 2020, following the COVID-19 pandemic when pupils returned to face-to-face learning. This timing was quite strategic, given that the post-pandemic situation presented its own challenges in shaping the behaviour and character of pupils who had been learning from home for almost two years with minimal supervision.

c. The UMMI Method Learning Programme

Based on the results of an interview with Informant 1, the Headteacher, conducted in person at SDN Banyuayar 2 Sampang on Monday, 10 June 2024, it was revealed that the UMMI-method learning programme is a flagship innovation of the school, developed through collaboration with the Sampang Regional UMMI branch. The UMMI method is a structured and standardised system for learning the Qur'an, covering learning stages ranging from basic Qur'anic reading to the study of *Ghorib*, *Tajwid* and *Tahfidz*. The advantage of this method over conventional methods lies in the explicit integration of the development of polite behaviour and *akhlakul karimah* into every stage of the learning process.

The programme runs four days a week (Monday to Thursday) with three sessions tailored to the year groups: the first session for Years 1 and 2, the second for Years 3 and 4, and the third for Years 5 and 6. In each session, pupils are taught to adopt the 'perfect posture' a technical term in the UMMI method meaning sitting upright, with hands on the knees and eyes looking straight ahead as a reflection of respect and readiness to learn. Before the lesson begins, pupils must say 'ready' as a sign of readiness, and the teacher only begins the lesson once all pupils have assumed this posture.

Based on the results of an interview with Informant 2, a female pupil at SDN Banyuayar 2 Sampang, she stated:

"When learning the UMMI method, as well as being taught to recite the Qur'an properly, we are also taught to behave politely using specific methods or approaches that are integral to the UMMI programme; for example, before we begin reciting the Qur'an, we are instructed to adopt the correct posture. This student's statement confirms that the internalisation of moral values through the UMMI programme is not merely theoretical, but is put into practice directly in every learning session".

This finding is consistent with the view of Abdul Khamid (2019), who states that moral values in Islam including moral conduct towards oneself and towards others are most effectively instilled through repeated practice that engages all physical and psychological dimensions of the learner. (Khamid, 2019) The UMMI method successfully presents moral teachings in a concrete learning format that is easy for primary school pupils to follow.

d. Daily Practices Based on Islamic Values

Apart from the UMMI programme, the school also implements a series of daily routines designed to consistently instil moral values. The first of these is the culture of greeting and shaking hands: every pupil arriving at school is required to greet their teacher by saying 'salam' and then shaking hands whilst smiling. The same is done when pupils are about to go home. This practice is a direct implementation of the value of respect for teachers (*ta'dhim lil-ustadz*), which is one of the core moral values in Islamic tradition.

The second practice is reciting the Qur'an before lessons begin. This activity takes place in the library using a microphone (*mix rovon*) and is intended for pupils who have reached the levels of *Al-Qur'an*, *Ghorib*, *Tajwid*, or *Tahfidz*. As well as strengthening pupils' ability to read the Qur'an, this activity also serves to foster a religious atmosphere from the early morning, which is conducive to the internalisation of Islamic values.

The third practice is the congregational Dhuhr prayer, which takes place after lessons have finished. This activity is not merely a ritual of worship, but also a means of character-building through the values of discipline, obedience and togetherness. From the perspective of moral conduct towards Allah SWT, as outlined by Abdul Khamid (2019), the practice of

congregational prayer trains pupils to constantly remember Allah and fosters a sense of love for Him, which in turn is reflected in good social behaviour. (Khamid, 2019)

e. Partnerships with pupils' parents

Character-building programmes run in schools will be ineffective without the support of the family environment. Recognising this, the school maintains close communication with pupils' parents via class groups on instant messaging apps. Through this communication channel, teachers can report on pupils' behavioural progress, remind parents to monitor their children's habits at home, and coordinate efforts to address behavioural issues. Informant 1 stated, One of the measures taken is to collaborate with parents by setting up class groups to facilitate close communication.

This parental involvement is in line with the views expressed in a study on factors supporting the instilling of moral values, which emphasises that cooperation between schools and families is an absolute prerequisite for moral education to proceed in a holistic and sustainable manner. Without this synergy, the values instilled at school risk being eroded by differing habits in the home environment.

Implementation of the Instilling of the Values of *Akhlakul karimah*

The implementation of instilling the values of *akhlakul karimah* at UPTD SDN Banyuayar 2 Sampang does not rely solely on structured programmes, but is also realised through a more personalised and reflective approach. PAI teachers and instructors of the UMMI method play a central role in this process. Informant 3 stated,

"The implementation of instilling the values of *akhlakul karimah* in shaping the character of pupils at SDN Banyuayar 2 Sampang is achieved, amongst other things, through programmes at the school and also by providing motivation and guidance, whilst setting an example of good behaviour to everyone, both during and outside of lesson times."

This statement emphasises that the implementation of character education in this school is comprehensive in nature; it is not limited to formal lesson time alone, but permeates every aspect of school life. This approach is in line with the concept of integrated character education, which states that character cannot be shaped solely through classroom lessons, but rather through the overall school environment.

One of the implementation strategies applied is teachers setting a good example (*uswah hasanah*). Teachers consciously monitor their behaviour and choice of words, as they recognise that pupils tend to imitate what they see in their teachers. This strategy is in line with one of the five types of direct moral education mentioned in Islamic educational literature, namely setting a good example as the primary approach. (Amin, 2016) In addition to setting a good example, teachers also provide regular encouragement, offer wise reprimands when pupils behave inappropriately, and carry out periodic monitoring of each pupil's behavioural progress.

In terms of the success of the programme's implementation, the research findings show that the majority of pupils have demonstrated positive behavioural changes. Examples of changes observed directly include pupils who now regularly dismount from their bicycles when passing a teacher, pupils who have got into the habit of greeting and shaking hands, and pupils who listen attentively to the teacher during lessons. Nevertheless, there remains a small

proportion of pupils who have not yet consistently applied these values, which, according to the teachers, is due to forgetfulness or a lack of internal motivation.

The fact that the majority of pupils are able to implement moral values effectively is consistent with the findings of Aulia Rahmat, who concluded that the consistency of habit-forming programmes and the integration of moral values into various school activities significantly improve pupils' Islamic behaviour. (Rahmat, 2021) This also reinforces the argument that a consistent approach based on habituation is an effective method for instilling moral values in young children, as stated by Abdul Rahman, who maintains that habituation is the primary basis for instilling moral values in children and adolescents. (Rohman, 2012)

Supporting and Hindering Factors

a. Supporting Factors

The successful implementation of the instilling of *akhlakul karimah* values at UPTD SDN Banyuayar 2 Sampang is underpinned by a number of mutually reinforcing supporting factors. Firstly, good communication amongst the school community. An open climate of communication between the headteacher, teachers and parents creates strong synergy in supporting the character-building process. Intensive coordination via class groups enables continuous monitoring of pupils' behaviour, not only at school but also at home.

Secondly, institutional cooperation with the regional UMMI branch. This partnership provides the school with access to a standardised Qur'an learning system and human resources in the form of competent UMMI teachers. The presence of UMMI male and female instructors at the school provides a tangible example of knowledgeable Muslim figures, which indirectly reinforces the process of setting a good example for the pupils.

Thirdly, the Adiwiyata programme in which the school participates. This programme instils in pupils and teachers a concern for the environment, which is one dimension of ethical behaviour towards nature. The environmental awareness fostered through the Adiwiyata programme indirectly strengthens the development of pupils' character in terms of responsibility, discipline and social concern.

These supporting factors correlate with the prerequisites for the successful instilling of moral values as outlined by Mumtahanah and Muhammad Warif (2021), who state that the availability of facilities and infrastructure for worship, parental involvement and the exemplary behaviour of teachers are the key pillars that determine the success of character development among pupils at school. (Mumtahanah & Warif, 2021)

b. Hindering Factors

On the other hand, the process of instilling good moral values also faces a number of challenges that cannot be ignored. The first obstacle is the bad habits that pupils bring with them from their home environment. Parents who are busy with work often lack the time to consistently monitor and guide their children's behaviour at home. Consequently, the values that have been successfully instilled at school can be eroded by differing habits within the family environment.

The second hindering factor is a lack of discipline amongst some teachers. Pupils with a strong capacity for imitation tend to mimic the behaviour they observe in the adults around them, including their teachers. If some teachers lack discipline or are inconsistent in applying the values they teach, this can send confusing signals to pupils and undermine the habit-forming efforts currently being built.

The third inhibiting factor is the negative influence of the school's surrounding

environment. Schools located in urban areas are vulnerable to the influence of peer groups and urban culture, which do not always align with Islamic moral values. Some pupils reported that they had heard coarse language from people in their neighbourhood, which subsequently influenced their vocabulary and behaviour at school. This finding reinforces the view that the social environment plays a significant role in shaping a person's moral character, as emphasised in various studies on the factors influencing the instilling of moral values. (Kurniawati, 2018)

In response to these various challenges, the school has developed a number of pragmatic solutions. Regular awareness-raising sessions on the importance of good character are held periodically for both pupils and parents. Teachers and the headteacher are encouraged to be more patient when guiding pupils and to offer constructive feedback. Furthermore, closer monitoring of the consistent implementation of the programme is ongoing as part of the continuous evaluation process.

Relevansi Teoritis: *Akhlakul karimah* dan Pendidikan Karakter

When viewed within the broader framework of character education, the programmes run by the UPTD SDN Banyuayar 2 Sampang have successfully addressed at least some of the 18 character values set out by the Ministry of National Education, including religious devotion, discipline, honesty, being communicative and friendly, caring for the environment, and responsibility. (Lestari & Handayani, 2023) This demonstrates that an approach based on Islamic values is not exclusive or separate from national educational objectives, rather, it is an effective means of achieving those objectives.

Theoretically, the school's efforts can be analysed through the conceptual framework of Imam Al-Ghazali's moral education, which divides the methods of character-building into two main pathways. Firstly, direct education through advice, setting a good example, practice and habit formation. Secondly, indirect education through prevention and the enforcement of rules. Both are implemented simultaneously at SDN Banyuayar 2 Sampang. The UMMI method and congregational prayer form part of direct education, whilst reprimands for breaches of rules and behavioural monitoring form part of indirect education.

CONCLUSION

This study yielded three main conclusions. Firstly, efforts to instil the values of *akhlakul karimah* at the UPTD SDN Banyuayar 2 Sampang were carried out systematically and in a structured manner through four main channels, namely: the UMMI learning programme, which integrates the ability to read the Qur'an with the development of polite behaviour; daily routines such as greeting others, shaking hands and reciting the Qur'an, the reinforcement of religious practices through the performance of congregational Dhuhr prayer, and active collaboration with parents through intensive and ongoing communication. Secondly, the instilling of *akhlakul karimah* values is carried out in an integrated manner through motivation, teachers acting as role models, the ongoing monitoring of pupils' behaviour, and the provision of educational and constructive reprimands. This approach has proven effective in fostering positive behavioural change in the majority of pupils, although there remain a small number of pupils who have not yet demonstrated consistency in internalising these values. Thirdly, the successful implementation of instilling the values of *akhlakul karimah* is supported by effective communication amongst the school community, partnerships with the regional UMMI branch, and the support of the Adiwiyata programme, which creates a conducive learning environment. However, there are several hindering factors, including negative habits brought

by pupils from their family environment, a lack of discipline amongst some teachers, and the influence of an unsupportive social environment. These factors highlight the need for a more holistic and collaborative approach to pupils' character development. Overall, this study confirms that state primary schools have great potential to implement programmes for instilling *akhlakul karimah* effectively, particularly when supported by a strong institutional vision, consistent leadership, and synergistic partnerships with various stakeholders.

The findings of this study have important implications, both theoretically and practically. Theoretically, this study reinforces the concept that the instilling of *akhlakul karimah* values can be carried out effectively through the integration of formal learning and the cultivation of religious behaviour in daily life. In practical terms, these findings suggest the need to strengthen the role of teachers as primary role models in shaping pupils' character; to develop more structured and sustainable school programmes for instilling moral and religious values; to enhance collaboration between schools and parents to ensure consistency in character development at home and at school; and to conduct periodic evaluations of existing programmes so that they can be adapted to the needs and development of the pupils. This study has several limitations. Firstly, it employs a descriptive qualitative approach; consequently, the findings are contextual in nature and cannot yet be widely generalised. Secondly, the study focuses on only one school and therefore does not provide a comparative overview with other educational institutions. Thirdly, the measurement of success relies heavily on behavioural observation and is therefore not supported by standardised quantitative instruments. Consequently, it is recommended that future research adopt a mixed-methods approach to obtain more comprehensive and measurable results, to expand the scope of the study to various schools with different characteristics in order to obtain a broader comparison, to develop standardised character evaluation instruments to measure the success of instilling values more objectively, and to examine in greater depth the role of the family and community environment in supporting the successful internalisation of *akhlakul karimah* values.

REFERENCES

- Amin, S. M. (2016). *Ilmu Akhlak*. Amzah.
- Fiantika, F. R., Wasil, M., Jumiyati, S. R. I., Honesti, L., Wahyuni, S. R. I., Mouw, E., Mashudi, I., Hasanah, N. U. R., Maharani, A., & Ambarwati, K. (2022). Metodologi penelitian kualitatif. *Padang: PT. Global Eksekutif Teknologi*, 56.
- Khamid, A. (2019). Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani Dalam Kitab Nashaih Al-'Ibad. *POTENSIA: Jurnal Kependidikan Islam*, 5(1), 29–43.
- Kurniawati, E. (2018). Penanaman Nilai-Nilai Akhlak Pada Anak Tunagrahita Dalam Pendidikan Vokasional Studi Deskriptif Kualitatif di Balai Rehabilitasi Sosial Disgranda “Raharjo” Sragen. *Jurnal Penelitian*, 11(2).
- Lestari, I., & Handayani, N. (2023). Pentingnya pendidikan karakter pada anak sekolah khususnya SMA/SMK di zaman serba digital. *Jurnal Guru Pencerah Semesta*, 1(2), 101–109.
- Mumtahanah, M., & Warif, M. (2021). Strategi Guru Dalam Pembinaan *Akhlakul karimah* Siswa Di Madrasah Aliyah Al-Wasi'bontoa Kabupaten Maros. *Iqra: Jurnal Magister Pendidikan Islam*, 1(1), 17–27.
- Rahmat, A. (2021). Internalisasi Nilai-Nilai Akhlak Melalui Pentas Drama di MIS Al-Istiqamah Aceh Besar. *Genderang Asa: Journal of Primary Education*, 2(2), 43–51. <https://doi.org/https://doi.org/10.47766/ga.v2i2.151>
- Rohman, A. (2012). Pembiasaan Sebagai Basis Penanaman Nilai-Nilai Akhlak Remaja. *Nadwa: Jurnal Pendidikan Islam*, 6(1), 155–178.
- Susiatik, T., & Sukoco, S. (2022). Penanaman Nilai-nilai *akhlakul karimah*. *Journal of Democratia*, 1(1), 16–25. <https://doi.org/https://doi.org/10.31331/jade.v1i1.2287>
- Yustika, E. I. (2023). *Viral! Siswi SMA di Sampang Madura Melahirkan di Kelas Saat Ujian, Begini Kronologi dan Kondisinya*. Jawa Pos.Com.