

CHARACTER VALUES IN ISLAMIC BOARDING SCHOOL

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1 CHARACTER VALUES IN ISLAMIC BOARDING SCHOOL

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Abstract - Character value is important guidance for leading the behavior of students, to avoid bad acts and doing a good things. In term of educational institution must provide the system of teaching based on character values to the students. One of the institution meant is islamic boarding school. This paper refers to analyse the character values taught in islamic boarding school based on some yellow books that being taught everyday to the students (santri). By using library research method, the researcher can obtain what belongs to be the research problem. Then, the result of this research shows four character values taught in islamic boarding school to build students' personality. Those are shiddiq, amanah, tabligh, and fathanah which also considered as the laudable characters of prophet Muhammad SAW.

Keywords: Character values, Islamic Boarding School, Yellow book

I. INTRODUCTION

In facing the challenge of time and the changing situation condition which keeps going on in society structure in globalization era nowadays, then the education institution is demanded to be able to invest an attitude, character (behavior) that uphold moral values, honesty toward its students right now. Education actually can determine and influence the existence of social changing. In this case, means so that education institution produces the next generation who has strong and sturdy characteristic to receive the stick of nation leadership. However, that characteristic precisely starts to be difficult to find in self of our students. Still many of them who involves in negative activity such as gang fight, drug, and so on. This happening condition is very jerking the awareness of the teacher to truly be able to develop character education toward students.

As cited in Act number 20 year 2003 talks about National Education System, in article 3 mentioned that "national education functions to develop ability and forming characteristic also nation civilization that has a identity in case of educating life of nation. However, phenomenon that is happening in our education and our society which related in that term shows the another fact. Our education experiences "dehumanisasi" process. It

means that our education is in decline time by proving decreasing humanity values. Education is positioned as an institution that is considered as failure to forming or building students to have good and glorious moral.

Therefore it needs one of education institution that is able to help in building character of nation children. One of that meant of institution above is Islamic Boarding School. It is one of the unique institutions that has strong characteristic and stay attributed to the society around. In its historically, muslim boarding school has contributed an education to our generation to fight to colonial in that era. Even, muslim boarding school includes the core of study that always keep its existance until now. Then, The aim of muslim boarding school based on Zamakhsyari Dhofier is not to get power interest, money and worldly but it also about an obligation and dedication to God. Therefore, as one of education institutions, muslim boarding school also has much responsibility toward building the character of its students as call as Santri (Zamakhsyari Dhofier, 1981). According to Bennet, School as education institution –includes Islamic boarding school inside—has exceedingly important role in case of character education of children, especially for children who do not get character education at home. His statement has been proved by the reality that most of children spend their time at school, and the things at school that is recorded in children memory will influence the development of their personality while being mature to be (Bennett, 1991).

The word character is sourced from Greek language which mean "to mark", it marks and focus on how apply goodness value in shape of act or behavior. Then as the result, the lie people, cruel, greedy and other bad acts which includes as bad character people. Vice versa, as people who act as appropriate as moral norm is called with glorious character.

The word of character education has been known since 2005 years. This term implicitly is clearly stated in "Rencana Pembangunan Jangka Panjang Nasional (RPJPN) years 2005-2015, where character education is placed as base to create the national building vision, that is "creating society who has glorious character, morality, ethics, cultured and polite as what principles of Pancasila existed" (Amirulloh, 2012).

By the existence of character education is able to create the own motivation, which is built from the true and valuable processes (Asmani, 2012). In addition, through this existence of character building in education indtitution such as school is based on the need that with same way together in following the era development (Sulhan, 2010). As the result, it can be said that the existence of character building in term

of school is helpful in building the students' personality.

Then, character according to Najib Sulhan who wrote the book about Education based on character states that there are four characters of Muhammad SAW prophet that is good to be applied as an example, they are *shiddiq* means be honest, *amanah* means trustworthiness or believable, *tabligh* means transparent, and *fathanah* means intelligent (Sulhan, 2010). Those four character values belong to be basic foundation for each education institution.

Islamic boarding school or "pesantren" is a place to stay for its students (*santri*). According to Imam Syafe'i the word "pesantren" is from word "pe-santri", where the word "santri" means student in Javanese. In the terminology, the word "pondok" is from Arabic "funduq" (فندق) which means stayed home (Syafe'i, 2017).

In islamic boarding school, building process of characters refers to stable and wise of individual mentality in facing the challenge of life and both situation and condition where they live. This case is same as the building of national in education aspect which means to educating life of people nation and improving quality of Indonesian to be more faith, belief, glorious characteristic also empowering science as knowledge, technology and art in gaining modern, fair, wealthy, and cultured society. It also forces education world to prepare human resource and its graduated people who is not only ready to join in work world, however also prepare well to reach successful job wherever.

The existence of islamic boarding school is an ideal partner for government institution to jointly improve the quality of existing education as the basis for the implementation of social transformation through the provision of qualified human resources and having *karimah* character (Syafe'i, 2017). Therefore with the existence of islamic boarding school for the young generation have more hope to build the character values that is being taught in the this boarding school every day. Based on the explanations above, the purpose of this paper is to find out what are the values of the characters that is being applied in the boarding school environment for the students (*santri*).

Based on the explanation above then it is important viewed to study deeper about how is actually the types of character values taught in Islamic Boarding School that has contained in Yellow books during now being given toward *santri* since the past until now.

II. RESEARCH METHOD

This study uses the method approach library research. Library research is the method to get the data from related and relevant books

based on the problem formulation (Hadi, 1981). This approach type in name of library research is contained a topic that load several arguments and or information from literature as the source.

The materials of literature used must be discussed critically and deeply to support the argument or proposition to produce conclusion and advice. Data source is a source that is used or information which consist of whole discussion from the problem formulation "some yellow books that discuss about the types of character values which existed in that book".

The method of gathering data is library research, it gets from books, scientific journals, and other else literatures. The way to analyze the collected or gathered data, then the writer uses **13** litative analysis that is done by through **inductive analysis and deductive analysis.**

Inductive analysis is the way of thinking in getting the conclusion that is started from statement or specific facts into general conclusion. In line with Hadi that states inductive analysis is making conclusion which started from specific definition becomes general definition.

Then, deductive analysis that defines as the way of thinking to get the conclusion which is started from general statement into specific questions by using logical reason. According to Hadi states that if someone can prove that certain event includes the right view, it means logically and automatically he can make the conclusion that the truth in the problem becomes the truth of specific event.

III. RESEARCH RESULT

From the result of studying several yellow books that consist of '*idzotun nasyiin* book by Syekh Mustofa Ghulayaini, *Washoyaa al Aba' lil Abna'* book by M. Syakir, *Nurul Al dholam syarh 'aqidatul 'awam* and *Sharh Tijar al Dar*' books, by M. Nawawi, then the writer find some character values that being taught in Islamic boarding school, they are:

A. SHIDDIK / HONESTY

Shiddiq in language defines as right or honest. In terminology it has the meaning :

وضده الواقع يطابقه بما الاخبار. لكاذب

telling something as actually same as reality, and the opposite meaning of *shiddiq* defines as lying).

لا يطابقه بما الاخبار هو الكاذب.

(telling something which not same as reality). The truth and honesty are like two sides of currency inside of someone (Nawawi, no year; Mas'udi 1996).

It can be said that honesty is stating something as what reality is. Honesty is close related with utterance and good act of someone with his God or other else. The honest person would not add or less on what he knows and sees. He will states as what the reality shown. The honest person will be good man and later he will have the heaven, as same as utterance of our prophet that is narrated by Bukhori:

القجورا الى بهدي البر وان البر الى بهدي الصدق ن

The meaning is that actually the truth (honesty) can bring a goodness and that goodness will lead him to the heaven (Barja' 1385 H)

Honest is laudable characteristic that must be invested in soul of children since early, because someone who usually do honest when he gets mature will habitually be honest. As what had been shown by our prophet SAW that since childhood appeared his honesty in his utterance and act, friendly, polite, and not arrogant. Even because of his honesty, he gets new title as "*al Amin*". Therefore children must be habitually to say and do as truth is and be honest. If someone do once lie, his tongue will be habitually to do the same or lie, this be human who tries to say as the truth is and do not be lie. (Muhammad Syakir, 1326)

Below is the quotations in book of Washoya Al Abaa' Lil Abnaa' about the importance of children to be honest:

"Oh my son, this is my will to you, if you like to say right as truth, as how the students, then take a promise to me to do not be lie in any kinds of conversation. And say it: I promise to Allah to do not be lie to other people during my life" (Muhammad Syakir, 1326)

If you want to be trusted person, then just keep trying to be honest in every single word to say."(Muhammad Syakir, 1926 Translated by Zeid Husein)

Remember! Actually someone who do honest, every words and acts will be a *Dalil*, even not need to know who state it actually (Al-Qur'an and Hadits). He will always be involved in meeting and asked some opinions in solving problem. If you want to get that trusty, then try to stay honest as always in every talking. Moreover, The Almighty Allah surely gives a guidance and help to the right way."(Muhammad Syakir, 1926 Terjemahan oleh Ahmad Sunarto)

Do not say to anyone that he is honest or not lying until you see his act or doing whether has been appropriate or not. Do not you state a saying whether honesty or not lying until you see its effect, because an act has value that going to be big or small viewed from its result. The saying is not considered as honesty except if it is followed with an act (Ghulayaini, 1949).

Nowadays, looking for the truth and honesty in this world are so hard, if it is not allowed to say, it

is impossible to be found. education, hopefully can produce human who has high honor of the truth and honesty, in fact far of roasting from fire (quote of *jauh panggang dari api*). Partly of the teachers are lost of mind in producing students who are right and have honesty.

The product of education is not as the expectation. Between expectation (and dream) are opposed with the fact that we often see and experience in it. How is the feeling of students when they are watching television that shows the fight among students. The students, still complete in wearing school uniform, with cruel face while raising up the weapon to "their rivals or enemies" whereas they are all same as students.

The more ironic condition is not small number of students who are being lie and not honest in their acts. This is purposing to defend and keep the pride of school, they (school) do any kind of acts to graduate whole students in National examination. Moreover, for the teachers who do immoral act toward their own students. *Shiddiq* people is they who are able to manage their own hearts (spiritual and emotional development) (Kemendiknas, 2010, 2011 or National Education Ministry).

B. AMANAH / TRUSTWORTHINESS

Amanah in language defines as trustworthiness. The antonym of that word is *khianat* (betrayal). In terminology, it considers as

بالقيام وفقوق عالى الله عبادهقوق

It means conducting the rights and obligations to God. By existence of *amanah* (Trustworthiness), it makes religion and faith are complete, the pride is kept and the wealth of properties are also kept well. Believable (*amanah*) person will return borrowed goods to the owner, it is not less from the balance, also not showing someone shame to public. He (*amanah person*) is conscious on any thing that he gets as something which is going to be responsible on face of God. Either it is the title, intelligent, health, wealth, properties, even himself, that consider as something which must be responsible. He believes that God will never forget, no sleep, and stay always controlling His servants doing. Even, the moving of hidden heart (Barja' 1385 H; Amin, 1332).

For people who have *amanah* character, they have the function of controlling inside of their hearts, not to teacher, bossman, or any one who is roled as controller. For believable students are they who make learning as fun activity, not only considers as the process that must be passed. He is glad in learning because he has aim and hope. The aim that must be come true and hope that must be invested continually as a pump which is pumping his spirit of life. He is conscious that Allah gives him *amanah* of talent that must be used to meaningful thing in his life. Delivering the command or *amanah*

to who has right to receive it is about something that has commanded on us, as what has cited in Qs. An Nisa' : 58:

لَا تَأْتُوا مَالَكُمْ مِنْ بَنِي إِسْرَائِيلَ يُدْعَوْنَ لَكُمْ فَرِحُوا بِالْمَالِ الَّذِي كَانُوا يُكْسِبُونَ
 أَمْ يَحْسِبُونَ أَنَّهُمْ مُؤْتَوْنَ مِنَ اللَّهِ وَإِنَّ اللَّهَ لَهُ الْعِلْمُ يَوْمَ الْقِيَامِ فَهُمْ يَنْتَقِبُونَ
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The meaning, *God instructs you to give back things entrusted to you to their owners. And when you judge between people, judge with justice. God's instructions to you are excellent. God is AllHearing, All-Seeing.*

In students context, *amanah* can be formed of parent's message, promise to your friend, task from the teacher and so on. If a student has taken leave to his parent to go to school, then he must do it (go to school), not allow to playing, if playing means he does not keep his *amanah*. The Importance of *Amanah* Principle must be applied or conducted and taught to the children since they are so young even must make it as a habit, such as the quote from Washoya book below :

Oh my son, *amanah* (believable) defines as the better character of some laudable characters. Meanwhile *khianat* (betrayal) defines as the worse character that is contemptible and low character. *Amanah* is dress for noble people and bookish. Actually *amanah* and *shiddiq* (honest) are partly of characters that had by Rasul 'alaihimu Shalaatu Wassalaamu (hopefully *shalawat* and *salam* stay always given by them).

Oh my son, please become believable one who can be believed in every single thing or condition. Do not be betrayal one in honor case, wealth of properties and so on. If someone takes believe on your wealth of properties, then do not you be betrayal in in and return it if he asks to return. If someone has believed to you about the secret, then do not you be betrayal and tells it to other people, even to believable friend and considers as noble person beside you.

Oh my son, if you stay in dormitory, do not you take or use the goods of your friends without permission (*ghashab*). Keep your friend right, do not appear someone who dare to take it without permission, if your friend is not in that place.

Oh my son, keep yourself, do not make your friends till consider you as unbelievable person. Do not let them think (prejudice) that you steal their goods, whereas actually you do it.

Oh my son, please be believable person, either in big problem or small thing. Avoid any talk about betrayal, even talk to yourself, either that is viewed as glorious thing or contemptible thing. The acts that are included in sense of betrayal such as openbag, suitcase or cupboard of your friends, when they are not there, although you just want to see. Do

not find your friends' mistake, do not try to listen takking of your friends without any permission, also do not call someone with not original name.

Oh my son, do not take something from your friend by meaning of joke, and get to return it if he is looking for it. Your act will cause your friend thinks negative to you and be suspicious to you, although actually you are not seriously to take it. It is hard for you to left out that negative thinking, if he has considered like that (negative thinking). Before it is happening, just avoid it.

Oh my son, do not be betrayal to yourself or other people. Including betrayal to own self is reading book and answer question from teacher silently before that you have read the book and answered which makes you look like have known the answer of that question. Including betrayal to own self is when have a sit in examination chair, if you are not able to answer it then you do cheating by looking at the answer directly or silently you ask your friends to answer it.

Oh my son,by doing that act, it means that you have cheated yourself, although you are not mastery in the lesson, as long as not being betrayal and cheater.

Oh my son, be frightened to do that bad thing as above, and be serious in learning (getting knowledge). Save yourself from betrayal and cheating acts to own self. And The Almighty Allah to give a guidance and help to you. (Muhammad Syakir, 1326)

C. *TABLIGH/ TRANSPARENT*

Tabligh in language defines as transparent/ deliver.in terminology :

القيام من لخبير بمبهيغه أمر ما عبيغ

It means delivering something that has commanded to the creature about law. In this globalization, open minded is being usual thing ini organization or personaly. The organization that is begun from national institution and pivate institution, are always demanded to be open minded, particularly in case of financial management. People with *tabligh* character absolutely have nice personality, because they are in type of warm personality, intimate and open minded. Their presence in the middle of society is being a guidance and always be proud of (Nawawi, t.t; Amin, 1332:).

Tabligh people certainly deliver transparently to something that is being *amanah*. They will not hide or just cover something for own business. As what has showed by our Prophet SAW in Qs. Al Fatir : 24 :

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ
 لِيُذَكِّرَ الَّذِينَ لَمْ يَرْجِعُوا إِلَى اللَّهِ وَأُولَئِكَ هُمُ الْغَافِقُونَ
 أَمْ يَحْسِبُونَ أَنَّهُمْ مُؤْتَوْنَ مِنَ اللَّهِ وَإِنَّ اللَّهَ لَهُ الْعِلْمُ يَوْمَ الْقِيَامِ فَهُمْ يَنْتَقِبُونَ

The meaning, *We sent you with the truth; a bearer of good news, and a warner. There is no community but a warner has passed through it.*

By observing the verse above we can understand that our Prophet SAW has role to deliver the true lesson of God to mankind and gives the notice to the human so that they stay always remember to God.

It also must be done by Muslim, he has the obligation to deliver the truth to someone else although in form of a verse. *Rasulullah SAW* states that:

ب ه لؤ ع غ ن و لؤ ه ن ا

Deliver it to me although in one verse

So, where we are during this, we should be able to invite someone else in doing something good, help each other and obey toward the commands of Allah SWT and his *Rasul*. We are not allowed to do something foolish and ignorance. In case of act to the children, we should also explain and apply since early because character can not be attributed to the someone instantly.

Allah SWT also says about the command of delivering *amanah* in QS. An Nisa verse 58

ت ا م ا ت ب ا ر ا ن ل ي ا ه ر ه ن ا ا ذ ر و ف ي ن ف ث ك ب ن ن ه ن ا ن ت ا ن ا ن ا ع ن ا ع ا و ت و ك ع
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ا ن ت ر ا ن ه ظ ا ي م ك ب ه ن و ن و ا ل L

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God instructs you to give back things entrusted to you to their owners. And when you judge between people, judge with justice. God's instructions to you are excellent. God is All-Hearing, All-Seeing(An Nisaa' : 58).

D. FATHANAH / INTELLIGENT

Fathanah in language defines as cleverness, intelligent, capable or professional. Someone who is considered as this character has intelligent and capability while stand up in any kind of position wherever of the job. More specific, *fathanah* person is someone who is professional in his field. However, there is one thing that can not be forgotten is that this character is not all about intelligent, capability, or even be professional, but this character has own foundation that is based on high moral and glorious moral (Nawawi, t.t. Amin, 1332).

Fathanah character does not always appear from the result of education institution. This type of person has high enthusiastic to stay always in learning and processing conditions. In every condition of his life is suitable moment to have learning and getting any knowledges and insight. The base of doing activity is glorious moral, make him being intelligent person who also educating others. *Fathanah* person is looked different rather than someone who does not have this character, in case of socialize in area of society.

This case has stated in Qs. Az Zumar : 9 :

ي ذ ر ل ا و ن ل ا ي ن و ت ه ه ا ه ا ن ا ن و ر ه ع ن د ه م و ل و ا ا ب ل ل ل ل ل ل ل ل ل L

ق ل ل ه ل ه ر ي ي و م س ن ل ل ل ل ل ل ل ل ل ل ل L

The meaning is, *Say, Are those who know and those who do not know equal? Only those possessed of reason will remember.*

Fathanah character in psychology term defines as IQ. In context of psychology process and cultural-social is said as intellectual development. Character values that contain in that context are clever, critical, creative, innovative, wonder, open minded, productive, oriented to science and technology also effective (Kemendiknas, 2010, 2011).

Al-Qur'an is the most important source of knowledge for Muslim, intelligent can not be separated from Al-Qur'an, because it is not deviated act. *Whoever do the knowledge, he belongs to read Al-Qur'an, the content of it shows the knowledge of previous people and then.* (Abdullah ibn Mas'ud). Therefore we have to be grateful because Al-Qur'an aims to educate the human being. Those are the character values that is being applied at Islamic boarding school to teach the students and help them in building good personality as what Prophet Muhammad SAW gave an example in form of those values.

IV. CONCLUSION

Education in Islamic boarding school truly conducts the building of character values based on the evidences of several yellow books that considered as its basis toward the students. Those books are '*idzotun nasyiin* book by Syekh Mustofa Ghulayaini, *Washoyaa al Aba' lil Abna'* book by M. Syakir, *Nurul Al dholam syarh 'aqidatul 'awam* and *Sharh Tijar al Darori* book, by M. Nawawi. Meanwhile the existence of character values in Islamic boarding school based on the books above are honest value or *shiddiq*, that is stating something same as the reality. As student (*santri*) having this character is very important to support his life in term of society even being honest to own self is needed too. The second value is trustworthy or *amanah*, example is they are who return the goods deposit to the owner, do not reduce the scales, will not reveal the disgrace or bad thing of others. For those who have this character is very liked by many people and have many friends because they are able to keep a secret and able to do their rights and obligations properly and correctly. The third value is transparent or *tabligh*, that is to deliver something which is mandated to be delivered or conveyed to the rightful in a transparent without any covering. The fourth is intelligent value or *fathanah*, that is he who has the

intelligence and skill when in any position he is assigned but still have high morality and laudable character.

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