

THE INFLUENCE OF INTERNALIZATION OF ISLAMIC RELIGIOUS EDUCATION VALUES ON STUDENTS' SELF-CONTROL IN OVERCOMING SOCIAL JEALOUSY

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Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh internalisasi nilai-nilai Pendidikan Agama Islam terhadap pengendalian diri siswa dalam menghadapi *social jealousy* di Madrasah Aliyah Al-Washliyah. Penelitian ini menggunakan pendekatan kuantitatif dengan desain penelitian asosiatif kausal. Populasi penelitian terdiri atas 242 siswa kelas X, XI, dan XII, dengan 71 siswa dipilih sebagai sampel menggunakan teknik *simple random sampling*. Data dikumpulkan melalui angket skala Likert yang mengukur internalisasi nilai-nilai Pendidikan Agama Islam dan pengendalian diri siswa dalam menghadapi *social jealousy*. Analisis data dilakukan menggunakan statistik deskriptif, uji normalitas dan linearitas, regresi linear sederhana, uji t, uji F, serta koefisien determinasi. Hasil penelitian menunjukkan adanya pengaruh positif dan signifikan internalisasi nilai-nilai Pendidikan Agama Islam terhadap pengendalian diri siswa. Analisis regresi menghasilkan nilai signifikansi $0,000 < 0,05$, dengan koefisien regresi sebesar 0,821 dan koefisien beta terstandar sebesar 0,767. Nilai koefisien determinasi (R^2) sebesar 0,589 menunjukkan bahwa internalisasi nilai-nilai Pendidikan Agama Islam memberikan kontribusi sebesar 58,9% terhadap pengendalian diri siswa, sedangkan 41,1% dipengaruhi oleh faktor lain. Temuan ini menunjukkan bahwa penguatan nilai-nilai Islam dapat memberikan kontribusi signifikan terhadap kemampuan siswa dalam mengelola emosi, mengendalikan perilaku, serta merespons perbandingan sosial dan kecemburuan secara positif.

Kata Kunci: Internalisasi nilai Islam; Pengendalian diri; *Social jealousy*

Abstract

This study aims to analyze the influence of Islamic Religious Education value internalization on students' self-control in dealing with social jealousy at Madrasah Aliyah Al-Washliyah. This study employed a quantitative approach with a causal associative research design. The population consisted of 242 students in Grades X, XI, and XII, with 71 students selected as samples using simple random sampling. Data were collected through Likert-scale questionnaires measuring the internalization of Islamic Religious Education values and students' self-control in dealing with social jealousy. Data analysis was conducted using descriptive statistics, normality and linearity tests, simple linear regression, t-test, F-test, and coefficient of determination. The results showed a significant positive influence of Islamic Religious Education value internalization on students' self-control. The regression analysis produced a significance value of $0.000 < 0.05$, with a regression coefficient of 0.821 and a standardized beta coefficient of 0.767. The coefficient of determination (R^2) was 0.589, indicating that Islamic Religious Education value internalization contributed 58.9% to students' self-control, while 41.1% was influenced by other factors. These findings indicate that strengthening Islamic values can contribute significantly to students' emotional regulation, behavioral control, and ability to respond positively to social comparison and jealousy.

Keywords: Internalization of Islamic values; Self-control; Social jealousy

INTRODUCTION

The phenomenon of social jealousy has emerged as an increasingly prominent psychosocial issue among adolescents in recent years, particularly among students at the secondary education level. The development of digital technology and social media has provided students with extensive access to observing other people's lives in real time, including their academic achievements, economic conditions, and social accomplishments. This situation has encouraged the development of an excessive culture of social comparison, resulting in feelings of envy, inferiority, and dissatisfaction with oneself. From the perspective of educational psychology, this condition affects not only the emotional dimension but also has implications for students' social behavior and academic achievement (Khan et al., 2025).

Adolescence is a developmental phase characterized by the search for self-identity, the need for social recognition, and heightened emotional sensitivity. During this phase, students are highly susceptible to the influence of their social environment and the social standards established around them. When there is a perceived disparity between oneself and others, a tendency toward social jealousy may emerge and develop into negative behaviors such as social withdrawal, interpersonal conflict, and even bullying. This phenomenon indicates that social jealousy is not merely an individual problem but also a complex social issue within educational environments (Hafidz et al., 2023). In the modern context, social pressure is further intensified by digital media, which continuously presents idealized standards of living, thereby increasing the potential for self-dissatisfaction among adolescents.

From an Islamic perspective, social jealousy is closely related to the concept of *hasad*, which is regarded as a dangerous spiritual disease. The Qur'an addresses the prohibition of envy, which can undermine human beings' good deeds. In addition, the Prophet's hadith emphasizes that *hasad* can destroy good deeds just as fire consumes firewood. Therefore, Islam considers controlling feelings of envy an essential component of developing noble character. The internalization of religious values serves as an important instrument for developing students' spiritual awareness so that they are able to manage such negative emotions (Anisah, 2022). Within this framework, Islamic education is oriented not only toward cognitive development but also toward character formation and the strengthening of students' affective dimensions.

In school environments, social jealousy is often triggered by various factors, including differences in academic achievement, economic status, popularity, and ownership of certain possessions. Such disparities may strengthen students' tendency to compare themselves with their peers. If left unaddressed, these conditions may lead to decreased learning motivation and increased aggressive behavior. Data from the Indonesian Child Protection Commission (Komisi Perlindungan Anak Indonesia/KIslamic Religious Education) in 2025 indicate that cases of physical and psychological violence against children remain high, with social dynamics and weak control within educational environments being among the contributing factors (KIslamic Religious Education, 2025). This indicates that educational institutions have a strategic role in shaping healthy patterns of social interaction among students.

In this context, self-control becomes an important factor that can function as a protective mechanism for students. Self-control enables individuals to regulate their emotions, restrain negative impulses, and make decisions more rationally. Individuals with good self-control tend to be better able to adapt to their social environment and are less likely to become trapped in feelings of envy or harmful social comparisons (Baumeister, 2018). Strengthening self-control affects not only behavioral aspects but also students' ability to establish healthier and more productive social relationships.

Islamic Religious Education plays a strategic role in shaping students' character and personality through the process of internalizing Islamic values. This internalization is not merely a transfer of knowledge but also a process of instilling values that become integrated into students' everyday behavior. Values such as patience, gratitude, contentment (*qana'ah*), and sincerity constitute important foundations for developing students' emotional resilience (Ahmad Tafsir, 2014). This process requires the active involvement of teachers as role models and facilitators in students' character development within the school environment, ensuring that these values are not only understood theoretically but also practiced in real life.

According to A'yun (2024), the internalization of Islamic Religious Education values is a process of instilling religious values systematically through habituation, exemplary behavior, and the reinforcement of the educational environment. This is supported by Afwini et al. (2023), who state that self-control can be enhanced through structured religious learning, enabling students to regulate negative behaviors in their social lives. Thus, the internalization of Islamic Religious Education values functions not only as a means of spiritual education but also as an effective instrument for developing self-control.

Furthermore, Creswell (2018) emphasizes that educational research concerning social behavior and religious values needs to comprehensively examine the relationship between psychological variables and social contexts. In this regard, the influence of Islamic Religious Education value internalization on students' self-control in dealing with social jealousy constitutes a relevant and contextual area of study. This is further supported by Soeisanto and Eka (2025), who argue that self-control is an important element in developing a strong and well-characterized adolescent identity, particularly in facing social challenges in the modern era.

The phenomenon of social jealousy can also be explained through social comparison theory, which posits that individuals tend to evaluate themselves based on comparisons with others around them (Festinger, 1954). In this context, the school environment becomes a primary setting in which such comparison processes take place. Therefore, educational interventions are needed to direct social comparison toward more positive outcomes through the strengthening of religious values and the development of character that maintains a balance between spiritual and social dimensions.

Based on preliminary observations at Madrasah Aliyah Al-Washliyah Medan, students' social jealousy was found to manifest in three main forms: academic, social, and material jealousy. This condition indicates that the phenomenon has become part of students' everyday social dynamics. Therefore, a more in-depth investigation is needed to examine how the

internalization of Islamic Religious Education values can influence students' self-control in addressing social jealousy systematically and measurably.

Although various studies have examined the internalization of Islamic Religious Education values and self-control separately, limited research has specifically connected the two within the context of social jealousy in madrasah environments. Therefore, this study offers novelty by examining the influence of Islamic Religious Education value internalization on students' self-control in dealing with social jealousy at Madrasah Aliyah Al-Washliyah Medan. It is expected to provide both theoretical and practical contributions to the development of character education based on Islamic values.

METHOD

This study employed a quantitative approach using a causal associative research design aimed at analyzing the influence of an independent variable on a dependent variable in a measurable, systematic, and objective manner. The quantitative approach was selected because the data used in this study were numerical and analyzed using statistical techniques to test the research hypotheses. The causal associative design was employed to examine the cause-and-effect relationship between the internalization of Islamic Religious Education (Islamic Religious Education) values as the independent variable and students' self-control in dealing with social jealousy as the dependent variable. This approach is consistent with Sugiyono (2019), who explains that quantitative research enables the empirical, measurable, and statistically testable examination of relationships among variables.

The research was conducted at Madrasah Aliyah Al-Washliyah Medan, North Sumatra. The research site was selected based on the relevance of its context to the phenomenon under investigation, namely the tendency toward social jealousy among students and the importance of internalizing Islamic values in developing self-control. As an Islamic educational institution, the madrasah provides a strong environment for the internalization of values through Islamic Religious Education learning, religious habituation, and a religious school culture. This is consistent with the concept of value internalization, which emphasizes the process of instilling values until they become an integral part of students' personalities (Munif, 2017). The study was conducted during the second semester of the 2026 academic year, covering the stages of preparation, data collection, and data analysis.

The population of this study consisted of all students in Grades X, XI, and XII, totaling 242 students. The sampling technique employed probability sampling using the simple random sampling method, whereby every member of the population had an equal opportunity to be selected as a research participant. The sample size was determined using the Slovin formula with a 10% margin of error, resulting in 71 respondents. This technique was selected to maintain the objectivity of the research and minimize sampling bias, as suggested by Arikunto (2019).

The research instrument was a Likert-scale questionnaire developed based on the indicators of the research variables. Variable X (internalization of Islamic Religious Education

values) was measured through the dimensions of understanding, internalization, practice, and religious awareness. Meanwhile, Variable Y (self-control) was measured through emotional control, behavioral control, cognitive control, and decision-making control. The instrument was first tested for validity and reliability using the Pearson Product-Moment correlation and Cronbach's Alpha, with the assistance of SPSS. The instrument was considered appropriate for use if it met the established validity and reliability criteria, as explained by Ghozali (2021).

The data analysis techniques included validity testing, reliability testing, normality testing, linearity testing, and simple linear regression analysis to examine the influence of Variable X on Variable Y. These analyses were conducted to determine the extent to which the internalization of Islamic Religious Education values influences students' self-control in dealing with social jealousy.

RESULTS AND DISCUSSIONS

Internalization of Islamic Religious Education Values in Developing Students' Self-Control

The findings indicate that the internalization of Islamic Religious Education values among students at Madrasah Aliyah Al-Washliyah Medan tends to remain at a low to moderate level. Based on the descriptive analysis of 71 respondents, the internalization of Islamic Religious Education values obtained a minimum score of 54 and a maximum score of 72, with a mean score of 62.11 and a standard deviation of 6.079. The frequency distribution shows that the largest group of respondents was in the 54–56 score interval, consisting of 16 students or 22.54%. Meanwhile, only 7 students, or 9.85%, were in the 72–74 interval. These findings indicate that the process of internalizing Islamic Religious Education values among some students has not yet developed optimally.

This condition needs to be distinguished from the mastery of religious knowledge and the internalization of religious values. Students may understand concepts related to patience, gratitude, contentment (qana'ah), sincerity, and the prohibition of envy (hasad), but such knowledge does not automatically become part of their behavior. Value internalization represents a deeper process because the values being learned must be understood, experienced, accepted, and manifested in action. Therefore, the relatively low tendency of internalization scores in this study may indicate that some students remain at the stage of understanding religious values but have not fully transformed those values into principles that guide their behavior when dealing with social situations that generate emotional pressure.

This finding is relevant to Muhaimin's concept of value internalization, particularly the stages of value transformation, value transaction, and transinternalization. At the transformation stage, students receive information concerning what constitutes good and bad values. At the transaction stage, students begin to interact with values through dialogue, exemplary behavior, and educational experiences. At the transinternalization stage, values are no longer merely known or accepted but have become part of the individual's personality and are reflected in everyday behavior. Based on the findings of this study, the internalization process among some students

appears not to have fully reached the transinternalization stage. This may explain why religious knowledge is not always accompanied by the ability to control feelings of envy, social jealousy, or the tendency to compare oneself with others.

In the context of social jealousy, the value of qana'ah has an important position. Qana'ah does not mean passivity or a lack of effort to improve oneself; rather, it refers to the ability to accept Allah's blessings with gratitude without making other people's achievements a source of dissatisfaction with oneself. Similarly, gratitude encourages students to focus on their own potential and blessings, while patience helps them control emotional responses when facing differences in status, achievement, or material possessions among peers.

This phenomenon can also be understood through Festinger's (1954) social comparison theory. In school life, students naturally compare their abilities, achievements, appearance, economic circumstances, and social acceptance with those of their peers. Such comparisons are not necessarily negative. However, when individuals evaluate themselves primarily based on the advantages of others and lack adequate self-regulation, comparison may develop into feelings of inferiority, envy, and social jealousy. Under such conditions, the internalization of religious values can function as an alternative evaluative framework that encourages students not to regard other people's achievements as the sole measure of their own worth.

The educational environment also has a strategic position in strengthening this process. Value internalization cannot be achieved solely through cognitive Islamic Religious Education instruction but requires habituation, teacher modeling, religious school culture, and reinforcement through various school activities. Teachers therefore function not only as transmitters of religious knowledge but also as behavioral models who demonstrate how to respond to other people's success, resolve conflicts, accept differences, and regulate emotions. Thus, the findings of this study demonstrate the need to strengthen the process of internalizing Islamic Religious Education values so that religious values can genuinely develop into mechanisms of self-control in students' social lives.

Students' Self-Control in Dealing with Social Jealousy

The self-control variable in dealing with social jealousy demonstrated relatively better results compared with the tendency toward internalization of Islamic Religious Education values. Based on the analysis of 71 students, the minimum score was 53 and the maximum score was 76, with a mean score of 64.01 and a standard deviation of 6.504. The frequency distribution indicates that the largest number of students was in the 61–64 interval, consisting of 21 students or 29.58%. Meanwhile, the smallest group was in the 53–56 interval, consisting of 7 students or 9.86%. These data indicate that most students possess moderate to fairly good self-control when facing social situations that may potentially generate jealousy.

Self-control in this study is not limited to the ability to restrain negative behavior but encompasses the ability to regulate emotions, behavior, thoughts, and decision-making when facing social situations. This understanding is important because social jealousy does not always

immediately manifest in overt behavior. Jealousy may begin with a cognitive process involving comparison with others and then develop into emotional responses such as envy, disappointment, inferiority, or dissatisfaction with oneself. If these responses are not controlled, they may be manifested in negative behaviors such as withdrawing from peers, belittling other people's achievements, interpersonal conflict, or even aggressive behavior.

The finding that the mean self-control score was 64.01 indicates that the majority of students are relatively capable of managing such responses. This finding can be explained through Baumeister's concept of self-control, which views self-control as an individual's capacity to regulate thoughts, emotions, and behavior in accordance with goals and prevailing norms. In the context of student life, this capacity enables students not to immediately respond negatively when they see a peer achieve higher academic performance, possess better material goods, become more popular, or receive greater social attention.

This ability becomes increasingly important in the context of social media development. Social media enables students to continuously observe other people's achievements, even though such content may represent only certain aspects of an individual's life. When students lack adequate self-control, such exposure may increase the tendency to engage in upward social comparison, namely comparing oneself with individuals perceived to be superior. Such comparison can produce positive motivation when perceived as inspiration, but it can also generate inferiority and jealousy when students evaluate themselves negatively.

From an Islamic perspective, self-control is closely associated with the ability to regulate desires and emotions based on moral and spiritual values. The value of patience teaches individuals to restrain negative reactions, gratitude directs individuals to appreciate the blessings they possess, while *qana'ah* helps individuals accept Allah's decree without losing their motivation to strive. These three values have direct relevance to the issue of social jealousy. Students who are able to develop these values are more likely to perceive other people's success without feeling that they themselves have failed or are less worthy.

However, the frequency distribution also indicates that 23 students, or 32.40%, fall within the very low and low categories when the two categories are combined. This finding indicates that self-control is not yet evenly distributed among all students. In other words, some students remain vulnerable when facing social differences within the school environment. This condition demonstrates that self-control is an ability that needs to be continuously trained and strengthened through educational experiences.

Such strengthening can be achieved through more contextual Islamic Religious Education. For example, lessons on moral character should not stop at explaining the prohibition of *hasad* but should be connected with real situations experienced by students. Teachers can encourage students to discuss cases of jealousy arising from academic achievement, economic circumstances, popularity, or social media activities. Through this process, students can learn to identify their emotions, understand their causes, evaluate the thoughts that arise, and choose responses consistent with Islamic values.

Thus, students' self-control in dealing with social jealousy is not merely an individual psychological capacity but also a product of the interaction between personal development, social environment, and value-based education. The findings demonstrate that students generally possess a certain level of self-control, but this capacity still needs to be strengthened through deeper and more consistent internalization of religious values.

The Influence of Islamic Religious Education Value Internalization on Students' Self-Control in Dealing with Social Jealousy

The results of the simple linear regression analysis demonstrate a positive and significant influence of Islamic Religious Education value internalization on students' self-control in dealing with social jealousy. Based on the ANOVA table, the F value was 98.827 with a significance level of 0.000. Since the significance value is less than 0.05, the regression model is statistically significant. This finding indicates that changes in the level of Islamic Religious Education value internalization are significantly associated with changes in students' self-control in dealing with social jealousy.

The partial test further strengthens this finding. The t-test produced a t-value of 9.941 with a significance value of 0.000, indicating that the internalization of Islamic Religious Education values has a significant partial effect on self-control. The regression equation obtained was $Y = 13.022 + 0.821X$. The regression coefficient of 0.821 indicates a positive relationship between the two variables. This means that every one-unit increase in the internalization of Islamic Religious Education values is predicted to be followed by an increase of 0.821 units in self-control. This finding demonstrates that the stronger the religious values are understood, internalized, and practiced by students, the better their tendency to regulate emotional and behavioral responses when dealing with social jealousy.

The strength of this relationship is also reflected in the correlation coefficient of 0.767. This value indicates a strong and positive relationship between the two variables. Meanwhile, the R Square value of 0.589 indicates that the internalization of Islamic Religious Education values accounts for 58.9% of the variance in students' self-control in dealing with social jealousy. The remaining 41.1% is influenced by other factors not examined in this study. These factors may include family environment, peer groups, parenting patterns, social media use, personality, emotional maturity, and school environmental conditions.

Theoretically, this finding reinforces the view that religious education has a broader function than merely providing religious knowledge. Religious values that are genuinely internalized can serve as guidelines for self-regulation. When students encounter the success of others, for example, gratitude can help them focus on the blessings they possess, qana'ah can help them accept their circumstances, patience can help them restrain emotional reactions, and the value of brotherhood encourages students to appreciate the achievements of others. Thus, religious values function as an internal mechanism that helps students transform their responses to social comparison.

This finding can also be explained through Festinger's (1954) social comparison theory. Social jealousy may develop when individuals compare themselves with others and perceive themselves as being in a less advantageous position. Under such circumstances, the internalization of religious values can provide a different interpretive framework. A peer's success does not necessarily have to be perceived as a threat to one's self-esteem but can instead be viewed as something worthy of appreciation and as motivation to improve oneself. This change in the interpretation of social comparison can ultimately strengthen self-control.

From the perspective of Islamic education, these findings demonstrate that character formation cannot be achieved merely through advice or the delivery of material in a verbal manner. Values need to be incorporated into educational experiences that enable students to experience, practice, and reflect upon them. Therefore, Islamic Religious Education should be directed toward developing habits and character that are relevant to students' real-life problems. Discussions about *hasad*, for example, can be connected with the phenomenon of jealousy toward academic achievement, material possessions, popularity, or lifestyles displayed on social media.

The R Square value of 58.9% is an important finding because it demonstrates that the internalization of Islamic Religious Education values makes a substantial contribution but is not the only factor determining students' self-control. This figure also confirms that educational approaches to social jealousy need to be implemented comprehensively. Madrasahs need to integrate religious instruction with guidance and counseling services, strengthening school culture, digital literacy education, peer relationship development, and family involvement.

Therefore, the research hypothesis stating that the internalization of Islamic Religious Education values influences students' self-control in dealing with social jealousy can be accepted. The findings demonstrate that the internalization of religious values is an important factor in developing students' ability to regulate their emotions, thoughts, and behavior when facing social comparison. The contribution of 58.9% demonstrates the strategic potential of Islamic education in strengthening students' character and healthy social relationships. However, the remaining 41.1% attributable to other factors indicates that the development of self-control still requires a multidimensional approach involving the school, family, peers, and students' digital environment.

CONCLUSIONS

Based on the findings of the study, it can be concluded that the internalization of Islamic Religious Education values has a positive and significant influence on students' self-control in dealing with social jealousy at Madrasah Aliyah Al-Washliyah. This is demonstrated by the statistical test results, which show a significance value of $0.000 < 0.05$ and a calculated t-value greater than the critical t-value, indicating that the research hypothesis is accepted. In addition, the regression equation demonstrates that each increase in the internalization of Islamic Religious Education values is accompanied by an increase in students' self-control. The coefficient of determination of 58.9% also indicates that the internalization of religious values makes a substantial contribution to students' self-control, while the remaining variance is influenced by other factors beyond the scope of this study, such as family environment, peer relationships, and social media use.

Thus, the stronger the process of internalizing Islamic values within students, the better their ability to regulate emotions, control behavior, and reduce the tendency to engage in negative comparisons with others. Students with a strong internalization of religious values tend to be better able to demonstrate patience, gratitude, and acceptance of their circumstances, making them less susceptible to feelings of envy and social jealousy. Therefore, Islamic Religious Education functions not only as a source of knowledge but also as a foundation for character development and self-control, which play an important role in students' social lives.

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