

**The Teacher-Parent Social Collaboration in Fostering Moral Education of Santri
at the Qur'anic Islamic Boarding School in Kisaran**

Ikke Nurjanah Sinaga^{1*}

UIN Sunan Kalijaga, Yogyakarta, Indonesia
20200012064@student.uin-suka.ac.id

Zulkipli Lessy²

UIN Sunan Kalijaga, Yogyakarta, Indonesia
Zulkipli.lessy@uin-suka.ac.id

Korespondensi: Zulkipli Lessy, Zulkipli.lessy@uin-suka.ac.id

Abstrack

The lack of effective collaboration between teachers and parents in Islamic boarding schools has become a significant issue in Islamic education today. This leads to a decline in the quality of education for santri, resulting in low motivation, poor academic achievement, and a weakening of moral values and ethics among students. This study aims to investigate the collaboration between teachers and parents in improving the moral development of santri at the Qur'anic Islamic Boarding School in Kisaran, North Sumatra. A qualitative descriptive research method was used, with data collected through interviews, observations, and documentation. Data analysis involved reducing irrelevant data and drawing conclusions based on the collected information. The research findings indicate that the social collaboration between teachers and parents is relatively effective. Teachers and parents regularly meet, communicate the importance of monitoring santri's activities at both home and the boarding school, and observe their worship practices. There is intense communication between teachers, parents, and santri, creating a strong synergy that helps to strengthen the moral values of the santri. The study also discusses supporting and inhibiting factors for collaboration. Effective collaboration between teachers and parents plays a crucial role in enhancing the quality of education and reinforcing the moral values of santri, which is essential for their future development.

Keywords: Moral, Social Collaboration, Santri, Teacher, Parent

INTRODUCTION

Education is a fundamental aspect of human life and a shared responsibility between parents, educators, and the community. This concept emphasizes that education is a collective effort, where schools hold public responsibility and the educational enterprise is seen as a shared ownership (Kindred et al., 1994, p. 4). People are not born with the interpersonal and social skills necessary for effective collaboration. These skills are developed through interactions with others in families, schools, neighborhoods, and community organizations (Hamilton & Bosworth, 2007). To successfully accomplish tasks, people must work together and share responsibilities. Notably, social collaboration between teachers and parents is crucial for improving the quality of education in Indonesia (Natsir et al., 2018). The National Education System Law No. 20 of 2003, Article 1 (2006), stipulates that education is a conscious and planned effort to create a learning atmosphere that allows students to actively develop their potential in religious and spiritual matters, self-control, personality, intelligence, noble character, as well as the necessary skills for themselves, their community, the nation, and the state. Therefore, education plays a vital role in shaping the future of Indonesian citizens and significantly affects the quality of their lives.

The importance of education is also profoundly evident in the lives of students in Islamic boarding schools. In these institutions, santri (students) are individuals who join Islamic religious education at a boarding school and usually stay there until they complete their education. Depending on the type of boarding school, some traditional schools do not provide food for the students, requiring them to cook for themselves. Santri spend a significant portion of their time in both their homes and the boarding school. The first and most influential environment for a santri's education is the family particularly the parents. Parents play a major role in shaping the educational journey of their children. They are not only the first teachers but also role models, as children gain direction, guidance, and teaching from their parents. Parents, by nature, are the true educators, offering unconditional love that prioritizes the interests and needs of their children above their own desires (Purwanto, 2000).

At home, children typically receive their early education from their parents, who are responsible for laying the foundation for their academic and moral growth. Some education theories argue that children are born as *tabula rasa* (a blank slate), meaning they

come into the world without any inherent knowledge and are shaped entirely by external influences, especially teachers (Eissler, 2009). A father, as the head of the family, leads, protects, provides for, and educates his family, acting as a teacher, protector, and role model (Dachlan, 1983). Thus, parental education and care at home are significant factors in the moral development of children. In addition to the home environment, the boarding school also plays a central role in the educational success of the santri. Within the boarding school, education is extended by teachers—ustadz (male teachers) and ustadzah (female teachers)—who guide students in both Islamic knowledge and character development, following Islamic principles. Teachers are essential to the success of the santri's education within the boarding school. According to Act No. 14 of 2005 concerning Teachers and Lecturers, Article 1, paragraph 1, teachers are professional educators whose main tasks include educating, teaching, guiding, training, assessing, and evaluating students in various educational levels.

The success of santri education depends on two main factors: the role of parents and the role of teachers. Social collaboration between teachers and parents is essential to improving the quality of education and the moral development of santri in Islamic boarding schools. Before delving into the challenges faced by santri at the Qur'anic Islamic Boarding School in Kisaran, it is important to note that this school represents a blended model of both traditional pesantren and modern education. The santri at this school live in the boarding facilities for nearly the entire duration of their studies. According to Azra (1999), the term santri originates from the Javanese language, referring to those who study and complete their studies at pesantren. Santri not only learn Islamic sciences such as the Qur'an and hadith, but also study modern subjects like mathematics, social sciences, physical sciences, and the arts.

In the context of Islamic education today, the lack of social collaboration between parents and teachers has become a significant issue. This lack of collaboration generates numerous problems for santri, such as a decline in education quality, poor learning motivation, inadequate academic achievement, and diminished moral values. This issue arises from a perspective where parents view their role as limited to providing for the material needs of their children, leaving the educational responsibilities to the teachers. Such a mindset often causes parents to neglect their educational duties at home, such as guiding, teaching, and setting a good example for the santri, which undermines the moral

development fostered by teachers in the pesantren. Through our observations at the Qur'anic Islamic Boarding School in Kisaran, we found that the school actively engages in regular meetings with parents to foster collaboration and communication. These meetings focus on the importance of maintaining the moral education of santri both at the boarding school and at home. Teachers and parents collaborate to monitor the moral and academic progress of the santri, creating a synergy that significantly strengthens their character and education.

This situation illustrates that the collaboration between teachers and parents greatly influences the quality of education and the moral behavior of the santri. Therefore, it is crucial to study how social collaboration between teachers and parents can strengthen the moral development of santri at the Qur'anic Islamic Boarding School in Kisaran, North Sumatra.

1. Collaboration

Collaboration can be defined as interaction or cooperation related to individuals and groups, where the social collaboration is seen as togetherness, equality, task sharing, and responsibilities in which all collaborating parties take part in it. The term of collaboration is usually used to describe the practice of two or more parties to achieve a common goal and involve the work process of each and work together in achieving these common goals. The main motivation is usually to obtain collective results that cannot be achieved if each party works independently (Qadafi, 2019). The Great Indonesian Dictionary (KBBI) defines the term collaboration as a joint effort or working together to accomplish project (Departemen Pendidikan Nasional, 2002). Social collaboration is the most basic social process, which will usually involve a group of people sharing tasks whereby each individual is responsible for contributing to the team in order to achieve a common goal (Pitri & Anwar, 2017). In this case, social collaboration is very important for teachers and parents as social beings who need each other, because essentially humans cannot get things done without involving other parties.

2. Moral Education

While morals are matters relating to ethics, manners, and behavior in accordance with the rules of religion and the state. Moral can also be interpreted as something with respect to ethics, moral behavior, the characteristics of a person with proper and good

behavior, offends laws, customs, habits that govern behavior (Chaplin, 2001). According to Reber and Reber (2011), morals are “principles, or the behaviors which are the manifestations of such principles with respect to rightness and wrongness” (p. 445). In the context of this study, we refer to the Islamic sources and the holy texts such as the Qur’an and hadith which the santri at the Qur’anic Islamic Boarding School in Kisaran study, including *tasawwuf* (mysticism) Islamic jurisprudence (*fiqh*), and Arabic language.

3. Involvement of Student, Parent, and Teacher in Islamic Boarding School

In the context of strengthening the morals of the santri in Islamic boarding schools, social collaboration between teachers and parents are the two main keys of a success. The keys are the most dominant and influential factors in strengthening the morality of the santri, and these are inseparable one from another. Each individual santri is a social being who will not be able to get things done without involving the help of others (Qadafi, 2019). The culture of helping in the Islamic boarding schools in general has been established with the concept of reciprocal aid among the santri, and in this situation a santri may not feel as if he or she lives alone because the school treats everyone equally. Every santri also has high sense of responsibilities to help those who are in need. For example, it has been a long tradition that a senior santri helps a junior one to read and learn the Qur’an or other courses. This situation in turn may help their teacher to extend the learning process in class (Qadafi, 2019). Munastiwi (2021) perceives the significance of building relationship between teachers and parents in lifting up students’ performance, which her research focuses on types of learning during the pandemic Covid-19; however, it can imply to types of learning in normal times.

Pusitaningtyas (2016) believes that parents are the most important partners for teachers in education. Effective communication between parents and teachers is necessary for building a common ground and equal perceptions of both parties about what is needed in children's education. Both must help and know how to handle efforts of child development at school, involvement of students in the teaching and learning process, patterns of interaction and communication during school and problems found at school, and vice versa (Pusitaningtyas, 2016).

Similar to the life of students in Islamic boarding schools, the partners of the teachers are parents who greatly assist the development of the quality of education and

morality of the santri. Social collaboration and cooperation are very important for the development of the morality of santri so that it is an obligation to have good communication between the teachers and parents to achieve synergy between the two sides in strengthening the morals of the santri. This is in accordance with Lickona's (2004) thought which reveals that long-term success in children's moral education is very dependent on strength outside of school when parents and communities collaborate with schools. He asserted that children of school ages need to develop character, judgment, and integrity, which the school may not be able to accomplish these without parents and community volunteers and helpers as their awareness may help promote building the children's good character (Lickona, 2004).

Similarly, according to McCarthy et al. (2011), it is argued that parental involvement in the learning process can increase children's grades, children's attendance in learning at school, foster good attitudes and behavior in children and increase graduation rates. This is reinforced by the results of research studies by Dixon (1992), Eccles and Harold (1993), Henderson and Bella (1994), and Jeynes (2007), which show that when parents and teachers have a good relationship and involvement in cooperation, levels of academic and social achievement children will increase (McCarthy et al., 2011).

METHODS

This study uses a qualitative descriptive research approach, which aims to describe and understand the lived experiences of the research participants (Lincoln & Guba, 1995; Merriam & Associates, 2002; Strauss & Corbin, 1998). According to Moleong (2010), as well as other scholars such as Bogdan and Biklen (1992), Creswell (2017), Seidman (2006), and Van Manen (2003), qualitative research seeks to understand phenomena from the perspective of the participants, including their behaviors, perceptions, motivations, and actions in the context of their life histories. To achieve this, it is recommended that researchers explore the structures of participants' experiences. Phenomenology emphasizes that "there is no way of seeing, hearing, or representing the world of others that is absolutely, universally valid or correct" (Van Maanen, 1998, p. 35).

In the process of observation and interviews, the researcher serves as an active listener and interviewer, though not as an interpreter of the events and conversations. The

term “phenomenon,” originating from the Greek *phaenesthai*, means to allow what shows itself to be seen just as it presents itself (Krell, 1977; Lessy, 2013). Through this qualitative approach, the researcher then converts the collected data into written text within its natural context, employing various scientific methods (Moleong, 2010). This method is specifically used to describe the social collaboration between teachers and parents in strengthening the moral values of santri.

RESULT AND DISCUSSION

1. Social Collaboration between Islamic Boarding School and Parent of Santri

With reference to our observations and interviews with heads of the male boarding and the female boarding, teachers, and parents of santri at the Qur’anic Islamic Boarding School in Kisaran, the collaboration and cooperation established by the school with the parents of santri was quite good and effective. This could be clearly seen when the school often conducts meetings and involves the parents in a reciprocal cooperation to monitor, guide, control, and direct the santri either in the boarding school environment and at home although were currently done with barriers due to the pandemic Covid-19. In addition to holding direct meetings with the parents, the school also strives to maintain effective communication with the parents through social media, such as the What’s App group application.

The collaboration between teachers and parents of santri in the Qur’anic Islamic Boarding School is able to improve self-control abilities. A self-control ability is part of the expected character education, it is just that the development of self-control is more likely to be the teacher's efforts in training the attitude of control from within students so that it becomes a milestone of the character that emerges (Yusliani, 2021). The self-control really ability determines the level of morality possessed by the santri.

Effective social collaboration will occur if the teachers and parents communicate well with each other, it will foster an attitude of mutual trust between them. With an attitude of mutual trust, it will undoubtedly make it easier to collaborate in directing, guiding, controlling and advising the santri both at the Islamic boarding school and at home.

This is also corroborated by the results of an interview with the head of ma'had female, *Ustadzah MS*, who stated:

The social collaboration and cooperation the Islamic boarding school is that we always hold meetings with the parents of santri to discuss developments and problems regarding the education of santri while studying at Islamic boarding schools, then provide socialization for the development of santri's education in Islamic boarding schools. Besides, we also urge the parents of the santri to try to always participate in guiding, directing, reminding, advising and paying attention to the santri when they return home, in terms of worship, memorization of the Qur'an, and morality because when at home the santri will mingle with the wider community so that it makes them possible to be exposed to the negative life in the surrounding environment.

In agreement with the statement of *Ustadzah ASY*, it is said:

Our Islamic boarding school usually always hold meetings with the parents of the santri at least once every six months. Usually at those meetings we discuss the development of the education of the santri, the development of memorization and the policies that will be taken by the Islamic boarding school in terms of educational development for now. Then we don't forget to inform that the teachers always socialize to the parents of the santri to continue working together in assisting, reminding, directing and advising the santri to keep doing what is usually done while at the boarding school even when the santri return home, such as doing the prayers, fasting on Mondays and Thursdays, memorizing the Qur'an, maintaining good morals continuously (istiqamah).

2. Teachers and Parents Collaboration Forms in Fostering the Moral Education Quality of the Santri

Based on the research performed, it can be clearly seen that there are several forms of activities or efforts of teachers and parents in strengthening the morality of santri, including (1) teachers and parents of santri jointly monitor santri 's worship activities such as praying five times a day, praying sunnah, fasting and *muraja'ah* (memorizing the Qur'an) both at the boarding school and at home; (2) together providing role models of good behavior to santri; (3) effective communication between teachers and parents is very

important to know the development of santri at school and at home, and the school also provides information about the developments and problems faced by santri while in Islamic boarding schools and vice versa, and (4) conducting regular meetings and meetings between the boarding school and the parents of the santri, such as in making decisions regarding the educational problems of the santri.

3. Supporting and Inhibiting Factors in Social Collaboration Between Teachers and Parents in Fostering Morals of the Santri

Collaboration activities between teachers and parents of santri in fostering morals do not always work according to plan. There are several supporting and inhibiting factors faced by teachers, especially in making collaboration with parents of santri. These factors are:

a. Supporting Factors

A full support come from the chairperson of the Qur'anic Islamic Boarding School Foundation in Kisaran who always prioritize religious moral education for santri. It is clearly seen that the chairman of the foundation has significant role in providing religious training and workshops to the teachers at the Qur'anic Islamic Boarding School in Kisaran and always conduct meetings and outreach to parents so that they synergize and cooperate in monitoring, guiding and directing the santri both in the boarding school environment and at home.

An awareness of teachers increased in performing good role models for the santri in this Islamic boarding school. Furthermore, parents play an active role in supporting Islamic boarding schools programs in instilling good religious morals in santri. Last, the use of social media is very beneficial such as What's App group which makes it easier for the teachers to establish communication and provide information with parents so that they synergize with each other in monitoring and guiding santri when at home.

b. Inhibiting Factors

Some parents are reluctant to communicate and collaborate with the teachers regarding the morals and quality of their santri's education and some teachers and parents have not provided good role models to santri. Furthermore, some parents are reluctant to attend the meetings and socialization program held by the Islamic boarding school. Last,

some parents do not have social media and do not join the What's App group, thereby hampering the communication and information.

This is also supported the results of interviews with *Ustadz SM* at the Qur'anic Islamic Boarding School in Kisaran who stated:

Several obstacle factors to collaboration and cooperation between the teachers and the parents of the santri at this Islamic boarding school are include some parents feel apathetic to respond the socialization that has been carried out by the Islamic boarding school. Also, some parents of santri also do not want to attend those meetings and socialization program and they do not provide examples of good behavior when at home. In addition, some parents do not pay attention to children when children are at home because they are very busy for working so that some santri do not get a control at home. Children often display disruptive behavior in the environment where they live when they return home.

Likewise, *Ustadzah DF* asserted:

Actually, the collaboration between the Islamic boarding school and the parents of the santri is quite good. The boarding school always makes regular meetings with the parents and at these meetings we always socialize and remind the parents of the santri to work together to control the santri when they are at home. However, the problem comes up as most of the parents of the santri do not want to cooperate with us to control and guide them at home. As a result, most of the santri at the Islamic boarding school have high morals and they usually go home for holidays. Then, when they return to the boarding school, some of them reflect low morals.

CONCLUSION

This Islamic boarding school emphasizes the importance of high moral standards for all santri. To achieve this goal, the school facilitates social collaboration and cooperation with the parents of santri, working together to strengthen the students' morals both at school and at home. The collaboration between the Islamic boarding school and parents has been quite effective. Regular meetings are held between the school and parents, and the school actively promotes this collaboration to ensure both parties work

together in guiding and monitoring the santri at home. The forms of social collaboration and cooperation between teachers and parents in strengthening the moral values of the santri include: (1) joint monitoring of the santri's worship practices, such as daily prayers, sunnah prayers, fasting, and muraja'ah (memorizing the Qur'an), both at school and at home; (2) setting good examples for the santri; (3) maintaining strong communication between teachers and parents; and (4) holding discussions and meetings to address educational challenges faced by the santri.

Through this collaboration, it is hoped that the moral development of the santri, especially at the Qur'anic Islamic Boarding School in Kisaran, will continue to improve. The findings of this research highlight the significant role of social media tools, such as WhatsApp groups, in facilitating communication between teachers and parents. This platform helps both parties to share information and collaborate effectively in monitoring and guiding the santri, both at school and at home. However, the lack of participation from some parents who do not use social media or are not part of the WhatsApp group remains a limiting factor, hindering effective communication and collaboration between teachers and parents.

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