

Implementation of Islamic Social Ethics in the Philosophy of Educational Management Towards Students of Madrasah Trubus Iman in Padang Pangrapat Tanah Grogot

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ABSTRAK

Penelitian ini berfokus pada implementasi etika sosial Islam dalam filsafat manajemen pendidikan di Madrasah Trubus Iman, Padang Pangrapat, Tanah Grogot. Tujuannya adalah untuk menganalisis bagaimana penerapan nilai-nilai etika sosial Islam dapat membentuk karakter peserta didik. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan analisis dokumen. Hasil penelitian menunjukkan bahwa Madrasah Trubus Iman telah menerapkan manajemen pendidikan yang mengintegrasikan nilai-nilai Islam secara efektif, seperti menutup aurat, menghindari pergaulan bebas, larangan berduaan bagi yang belum menikah, salat, berbicara sopan, taat kepada orang tua, tidak merokok, dan memberi salam. Penerapan etika sosial Islam ini berdampak positif terhadap pembentukan karakter siswa, suasana belajar, serta hubungan antara siswa dan guru. Nilai-nilai saling menghormati dan kepedulian menjadi dasar terciptanya lingkungan pendidikan yang mendukung pertumbuhan holistik peserta didik. Penelitian ini memberikan kontribusi penting dalam memahami integrasi etika sosial Islam dengan filsafat manajemen pendidikan untuk menciptakan pendidikan Islam yang berkualitas.

ABSTRACT

This study focuses on the implementation of Islamic social etiquette within the philosophy of educational management at Madrasah Trubus Iman, Padang Pangrapat, Tanah Grogot. The aim is to analyze how the application of Islamic social values shapes students' character. This research uses a qualitative method with data collected through observation, interviews, and document analysis. The findings show that Madrasah Trubus Iman effectively applies educational management based on Islamic values such as covering the aurah, avoiding free mixing, prohibiting unmarried couples from being alone, performing prayers, speaking politely, obeying parents, not smoking, and greeting fellow Muslims. The implementation of these values has a positive impact not only on students' character development but also on the learning atmosphere and the relationships between students and teachers. Mutual respect and care are fundamental in creating an educational environment that supports students' holistic growth. This research contributes to the understanding of how Islamic social etiquette can be integrated into the philosophy of educational management to establish quality Islamic education.

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A. Introduction

Discussing teenagers or the youth means talking about oneself in adolescence. This is something we often observe in our surroundings, and the significant role and enthusiasm of teenagers and young people in the development and progress of the Indonesian nation are frequently witnessed.

In Islam, there is also an urging to instill noble character in our students, making them ethical Muslim youths capable of being flexible leaders, as each of us is destined to become a leader – be it at home, in the workplace, or in governance.

The current decline in the moral values of teenagers is largely influenced by the rapidly evolving media landscape. Even in remote areas, there are places renting and screening sexually suggestive films. Furthermore, print media freely disseminates sexual information, increasingly influencing teenagers to engage in activities contrary to religious teachings (Ahmad et al., 2016).

Furthermore, one aspect that must be considered is the interaction among the same and opposite sexes, which people are increasingly unashamed to display in public and open spaces. Teenage interactions are often portrayed with motorcycle gangs having various rules, and not a few teenagers deviate from the right path in their social interactions. Consequences of such deviations include brutal and rule-less socialization, drug and substance abuse, alcohol consumption, distancing from parents and family, frequent unauthorized absences from school, and so forth.

Islam has regulated the ethics of teenage socialization. Behavior in Islam is governed by laws and limitations on what is permissible and prohibited. Therefore, socialization must be observed, preserved, and implemented by young men and women.

The abuse of drugs among teenagers in recent years, particularly in 2019, has been increasing. Cases of drug abuse or narcotics have become a chronic issue in Indonesia. As an example, instances of drug distribution and abuse, with numerous drug dealers being apprehended in recent years, demonstrate that Indonesia is in a state of narcotics emergency (Lukman et al., 2021).

The latest data from the National Narcotics Agency (BNN) indicates that the use of narcotics and illicit drugs among the younger generation is on the rise, with an increase ranging from 24% to 28% among teenagers. Other data from a study of millennials or the younger generation a few years ago showed that the percentage of users reached 20%, mainly comprising children, teenagers, or students aged 11 to 24 years old (Siregar, 2019). This situation is caused by several factors, including the increasingly harsh nature of life and the busy lifestyle of society, which then triggers general depression among the population. This, in turn, impacts the number of children or teenagers who feel neglected by parents or family, leading these young individuals to turn to drugs as a form of escape. Other contributing factors include the diverse and widespread activities that teenagers engage in during the late hours, such as the abundance of nighttime entertainment venues. This also affects society at large and contributes to the proliferation of drug circulation among teenagers (Lukman et al., 2021).

The abuse of freedom is one form of deviant behavior, where "freedom" refers to surpassing the boundaries of existing religious norms. The issue of this unrestricted socialization is frequently heard both in the community and from mass media. Adolescents are emotionally vulnerable individuals whose emotions are often uncontrollable due to a lack of proper self-control. Family problems, disappointments, minimal knowledge, and invitations from peers to engage in unrestricted socialization contribute to the diminishing potential of the Indonesian younger generation in religious and national progress. Unrestricted socialization is one of the essential needs of human life because humans are social beings who, in their daily lives, require others, and interpersonal relationships are established through socialization. Socialization is also a human right for every individual and should be liberated, so every person should not be restricted in socialization, especially by engaging in discrimination, as it violates human

rights. Therefore, human interactions should be free but still adhere to legal, religious, cultural, and societal norms.

The causes of unrestricted socialization among teenagers may vary, but all are rooted in the main cause, namely the lack of guidance in the lives of teenagers in terms of religious beliefs and emotional instability. This leads to uncontrolled behavior, such as unrestricted socialization and drug use, which can lead to diseases such as HIV and AIDS or even death (Nadirah, 2017). Therefore, the guidance of the younger generation is crucial if everyone realizes the current situation of increasing juvenile delinquency, which is deviant behavior that goes against the norms of Eastern customs and Islam, causing harm to parents, society, and the nation.

According to Zakiyah Darajat, "in general, adolescents who easily commit moral violations are those who lack religious and moral education. Religion is the most influential education on a person's personality." Therefore, according to Rifa Hidayat, "religion must be a guide for troubled teenagers to color their religious lives." (Sari, 2015).

Parents have the most influence on the moral condition of children who are free from unrestricted socialization and prioritize noble morals with Islamic socialization ethics. However, the author found a reality where there are still teenagers who are involved in unrestricted socialization, resulting in them not having commendable morals, for example: teenagers still loitering during the obligatory Maghrib prayer, defying parental orders, often partying with illicit drugs and alcohol, and freely associating with the opposite sex, leading to teenage pregnancies out of wedlock (Sari, 2015).

Education, as the main pillar of shaping human character and personality, plays a crucial role in developing individuals with integrity, responsibility, and morality. In the context of Islamic education, the application of Islamic socialization ethics is very important in shaping students as generations rooted in religious teachings.

Madrasah Trubus Iman in Padang Pangrapat, Tanah Grogot, has demonstrated seriousness in implementing educational management principles based on Islamic values. The primary focus of this research is on the application of Islamic Socialization Ethics in the Philosophy of Education Management, with the aim of understanding its impact on the character of students at Madrasah Trubus Iman. The uniqueness of Madrasah Trubus Iman as an Islamic educational institution significantly contributes to shaping individuals who are not only academically competent but also morally upright. Therefore, this research is conducted to delve deeper into how Islamic socialization ethics applied in educational management can enrich students' learning experiences and shape characters in line with Islamic teachings.

B. Literature Review

Ethics originates from the Greek word "ethos," meaning customs or habits. Ethics is the application of good living for humans or as a science that studies customs, including morals containing values and norms that serve as a guide for an individual or a group in regulating their behavior (Anirah & Hasnah, 2013).

Basically, ethics is a standard or morality concerning right and wrong, good and bad. Immanuel Kant suggests that ethics seeks to arouse human awareness to act autonomously and not heteronomously. Ethics aims to assist humans in acting freely but in an accountable manner (Hamid & Zubair, 2019).

Ethics is a set of principles governing human life, part of philosophy that rationally and critically discusses norms or morality. Thus, ethics differs from morality. Ethics is a critical reflection and rational explanation of why something is good or bad, while norms are rules and values regarding good and bad (Putritama, 2018).

Social ethics is a set of norms and values that govern social interactions and relationships between individuals in society. It includes behavior, manners, and norms that guide how we interact with others. Social ethics involves attitudes of respect, empathy, and tolerance for differences. It is essential to treat others well, listen attentively, and respect their rights and freedoms. Social ethics also involves awareness of the impact

of our words and actions on others. Respect, empathy, and tolerance for differences are valuable foundations for building positive relationships.

One religion that has rules regarding social interaction is Islam. It applies to the relationships among Muslims and non-Muslims. The knowledge contained in ethics about good and bad explains what half of humanity should do to others, determines the purpose of a person's actions, and shows how to do what must be done. The study of ethics not only discusses ways based on etiquette but also addresses the sequence of basic human qualities or behaviors, whether good or bad (Wahyuni & Sari, 2023).

Ethics is also called morality or moral. When called "akhlaq," it comes from the Arabic language. When called "moral," it means customs or habits. The term "moral" comes from the Latin word "Mores." Meanwhile, socialization is the process of interaction between an individual and others, whether done by two people or in groups. This depends on the purpose and goals of the socialization itself. The definition of socialization in the Indonesian Dictionary is the relationship in socializing, someone who mixes to socialize and make friends (Saipudin et al., 2021).

In the context of the philosophy of educational management, there are several concepts and principles that form the basis for educational management practices, including:

a. Educational Goals

All education providers, from policy levels to management and implementation (teachers) at various levels, both macro, meso, and micro levels, refer to the national educational goals stated in Article 3 of the National Education System Law number 20 of 2003. These goals aim for the development of learners to become individuals who are faithful and devoted to the One Almighty God, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens (Noor, 2018). Every educator in Indonesia should be able to explore the innate potential of students and develop it to become outstanding individuals in Indonesia, both physically and spiritually, in accordance with the National Education Law Number 20 of 2003. Besides being intelligent and skilled, Indonesians also need to have spiritual strength and noble character, making them useful for themselves, society, the nation, and the state (Samsulbassar et al., 2020). The Education Law clearly states that the purpose of education is to develop learners into educated individuals in their faith and devotion to the one Almighty God, with noble character, good health, knowledge, skills, creativity, independence, and becoming democratic citizens.

b. Stakeholder Participation

Since the enactment of Law Number 22 of 1999 on Regional Government, which was later revised into Law Number 32 of 2004, there has been a paradigm shift in the management of the education system. One of the changes is the restructuring and determination of stakeholders in education management. If education management was entirely in the hands of central authorities before, in the era of regional autonomy, education management is distributed to various interested parties, including regional governments and stakeholders. The role of external stakeholders in improving service quality is necessary for schools to be above the minimum standard, and educational quality improvement programs can be achieved (Sulistiyorini, 2018).

Philosophy comes from the Greek word "philosophia," meaning "love of wisdom." In English, the term philosophy is used, while in Arabic, it is referred to as "falsafah," meaning "love of wisdom." Therefore, it can be concluded that the meaning of philosophy is the love of wisdom. Those who seek wisdom are called philosophers (Marisa, 2021).

The concept is that philosophy is not just a field of study or discipline but also reflects a way of life that loves and values wisdom. The search for wisdom is considered an act of a philosopher, depicting an individual committed to seeking a deep understanding of life, values, and knowledge. In other words, philosophy is not just an intellectual concept but also a way of life involving love and dedication to wisdom.

One expert who expresses opinions on the function of the philosophy of science is Ismaun. According to Ismaun, the function of the philosophy of science provides a philosophical foundation for understanding various concepts and theories in scientific disciplines and equips the ability to construct scientific theories. According to Frans Magnis Suseno, the functions of the philosophy of science are extensive and profound, such as:

- a. To assist in delving into questions about science or the foundation of human understanding of the meaning of reality and its scope of responsibility systematically and historically. Systematically, philosophy offers advanced methods to explore problems in science, human nature, and the essence of truth deeply and scientifically. Historically, it provides a platform to delve into, respond to, and learn from the answers of prominent philosophers.
- b. As a critique of ideology, meaning the ability to openly and critically analyze arguments of religion, ideology, and worldviews.
- c. As the basis for a more in-depth and critically methodological insight into studying specialized scientific studies.
- d. It serves as the broadest foundation for participating critically in intellectual life in general and especially in academic environments.
- e. It provides broader insights and sharp analytical and critical abilities to grapple with intellectual, spiritual, and ideological issues (Tamrin, 2019)

Management is the science and art of understanding and organizing an activity based on ideas and practices that align. In terms of language, management comes from the verb "to manage" and is also understood as an integrated series in developing an organization as a system (Ulfiandi, 2022).

The understanding of management, as presented by several experts, is as follows. A.F. Stoner states that management is the process of planning, organizing, and utilizing organizational resources to achieve predetermined goals (Syaban, 2019). This definition aligns with Terry's opinion in the book "Principle of Management," which states that "Management is a distinct process consisting of planning, organizing, actuating, and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources." According to Terry, management is a detailed process involving planning, organizing, motivating, and controlling an organization to achieve established goals using human and other resources (Farikhah, 2015).

Management is not a new phenomenon; it has become a part of everyday life and an integral aspect of people's behavior. Whether at home, in social interactions, at the workplace, or in various daily routines, management has entrenched itself in various facets of life. This condition is primarily viewed from the fundamental meaning of management itself, which encompasses regulation, organization, handling, control, and development. In essence, when viewed substantively, management is not something new, as any activity based on arrangement, handling, and similar activities already indicates the presence of management. Arrangement and handling are, of course, done to achieve desired goals, and this is accomplished through cooperation by utilizing a group of people. According to Sarwoto, this dynamic and distinctive process is commonly referred to as management (Adiyono, 2020).

Management is the science and art that emphasizes theoretical and practical aspects involving the understanding and application of concepts in diverse situations. The importance of organizing activities based on aligned ideas and practices reflects a holistic approach to management. This signifies that in managing an organization, not only theoretical concepts are important but also the ability to connect theory with practices that are appropriate to the specific organizational context.

Educational management is the application of management principles to the administration of education. In the context of education, management can be understood as the activity of systematizing educational resources to be centralized in the effort to achieve educational goals. Therefore, it is non-routine, characterized by thoughtful

consideration, and directed toward solutions related to educational resources. Educational management can also be defined as the art and science of managing educational resources to achieve educational goals effectively and efficiently. It can also be defined as the process of planning, organizing, preparing the workforce, assigning tasks, mobilizing, and controlling educational resources to achieve educational goals effectively, efficiently, and accountably (Asifudin, 2016).

Malayu, S.P. Hasibuan states that the purpose of dividing management functions is, first, to ensure that the systematic sequence of discussions on organizational activities is more organized; second, to facilitate a more thorough analysis, making the direction clear and detailed; and third, to serve as a guide for management implementation by managers.

The various classifications of management functions should be viewed positively, enriching knowledge and providing a deeper understanding of what managers need to do to enhance organizational capabilities in achieving goals and various objectives. The way an intellectual constructs the classification of management functions is influenced by factors such as adopted philosophy, acquired knowledge development, technological advancements and utilization, and the organizational conditions where these functions are carried out.

Management in educational institutions is defined as the joint management of elements within it to achieve predetermined goals. The management functions in Islamic Educational Institutions are essentially carried out through the management functions of planning, organizing, actuating, and controlling, commonly abbreviated as POAC. According to Sondang P. Siagian, the management functions include:

- a. Planning, defined as the overall process of careful thought and determination about things to be done in the future to achieve established goals.
- b. Organizing, the overall process of grouping people, tools, tasks, responsibilities, and authorities in such a way as to create an organization that can function as a unity in achieving predetermined goals.
- c. Motivating, the overall process of providing work incentives to subordinates in such a way that they willingly work sincerely to achieve the organization's goals efficiently and economically.
- d. Controlling, the process of observing the implementation of all organizational activities to ensure that all ongoing work runs according to the previously established plans.
- e. Evaluation, the final function of organic administration and management, defined as the process of measuring and comparing the tangible results achieved with the results that should have been achieved.

Summarizing the functions of management from various experts above, it can be concluded that the management functions are:

- a. Planning is a management function related to plans that will be implemented by Islamic educational institutions in the future to achieve goals.
- b. Organizing is what is done by Islamic Educational Institutions to implement plans that have been prepared to achieve goals.
- c. Actuating is the activity carried out by a manager to initiate and continue activities determined by planning and organizing elements so that goals can be achieved.
- d. Controlling is the continuation of tasks to see if activities are carried out according to the plan; the implementation of activities is evaluated, and unwanted deviations are corrected to ensure that goals are achieved effectively.

Management functions can be classified into two types: organic functions and support functions. Organic functions are essential functions that must be carried out by managers to achieve predetermined goals and various set objectives. Meanwhile, support functions are various activities carried out by work units in an educational institution, intended to support all organic functions (Mubarok, 2019).

C. Methods

Pada penelitian ini menerapkan pendekatan penelitian kuantitatif. Penelitian kuantitatif ialah penelitian yang berdasarkan filsafat positivisme (fenomena/realita/gejala), data pada penelitian kuantitatif berupa angka, serta dianalisis dengan statistik. Adapun tujuan penelitian kuantitatif ialah menguji sebuah hipotesis yang sudah ditetapkan.

Jenis penelitian ini ialah eksperimen. Jenis penelitian eksperimen diterapkan guna meneliti sebuah hubungan dari sebab dan akibat. (Sugiyono, 2015) Dalam penelitian ini dilakukannya pengujian secara langsung mengenai efektivitas dari variabel satu terhadap variabel yang lain, serta dilakukannya sebuah pengujian untuk hipotesis dari sebuah hubungan sebab dan akibat. (Widyastuti et al., 2020) Dalam penelitian berjudul "Efektivitas Metode *Problem Solving* Terhadap Hasil Belajar Matematika Pada Materi Volume Kubus dan Balok Siswa Kelas V di SD Islam Al Hikmah Samarinda", peneliti akan meneliti efektif atau tidaknya sebuah metode *problem solving* ini terhadap pembelajaran matematika terkhusus materi volume kubus dan balok. Adapun desain eksperimen yang digunakan peneliti ialah desain *quasi* eksperimen.

Desain *quasi* eksperimen adalah bentuk desain yang dalam penelitian melibatkan dua kelompok yaitu kelompok eksperimen dan kelompok kontrol. Pada kelompok eksperimen diberikan sebuah perlakuan berupa metode pembelajaran yang akan diuji keefektifannya, sedangkan kelompok kontrol juga diberikan perlakuan berupa metode pembelajaran yang sudah pernah diterapkan. Kemudian kedua kelompok tersebut diberi tes akhir atau *posttest* untuk menganalisa hasil data maka hasil tes akhir kelompok eksperimen dan kontrol dibandingkan dengan menggunakan uji hipotesis statistic. Adapun jika hasil *posttest* lebih tinggi maka dapat disimpulkan bahwa perlakuan yang diberikan efektif, sedangkan jika nilai *pretest* lebih tinggi dibanding dengan *posttest* maka dapat disimpulkan perlakuan yang diberikan tidak efektif.

Adapun desain *quasi* eksperimen yang dipakai ialah *nonequivalent control group design*. *Nonequivalent control group design* adalah desain *pretest-posttest* yang menggunakan kelompok kontrol dan kelompok eksperimen tanpa penugasan random. Desain ini hampir sama dengan *pretest-posttest control group design*, hanya saja pada desain ini kelompok eksperimen maupun kelompok kontrol dibandingkan dan sampel diambil secara tidak acak. Kedua kelompok tersebut diberi *pretest* kemudian diberi perlakuan dan terakhir diberi *posttest*.

D. Results and Discussion

The data presented here are the results of field research using qualitative methods, specifically interviews, observations, and documentation. Based on interviews with six informants, the analysis reveals eight key indicators regarding the actual implementation of ethics in the Islamic social interaction of Trubus Iman Madrasah students. These eight indicators are:

- a. Aovering one's aurat.
- b. Avoiding zina (illicit sexual relations)
- c. Prohibiting unmarried couples from being alone together.
- d. Performing prayers.
- e. Speaking politely.
- f. Respecting parents.
- g. Prohibiting smoking among adolescents, and
- h. Greeting fellow Muslims.

The first indicator involves refraining from using vulgar language. The implementation of speaking well is crucial for teachers and society to understand so that the application of Islamic ethics among Trubus Iman Madrasah students can be realized, shaping students into morally upright Muslims. While the students understand the obligation to cover their aurat in Islam, some female students still lack awareness of the legal basis for this obligation.

The second indicator is avoiding zina, a mandatory act in line with Allah's command in Surah Al-Isra' verse 32. Interview results indicate that Trubus Iman Madrasah students understand the obligation to avoid zina.

The third indicator is the prohibition of unmarried couples being alone together, or the prohibition of dating. The interesting aspect is the varying opinions among informants; some agree with the prohibition of dating, while others express approval. Interviews reveal that some students adhere to the no-dating rule, while others think dating is permissible with parental supervision.

The fourth indicator involves performing prayers, which is obligatory. Interviews show that Trubus Iman Madrasah students are aware of the obligation to perform the five daily prayers and claim to have fulfilled this duty.

The fifth indicator is speaking politely. The research indicates that some students at Trubus Iman Madrasah already practice speaking politely, although there are still those who fail to do so, demonstrating the need for guidance from teachers to instill proper manners.

The sixth indicator is respecting teachers, a duty imposed by teachers unless the order involves wrongdoing or crime. Interviews reveal that, on average, Trubus Iman Madrasah students understand and respect their teachers.

The seventh indicator is the prohibition of smoking among students. Students generally express disagreement with their peers smoking, despite varying opinions on the permissibility of smoking in Islamic law.

The eighth indicator involves greeting fellow Muslims, where greeting is a recommended practice (sunnah), and responding to a greeting is obligatory. Interviews show that students understand that greeting is not mandatory but highly recommended in Islam, and responding to a greeting is obligatory for every Muslim.

E. Conclusion

From the results of this research, Madrasah Trubus Iman in Padang Pangrapat, Tanah Grogot, has successfully implemented Islamic Social Etiquette in the Philosophy of Educational Management effectively. The integration of Islamic values, such as covering one's aura, avoiding illicit sexual relations, prohibiting unmarried couples from being alone, performing prayers, speaking politely, being obedient to parents, forbidding smoking among adolescents, and greeting fellow Muslims, has been effectively applied. This implementation goes beyond mere formal dimensions, extending into the daily interactions between teachers and students.

Madrasah Trubus Iman has managed to create an educational climate that supports the Islamic character formation of students. Islamic social etiquette is not only applied in formal learning but is also evident in the day-to-day interactions among members of the educational community. This success demonstrates that the implementation of Islamic social etiquette in educational management is not merely a formal policy but has become a rooted culture throughout the madrasah's entire ecosystem.

The positive implications of implementing Islamic social etiquette are not limited to the aspects of students' character but are also visible in the improvement of the learning atmosphere and interpersonal relationships between students and teachers. Mutual respect and care become crucial points in creating an educational environment that supports holistic student growth.

Overall, this research contributes to our understanding of how Islamic social etiquette can be integrated with the philosophy of educational management to create quality Islamic education. These findings can serve as inspiration and a reference for other Islamic educational institutions seeking to enhance the effectiveness of their educational management through the implementation of Islamic values in daily interactions..

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