



## Islamic Education in the Tarbiyatul Islamiyyah Perspective

**Siti Hasbiyah Siregar**

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia

e-mail: [hsbyhsrg@gmail.com](mailto:hsbyhsrg@gmail.com)

### **Abstract**

*Islamic education from the perspective of Tarbiyatul Islamiyyah is an educational approach oriented toward holistic human development, encompassing spiritual, moral, intellectual, and social dimensions. Amid the tendency of modern education to emphasize cognitive aspects and instrumental competencies, Tarbiyatul Islamiyyah emerges as a paradigm that balances knowledge transmission with moral formation and the internalization of Islamic values. This study aims to examine the meaning, fundamental principles, and scope of Tarbiyatul Islamiyyah, as well as to analyze its relevance in addressing the challenges of contemporary Islamic education. The research employs a literature review method by examining primary and secondary sources, including books and scholarly articles. The findings indicate that Tarbiyatul Islamiyyah represents a comprehensive, integrative, and adaptive educational concept that responds to changing times without neglecting the normative foundations of the Qur'an and Sunnah. This concept is highly relevant as a paradigm for the development of modern Islamic education systems. Future studies are recommended to conduct empirical research on its implementation across various educational levels.*

**Keywords:** *Islamic Education; Tarbiyatul Islamiyyah; Islamic Values; Character Formation; Morality.*

### **Abstrak**

*Pendidikan Islam dalam perspektif Tarbiyatul Islamiyyah merupakan pendekatan pendidikan yang berorientasi pada pengembangan manusia secara holistik, meliputi aspek spiritual, moral, intelektual, dan sosial. Di tengah kecenderungan pendidikan modern yang menekankan aspek kognitif dan kompetensi instrumental, Tarbiyatul Islamiyyah hadir sebagai paradigma yang menyeimbangkan transfer pengetahuan dengan pembentukan akhlak dan internalisasi nilai-nilai keislaman. Penelitian ini bertujuan untuk mengkaji makna, prinsip dasar, dan ruang lingkup Tarbiyatul Islamiyyah, serta menganalisis relevansinya dalam menghadapi tantangan pendidikan Islam kontemporer. Penelitian menggunakan metode kajian literatur dengan menelaah sumber-sumber primer dan sekunder berupa buku dan artikel ilmiah yang relevan. Hasil kajian menunjukkan bahwa Tarbiyatul Islamiyyah merupakan konsep pendidikan yang komprehensif, integratif, dan adaptif terhadap perubahan zaman tanpa mengabaikan landasan normatif Al-Qur'an dan Sunnah. Konsep ini relevan sebagai paradigma pengembangan pendidikan Islam modern. Penelitian selanjutnya disarankan mengkaji implementasinya secara empiris pada berbagai jenjang pendidikan.*

**Kata Kunci:** *Pendidikan Islam; Tarbiyatul Islamiyyah; Nilai Islam; Pembentukan Karakter; Akhlak.*

## **Introduction**

Evaluation is a fundamental activity in education because it plays a strategic role in determining the condition, development, and learning outcomes of students. Evaluation serves as an objective measuring tool to assess whether educational goals have been achieved according to the standards set in the curriculum. Without systematic evaluation, educators rely solely on assumptions or subjective observations to determine the success or failure of the learning process.(Setyowati, 2025)Good evaluation involves scientific data collection, information analysis, and accurate interpretation of results to support more informed educational planning. Through evaluation, educators can understand the strengths and weaknesses of teaching methods, adapt materials to students' needs, and improve the effectiveness of teaching and learning interactions.(Ihsanudin, 2022)Thus, evaluation not only assesses outcomes but also improves the overall quality of the learning process. This process ensures accountability and transparency in the implementation of education at all levels. Consistently implemented evaluation is the primary foundation for continuous improvement in educational quality.

In addition to measuring educational outcomes, evaluation also serves an important diagnostic function, assessing the success of the learning process. Assessments are conducted not only in the cognitive domain but also in the affective and psychomotor domains, thus encompassing all aspects of student development. Evaluation allows educators to determine whether the learning methods applied are appropriate to the characteristics and potential of individual students. The evaluation process also examines whether the learning approach fosters motivation, active participation, and critical thinking skills in students.(Ruslandi et al., 2025)With this information, teachers can identify emerging obstacles, such as low student engagement, difficulty understanding material, or inappropriate teaching strategies. Evaluation serves as a tool for continuous improvement, ensuring that each student receives optimal learning opportunities. Parental involvement and the learning environment can also be addressed through evaluation results, ensuring education becomes a collaborative process.

Evaluation in education also ensures the achievement of competencies



formulated in the curriculum, both basic and core competencies. Each student is expected to achieve the predetermined standards as an indicator of the success of the educational process.(Cahyono et al., 2023)Without structured evaluation, competency achievement cannot be accurately measured, making it difficult to account for the quality of learning. A good evaluation procedure involves careful planning, relevant data collection, objective measurement, and systematic analysis. Evaluation results serve as the basis for teachers to determine remedial measures, enrich material, or modify learning strategies. Thus, evaluation is not merely an administrative process, but also an instrument for improving and developing the quality of learning. Competency evaluation also facilitates the adaptation of materials to the diverse needs of students, ensuring inclusive education.(Santoso et al., 2023).

The evaluation process involves measuring, collecting, analyzing, and interpreting data to objectively assess learning outcomes. Quantitative data such as test scores, exam grades, and portfolios can provide a concrete picture of students' academic abilities. Meanwhile, qualitative data, including observations, behavioral records, and interviews, helps understand students' emotional, social, and moral aspects.(Sulaiman & Zahra, 2024)Accurate interpretation of both types of data allows educators to make informed decisions, such as determining additional learning strategies, adapting materials, or facilitating more interactive learning activities. This process emphasizes the importance of accuracy and objectivity, ensuring that evaluations are credible and serve as a basis for effective decision-making. Evaluation integrated with a scientific approach improves the quality of education and minimizes assessment errors. With a comprehensive understanding, evaluation becomes a crucial component for educators' professional development and the achievement of optimal learning outcomes.(Karimah et al., 2021).

Evaluation also plays a crucial role in educational decision-making at all stages, from planning to implementation and final assessment. During the planning stage, evaluation helps assess student readiness, the appropriateness of learning objectives, and the availability of educational resources. During implementation,



evaluation allows teachers to monitor student engagement, the effectiveness of learning methods, and the dynamics of classroom interactions.(Febriza & Febriza, 2024)The final stage of evaluation is used to assess learning outcomes and the impact of education on student development as a whole. With this approach, evaluation is not a partial measure but rather an integral part of the entire educational process. Comprehensive evaluation supports continuous improvement and ensures that each student benefits maximally from the learning experience. This evaluation activity also creates a data- and evidence-based educational culture that can increase the accountability of educational institutions.(Setiawan, 2021).

In the context of Islamic education, evaluation has a broader scope because it assesses not only academic abilities but also the moral, spiritual, and personality aspects of students. Islamic education aims to shape individuals who are faithful, pious, and possess noble morals, and able to apply religious values in their daily lives. Therefore, evaluation in Islamic education must consider students' spiritual qualities, religious obedience, moral behavior, and social skills. This type of evaluation requires educators to understand students holistically, not just assessing cognitive abilities.(Zain & Iswantir, 2024)Thus, evaluation in Islamic education becomes a comprehensive instrument that covers all aspects of human development, from intellectual to spiritual, emotional, and social.

Evaluation in Islamic education is not limited to written tests or formal exams, but also involves observations of students' behavior, worship habits, moral practice records, and social interactions. Educators must assess the extent to which students internalize Islamic values in their daily lives. For example, the ability to practice honesty, discipline, responsibility, and social awareness are part of the assessment.(Hidayatussa'adah & Sadad, 2024)This evaluation emphasizes a holistic approach, where students are viewed as holistically developing beings, not simply individuals learning theory. This approach enables Islamic education to develop strong character and mature social skills, enabling students to face life's challenges ethically and with noble morals.(Al Hidayat & Hair, 2024).



From the perspective of Islamic Education (Tarbiyatul Islamiyyah), evaluation plays a strategic role in the process of developing an Islamic personality (syakhshiyyah Islamiyyah). Islamic Education views education as a process of instilling values based on the Qur'an and Sunnah. Evaluation within this framework not only assesses academic success but also emphasizes the extent to which students understand, practice, and internalize Islamic teachings in their daily lives. Educators act as facilitators, ensuring the harmonious integration of knowledge, worship, morals, and social interactions among students. Thus, evaluation becomes a crucial instrument in the formation of a balanced and sustainable Islamic character.(Fatuhilah, 2023).

Evaluation in Islamic Education (Tarbiyatul Islamiyyah) is conducted using an integrative approach that combines academic and faith aspects. Students are not only required to master Islamic material but also to demonstrate commendable morals, religious discipline, and social skills that reflect Islamic values. This assessment encompasses various indicators, ranging from religious observance and communication skills to cooperation and social responsibility.(Sarumaha, 2023)This integrative evaluation helps educators comprehensively assess student quality, allowing them to adapt learning strategies to support optimal spiritual and moral development. Furthermore, evaluation in Tarbiyatul Islamiyyah is conducted continuously and in stages, allowing educators to monitor student progress over time. This approach allows for more targeted and consistent behavioral change, as assessment is conducted systematically based on clear criteria.(Mala, 2025).

Continuous evaluation also helps educators identify additional needs, such as moral guidance, religious practice training, or strengthening social competencies. Thus, evaluation serves as a control and coaching mechanism that supports students' holistic growth, not just academic achievement. Evaluation instruments include oral assessments, religious practice exams, religious activity portfolios, observations of noble character, and participation in Islamic social activities.(Hifza et al., 2020)Each instrument is designed to assess a different aspect of student development, from intellectual abilities and religious practice skills to moral



attitudes and social behavior. This approach emphasizes fairness, objectivity, and relevance to the goals of Islamic education. By using a variety of instruments, evaluations can capture a comprehensive picture of student development, enabling educators to implement appropriate interventions and support balanced growth.(Purba et al., 2023).

Evaluation in Islamic Education serves not only as a measuring tool but also as a means of developing students. Through evaluation, educators can provide constructive feedback, identify potential strengths, and address weaknesses or difficulties faced by students. Structured and systematic evaluation helps create a more effective learning experience, supporting spiritual, moral, social, and intellectual growth. Thus, evaluation becomes an essential part of the educational process, focused on character building, not simply measuring academic ability.(Nafsaka et al., 2023)Evaluation also plays a role in encouraging active student participation. By knowing the evaluation results and feedback from teachers, students can understand their strengths and weaknesses, thus being motivated to improve themselves. This aligns with the principles of Islamic Education, which emphasize continuous self-development and the practice of Islamic values in daily life. Evaluation serves as a tool that enables students to actively participate in the learning process, increase self-awareness, and internalize the moral values taught.(Hermawan et al., 2020).

Good evaluation requires teachers to have professional skills in identifying objectives, selecting instruments, and interpreting results appropriately. Teachers must be able to integrate academic and religious aspects in assessments, and consider the differences in students' abilities, talents, and character. This requires sensitivity, experience, and a high level of pedagogical competence.(Zahara et al., 2024)With integrated evaluation, teachers can design more personalized, adaptive, and effective learning strategies, enabling each student to reach their full potential. Furthermore, evaluation plays a role in assessing the quality of the learning environment, including teaching methods, learning media, and classroom social interactions. This evaluation helps detect whether the learning environment



supports or hinders student development. For example, a conducive classroom atmosphere, the use of engaging media, and positive interactions between teachers and students can increase learning motivation. Thus, evaluation not only assesses individual students but also provides important feedback for improving the education system as a whole.(Julaeha & Erihadiana, 2021).

Evaluation in Islamic education plays a significant role in shaping a generation of integrity, intelligence, and responsibility. With accurate measurement, continuous monitoring, and appropriate feedback, students can develop academic abilities while strengthening their faith, morals, and social skills. Evaluation serves as a strategic tool to ensure that Islamic education achieves its holistic goal of producing individuals with a balance between intellectual, spiritual, emotional, and social aspects. By implementing systematic, structured evaluation based on the principles of Islamic Education, educators can adapt learning strategies more effectively. Evaluation strengthens the achievement of the mission of Islamic education, namely to produce a generation that is knowledgeable, faithful, and has noble morals, and is ready to face life's challenges responsibly. Evaluation is not merely an assessment but a developmental instrument that helps students grow into harmonious, productive individuals capable of making positive contributions to society and their environment.(Farhan, 2021).

## **Research methods**

This study uses a qualitative approach with library research, as the focus of the study is on the analysis of concepts, theories, and normative foundations related to Islamic education from the perspective of Tarbiyatul Islamiyyah. The qualitative approach was chosen to enable researchers to deeply understand the values, principles, and orientations of Islamic education contained in classical and contemporary literary sources. Library research is the most appropriate method because the data is textual and conceptual, thus requiring a critical review of the thoughts of scholars, Islamic educational figures, and regulations that support the Islamic education process. The analysis process was carried out using the content





analysis method to identify the core meaning and messages contained in primary and secondary sources. Content analysis allows researchers to systematically interpret texts, understand the structure of thought, and discover the relationship between the concept of Tarbiyatul Islamiyyah and its implementation in Islamic education. The analysis was carried out through the stages of data reduction, categorization, interpretation, and conclusion. In the data reduction stage, researchers selected information relevant to the research focus. The data was then categorized based on key themes, such as the concept of Islamic education, the goals of Islamic education, development methods, and evaluation in Islamic education. Interpretation was then conducted to understand the essence of each category, and then compiled into structured research findings.

The method used to address the problems in this research is a descriptive-analytical approach. This approach aims to objectively describe the Islamic Tarbiyatul Islamiyyah perspective on education, then analyze it to determine its relevance and contribution to the development of Islamic education. Using the descriptive method, the researcher presents a comprehensive overview of Islamic tarbiyah principles, while the analysis is conducted to interpret and understand how these principles can be applied in the context of contemporary education. This approach allows the researcher to not only explain the concept but also provide an in-depth understanding of the characteristics of Islamic education from a tarbiyah perspective.

The research method was implemented through several steps. First, the researcher collected data from various literature sources, such as classical texts, Islamic education books, scientific journals, academic articles, and official documents related to Islamic education and tarbiyah. Second, the researcher selected the literature to ensure that only relevant and credible sources were used as the basis for the analysis. Third, all collected data was analyzed using a content analysis framework to provide a comprehensive understanding of the concept of Islamic education. Fourth, the researcher formulated the analysis results into conclusions that illustrate the essence of Islamic education from the perspective of





Tarbiyatul Islamiyyah. This implementation ensured that the research was systematic and in accordance with scientific research standards.

## Results and Discussion

Islamic education from the perspective of Tarbiyatul Islamiyyah shows that the educational process is not only interpreted as the transfer of knowledge, but is a conscious, directed and continuous effort to develop human potential so as to achieve perfection in life based on Islamic values. The essence of Islamic education in this context cannot be separated from the principle that humans were created as knowledgeable creatures and are obliged to develop all the abilities bestowed by Allah. This is confirmed in the word of Allah SWT. in Surah Al-Baqarah verse 31 which means "And He taught Adam the names of all (things), then He showed them to the angels, saying, 'Tell Me the names of all these (things) if you are truthful.'"

The verse above shows that the tarbiyah process is inherent in the nature of human creation. This verse means that education is part of human nature, and humans cannot carry out their caliphate duties without the guidance and development of knowledge. From this it can be understood that Islamic education is not only oriented towards academic abilities, but also towards strengthening character, morals and spiritual awareness. If viewed from its philosophical basis, Tarbiyatul Islamiyyah is firmly attached to the concept of human nature which is basically good, holy and has a tendency towards truth. This is reinforced by Surah Ar-Rūm verse 30 which means: "So turn your face straight towards religion (Islam), according to the nature of Allah, who created humans according to that nature. There is no change in Allah's creation. That is the straight religion, but most people do not know."

The above verse informs us that Islamic education must be directed toward preserving, maintaining, and developing this natural disposition. The philosophy of Islamic education (tarbiyah) holds that the goal of education is not merely to impart knowledge, but to shape individuals with a balance between mind, spirit, and body, and with a clear orientation toward God's pleasure. Islamic education must therefore be integral, not separating this world from the afterlife, the intellect from the



spiritual, and knowledge from morals. This is the unique character of Islamic education, distinguishing it from modern secular education systems, which tend to emphasize solely cognitive aspects.

In the implementation of Islamic education, the role of a murabbi is very crucial because the murabbi is not only a teacher who delivers material, but also a guide, educator, and moral role model for students. Murabbi plays a role in shaping the mindset, attitudes, and behavior of students through intensive, consistent, and continuous interactions. This role is in line with the example of the Prophet Muhammad SAW, as stated in Surah Al-Ahzab verse 21 which means "Indeed, there has been for you in the Messenger of Allah a good example, namely for those who hope in (the mercy of) Allah and (the coming of) the Last Day and remember Allah often."

The above verse demonstrates that the ideal educator in Islam must emulate the methods and character of the Prophet Muhammad. The murabbi not only guides students theoretically but also provides concrete examples through behavior, morals, and a strong commitment to Islamic values. In this position, the murabbi plays a central role in instilling good manners, fostering discipline, and nurturing the spiritual development of students. Without the presence of a competent and well-mannered murabbi, the Islamic education process will not run optimally. Therefore, the strategy of fostering Islamic character through Islamic education is a core aspect of the Islamic education process.

Character development is not sufficient to be carried out through the delivery of theoretical moral material, but must be realized in learning methods that emphasize example (uswah), habituation (ta'wīd), spiritual strengthening (tazkiyah), and internalization of values (ghars al-qiyam). Allah SWT. In Surah Asy-Syams verses 9-10 remind us of the importance of purifying the soul as stated in the word of Allah, which means: "It is truly fortunate for those who purify their souls, and truly it is a loss for those who pollute it."

This verse underscores the importance of character development as the core of educational success. Through consistent habituation strategies, students are



guided to develop noble morals, such as honesty, responsibility, discipline, and piety. This character-building process is carried out through worship activities, social interactions, learning activities, and daily life practices, ensuring that Islamic values are not merely learned but truly ingrained in the students' souls.

Furthermore, the integration of tarbiyah values into the modern Islamic education curriculum is a crucial requirement for Islamic education to be able to meet the challenges of globalization and technological development. The curriculum should not only contain religious subjects but also incorporate tarbiyah values into all aspects of learning, including materials, methods, and evaluation. This integration ensures that Islamic education is not carried out in a fragmented manner, but rather comprehensively encompasses cognitive, affective, and psychomotor aspects. A tarbiyah-oriented curriculum also encourages students to develop critical thinking skills while adhering to moral and spiritual values. In the modern era, tarbiyah values can be implemented through the use of technology as a medium for da'wah and learning, the development of a religious school culture, and the application of active learning methods that remain rooted in Islamic principles. This integration allows Islamic education to be more adaptive while maintaining its identity and fundamental values.

Overall, this discussion demonstrates that Islamic education, from the perspective of Tarbiyatul Islamiyyah, is a comprehensive, integral educational system oriented toward the formation of the whole person. Tarbiyah develops not only cognitive aspects but also spiritual, moral, and social aspects through the strong role of the murabbi (leader), effective character-building strategies, and the integration of Islamic values into a modern curriculum. With this approach, Islamic education can produce a generation with noble character, broad knowledge, and preparedness to face the challenges of the times without losing sight of its Islamic direction and principles.

## Conclusion

Islamic education, from the perspective of Tarbiyatul Islamiyyah,



emphasizes that education is a process of developing a holistic human being that balances spiritual, intellectual, and moral dimensions. The concept of tarbiyah has been proven to have a significant contribution in shaping Muslim individuals with character, knowledge, awareness of worship, and social responsibility. The discussion shows that tarbiyah is rooted in human nature with a philosophical foundation in the Qur'an and Sunnah, places the murabbi as a central actor, and offers a character education strategy relevant to the needs of modern education. The integration of tarbiyah values in the curriculum is seen as a solution to maintain the identity of Islamic education amidst global technological developments. Conceptually, tarbiyah is comprehensive, flexible, and adaptive to changing times. However, its implementation still faces challenges, such as the limitations of ideal murabbi, weak integration of tarbiyah values in the curriculum, and the influence of a less supportive socio-cultural environment. These challenges also open up opportunities for future development. Therefore, further research is recommended to examine the empirical implementation of tarbiyah in formal and non-formal educational institutions, strengthening the capacity of murabbi, developing a tarbiyah-based curriculum that is adaptive to the 21st century, and utilizing technology as a medium for value development. With continuous development, Tarbiyatul Islamiyyah has strong prospects as a basis for relevant and sustainable renewal of Islamic education.

## Reference

- Al Hidayat, N., & Hair, M. A. (2024). Konsep Pendidikan Anak Menurut Abdullah Nasih Ulwan Dalam Kitab Tarbiyatul Aulad Fi Al-Islam Dan Relevansinya Dengan Pendidikan Islam Masa Kini. *Ahsana Media: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman*, 10(1), 85–103. <https://doi.org/10.31102/Ahsanamedia.10.1.2024.85-103>
- Cahyono, G., Aljauhari, S., & Rahman, H. Y. (2023). Implementasi Kurikulum Berbasis Tarbiyatul Muallimin Al Islamiyah Dalam Meningkatkan Kualitas Dan Kapabilitas Santri Di Pondok Pesantren. <https://doi.org/10.35905/Alishlah.V21i2.6727>
- Farhan, F. (2021). Gender Dalam Perspektif Pendidikan Islam. *Hawari: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 2(1). <https://doi.org/10.35706/Hw.V2i1.5290>



- Fatuhilah, R. (2023). *Peran Direktur Tarbiyatul Mu'allimin Al Islamiyah (Tmi) Dalam Mengembangkan Professionalisme Guru Di Pondok Pesantren Annur Darunnajah* 8 Cidokom. <https://Repository.Darunnajah.Ac.Id/Id/Eprint/23/>
- Febriza, I. N. Z., & Febriza, I. N. Z. (2024). *Konsep Pendidikan Agama Islam Pada Anak Untuk Membentuk Generasi Sholihah Dalam Perspektif Khalid Ahmad Syantut (Telaah Kitab Tarbiyatul Banat Fiil Baitil Muslim)*. <http://Repository.Undaris.Ac.Id/Id/Eprint/1629/>
- Hermawan, I., Ahmad, N., & Suhartini, A. (2020). Konsep Amanah Dalam Perspektif Pendidikan Islam. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 12(2), 141–152. <https://doi.org/10.37680/Qalamuna.V12i2.389>
- Hidayatussa'adah, H., & Sadad, R. (2024). Strategi Pengembangan Kurikulum Pesantren Di Daerah Minoritas Muslim: Studi Di Pesantren Modern Baitus Sholihin Poso Sulawesi Tengah. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 10(2), 212–226. <https://doi.org/10.26594/Dirasat.V10i2.5261>
- Hifza, H., Suhardi, M., Aslan, A., & Ekasari, S. (2020). Kepemimpinan Pendidikan Islam Dalam Perspektif Interdisipliner. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 5(1), 46–61. <https://doi.org/10.31538/Ndh.V5i1.518>
- Ihsanudin, N. (2022). Pendidikan Islam Dalam Perspektif Hadits; Kajian Konsep Al-Tarbiyah, Al-Ta' Lim, Al-Ta' Dib Dan Al-Tazkiyah. *Al-Ihda': Jurnal Pendidikan Dan Pemikiran*, 17(2), 795–803. <https://doi.org/10.55558/Alihda.V17i2.74>
- Julaeha, S., & Erihadiana, M. (2021). Model Pembelajaran Dan Implementasi Pendidikan Ham Dalam Perspektif Pendidikan Islam Dan Nasional. *Reslaj: Religion Education Social Laa Roiba Journal*, 3(3), 403–414. <https://doi.org/10.47467/Reslaj.V3i3.449>
- Karimah, U., Hakim, L., Zaini, A., Nizar, A., & Prasetya, B. (2021). Penerapan Metode Bernyanyi Dalam Pembelajaran Mufradat Bahasa Arab Pada Kelas Iv Di Mi Tarbiyatul Islamiyah. *Al-Athfal: Jurnal Pendidikan Anak*, 2(1), 51–65. <https://doi.org/10.46773/Al-Athfal.V2i1.376>
- Mala, A. (2025). *Upaya Guru Dalam Menanamkan Kedisiplinan Dan Kemandirian Siswa Sma Tarbiyatul Mualimin Walmualimat Al-Islamiyah Di Pondok Pesantren Roudlatul Qur'an Metro*. <https://Repository.Metrouniv.Ac.Id/Id/Eprint/10942/>
- Nafsaka, Z., Kambali, K., Sayudin, S., & Astuti, A. W. (2023). Dinamika Pendidikan Karakter Dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern. *Jurnal Impresi Indonesia*, 2(9), 903–914. <https://doi.org/10.58344/Jii.V2i9.3211>
- Purba, G. R., Sembiring, R. K., Hasibuan, R. W., & Rizki, S. N. (2023). Kurikulum Dalam Perspektif Pendidikan Islam. *Cendekiawan: Jurnal Pendidikan Dan Studi Keislaman*, 2(1), 186–193. <https://doi.org/10.61253/Cendekiawan.V2i1.154>
- Ruslandi, U., Qomariyah, S., Yuhaeni, Y., & Dwiki, V. (2025). Peran Supervisi Pendidikan Terhadap Peningkatan Kompetensi Guru Di Mas Tarbiyatul



- Islamiyah. *Moral: Jurnal Kajian Pendidikan Islam*, 2(1), 263–273.  
<https://doi.org/10.61132/Moral.V2i1.609>
- Santoso, A. D., Mutti'ah, S., & Kusmawati, H. (2023). Aplikasi Pembelajaran Pai (Pendidikan Agama Islam) Metode Ibl (Inquiry Based Learning) Berbasis Zone Activity Di Mts Tarbiyatul Islamiyah Lengkong Batangan. *Journal Of Student Research*, 1(1), 238–248. <https://doi.org/10.55606/Jsr.V1i1.983>
- Sarumaha, Y. (2023). Pengajaran Agama Islam Dalam Perspektif Syaikh Ahmad Surkati. *Taushiah: Jurnal Hukum, Pendidikan Dan Kemasyarakatan*, 13(2), 243–252. <https://doi.org/10.30743/Taushiah.V13i2.9137>
- Setiawan, D. (2021). *Penerapan Budaya Sekolah Dalam Pendidikan Karakter Islami Pada Sistem Boarding School Di Smp Tarbiyatul Mu'allimin Wall Mu'allimats Al-Islamiyyah Roudlatul Qur'an*.  
<https://repository.metrouniv.ac.id/eprint/4739>
- Setyowati, D. R. (2025). *Implementasi Integrasi Nilai-Nilai Pendidikan Agama Islam Pada Pembelajaran Biologi Di Tarbiyatul Mu'allimin Wal Mu'allimat Al Islamiyyah Pondok Pesantren Darunnajah Jakarta*.  
<https://repository.unissula.ac.id/eprint/42542>
- Sulaiman, H., & Zahra, S. L. A. (2024). Efektivitas Pembelajaran Imla'di Kelas 2 Tmi (Tarbiyatul Mu'allimin Al-Islamiyyah) Pondok Pesantren Darussalam Kersamanah Garut. *Masagi: Jurnal Pendidikan Agama Islam*, 3(1), 71–80.  
<https://doi.org/10.37968/Masagi.V3i1.685>
- Zahara, P., Putri, A. D., Nurkarimah, F., Wismanto, W., & Fadhly, M. (2024). Peran Pendidikan Inklusi Dalam Perspektif Pendidikan Islam. *Concept: Journal Of Social Humanities And Education*, 3(2), 01–12.  
<https://doi.org/10.55606/Concept.V3i2.1139>
- Zain, N. H., & Iswantir, I. (2024). Kontribusi Persatuan Tarbiyah Islamiyah (Perti) Dalam Pembaruan Dan Pelestarian Pendidikan Islam. *Innovative: Journal Of Social Science Research*, 4(6), 6737–6747.  
<https://doi.org/10.31004/Innovative.V4i6.17193>

