



LAMPIRAN-LAMPIRAN

FORM PERTANYAAN

A. Form Pertanyaan Wawancara

1. Apakah di sekolah SDN Singosaren 1 Ponorogo ini melakukan Pembinaan MADIN untuk sebagai Pelajaran pembinaan akhlak siswa-siswi di sekolah? Alasannya?
2. Adakah mungkin kerja sama antar guru dengan guru di luar sekolah, untuk pembinaan MADIN tersebut? Alasannya?
3. Bagaimana perubahan siswa-siswi dengan adanya pembinaan MADIN di sekolah?
4. Bagaimana tanggapan orang tua siswa terhadap adanya pembinaan MADIN di sekolah?
5. Apakah para guru sudah mencontohkan dalam lingkungan sekolah terkait pembinaan MADIN sendiri?
6. Apa dampak era revolusi industri 4.0 ini terhadap pembinaan MADIN ini di sekolah?
7. Metode apa yang di gunakan untuk menghadapi perubahan zaman era revolusi industri 4.0 dalam pembinaan MADIN di sekolah?
8. Dengan perubahan zaman era revolusi industri 4.0 ini apakah siswa-siswi semakin susah di atur dalam pembinaan MADIN di sekolah?
9. Upaya apa yang di lakukan oleh guru dalam menghadapi siswa-siswi yang mungkin sudah tercandu oleh adanya perubahan zaman ini yang mana semua bisa di akses melalui gadget, dalam pembinaan MADIN di sekolah?
10. Bagaimana tanggapan para guru dengan perubahan zaman era revolusi industri 4.0 ini terhadap siswa, dan dalam pembinaan MADIN sendiri?

CACATAN LAPANGAN HASIL WAWANCARA

Kode : 01/W/II/2024
 Tanggal : 4 Maret 2024, 09.10 WIB
 Disusun jam : 28 Mei 2025, 10.18 WIB
 Nama Informan : UM/CLHW 1
 Identitas Informan : Kepala Sekolah SD Negeri Singosaren 1
 Topik Wawancara : Internalisasi Pembinaan Akhlak Melalui Program Madrasah Diniyah

	Hasil Wawancara
Peneliti	Apakah di sekolah SDN 1 Singosaren Ponorogo ini melakukan Pembinaan MADIN untuk sebagai Pelajaran pembinaan akhlak siswa-siswi di sekolah? Alasannya?
Informan	Iya, seiring perkembangan zaman yang perkembangannya yang semakin pesat dan tidak terduga siswa perlu dibekali dengan akhlak, agar kedepa siswa dapat membawa diri dan tidak terjerumus di jalan yang tidak benar
Peneliti	Adakah mungkin kerja sama antar guru dengan guru di luar sekolah, untuk pembinaan MADIN tersebut? Alasannya?
Informan	Sangat mungkin. Seperti halnya dengan dilaksanakan di SDN 1 Singosaren Ponorogo pembinaan madin bekerja sama dengan guru madin dilingkuan sekolah. Hal ini diharapkan agar siswa mendapat pembinaan dari guru yang berkopetensi di bidangnya. Kerja sama ini juga memungkinkan sebagai daya tarik masyarakat karena selain mendapat ilmu pengetahuan umum siswa dibekali dengan olmu agama yang lebh dari porsi yang didapat dikurikulum sekolah dasar
peneliti	Bagaimana perubahan siswa-siswi dengan adanya pembinaan MADIN di sekolah?

Informan	Alhamdulillah, meskipun perubahan belum sepenuhnya dapat dilihat namun terjadi perubahan sikap siswa terhadap guru dan lingkungan secara signifikan dari yang semula sering berkata kotor dan kasar secara bertahap dapat dikendalikan
----------	--



CACATAN LAPANGAN HASIL WAWANCARA

Kode : 02/W/III/2024
 Tanggal : 2 April 2024, 10.00 WIB
 Disusun jam : 28 Mei 2025, 10.51 WIB
 Nama Informan : SDA
 Identitas Informan : Guru Pendidikan Agama Islam SDN 1 Singosaren
 Ponorogo
 Topik Wawancara : Internalisasi Pembinaan Akhlak Melalui Program
 Madrasah Diniyah

	Hasil Wawancara
Peneliti	Bagaimana tanggapan orang tua siswa terhadap adanya pembinaan MADIN di sekolah?
Informan	Orang tua sangat antusias dan mendukung akan adanya program madrasah diniyah di sekolah, bahkan ada beberapa orang tua yang menghendaki ditamah hari/jam nya
Peneliti	Apakah guru sudah mencontohkan dalam lingkungan sekolah terkait pembinaan MADIN sendiri?
Informan	Ada 3 guru yang terlibat langsung dalam pembinaan madin di sekolah, namun guru yang lain tetap memberikan contoh saat kegiatan belajar mengajar di kelas, kegiatan pembiasaan dan saat di lingkungan sekolah
Peneliti	Apa dampak era revolusi industri 4.0 ini terhadap pembinaan MADIN ini di sekolah?
Informan	Secara langsung adanya era revolusi industri 4.0 tidak mengganggu pelaksanaan pembinaan madin, karena siswa tidak diperbolehkan membawa hp ke sekolah namun secara materi perlu penggunaan metode yang tepat agar konsentrasi siswa belajar dapat dikondisikan terlebih pembinaan madin dilaksanakan siang hari setelah kegiatan belajar mengajar selesai.

CACATAN LAPANGAN HASIL WAWANCARA

Kode : 03/W/III/2024
 Tanggal : 3 Juni 2024, 11.10 WIB
 Disusun jam : 28 Mei 2025, 11.08 WIB
 Nama Informan : SDA
 Identitas Informan : Guru Pembina Program Madrasah Diniyah SDN 1 Singosaren Ponorogo
 Topik Wawancara : Internalisasi Pembinaan Akhlak Melalui Program Madrasah Diniyah

	Hasil Wawancara
Peneliti	Metode apa yang di gunakan untuk menghadapi perubahan zaman era revolusi industri 4.0 dalam pembinaan MADIN di sekolah?
Informan	Saat ini methode yang di gunakan masih seputar ceramah, setoran mengaji dan hafalan bersama, namun ada wacana akan dikembangkan dengan adanya setoran melalui voice note, jadi anak yang tidak masuk dapat tetap menerima materi melalui aplikasi WA
Peneliti	Dengan perubahan zaman era revolusi industri 4.0 ini apakah siswa-siswi semakin susah di atur dalam pembinaan MADIN di sekolah?
Informan	Sebelum adanya era revolusi ini pun beberapa siswa menunjukan kenakalan dan susah diatur, hal ini dikarenakan faktor lingkungan tempat siswa tinggal terlebih saat ini dimana informasi dapat diterima siswa dengan bebas, beberapa siswa memang menunjukkan perubahan namun masih tetap dapat dikendalikan
Peneliti	Upaya apa yang di lakukan oleh guru dalam menghadapi siswa-siswi yang mungkin sudah tercandu oleh adanya perubahan zaman ini yang mana semua bisa di akses melalui gadget, dalam pembinaan MADIN di sekolah?
Informan	Belum ada upaya khusus yang diprogramkan sekolah, namun jika terjadi peristiwa akan ditindak sesuai dengan kewenangan dan kebijakan sekolah, dan tentunya akan dilakukan koordinasi dengan orang tua dan lingkugan terkait dengan hal tersebut

Peneliti	Bagaimana tanggapan para guru dengan perubahan zaman era revolusi industri 4.0 ini terhadap siswa, dan dalam pembinaan MADIN sendiri?
Informan	Sebagain benar gruu SDN 1 Singosaren Ponorogo masih muda dan tidak gaptek sehingga dengan mudah dapat mengikuti perkembangan yang ada, sehingga menanggapi anak dengan kasus kecanduan gudget dapat diatasi dengan baik dan tentunya pembinaan madin ini sangat membantu dalam mengatasi masalah yag mungkin timbul dari dampak era revolusi 4.0 ini



CATATAN LAPANGAN HASIL OBSERVASI

Kode : 01/O/III/2024
 Tanggal : 1 Maret 2024, 01.00 WIB
 Disusun Jam : 04 Juni 2025, 08.05 WIB
 Topik Observasi : Observasi pertama tempat dan kondisi sekolah SDN 1 Singosaren Ponorogo

Bukti Observasi	
	Kunjungan perpustakaan
	Kondisi sekolah SDN 1 Singosaren Ponorogo



Upacar Bendera Rutin setiap Hari
Senin



CATATAN LAPANGAN HASIL OBSERVASI

Kode : 02/O/III/2024
Tanggal : 11 Maret 2024, 10.00 WIB
Disusun Jam : 4 Juni 2025, 08.13
Topik Observasi : Observasi kedua Kegiatan Madin di SDN 1 Singosaren

Bukti Observasi	
	Kegiatan madrasah diniyah di kelas pada bulan ramadhan

	
	
	Kegiatan sholat dhuhur berjamaah di sekolah sebelum melaksanakan kegiatan madrasah diniyah

	Pembelajaran melalui proyektor
---	---------------------------------------



CATATAN LAPANGAN HASIL OBSERVASI

Kode : 03/O/IV/2024
Tanggal : 1 April 2024, 08.00 WIB
Disusun Jam : 4 Juni 2025, 08.15 WIB
Topik Observasi : Observasi Kegiatan Pembelajaran dalam Kelas di SDN 1 Singosaren Ponorogo

Hasil Observasi	
	Pembelajaran di dalam kelas

CATATAN LAPANGAN HASIL OBSERVASI

Kode : 04/O/IV/2024
Tanggal : 9-13 April 2024, 10.25 WIB
Disusun Jam : 4 Juni 2025, 08.22 WIB
Topik Observasi : Observasi Kegiatan Lomba Antar Kelas

Bukti Observasi	
	Kegiatan lomba gebyar literasi dan islami antar kelas untuk meningkatkan motivasi belajar siswa dalam membaca dan keislaman
	

	Lomba pidato, untuk meningkatkan literasi
	
	Lomba tari kreasi

	Lomba hafalan surat pendek
	Lomba menyanyi islami



TRANSKIP DOKUMENTASI

Kode : 01/D/II/2024
 Tanggal : 16 Februari 2024, 09.03 WIB
 Disusun Jam : 4 Juni 2025, 08.25 WIB
 Topik Dokumentasi : Profil SDN 1 Singosaren Ponorogo

PROFILE SEKOLAH		
NO.	IDENTITAS SEKOLAH	
1	NAMA SEKOLAH	SDN 1 SINGOSAREN
2	N.I.S	100180
3	N.S.S	101051119018
4	PROPINSI	JAWA TIMUR
5	OTONOMI	PNOROGO
6	KECAMATAN	JENANGAN
7	DESA / KELURAHAN	SINGOSAREN
8	JALAN DAN NOMOR	JL. SINGAJAYA NOMOR: 73
9	KODE POS	63492
10	TELEPON	KODE WILAYAH: 0352 NOMOR: 487326
11	FAKSIMILE	KODE WILAYAH: NOMOR:
12	DAERAH	☐ PERKOTAAN ☒ PEDESAAN
13	STATUS SEKOLAH	☐ NEGERI ☐ SWASTA
14	KELOMPOK SEKOLAH	☐ INTI ☐ MODEL ☐ FILIAL ☒ IMBAS
15	AKREDITASI	☐ A. 5 TH ☐ B. 2,5 TH ☐ C. 6 BULAN
16	SURAT KEPUTUSAN / SK	NOMOR: TGL:
17	PENERBIT SK (DITANDATANGANI OLEH)	
18	TAHUN BERDIRI	TAHUN: 1974
19	TAHUN PERUBAHAN	TAHUN: 2004
20	KEGIATAN BELAJAR MENGAJAR	☒ PAGI ☐ SIANG ☐ PAGI DAN SIANG
21	BANGUNAN SEKOLAH	☒ MILIK SENDIRI ☐ BUKAN MILIK SENDIRI ☐ MILIK NEGARA
22	LUAS BANGUNAN	L: P:
23	LOKASI SEKOLAH	KEL. SINGOSAREN
24	JARAK KE PUSAT KECAMATAN	KM: 5
25	JARAK KE PUSAT OTODA	KM: 5
26	TERLETAK PADA LINTASAN	☐ DESA ☐ KECAMATAN ☐ KAB/KOTA ☐ PROPINSI
27	JUMLAH KEANGGOTAAN RAYON	SEKOLAH: 6
28	ORGANISASI PENYELENGGARA	☒ PEMERINTAH ☐ ORGANISASI
29	PERJALANAN / PERUBAHAN SEKOLAH	

KEPALA
 UDIK MARSDI, S.Pd
 NIP. 19670102 2007 04 1007

TRANSKIP DOKUMENTASI

Kode : 02/D/II/2024
Tanggal : 16 Februari 2024, 09.09
Disusun Jam : 4 Juni 2025, 08.33
Topik Dokumentasi : Visi dan Misi SDN 1 Singosaren Ponorogo



TRANSKIP DOKUMENTASI

Kode : 03/D/II/2024
 Tanggal : 17 Februari 2024, 10.00 WIB
 Disusun Jam : 4 Juni 2025, 08.35
 Topik Dokumentasi : Data Siswa SDN 1 Singosaren Ponorogo 2023/2024

Kelas I	
No.	Nama Siswa
1.	Ahmad Dahlan Prasetyo
2.	Aini Miftaquill Sya,Adah
3.	Alika Azahra Salsabila
4.	Atmaraya Tiara Sayyidati
5.	Fahreza Aldi Nugroho
6.	Fiqi Anin Dita Rohmatul A
7.	Hafiz Ali Dzaki Abrisam
8.	Hanif Mu,Azzam Syah
9.	Marccel Putra Dwi Pray
10.	Refa Aulia Christin
11.	M. Hanifa Rizqi S

Kelas II	
No.	Nama Siswa
1.	Afifa Nahda Rafanda
2.	Endy Prasetya
3.	Gadis Meiwa Assadah
4.	Muhammad Azzam Nursalim
5.	Muhammad Fairel Attarizz
6.	Muhammad Syamsul Arifin
7.	Nafa Natania Syakila
8.	Rendy Ilham Setyawan
9.	Shakila Naraya
10.	Syakila Nuara Putri Winda
11.	Adeeva

Kelas III	
No.	Nama Siswa
1.	Arinda Rafka Saputra
2.	Muhammad Abdurohim
3.	Afgam Mahisa Dwi Pratama
4.	Chesila Kristina F. A
5.	Fathia Uzna Azalia
6.	Hauzan Adli Indartianto
7.	Insan Tholib Fadhilatulloh

8.	Kayla Qumairoh Zidny
9.	Nuraini Safitri
10.	Renata Yuliana
11.	Windy Aningrum Puspa Rani
12.	Tristan Aditiya Putra
13.	Bintang Maytama
14.	Muhamad Ridwan
15.	Salfina Anggun S

Kelas IV	
No.	Nama Siswa
1.	Aditya Pradana Putra
2.	Ananda Rizky Setyawan
3.	Aulia Putri Ashwinnata
4.	Bagas Hexa Kurniawan P
5.	Bhara Hayuka
6.	Farel Ali Syahputra
7.	Febrian Dwi Prasetyo
8.	Galuh Rahajeng M
9.	Moch Al Fatih Fabrizio
10.	Moh Atta Tri Oktianto
11.	Muhamat Afip Setiawan
12.	Muhammad Affandrian A
13.	Muhammad Farid Fahrezi
14.	Aditya Panji Bahij Zaiyani
15.	Revina Chika Anggraini
16.	Yalin Nur Awal

Kelas VI	
No.	Nama Siswa
1.	Aditya Putra Maulana
2.	Abyan Dwijaya Atmoko
3.	Ahmad Zidni Ilham
4.	Deswita Maharani
5.	Hardimas Kusuma Putra
6.	Evan Ezalino F.P
7.	Muh Alfiano
8.	Muh. Faizal Akbar
9.	Muh. Zaki Amrullah
10.	Revan Alvino Putra R
11.	Satria Eza Farero
12.	Tegar Putra Prasetya
13.	Wildan Maulana
14.	Willyam Lendra Deanglies
15.	Zulfa Dimatun Zahria
16.	Nanda Pramut Yoga P

Kelas V	
No.	Nama Siswa
1.	Aurelia Kamidya Az Ahra
2.	Muhmaad Hafidh Eka Ramadhan
3.	Safa Aulia Septiani
4.	Sundoro Wijaya Lumaksono

TRANSKIP DOKUMENTASI

Kode : 04/D/II/2024
Tanggal : 17 Februari 2024, 10.00 WIB
Disusun Jam : 4 Juni 2025, 08.36
Topik Dokumentasi : Data Guru SDN 1 Singosaren Ponorogo 2023/2024

No.	Nama Guru
1.	Udik Marsudi, S.Pd
2.	Eny Haryanti, S.Pd
3.	Rina Ari Sustika, S.Pd
4.	Sri Winarti, S.Pd
5.	Kuswatul Hasanah, S.Pd
6.	Ganda Dewa E., S.Pd
7.	Silvia Resfan Fani, S.Pd
8.	Rizza Abrori, S.Pd
9.	Etika Natali, S.Pd
10.	Sumari

TRANSKIP DOKUMENTASI

Kode : 05/D/III/2024
Tanggal : 10 Maret 2024, 09.10 WIB
Disusun Jam : 8 Juni 2025, 09.00 WIB
Topik Dokumentasi : Dokumentasi Wawancara Bersama Bapak Kepala Sekolah
SDN 1 Singosaren Ponorogo



TRANSKIP DOKUMENTASI

Kode : 06//D/III/2024
Tanggal : 11 Maret 2024, 09.15 WIB
Disusun Jam : 8 Juni 2025, 09.05
Topik Dokumentas :Dokumentasi Wawancara bersama ibu Pembina Madrasah
Diniyah di SDN 1 Singosaren Ponorogo



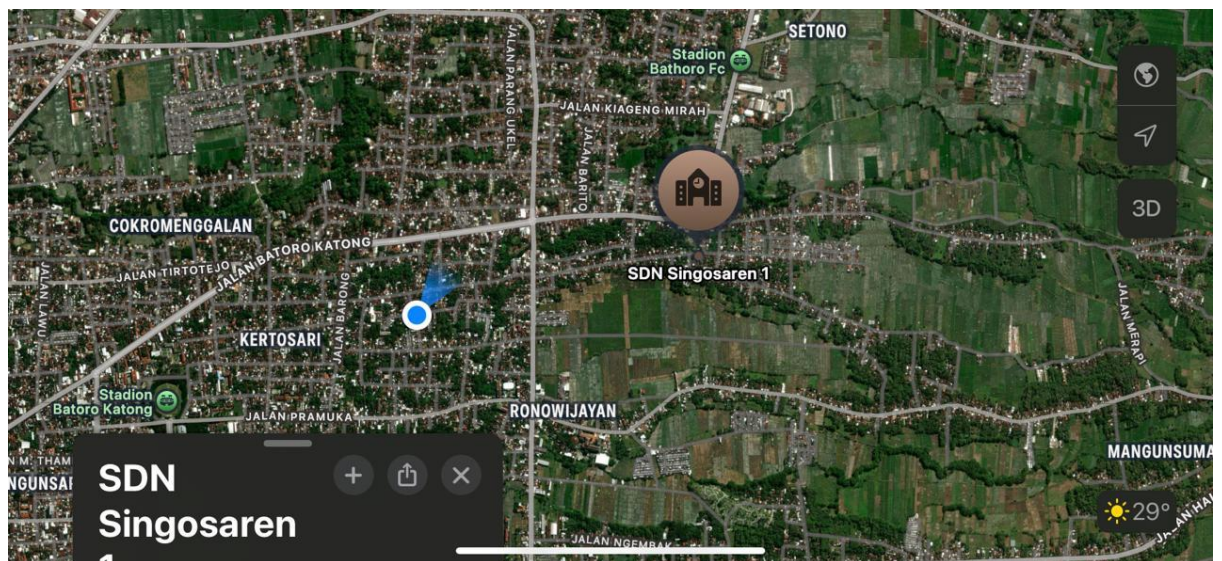
TRANSKIP DOKUMENTASI

Kode : 07//D/III/2024
Tanggal : 12 Maret 2024, 09.00 WIB
Disusun Jam : 8 Juni 2025, 09.10
Topik Dokumentas :Dokumentasi Wawancara bersama Bapak Guru PAI



TRANSKIP DOKUMENTASI

Kode : 18/D/VI/2025
Tanggal : 11 Juni 2025, 09.45 WIB
Disusun Jam : 11 Juni 2025, 09.45 WIB
Topik Dokumentasi : Lokasi SD Negeri 1 Singosaren Ponorogo
Sumber : https://maps.app.goo.gl/Ebf3tFs11np4bfDh8?g_st=aw





Letter Of Acceptance



Arfannur
Journal of Islamic Education

■ ISSN 2775-2429 (Online)
■ e-journal.iainptk.ac.id/index.php/arfannur
■ Jl. Letjend Suprpto No. 19 Pontianak 78122

LETTER OF ACCEPTANCE (LoA)

Nomor : 036/arfannur/PS - MPAI/V/2025

Dengan ini menyatakan artikel :

Judul : **Internalization of Moral Development
Through the Madrasah Diniyah Program**

Penulis : 1.) **Rini Widia Astuti**(Universitas Muhammadiyah Ponorogo,
Jawa Timur, Indonesia)
2.) **Aldo Redho Syam** (Universitas Muhammadiyah
Ponorogo, Jawa Timur, Indonesia)
3.) **Lilis Sumaryanti** (Universitas Muhammadiyah Ponorogo,
Jawa Timur, Indonesia)

Dinyatakan diterima sebagai salah satu artikel yang akan dimuat dalam
Jurnal Arfannur: Journal Of Islamic Education Volume 6. No. 2 Juni 2025,
dengan E-ISSN : 2775-2429.

Demikian surat ini dibuat, atas perhatiannya kami ucapkan terima kasih.

Pontianak, 05 Mei 2025



Editor In Chief,

Dr. Arief Sukino, M.Ag
NIP. 197506132005011005

Cover Jurnal



Arfannur

Journal of Islamic Education

E-ISSN : 2775-2429



[RUMAH](#)
[Pengajuan](#)
[Saat ini](#)
[Arsip](#)
[Pengumuman](#)
[Tentang -](#)

[Mencari](#)

ARFANNUR: JURNAL PENDIDIKAN ISLAM , E-ISSN (2775-2429) merupakan jurnal peer-review di bidang pendidikan dan dimaksudkan untuk mengkomunikasikan hasil penelitian asli dalam berbagai konsep, teori, perspektif, paradigma dan metodologi tentang studi Pendidikan Islam yang terkait dengan konteks sosial dan budaya di Indonesia. ARFANNUR: JURNAL PENDIDIKAN ISLAM merupakan Jurnal Pendidikan Islam yang diterbitkan tiga kali setahun (tiga bulan sekali, terbit pada bulan April, Agustus dan Desember) oleh Program Studi Magister Pendidikan Islam Pascasarjana IAIN Pontianak. Dewan redaksi menyambut para akademisi, peneliti dan praktisi pendidikan Islam di seluruh dunia untuk mengirimkan artikel ilmiah untuk dipublikasikan di jurnal ini. Semua artikel akan ditelaah oleh para ahli sebelum diterima untuk dipublikasikan.



MENU TAMBAHAN

- [Tim Redaksi](#)
- [Fokus dan Cakupan](#)
- [Etika Publikasi](#)
- [Peninjau](#)
- [Proses Peninjauan Sejawat](#)
- [Pedoman Peninjauan](#)
- [Pedoman Penulis](#)
- [Pemeriksaan Plagiarisme](#)
- [Kebijakan Akses Terbuka](#)






Edisi Saat Ini

Jil. 6 Nomor 2 (2025)

Arfannur: Jurnal Pendidikan Islam merupakan jurnal peer-review di bidang pendidikan dan dimaksudkan untuk mengomunikasikan hasil penelitian asli dalam berbagai konsep, teori, perspektif, paradigma dan metodologi tentang studi Pendidikan Islam yang terkait dengan konteks sosial dan budaya di Indonesia.

Arfannur: Jurnal Pendidikan Islam merupakan Jurnal Pendidikan Islam yang terbit tiga kali setahun (empat bulan sekali, terbit pada bulan April, Agustus, dan Desember) oleh Program Pascasarjana Magister Pendidikan Islam IAIN Pontianak. Dewan redaksi mengundang para akademisi, peneliti, dan praktisi pendidikan Islam di seluruh dunia untuk mengirimkan artikel ilmiah untuk dipublikasikan di jurnal ini. Semua artikel akan ditelaah oleh para ahli sebelum diterima untuk dipublikasikan.

Diterbitkan: 11-06-2025

Visitors

ID 31,412	ZA 13
SG 1,809	F1 13
US 1,441	CN 12
MY 365	EG 10
RU 96	TR 10
IN 76	TM 9
PH 61	VN 8
CA 52	AU 7
DE 26	HK 7
JP 23	KH 7
GB 23	PK 7
IE 19	NL 6
FR 16	TL 5
BN 15	SE 5
TH 14	KZ 4

Pageviews: 67,608





Editorial Board

Rumah / Tim Redaksi

Tim Redaksi

Pemimpin redaksi



Dr. Arief Sukino, M.Ag.

- ID Scopus: [7363251700](#)
- Sinta ID: [6144890](#)
- Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia

Dewan Redaksi

Prof. Dr. Syamsul Ma'arif, M.Ag.

- ID Scopus: [57196279085](#)
- ID Orcid: [0000-0002-4105-4262](#)
- UIN Walisongo, Semarang, Indonesia

Prof. Triyo Supriyatno, Ph.D

- ID Scopus: 57203357062
- ID Orcid: <https://orcid.org/0000-0002-6833-4555>
- UIN Maulana Malik Ibrahim Malang

Dr. Lukis Alam MSI

- ID Scopus:
- ID Orcid: <https://orcid.org/0000-0003-2595-5738>
- Institut Teknologi Nasional Yogyakarta, Indonesia

Dr. Anton Widiyanto, M.Ag

- ID Scopus: 57195910026
- ID Orcid: -
- Universitas Islam Negeri Ar-Raniry, Banda Aceh, Aceh, Indonesia

MENU TAMBAHAN

- Tim Redaksi
- Fokus dan Cakupan
- Etika Publikasi
- Peninjau
- Proses Peninjauan Sejawat
- Pedoman Peninjauan
- Pedoman Penulis
- Pemeriksaan Plagiarisme
- Kebijakan Akses Terbuka
- Lisensi & Hak Cipta
- Pengarsipan
- Pengiriman Online
- Biaya Pemrosesan Artikel (APC)

Visitors

ID 31,381	ZA 13
SG 1,809	F1 13
US 1,441	CN 12
MY 364	EG 10
RU 94	TR 10
IN 76	TW 9
PH 61	VN 8
CA 52	HK 7
DE 26	KH 7
JP 23	PK 7
GB 23	NL 6



KEBIJAKAN ARTIKEL

Pencabutan Artikel

Penghapusan Artikel

Artikel Penarikan

-  **Dr. M. Tisna Nugraha, MSI**
- ID Scopus:
 - Sinta ID:
 - Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia

-  **Dr. Herba Rozalina, M.Ag**
- ID Scopus:
 - ID Orcid:
 - UIN Syarif Hidayatullah, Jakarta

-  **Dr. Juliadi, MA**
- ID Scopus :
 - ID Orcid: <https://orcid.org/0000-0001-7406-1496>
 - Universitas Muhammadiyah Sumatera Barat Padang

Editor Bagian

-  **Joni Iskandar, S.Pd.I, M.Pd**
- ID Scopus: -
 - ID Orcid: -
 - Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia

Template Baru Arfannur 2024
<https://drive.google.com/drive/folders/1vfSqmxtmzuDRalG8YdEpjaOP1buMUpAI>

Kirimkan Sebuah Pengajuan

Informasi

[Untuk Pembaca](#)

[Untuk Penulis](#)

[Untuk Pustakawan](#)

Redaktur Pelaksana

-  **Setia Purwadi, S.EI**
- ID Scopus: -
 - ID Orcid: -
 - Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia

Admin

- 
- Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia
-  **Syamsul Arifin, S.Pd.I**
- Institut Agama Islam Negeri (IAIN) Pontianak, Indonesia



Platform &
workflow by
OJS / PKP

Identitas Jurnal

Diindeks dalam:









Edisi Saat Ini

Jil. 6 Nomor 2 (2025)

Arfannur: Jurnal Pendidikan Islam merupakan jurnal peer-review di bidang pendidikan dan dimaksudkan untuk mengomunikasikan hasil penelitian asli dalam berbagai konsep, teori, perspektif, paradigma dan metodologi tentang studi Pendidikan Islam yang terkait dengan konteks sosial dan budaya di Indonesia.

Arfannur: Jurnal Pendidikan Islam merupakan Jurnal Pendidikan Islam yang terbit tiga kali setahun (empat bulan sekali, terbit pada bulan April, Agustus, dan Desember) oleh Program Pascasarjana Magister Pendidikan Islam IAIN Pontianak. Dewan redaksi mengundang para akademisi, peneliti, dan praktisi pendidikan Islam di seluruh dunia untuk mengirimkan artikel ilmiah untuk dipublikasikan di jurnal ini. Semua artikel akan ditelaah oleh para ahli sebelum diterima untuk dipublikasikan.

Diterbitkan: 11-06-2025

Artikel

Kebijakan Akses Terbuka

Lisensi & Hak Cipta

Pengarsipan

Pengiriman Online

Biaya Pemrosesan Artikel (APC)

Visitors

ID 31,381	ZA 13
SG 1,809	FI 13
US 1,441	CN 12
MY 364	EG 10
RU 94	TR 10
IN 76	TW 9
PH 61	VN 8
CA 52	HK 7
DE 26	KH 7
JP 23	PK 7
GB 23	NL 6
IE 19	AU 6
FR 16	TL 5
BN 15	SE 5
TH 14	KZ 4

Pageviews: 67,551







Pedagogi Kaum Tertindas: Menemukan Kembali Subjektivitas dalam Pendidikan

Imam Mudin, Andri Azis Putra, Agus Kusman, Rela Imanulhaq

163 - 173

Bahasa Indonesia: PDF

Tampilan Abstrak: 4, Unduhan PDF: 0

Ketika Perubahan Keluarga: Dampak Perceraian Orang Tua terhadap Gaya Belajar Anak

Khairati Ismi, Ahmad Lahmi, Rahmi Rahmi

175 - 195

Bahasa Indonesia: PDF

Tampilan Abstrak: 4, Unduhan PDF: 2

Internalisasi Pembinaan Akhlak Melalui Program Madrasah Diniyah

Rini Widia Astuti, Aldo Redho Syam, Lilis Sumaryanti

197 - 207

Bahasa Indonesia: PDF

Tampilan Abstrak: 5, Unduhan PDF: 0

Pengaruh Persepsi Siswa Tentang Google Classroom Terhadap Minat Belajar Agama di SMPN 1 Ngoro Jombang

Nur Alfiyah, Mohammad Asrori, Khudriyah Khudriyah

207 - 217

Bahasa Indonesia: PDF

Tampilan Abstrak: 2, Unduhan PDF: 0

Pendidikan Islam Berbasis Karakter di Kalangan Generasi Milenial

Nadrotul Uyun, Siti Ismawati, Muhammad Taslim, Bidayatul Inayah, A. Farhanudin

219 - 228

Bahasa Indonesia: PDF

Tampilan Abstrak: 2, Unduhan PDF: 0

Penghapusan Artikel

Artikel Penarikan

Template Baru Arfannur 2024

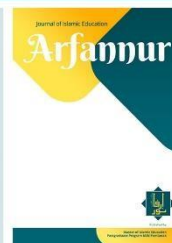
<https://drive.google.com/drive/folders/1vfSqmxtmzuDRaIG8YdEpjaOP1>

Kirimkan Sebuah Pengajuan

Informasi

Untuk Pembaca

Untuk Penulis



Internalization of Moral Development Through the Madrasah Diniyah Program

Rini Widia Astuti*, Aldo Redho Syam, Lilis Sumaryanti

Universitas Muhammadiyah Ponorogo, Jawa Timur, Indonesia

*email Koresponden Penulis: riniwa83@gmail.com

Article Info

Article History

Received:
April 22, 2025

Revised:
May 23, 2025

Accepted:
May 30, 2025



Lisensi: cc-by
Copyright © 2025 Penulis

ABSTRACT

The purpose of this study was to explore the learning of the Madrasah Diniyah Education Program (Madin) at SDN Singosaren 1 Ponorogo towards the internalization of moral values. Madin as a non-formal institution in education that teaches Islamic values, including morals, which are very important for building student character. This study uses a qualitative methodology, which involves data collection through observation, interviews, and documentation. The results of the study indicate that the Madin program helps students understand religious theory and apply morality in everyday life. Students are educated to have a disciplined attitude, respect their elders, and avoid negative behavior with the help of experienced teachers. Parental support is also important for the success of this program, because many parents want the Madin program every day. Therefore, the Madin program is considered an effort to improve the morality of students in schools. This program is implemented after school hours by involving religious teachers and competent educators. The main obstacle found is the influence of technology and gadgets that hinder the internalization of Islamic values optimally. However, this program has succeeded in forming students' religious character through habituation and integration of moral values in daily life. The results of the study showed that the implementation of the Madin program at SDN Singosaren 1 Ponorogo included congregational prayer activities, learning the Quran, and strengthening discipline.

Keywords: Moral Development, Morals, Madrasah Diniyah

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengeksplorasi pembelajaran Program Pendidikan Madrasah Diniyah (Madin) di SDN Singosaren 1 Ponorogo terhadap internalisasi nilai-nilai akhlak. Madin sebagai lembaga non formal dalam pendidikan yang mengajarkan nilai-nilai Islam, termasuk akhlak, yang sangat penting untuk membangun karakter siswa. Penelitian ini menggunakan metodologi kualitatif, yang melibatkan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa program Madin membantu siswa memahami teori agama dan menerapkan moralitas dalam kehidupan sehari-hari. Siswa dididik untuk memiliki sikap disiplin, menghormati orang yang lebih tua, dan menghindari perilaku negatif dengan bantuan guru yang berpengalaman. Dukungan orang tua juga penting untuk keberhasilan program ini, karena banyak orang tua yang ingin program Madin setiap hari. Oleh karena itu, program Madin dianggap sebagai usaha untuk meningkatkan moralis siswa-siswi di sekolah. Program ini dilaksanakan setelah jam pelajaran dengan melibatkan guru agama dan tenaga pendidik yang kompeten. Kendala utama yang ditemukan adalah pengaruh teknologi dan gadget yang menghambat internalisasi nilai-nilai Islami secara optimal. Namun, program ini berhasil membentuk karakter religius siswa melalui pembiasaan dan integrasi nilai-nilai moral dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa pelaksanaan program Madin di SDN Singosaren 1 Ponorogo meliputi kegiatan sholat berjamaah, pembelajaran Al-Quran, dan penguatan sikap disiplin.

Kata Kunci: Pembinaan Akhlak, Akhlak, Madrasah Diniyah



How to Cite:

Astuti, R. W., Syam, A. R., & Sumaryanti, L. Internalization of Moral Development Through the Madrasah Diniyah Program. *Arfannur: Journal of Islamic Education*, 6(2), 197–207. <https://doi.org/10.24260/arfannur.v6i2.4333>

A. INTRODUCTION

The internalization process is a process in which Islamic religious values are instilled in students through their experiences, attitudes, and behaviors towards lessons. The purpose of internalization is to help students increase their self-confidence, awareness, and motivation, which are demonstrated in their attitudes and behaviors. Therefore, it is very important for students to internalize values, students can learn now so that students can anticipate, do, and follow lessons well. Because changes in attitudes and behavior do not happen instantly, this growth requires habituation (Hakim, 2022). Experience, theory, or values that are manifested in a person's attitudes and behaviors are called internalization. Adjusting a person's beliefs, rules, and attitudes psychologically is also a definition of internalization (Suryana & Maryana, 2023).

Education in Indonesia focuses on instilling values, character, or personality in students. The factors needed to build a responsible personality for students are early training, understanding that has been applied since childhood, and teachers as good role models. Providing moral values in education can help young successors improve their abilities in several ways. This will make it possible to reduce the source of diverse character problems in the educational environment. In addition, we often see children behaving badly or having no morality, such as disobeying teachers or parents, being impolite, and always breaking the rules in the modern world. This is not in accordance with the goals of education, especially education about qidah and morals (Septoyadi, 2021).

The plural of the Arabic word "khuluk", which means "good character", there is a close relationship between the words "khuluk" and "akhlak", which means that behavioral behavior results from the actions of the creator. Because Islamic education gives them the ability to control and control how they behave by following the teachings taught (Nurina fadhillah, 2020). According to Bafadhol (2017), broadly speaking, there are two types of morals: mahmudah and mazmumah. Mahmudah morals include all kinds of good (praiseworthy) actions and attitudes, such as ikhlās (righteousness). On the other hand, mazmumah morals include all kinds of actions or attitudes that are not good.

Theoretically, the importance of morality in life is the basis of moral education. A person who has moral knowledge will be more aware of what they are doing. Understand and fully understand the advantages of positive actions and the disadvantages of negative actions. People can be good by learning moral values. After that, it is expected to have the ability to fight in the way of Allah, the nation, and the state. The main goal in Islamic moral education is as a principle of truth in guiding people on the right path to achieve happiness in the world and the hereafter. The human personality is largely formed by morals. The first thing to do is to provide education that will help become a moral person (Muhtadi Mahud et al., 2022).

Moral Education as the main fortress to overcome negative impacts. As the younger generation, especially students, the rapid development of technology and easy access to information at this time. In overcoming these problems, the community and schools must always be careful in making decisions and providing assistance, including for schools that follow guidelines in influencing child growth. When children's educational needs are not fully

met in the home environment, schools also function as moral education. Vision and Mission are important and are implemented by schools and teachers towards their students (Munandar, 2022).

Madrasah Diniyah is very rare in formal schools, which is done outside of general study hours, but it does not rule out the possibility that madrasah diniyah is now being implemented in formal schools, in this madin program students are expected to be able to apply the values of worship and morals in their daily lives, such as reading the Koran, discipline, speaking well, and performing dhuha prayers as a habit for students at school. By considering the internalization of Islamic values (Tauhid, Worship, and Morals) and the characteristics of the madin program mentioned above, the author is motivated to conduct an investigation and research on "Internalization of Moral Development Through the Madrasah Diniyah Program". The purpose of this study is to find out how this program is run, the teaching methods used, and the impact of the madin program on the internalization of Islamic values in students (Ansori, 2022).

This phenomenon shows that not many formal schools provide moral education through the madrasah diniyah program. There are many schools based on Islamic boarding schools today that support moral education for students in boarding schools and Islamic boarding schools. Islamic boarding schools are non-formal educational institutions that strive to emphasize the quality and quantity of education in accordance with Islamic teachings. This phenomenon shows that the existence of Islamic boarding schools is one way for formal institutions to make the Islamic religious education system better. A teacher at an Islamic boarding school or pesantren teaches students (also called santri) for 24 hours. In conditions like this, the teaching given by an educator or teacher is better because they can organize lessons for 24 hours (Nur Alimin & Roihana, 2024).

Madrasah Diniyyah is a non-formal Islamic educational institution that aims to improve students' religious education. This institution greatly helps the growth of education in Indonesia, especially Islamic education, by teaching fiqh, tauhid, morals, and hadith. In a study entitled "This study discusses the values of Islamic religious education, consisting of the values of faith, sharia, and morals, in shaping students' character through extracurricular activities (case study at Almaarif Singosari Malang Islamic High School)" (Hidayati, 2019).

This study, the author, takes the title " Internalization of Moral Development Through the Madrasah Diniyah Program", the author discusses moral training through the madin program in schools. Which in SDN Singosaren 1 Ponorogo school examines the attitudes of students in schools, with the changing times as an understanding to provide enlightenment to students about the many impacts of the changing times, therefore the school carries out a religious program which is the madin program which can help and instill moral values in students including carrying out congregational zuhur prayers, Reading the Qur'an and Iqro, as well as dhuha prayers and congregational dhuhur prayers Iqro at school.

As part of the madin program, researchers found several unique things. First, there are effective out-of-class learning hours, namely after the dzuhur prayer from 12:30 to 13:30, which allows students to focus more on studying the material. This is in accordance with the statement of the Principal of SDN Singosaren 1 Ponorogo, Mr. Udik Marsudi, S.Pd., who stated that before the Diniyah class, students perform the dzuhur prayer together at 12:00 to 12:30, and after that, students receive Diniyah lessons for one hour.

Implementing Moral Education at SDN Singosaren 1 Ponorogo, still experiences difficulties in implementing moral education with the existence of sources from several

aspects, where many students are already familiar with the term " *guget* " in implementing moral education as a result, moral education is not implemented optimally. Therefore, a teacher must collaborate with students, as a teacher teaching content and also being an example of good behavior in the classroom (Mukti, 2023).

Several studies related to character training show that there are still many students who have a low level of religious understanding, therefore the researcher decided that research on the internalization of moral training through the madrasah diniyah program, especially for the current generation of students, is fundamental. One way that can be used to increase the religiosity of the current generation is the madin program, the uniqueness of this activity is that it is carried out outside of school hours but it does not rule out the possibility that this is also a program for fostering students' religious character. The researcher will focus this research on 1) fostering students' morals, 2) the madrasah diniyah program in schools.

B. METHOD

This study uses qualitative descriptive methodology. This study took place at Singosaren Ponorogo State Elementary School. Data were collected through observation and surveys. Furthermore, all data were processed using qualitative descriptive data analysis techniques. These techniques include data reduction, data models (also known as data presentation), and data impressions. This method presents directly the nature of the relationship between researchers and respondents; More sensitive and more adaptable to the many influences of mutual sharpening and to the value patterns faced. (Fajri et al., 2024).

Data analysis was conducted using the Miles Huberman and Saldana models which include data reduction, data presentation, and conclusions (Permatasari et al., 2021). Summary, collection, quality evaluation, analysis, urgency, and other methods are some of the ways in which researchers collect information. Researchers conducted observation, documentation, and in-depth interviews to collect data. This study will be evaluated qualitative descriptive through interviews, data analysis (results), and data collection. This study is about "Internalization of Moral Development Through the Madrasah Diniyah Program" based on available data (Nurina Fadhillah Zalfa, 2020).

C. RESULT AND DISCUSSION

1. Character Development Concept Through Madin Program

The Concept of Education according to Ibn Miskawaih (Mukhlisin, 2023). Consists of ideas about the soul and material of Akhlak education which includes welfare, education of adolescents and children, human obligations to their creation, ethics of friendship, educational goals, educational environment, educational methodology, teachers and students. Then Ibn Miskawaih talks about and creates ways to make people have noble character, behave well, respect friends, understand their rights and obligations, and maintain relationships to create a harmonious life order.

The method of instilling moral values in schools can be used as an example or model for instilling moral values in schools. Students in schools can apply this behavior as a teaching method. Instilling these moral values begins with the implementation of habits in schools, such as carrying out religious programs such as worship. Furthermore,

discipline is applied, respecting parents by carrying out good habits inside and outside of school (Monicha, 2020).

Every education, from the lowest to the highest, guarantees the development of religion. The Islamic religious education program in madrasahs has been discontinued. While character training is essentially aimed at instilling character values in the diniyah madrasah program to students. The purpose of its existence is to instill Islamic religious values, faith, and also religious obedience (Masruroh, 2020).

This moral education aims to strengthen the mind, morals, and spirituality of students. These four aspects, namely: mental, moral, and character are closely related to the integration of religion into education. Religious education focuses on mental development to create mentally healthy individuals. Religious education aims to instill moral values in students so that they can grow into moral individuals, adhere to the principles of human rights, and have good moral behavior. The development of education is in line with the changing times. As rational beings, humans must always be involved in sustainable and strong growth (Dian Sari & Shunhaji, 2020).

Moral and ethical education for children and adolescents must be carried out by the school community, and the wider community, family and community supervision. Schools must emphasize character and moral education while encouraging the ecosystem as a response to changes in students' psychological needs. Aggressive personality traits are more easily identified by looking at psychological conditions, social networks, and behavioral patterns. Through aggressive behavior that promotes moral education and character development (Hidayanti & Busyaeri, 2023).

Almost every Muslim majority society has an institution that teaches and teaches Islam. Various names and forms are given to these institutions, such as surawa, religious schools, and courses, among others. The material related to Islam is "Aqidah, Worship, Morals, Arabic, Reading and Writing the Quran". Training and management are carried out for the benefit of the community. Maharassah Diniyah, an informal educational institution that has existed since the beginning of Islam in the archipelago, is now a growing educational and training institution. This is very important for the life of society because it forms a person's character. Previous understanding shows that the formation of religious character is a process or technique of character formation by internalizing values derived from religious teachings. Building a religious character in Islam means trying to fulfill its responsibilities (Lutfi, 2022).

Character education is very important to develop the character and values of students in elementary school. Religious education teaches students moral values such as respect, tolerance, honesty, and responsibility. To build individuals who can make positive contributions to society, these values are very important. The improvement of reasoning, words, understanding, emotions, and relationships with people in this world and how humans can use them to achieve and maintain life goals, namely the development of Islam. Each of these ideas is explained in basic concepts. In addition, Islamic law provides guidelines on what is considered a belief or character that a person must do so that they can live according to themselves. Islamic education emphasizes that all children have potential. A child's potential includes various aspects, including intellectual, emotional, and social (Kamila, 2023). The development of education is in line with the changing times. As living beings, humans must always be involved in continuous and rapid growth. Fostering Morals through education with the aim of developing children's mental and

spirituality in accordance with religious norms. According to this theory, moral education produces humans with good moral character through understanding, attitudes, and skills. This moral education must be achieved with the right strategy.

There is no doubt that with the guget, the use of social media can have a significant impact on values and morals in schools. One of the effects is providing wider access to content related to religious and moral principles. Students can gain a better understanding of religion and morality by using social media. It can be used to enhance religious and moral learning in schools.

Educational and inspiring content about religious values and morality can be promoted through social media to have a positive impact on students' achievement in faith and morals. However, there are also risks that need to be considered regarding the intensity of social media use in the school environment. One of them is the disruption of students' concentration in learning. With continuous access to social media in the classroom or in the school environment, students can be tempted to spend their time on activities unrelated to learning. The use of social media can present issues related to privacy and security. Teachers and students need to be given sufficient understanding about how to use social media wisely and responsibly, as well as the importance of protecting personal information and avoiding behavior that can endanger themselves or others (Nurhasanah & Raharjo, 2024).

Based on observations, schools also teach students how to do good study habits and good behavior, which every student must do from first grade to senior class observing which is not limited to good practices, schools also teach students how to do good study habits and behave well, which every student is required to do from first grade to senior class. this is one form of student discipline. Dhuhur and Dhuha prayers are one type of student exercise designed to implement moral training through the madin program and are carried out following the schedule that has been made by each class. Dhuha prayer is one type of student exercise designed to implement student moral training. In Dhuhur and Dhuha prayers, habituation is a meaning that uses processes, methods, actions, as activities that are carried out repeatedly as a better process. The habituation of Dhuhur and Dhuha prayers at SDN Singosaren 1 is applied directly by the teacher. The combination of Dhuhur and Dhuha prayers has guidelines as the starting point of the activity (Putri Fauziah Ahmad, 2023).

2. Implementation of character training through the Madin program at Singosaren 1 Ponorogo State Elementary School

The Ministry of Education, Culture, Research and Technology implemented religious education at the school level. In this case, the policy began to be implemented in order to realize the importance of religious understanding. However, in today's era, it is very embarrassing that religious education is only two hours in class and is used as content alone. Because it is considered less important the role of educators to implement religious education in schools both theoretically in science and the application of religious teachings. One of them is SDN Singosaren 1 Ponorogo not only implementing the habit of congregational prayer, but also implementing the Madin (Madrasah Diniyah) program in schools (Wardi, 2020).

Moral development through the madin program is currently being implemented outside of classroom learning, the results of the interview found that: "Madin development

in schools is carried out by instilling moral values in students such as in terms of worship, then implementing a disciplined attitude, respecting elders. Students can carry themselves and not fall into the wrong path, therefore learning is often carried out with the development of the era whose development is increasingly rapid and students need to be equipped with morals. The implementation of the SDN 1 Singosaren madin training, in collaboration with the teacher program in the school environment, so that students can get guidance from teachers who are competent in their fields outside of school in madin training, according to the implementation of SDN 1 Singosaren, moral training in the madin program in collaboration with madin teachers in the school environment, so that students get guidance from teachers who are highly qualified in their fields. Madin guidance at this school also allows the community to use it as a place for teacher training, because in addition to providing a general understanding of religion, it also allows for a deeper understanding of it (interview, March 4, 2024).

Further interviews with Mrs. Kuswatun Hasanah, Madin Teacher, SDN Singosaren 1 Ponorogo, revealed that the Madin program in Moral Development at the school is very relevant to the changing times. Even if the changes are not too obvious, there has certainly been a significant change in the way students view their teachers and their environment. It can be distinguished in an easy way directly (Interview, April 04, 2024). With the existence of moral training through the Madin program at school, the response of parents here is quite enthusiastic and supports any Madin program held by the school; There are even some of them who want this Madin training to be carried out every day. In this education, Madin development, there are three teachers who are available to students personally to help the Madin process at school (interview, April 02, 2024).

Furthermore, a conversation with Mr. Rizza, as an Islamic Religious Education teacher at SDN Singosaren 1 Ponorogo, revealed that several students had begun to show signs of vulnerability to the environment. This shows how important the environment in which students study today is, where knowledge can be easily circulated. Some students even acknowledge the changes, but they are unable to fully integrate them. Special efforts made by schools to prepare for changes in the times: if this happens, it will be handled according to the necessary school policies and expectations, as well as coordination with the local community and other related parties. In analyzing the growth of the teacher's era, it is also necessary to describe and analyze the growth of the era in order to provide direction that also needs to describe and analyze the development of the era in order to provide direction that (interview, June 3, 2024).

Thus, it can be understood that the existence of the Islamic madrasah program can be seen from several indicators of moral training through the Islamic madrasah program such as reading the Quran, discipline, speaking well, and performing prayers, as according to Singosaren 1 Ponorogo Elementary School adapted from the Islamic madrasah program as follows:

Table 1. Interview excerpts related to the madrasah diniyah program

NO.	INFORMANT	INTERVIEW RESULTS
1.	Principal	The Madin program is implemented in collaboration with teachers from outside the school, to focus on moral development so that it is not distracted by general subjects.
2.	Madrasah Diniyah Teacher	With the presence of Madin at school, the parents of students support the program.
3.	Islamic Religious Education Subject Teacher	With the existence of Islamic religious schools in schools, it is hoped that with the changes in the times, there will be very important Islamic religious school programs in schools.

So it can be concluded that religious education provided in schools, with a time allocation of only two hours, is considered insufficient to meet students' needs for religious learning. Therefore, SDN Singosaren 1 Ponorogo took the initiative to organize moral training through the Madrasah Diniyah (Madin) program which emphasizes moral and worship training. This Madin program is held outside formal school hours and aims to form character training in students to have a disciplined attitude, respect their elders, respect teachers and avoid negative behavior.

Overall, the Madin program at SDN Singosaren 1 Ponorogo aims to improve moral values in good character training for students and prepare them to face future challenges with strong religious provisions . Moral development through the Madin program at SDN Singosaren 1 is carried out by involving teachers who are competent in the field of religion, and this program has received enthusiastic support from parents. Some parents even want this program to be implemented every day. Madin not only provides an understanding of religion in theory, but also applications in everyday life that are relevant to the development of the times. This program is considered an important effort to face the challenges of the modern era, where schools must coordinate with the community and related parties to maintain the relevance and quality of religious education (Ratri & Atmojo, 2024).

Based on the results of the study, moral development at SDN Singosaren 1 Ponorogo is carried out before starting teaching, congregational prayer, dhuha prayer, and at the end of the lesson, the habit of saying greetings, these morals are carried out as instructed by the teachers at Singosaren Ponorogo Elementary School. This is done in its implementation so that students are able to understand and practice the correct principles that have been taught by the teachers, thus, Singosaren 1 Ponorogo Elementary School is a school that emphasizes Islamic faith. However, many students experience obstacles in its implementation, especially in terms of the use of school uniforms and etiquette. In addition, many of them do not wear the hijab, short skirts, or short clothes (Matin Nia Yukhafi, 2022).

D. CONCLUSION

The Madrasah Diniyah (Madin) program at SDN Singosaren 1 Ponorogo has a strategic role in supporting character formation and moral development of students from an early age. In the context of basic education, moral development is an important foundation that must be consistently instilled so that students are not only intellectually

intelligent, but also have good and responsible personalities.

Although the school has provided formal religious education for two hours of lessons each week, the Madin program is present as a more in-depth complement. Implemented outside of formal lesson hours, Madin provides additional space for students to understand and practice moral values and teachings of worship more comprehensively. The material taught in Madin not only covers religious aspects such as reading the Qur'an, fiqh, morals and faith, but also the formation of positive attitudes such as discipline, respecting parents and teachers, and avoiding negative behavior such as swearing or lying.

The success of this program cannot be separated from the role of competent and conservative Madin teachers. They not only teach theory, but also become role models in everyday behavior. Through a humanistic and compassionate approach, students feel comfortable and motivated to learn and apply the values taught.

The existence of Madin is also supported by parents of students and the surrounding community who realize the importance of religious education as the main foundation in building a moral generation. Cooperation between schools, Madin teachers, and families is the key to the success of this program. Parents also participate in the development of children at home and encourage them to apply what they have learned in Madin in their daily lives.

Thus, Madin is not just an additional activity, but becomes an important means in forming students' characters based on Islamic values. In the midst of the challenges of the modern era which are fast-paced and full of temptations, this program becomes a moral fortress that helps students grow into pious, responsible individuals who are ready to face the various dynamics of life.

E. BIBLIOGRAPHY

- Ansori, M. (2022). INTERNALISASI NILAI-NILAI ISLAMI MELALUI PROGRAM WAJIB DINIYAH. *Journal of Islamic Education Studies*, 3, 2746–4342.
<http://www.smaplusdarulhikmah.sch.id/p/visi->
- Dian Sari, W., & Shunhaji, A. (2020). PERKEMBANGAN KEBIJAKAN PEMBELAJARAN AGAMA ISLAM PADA LEMBAGA PENDIDIKAN DI INDONESIA. *Journal of Islamic Educatioan*, 2(2), 2020.
- Fajri, A., Musdiani, M., & Rahmatullah, R. (2024). Peranan Kepala Sekolah Dan Penerapan Nilai-Nilai Karakter Pada Gugus Lampeuneurut Aceh Besar. *Indo-MathEdu Intellectuals Journal*, 5(1), 243–252. <https://doi.org/10.54373/imeij.v5i1.786>
- Hakim, D. A. (2022). Internalisasi Nilai-Nilai Pendidikan Agama Islam melalui Metode Pembiasaan Siswa Madrasah Ibtidaiyah. *COMSERVA Indonesian Journal of Community Services and Development*, 1(12), 1231–1251.
<https://doi.org/10.36418/comserva.v1i12.197>
- Hidayanti, M., & Busyaeri, H. (2023). PENTINGNYA PENDIDIKAN KARAKTER ISLAMI PADA ANAK USIA DINI DI ERA DIGITAL. *Jurnal Al-Qayyimah*, 6, 35–40.
- Hidayati, H. (2019). INTERNALISASI NILAI-NILAI PENDIDIKAN AGAMA ISLAM DALAM MEMBENTUK KARAKTER PESERTA DIDIK MELALUI KEGIATAN EKSTRAKURIKULER

(STUDI KASUS DI SEKOLAH MENENGAH ATAS ISLAM ALMAARIF SINGOSARI MALANG). *Jurnal Pendidikan Islam* , 4, 102.

Kamila, aiena. (2023). PENTINGNYA PENDIDIKAN AGAMA ISLAM DAN PENDIDIKAN MORAL DALAM MEMBINA KARAKTER ANAK SEKOLAH DASAR. *Jurnal Agama, Sosial, Dan Budayajurnal Agama, Sosial, Budaya* , 2(5). <https://publisherqu.com/index.php/Al-Furqan>

Lutfi, M. K. (2022). PEMBENTUKAN KARAKTER RELIGIUS SANTRI MADRASAH DINIAH (Studi Kasus di Madrasah Diniyah Miftakhul Ulum Gambirkuning Kraton Pasuruan). *Jurnal Studi Pendidikan Islam* , 10, 111. <https://doi.org/10.55757/tarbawi>

Masruroh, L., Yusri, D., & gusman, media. (2020). Fitrah: Journal of Islamic Education PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS E-LEARNING (Studi Inovasi Pendidik MTS. PAI Medan di Tengah Wabah Covid-19). *Jurnal If Islami Education*, 1(1), 6–10.

Matin Nia Yukhafi, A., Setiawan, W., & Syukroni, A. (2022). JURNAL ILMIAH MAHASISWA UNIVERSITAS MUHAMMADIYAH PONOROGO TARBAWI: JOURNAL ON ISLAMIC EDUCATION Url: <http://studentjournal.umpo.ac.id/index.php/tarbawi> PERAN MADRASAH DINIAH DALAM MEMBINA AKHLAK SANTRI MELALUI PROGRAM BIMBINGAN DAN KONSELING SPIRITUAL. In *Journal on Islamic Education* (Vol. 6, Issue 1). <http://studentjournal.umpo.ac.id/index.php/tarbawi>

Monicha, dkk. (2020). Penanaman Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam. *Tadrib: Jurnal Pendidikan Agama Islam*, 6(2), 199–214.

Muhtadi Mahud, A., Sari Dewi, M., & Fahmi Hidayatullah, M. (2022). STRATEGI PEMBINAAN AKHLAK SANTRI DI PONDOK PESANTREN MATHOLI'UL ANWAR LAMONGAN. *Jurnal Pendidikan Agama Islam* , 7, 43–44. <http://riset.unisma.ac.id/index.php/fai/index>

Mukhlisin, malik sofy. (2023). *Masile jurnal studi keislaman vol. 5 n0. 2 2023*. 4(1), 83–106.

Mukti, A., Arsyad, J., & bahtiar, achmad. (2023). Implementasi Penanaman Nilai-Nilai Pendidikan Karakter Berbasis Al-Qur'an dan Hadits Pada Siswa. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(2), 1485–1497. <https://doi.org/10.30868/ei.v12i02.4213>

Munandar, A. (2022). Metode Guru dalam Membina Akhlak Siswa di Madrasah Aliyah. *Journal of Educational Research*, 1(1), 1–22. <https://doi.org/10.56436/jer.v1i1.2>

Nur Alimin, Moch., & Roihana, S. N. (2024). Comparative Study Of Islamic Education In Formal Schools Based On Boarding Schools And Islamic Boarding Schools (Study In Man 1 Malang City And Ma An Nur Bululawang-Malang). *EDUCAN : JURNAL PENDIDIKAN ISLAM*, 8(2), 250–259. <https://doi.org/10.21111/educan.v8i2.12500>

Nurhasanah, M., & Raharjo, R. (2024). Influence of Perception on Social Media Usage Intensity on Akidah Akhlak Learning Achievement at MAN 4 Ngawi. *EDUCAN : JURNAL PENDIDIKAN ISLAM*, 8(2), 177–186. <https://doi.org/10.21111/educan.v8i2.11974>

Permatasari, N. A., Setiawan, D., & Kironoratri, L. (2021). Model Penanaman Karakter Disiplin Siswa Sekolah Dasar pada Masa Pembelajaran Daring. *EDUKATIF : JURNAL ILMU PENDIDIKAN*, 3(6), 3758–3768. <https://doi.org/10.31004/edukatif.v3i6.1303>

Putri Fauziah Ahmad, Fitroh Hayati, & Mujahid Rayid. (2023). Implementasi Pembiasaan

Shalat Dhuha Peserta Didik di SMP Mutiara 1 Bandung. *Jurnal Riset Pendidikan Agama Islam*, 137–142. <https://doi.org/10.29313/jrpai.v3i2.3041>

Ratri, M. A., & Atmojo, S. E. (2024). URGENSI DAN IMPLEMENTASI PENDIDIKAN KARAKTER PADA SEKOLAH DASAR DI INDONESIA. *Wawasan Pendidikan*, 4(1), 266–278. <https://doi.org/10.26877/wp.v4i1.16882>

Septoyadi, Z., Azyan Nafisah, N., & Lastriana Candrawati, V. (2021). INTERNALISASI NILAI AKHLAQUL KARIMAH DALAM PEMBELAJARAN AQIDAH AKHLAK PADA SISWA KELAS VI DI MI ISLAMIAH 1 MAJASEM KECAMATAN KENDAL KABUPATEN NGAWI. *International Conference on Islamic Educational Guidance and Counseling*.

Suryana, D., & Maryana, I. (2023). Internalisasi Nilai-Nilai Moderasi Beragama di Madrasah Diniyah Marifatul Huda. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01). <https://doi.org/10.30868/ei.v12i01.3792>

Wardi, S. (2020). Program Pembelajaran Madrasah Diniyah (Madin) Sebagai Solusi Untuk Meningkatkan Pengetahuan Agama Bagi Siswa Sekolah Umum. *Jurnal Pembelajaran Prospektif*, 4(2). <https://doi.org/10.26418/jpp.v4i2.40496>



BUKTI CEK PLAGIASI



UNIVERSITAS MUHAMMADIYAH PONOROGO
LEMBAGA LAYANAN PERPUSTAKAAN
Jalan Budi Utomo No. 10 Ponorogo 63471 Jawa Timur Indonesia
Telp. (0352) 481124, Fax (0352) 461796, e-mail : lib@umpo.ac.id
website : www.library.umpo.ac.id
TERAKREDITASI A
(SK Nomor 000137/ LAP.PT/ III.2020)
NPP. 3502102D2014337

SURAT KETERANGAN HASIL *SIMILARITY CHECK* KARYA ILMIAH MAHASISWA UNIVERSITAS MUHAMMADIYAH PONOROGO

Dengan ini kami nyatakan bahwa karya ilmiah ilmiah dengan rincian sebagai berikut :

Nama : Rini Widia Astuti
NIM : 21150460
Judul : Internalization of Moral Development Through the Madrasah Diniyah Program
Fakultas / Prodi : PGMI

Dosen pembimbing :

1. Dr. Aldo Redho Syam, M.Pd.I
2. Lilis Sumaryanti, M.Pd

Telah dilakukan check plagiasi berupa **Artikel ilmiah** di Lembaga Layanan Perpustakaan Universitas Muhammadiyah Ponorogo dengan prosentase kesamaan sebesar **11 %**

Demikian surat keterangan dibuat untuk digunakan sebagaimana mestinya.

Ponorogo, 11 Juni 2025
Kepala Lembaga Layanan Perpustakaan



Yolan Priatna, S.IIP., M.A
NIK. 1992052820220921

NB: Dosen pembimbing dimohon untuk melakukan verifikasi ulang terhadap kelengkapan dan keaslian karya beserta hasil cek Turnitin yang telah dilakukan



UNIVERSITAS MUHAMMADIYAH PONOROGO
FAKULTAS AGAMA ISLAM

Jl. Budi Utomo No. 10 Ponorogo 63471 Jawa Timur Indonesia
Telp (0352) 481124, Fax. (0352) 461796, e-mail : akademik@umpo.ac.id Website : www.umpo.ac.id
Akreditasi Institusi B oleh BAN-PT
(SK Nomor : 77/SK/BAN-PT/Ak-PPJ/PT/IV/2020)

Nomor : 305/IV.1/PN/2025
Lampiran : -
Perihal : Izin Penelitian

22 Dzulqo'dah 1446 H
21 Mei 2025 M

Yth. Kepala SDN 1 Singosaren Ponorogo
di
Ponorogo

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dekan Fakultas Agama Islam Universitas Muhammadiyah Ponorogo menerangkan bahwa:

Nama : Rini Widia Astuti
NIM : 21150460

Program Studi : PGMI

Judul Skripsi :

"Internalizational of Moral Development Through The Madrasah Diniyah Program".

Yang bersangkutan berencana melakukan penelitian di instansi yang Bapak/Ibu pimpin, dan memerlukan data-data sebagai bahan penyusunan skripsi, untuk itu kami mohon perkenan dan bantuannya selama melaksanakan penelitian.

Demikian, atas perkenan dan izinnya kami ucapkan terima kasih.

Wassalamu'alaikum Warahmatullahi Wabarakatuh



Katni, M.Pd.I
NIK. 19830515 201709 12

SURAT BALASAN PENELITIAN



PEMERINTAH KABUPATEN PONOROGO
DINAS PENDIDIKAN
SEKOLAH DASAR NEGERI 1 SINGOSAREN

Jalan Singajaya No.73 Kelurahan Singosaren Kec. Jenangan
Laman : sdn1singosaren@gmail.com, Tlpn.(0352)487376, Kode Pos : 63492



SURAT KETERANGAN

Nomor : 800 / 28 / 405.07.2.45 / 2025

Yang bertandatangan di bawah ini Kepala SD Negeri 1 Singosaren Kecamatan Jenangan Kabupaten Ponorogo :

Nama : Udik Marsudi , S. Pd.
N I P : 19671106 200604 1 007
Pangkat/ Gol.Ruang : Penata / III C
Jabatan : Kepala Sekolah

Dengan ini memberikan tugas kepada :

Nama : Rini Widia Astuti
NIM : 21150460
Fakultas : Fakultas Agama Islam
Jurusan : Pendidikan Guru Madrasah Ibtidaiyah (PGMI)
Universitas Muhammadiyah Ponorogo

Benar-benar telah menyelesaikan penelitian di SD Negeri 1 Singosaren yang berjudul "Internalisasi Pembinaan Akhlak Program Madrasah Diniyah Internalization of moral Development Through the Madrasah Diniyah Program siswa di SD Negeri 1 Singosaren".

Demikian surat keterangan ini dibuat untuk digunakan sebagai mana mestinya.



Ponorogo, 5 Juni 2025
Kepala SD Negeri 1 Singosaren
Kecamatan Jenangan

UDIK MARSUDI, S. Pd.
NIP. 19671106 200604 1 007