

## **IMPLEMENTATION OF AGRICULTURE EDUCATION AS A MEANS OF CHARACTER EDUCATION AT AL-MUTAWAKKIL ISLAMIC BOARDING SCHOOL PONOROGO**

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### **Abstract**

Indonesia is an agricultural country that has abundant agricultural resources. This potential must be maximized and developed to improve the welfare of the people and to become a strength for the nation. Character in the younger generation is a reflection of a nation. With strong character and values, an individual will be able to become a filter for himself and others around him. This study aims to determine the form of character education for santri through agricultural education applied at the Al-Mutawakkil Islamic Boarding School, Ponorogo. The approach used in this research is a descriptive qualitative approach. Data collection techniques using triangulation techniques. Analysis of research data was carried out in three stages, namely the stage of data reduction, data presentation, and conclusion. The results show that agricultural education can shape the principles of character education in santri which include: learning based on the spirit of changing for the better, based on reality, building togetherness and family, exemplary figures of a kyai/teacher, and needs-based curriculum (life skills) for santri. All of these educational principles aim to build character in the santri of Al-Mutawakkil Islamic Boarding School as a provision when they graduate from Islamic boarding schools and enter the community.

*Keywords: agriculture, character, education, islamic boarding school, santri*

### **Abstrak**

Indonesia merupakan negara agraris yang memiliki sumber daya agrikultur yang melimpah. Potensi ini harus dimaksimalkan dan dikembangkan guna meningkatkan kesejahteraan rakyat dan agar menjadi kekuatan bagi bangsa. Karakter pada generasi muda merupakan cerminan dari suatu bangsa. Dengan karakter dan nilai-nilai yang kuat, seorang individu akan mampu menjadi filter bagi dirinya sendiri maupun bagi orang lain di sekitarnya. Penelitian ini bertujuan untuk mengetahui bentuk pendidikan karakter santri melalui pendidikan agrikultur yang diterapkan di Pondok Pesantren Al-Mutawakkil Ponorogo. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif. Teknik pengumpulan data menggunakan teknik triangulasi. Analisis data penelitian dilakukan dalam tiga tahapan yaitu tahap reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pendidikan agrikultur dapat membentuk prinsip-prinsip pendidikan karakter pada diri santri yang meliputi: pembelajaran yang dilandasi semangat berubah ke arah yang lebih baik, berbasis pada realitas, membangun kebersamaan dan kekeluargaan, figur Keteladanan seorang kyai/guru, serta kurikulum berbasis kebutuhan dan kecakapan hidup (*life skill*) bagi santri. Seluruh prinsip pendidikan tersebut bertujuan untuk membangun karakter dalam diri santri Pondok Pesantren Al-Mutawakkil sebagai bekal ketika sudah lulus dari pondok pesantren dan terjun pada lingkungan masyarakat.

*Kata kunci: agrikultur, karakter, pendidikan, pondok pesantren, santri*

### **Introduction**

The world is currently entering a new era, namely the era of disruption, where in this new era everything can be obtained easily. A big leap in changing the pattern of human life that is so fast. Digital technology changes the way people view life. A very fast change requires careful preparation as well. Especially in building positive characters for the

nation's generation to fortify themselves from disruptive developments that are not in harmony with the values, norms, and habits that exist and apply in people's lives.

In this era of disruption, the role and function of education must focus on strengthening one's character, values, manners, and morals. Religion, culture, and ethics are important provisions in facing this era of disruption. In the context of forming the character of the younger generation to become individuals who believe, have ethics, and are polite in interacting with anyone, education must be integrated with character education in it. Character education should lead students to cognitive value recognition, affective value appreciation, and finally to real value practice.

Education is the right means to overcome all the challenges that exist in the current era of disruption and globalization, especially character education for the nation's next generation. Character in the younger generation is a reflection of a nation. Education is a conscious effort in shaping the personality of a nation. A nation that is said to be advanced can be seen from the quality of its advanced human resources and can keep up with all the changing times so that it can obtain quality resources. (Yusutria & Rina Febriana, 2019, p. 578)

Character education is needed to develop the basic potential of a person, and to improve behavior that is not good for the better. With the cultivation of character education, it is hoped that it can reduce social deviations that occur in the era of disruption. Therefore, the role of education is closely related to character education.

The existence of Islamic boarding schools as educational institutions has existed for a long time, Islamic boarding schools are currently the oldest educational institutions in Indonesia and have an important position, especially in the implementation of religious education. (Kusdiana, 2014, p. 5) Pesantren is a non-formal educational institution, in which it organizes religious education as well as education to shape character, morals, character, and mentality. Every educational institution, for example Islamic boarding schools, has its own way of educating character, especially the character in students or santri to realize the goals of education itself.

Based on observations at the Mutawakkil Islamic Boarding School which is one of the Islamic boarding schools located in Ponorogo Regency, it is known that the Islamic boarding school has instilled character education in santris through agricultural programs. In this article, it will be explained how to form character in santris at Al-Mutawakkil Islamic Boarding School Ponorogo through agricultural education, what are the principles of character formation at Al-Mutawakkil Islamic Boarding School Ponorogo.

## **Method**

This type of approach in this study uses a qualitative approach. Qualitative research is a study with the aim of describing and analyzing an events, social activities, perceptions, and thoughts of a group or individual. (Danim, 2002, p. 51) Through a qualitative approach, researchers want to get an overview of the implementation of character education through agriculture education at Al-Mutawakkil Islamic Boarding School, Ponorogo.

The type of research conducted by researchers is in the form of case studies by examine events or phenomena that occur in Islamic boarding schools. The type of approach taken by the researcher is descriptive by describing a phenomenon in solving the problem to be studied. (Danim, 2002, p. 52) The descriptive research method is a research method that seeks to explain the object and subject of research according to the existing reality, with the aim of describing it based on the existing facts and according to the characteristics of the object being studied precisely and accurately. (Sukardi, 2009, p. 157)

The location of the research was carried out at the Al-Mutawakkil Islamic Boarding School, Ponorogo, which is located at Bathoro Kathong Street No. 254, Mangunsuman Village, Siman District, Ponorogo Regency. Researchers are interested in conducting research at the Al-Mutawakkil Islamic Boarding School because the Al-Mutawakkil Islamic Boarding School has implemented agriculture education as character building for its santri.

Data collection techniques used in this study using triangulation techniques. Triangulation technique is a data collection technique by combining and integrating several research data collection techniques. (Moleong, 2006, p. 330) Among the data collection techniques used in this study were interviews, observation, documentation studies and literature studies. By combining various forms of data collection techniques, researchers try to obtain accurate data, so that data analysis can be carried out optimally and obtain accurate research results.

Research subjects were selected using purposive sampling technique. Purposive sampling technique is a technique of determining the subject to be studied with certain goals and purposes through certain considerations to obtain accurate data results. (Riduwan & Akdon, 2013, p. 247) The data and sources of this research data were obtained through interviews with resource persons involved and related to the implementation of character education through agriculture education at the Al-Mutawakkil Islamic Boarding School, Ponorogo, in this case, the leader of the Pondok (K. Sunartip Fadlan), as well as several mukim santri at the Al-Mutawakkil Islamic Boarding School in Ponorogo.

The research data analysis was carried out in several stages, namely the data reduction stage, data presentation, and conclusion drawing. (Miles & Huberman, 1994, p. 19) The data reduction stage of this research was carried out by focusing on the research data and summarizing the main points of the research, the stage of presenting the data in the form of narratives and explanations, and the stage of concluding drawing conclusions and conclusions from the research results from existing data.

## **Literatur Review**

### **Pesantren**

Islamic education is education that has a mission to guide and shape personality and develop the nature or basic abilities of students through Islamic teachings in accordance with the Qur'an and Sunnah. The purpose of Islamic education is to give birth to the next generation who is *amar ma'ruf nahi munkar*. (Putra Daulay, 2014, p. 83) In Indonesia, there are many Islamic educational institutions that stand in every city and even to remote areas, one of which is Islamic boarding schools which are still trusted by the community to entrust their children to gain knowledge, especially Islamic religious knowledge.

The establishment of Islamic boarding school educational institutions that was before the independence of Indonesia. It is appropriate if the pesantren becomes the oldest Islamic educational institution in Indonesia. The language "Pondok" comes from the word *Funduk* which means hotel or it can also be called a dormitory. (Suryadi Wakke, 2014, p. 36) In Indonesian grammar, Pondok means *madrassa* which is used as a place to gain knowledge and explore Islamic religious knowledge. Furthermore, the word "Pesantren" is taken from the Sanskrit language, namely *Cantrik* which means people who follow the teacher, then known as the word santri, which comes from the Sanskrit word *Sastri* which means being able to read. In general, santris are someone who is studying religion in Islamic boarding schools. (Yusutria & Rina Febriana, 2019, p. 60)

Islamic boarding schools have basic elements that are different from other educational institutions, namely Kyai, santri, mosques, pondok, classical books. (Budiyanto & Machali, 2014, p. 98)

1. Kyai, the term kyai comes from the Javanese word "Kiya-kiya" which means a respected person. In terms, the kyai is the founder of the Islamic boarding school and devotes himself to Allah SWT. (2016, p. 155) The term kyai is given to someone who is considered an expert in Islam by the general public. A pesantren leader who teaches classical books to santri.
2. Mosques, mosques are used as educational centers as well as places of worship, mosques are used as places to educate santris, a place where the process of transferring knowledge from a kyai to santris takes place. (2018, p. 23)
3. Santri, an important element in the development and progress of a boarding school, one of which is the santri. The existence of a boarding school exists because there are students who will be educated, as an early stage in the construction of a boarding school there must be students who come to pious people to study, then the required facilities are established. The task of the santri is someone who devotes himself to the interests of the people, and to his kyai. (2015, p. 1630)
4. Pondok, as a simple place, this place functions as a residence for the kyai and his santris. There are several buildings within the boarding school environment, namely the Kyai's residence and family, student dormitory buildings, classrooms, fields, canteens, and other facilities.
5. Classical Islamic books, in classical books there are various disciplines of Islamic religious knowledge that were written by previous scholars. The sciences taught in classical books include *tauhid*, *fiqh*, *ushul fiqh*, *nahwu* and *sharaf*, *hadith*, *mantiq*, *tafsir*, as well as *akhlak tashawuf* and so on. At this time Islamic boarding schools in addition to studying classical books also teach general knowledge, it can be said that Islamic boarding schools have experienced developments as well as following the development of the times but still maintain the culture that existed in ancient times. (Budiyanto & Machali, 2014, p. 99)

Islamic boarding school is an Islamic educational institution that has the aim of maintaining Islamic values by focusing on education. In pesantren, it is actually a santri who needs a kyai as a teacher who is trusted to educate him. Therefore, a santri must be obedient to the kyai as someone who will guide him to teach all the knowledge that the kyai has. Santri are educated in Islamic religious lessons and as agents of change in society, therefore, apart from receiving Islamic religious knowledge, pesantren also educates santris so that pious human characters are formed.

### Character building

The word character in Greek is *Charasien*, which means to engrave, which means to paint or draw. (Nashihin, 2017, p. 5) The word "character" found in the Big Indonesian Dictionary has the meaning of behavior, temperament, personality, and character traits of a person. (Supriyatno & Wahyudi, 2020, p. 34) Then according to Habibur Tanis defines character as a moral that distinguishes one person from another. In other words, our character is interpreted as a good personal quality, knowledgeable, and charitable. Character education is an effort made to instill character values which are then expected to be practiced in social life. (Nashihin, 2017, p. 5)

One of the efforts made in developing an independent attitude is habituation. Habituation activities in programmatic learning can be carried out by planning within a certain period of time, to develop children's personalities individually, groups and classically. (Gunawan, 2014, p. 94)

Character can be built through the process of learning and education, because learning and education are effective means in helping an individual to realize himself about his identity as a human being. The educational process can form a human being who is refined in spirit and mind, brilliance in thinking, physical dexterity, and has an awareness

of his creation purpose. Compared to other factors, education can have a stronger impact on the formation of human character and quality.

Character education as a solution to the current challenges of globalization. Character education can develop positive behaviors including honesty, kindness, generosity, courage, freedom, equality, and respect for an individual. The purpose of character education itself is to develop the potential of students to become human beings who believe, and fear God Almighty, have noble character, are healthy, knowledgeable, creative, independent, and become democratic and responsible citizens. (Yusutria & Rina Febriana, 2019, p. 579)

## Agriculture

Agriculture is also known as farming activity. Agriculture is human activity to manage their environment by utilizing biological resources to produce food, industrial raw materials. (Wahyudin Purba et al., 2020, p. 1) In general, agriculture can be interpreted as the cultivation of plants or farming.

There are so many values contained in agricultural activities, including tenacity, patience, independence, always being optimistic, and believing in the greatness of God. (Budiyanto & Machali, 2014, p. 112) The point examples of character values contained in agricultural activities are: (Budiyanto & Machali, 2014, p. 112)

### 1. Religious value

In agricultural activities there are religious values where we are taught to always be grateful for the majesty and power of God as the creator of the universe. Teaches us to be *kholifah* on this earth by protecting nature as well as possible by cultivating empty land into fertile land so that it can be used by humans to fulfill their lives. In addition, it can also teach humans that in this world nothing is instant, everything needs a process.

### 2. Discipline

Discipline must be owned by everyone to respect time and not waste time and obey the rules. In agriculture, it teaches us that in farming activities we must also be disciplined and obey the rules in providing fertilizer, always doing watering in order to get satisfactory results.

### 3. Hard work

Hard work is a behavior that shows sincerity in doing things. (Hartono & Isa Anshori, 2019, p. 101) Because all activities in agriculture are hard work, starting from the process of clearing land to harvesting, it requires hard work, and is serious about farming activities, and is serious and ready to face obstacles and complete tasks as well as possible.

### 4. Independent

Farming activities actually provide lessons about independent, where we are taught not to always depend on others. We farm to get crops from our own gardens from the results of our own labor. In today's era, many things can be obtained easily and quickly. There are many cases in people's lives who prefer to buy rather than make their own because it is more practical, in contrast to agriculture which directs us to be independent and productive.

### 5. Love the homeland

In agricultural activities, farmers keep the environment sustainable by making the best use of the land. Keeping and caring for the land, this is a form of gratitude for the environment and is a form of love for the homeland.

## Result and Discussion

### The formation of independent character in santris at the Al-Mutawakkil Islamic Boarding School in Ponorogo

Al-Mutawakkil Islamic Boarding School is one of the Islamic boarding schools located in the Ponorogo area of East Java, led by Kyai Sunartip Fadlan from Jombang, East Java. Prior to establishing the Al-Mutawakkil Islamic Boarding School, Kyai Sunartip had served in the modern Ar-Risalah Slahung Ponorogo boarding school for 20 years. After leaving the modern Ar-Risalah Islamic Boarding School, then pioneered the struggle to establish the Al-Mutawakkil Islamic Boarding School which is located on Bathorokathong Street No. 254 Siman Ponorogo with his wife, Mrs. Nyai Suprihatin.

The cottage that is now occupied by Kyai Sunartip and his santris is a contracted building, because the future Pondok candidates are still in the process of being developed, namely in the Puthuksantren Plampitan Setono Ponorogo area. With meager capital and with a modest place to live, Kyai Sunartip Fadlan began to pioneer the struggle, because the true struggle does not have to wait to be rich. If you have struggled, you must be serious in fighting for what you are fighting for, namely the struggle on the path of *fisabilillah*, fighting for the people. In the struggle there must be a sacrifice of the *bahu* (energy), *bondo* (wealth), *pikir lak perlu saknyawane* (if life is at stake) that is the jargon of the Al-Mutawakkil Islamic Boarding School. An institution can be said to be a Pondok, namely because there are Kyai, Santri, Mosque as a place for worship and learning activities, besides that there is also a material being taught that can be said to be a cottage. (S. fadlan, personal communication, March 18, 2021)

The learning that is applied at the Al-Mutawakkil Islamic Boarding School is character building, where the santris get theory as well as practice through activities in the Al-Mutawakkil Islamic Boarding School. In the context of building independent character in santris, all activities carried out by santris are of educational value. Learning model in the field of skills in the field of agriculture. Through these skills, it is hoped that the principle of reality-based learning can build an independent attitude in santriss, can form morals, self-confidence, and never give up.

With agriculture education, santris are expected to be independent. Independent is the behavior of someone who is not easy to depend on others and can be responsible for what has been done. (2017, p. 44) Based on the above statement according to the situation at the Al-Mutawakkil Islamic Boarding School. All processes of agricultural activities from land management, planting to harvesting are carried out by santris and accompanied by Pak Kyai without the help of outsiders.

One of the efforts made in developing an independent attitude in santris is habituation. Habituation activities are carried out programmatically with planning within a certain period of time, to develop the child's personality individually, in groups, and classically (Gunawan, 2014, p. 94). This is in accordance with the condition of the Al-Mutawakkil Islamic Boarding School that the habituation is carried out starting from small things such as the habit of doing the work to completion, the habit of always being on time, after doing work in the garden it is a habit to collect the tools that are brought and returned to their original place, carrying out daily pickets, when these activities are carried out continuously, it will become a habit, where it can bring up the value of independence in the students.

Independent character is very important for everyone so that they are not easily dependent on others, can solve their own affairs, and can solve their own life problems. The positive values of the independent character are being able to use time well, being able to manage time with discipline, having very high discipline, and not being lazy.

With agricultural activities, santri have quality time, there is no time to play, and santri can divide their time between cottage and college activities. This is reinforced by an interview with Kyai Sunartip Fadlan:

*"It has become a cottage program for this agricultural activity. Every day they were ordered to be in the garden, they were asked to hoe, so that they could feel the pain of living. At least to avoid immorality, how do you want to be immoral after leaving the garden feeling tired so that they sleep fast at night, because a good sleep is when you are tired. They also have to divide their time to carry out worship, cottage lessons, cottage activities, and lectures that make them more mature and independent"*

In addition to agricultural activities, the formation of independent character is also taught in the daily activities carried out by the santri. The skill programs that run at the Al-Mutawakkil Islamic Boarding School consist of agricultural programs, entrepreneurship, and chicken farming. These various programs have the aim of forming character, morals, and character in santri in order to build an independent attitude, self-confidence, humility, never give up, and responsibility. Santri work hard to equip themselves for life after graduating from pesantren.

### **The principles of independent character building at Al-Mutawakkil Islamic Boarding School Ponorogo**

The learning method taught in the Islamic boarding school of Mutawakkil santri in the context of establishing independent character uses reality-based learning methods in life. Not only theory is taught, but field practice is also carried out. It is hoped that with the principle of reality-based learning, it can build an independent attitude in santri, can form morals, self-confidence, and never give up.

The principles in the formation of independent character carried out at the Al Mutawakkil Islamic boarding school are: First, learning based on the spirit of changing for the better. Being a santri must be ready to be criticized, criticism aims to improve the behavior of santriss who are not good enough to be better, and never stop trying new things. There is no word that you can't in a boarding school, even though one is wrong, you still get one reward, the reward for the effort you put in. (S. fadlan, personal communication, March 18, 2021)

Second, Based on Reality. In order to form an independent character in santri, the learning carried out by santri is really real experienced by santri in real life. Not only learning theory, but directly practicing. This reality-based education is reflected in the daily activities of santri, female santri are trained to learn to cook and take care of the house because in the future all santri will get married so it is expected to be a provision for tomorrow when they are married. Meanwhile, male santri are taught to be able to do heavy housework, farming and gardening, as a provision for later when they become the head of the household.

Third, Build Togetherness and kinship. The atmosphere of togetherness between santri is due to a sense of similarity in goals and a sense of shared destiny, so that a sense of kinship emerges among the santri. Togetherness is seen when santri do daily picket activities at the cottage, the santri help each other in completing the work. The sense of togetherness is also seen when the santri are eating together to form a halaqah and eat together in a big container and surrounded by santri. This is also always explained by Pak Kyai to the santri that in this one Pondok, the santri and the Kyai's family are one family. They are sick if one of the santri is sick, they must be happy if one of the santri is happy, they must not be jealous of the others.

Fourth, Exemplary Figure. Exemplary figures have a big role in transferring character values, especially in planting values or characters that are abstract or which are not

necessarily understood and not seen by most people. An exemplary figure in the Al Mutawakkil Islamic Boarding School environment is exemplified by a kyai. A kyai is a good figure and role model. Kyai are caregivers and guides for people to be able to carry out social life both vertically and horizontally.

Fifth, a curriculum based on the needs of santri. The curriculum is a set of programs or materials provided by an institution to santri or students that contains a lesson plan for one period of education. (Ansyar, 2017, p. 26) The curriculum applied at the al-mutawakkil Islamic boarding school is flexible according to the needs of the santri. . The books are studied according to the needs of santri. At the Al-Mutawakkil Islamic Boarding School there is an agricultural curriculum to form an independent character which is carried out based on needs.

## Conclusion

The formation of independent character in Al-Mutawakkil Islamic boarding school santri is through character building education by going directly to the field. By providing learning skills in the field of agriculture. Through the applied skills, it is hoped that the santri will have an independent attitude and character, work hard, and never give up, so that santri can play a role in the agricultural sector, can provide benefits to the community by exchanging experiences, and at the same time as a provision for santri in the life to come.

With the application of Agriculture education, the santri who previously did not understand how to grow crops, are now able to do a good garden practice starting from preparing to clear the land, spreading plant seeds, nursery stage, planting plant seeds, watering, spraying leaves and flowers, harvesting to managing crops. With the application of agriculture education, santri can manage time well, independently and responsibly. Thus it will affect the personality of santri.

There are several principles of independent character formation in Al-Mutawakkil Islamic Boarding School santri who are instilled through agricultural education, namely: learning based on the spirit of changing for the better, based on reality, building togetherness and family, exemplary figures, curriculum based on the needs of santri. All of these principles aim to build independent character in the santri of Al-Mutawakkil Islamic Boarding School.

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