The Effect of Teaching Kitab of Hadith *al-Arba'in al-Nawawiyah* on Improving the Character of MAPK Makassar Students

Abdul Rahman Sakka[1], Safaruddin[2], Hikmawati Sultani[3], Abdul Salam[4]
[1.4.]UIN Alauddin Makassar, [3]IAIN Gorontalo, [2]STAI al-Azhar Gowa

Abstract

This quantitative study explores the novel effect of teaching al-Arba'in al-Nawawiyah on character development among MAPK students in Makassar. By employing linear regression analysis on a sample of 92 students, we show that student motivation is the primary predictor of character development, explaining 23% of the variance. The data were collected through a questionnaire. While teaching methods and teacher qualifications were not significant predictors, the findings offer new insights into motivation-driven character formation in Islamic education. This study contributes to the growing body of literature by providing empirical evidence for the role of intrinsic motivation in enhancing moral and social behaviors among secondary school students, particularly in the context of hadith-based learning. Although the regression model used explained 23% of the variation in student character, student motivation was proven to be the main factor in better character formation

Keywords: Hadith, *al-Arba'in al-Nawawiyah*, Student, Character

Pengaruh Pengajaran Kitab Hadis *al-Arba'in al-Nawawiyah* terhadap Peningkatan Karakter siswa MAPK Makassar

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh pengajaran kitab Hadis al-Arba'in al-Nawawiyah terhadap pembentukan karakter siswa di MAPK Makassar. Metode yang digunakan dalam penelitian ini adalah pendekatan kuantitatif dengan analisis regresi linear. Sampel penelitian terdiri dari 92 siswa yang memilih untuk mengikuti pelajaran kitab hadis al-Arba'in al-Nawawiyah. Data dikumpulkan melalui angket yang mengukur variabel metode pengajaran, kualifikasi guru, motivasi siswa, dan karakter siswa. Hasil analisis deskriptif menunjukkan bahwa pengajaran kitab hadis al-Arba'in al-Nawawiyah memiliki dampak positif terhadap karakter siswa. Berdasarkan analisis korelasi dan regresi menunjukkan bahwa motivasi siswa memiliki pengaruh signifikan terhadap peningkatan karakter siswa (p < 0,05), sementara metode pengajaran (p-value = 0,44) dan kualifikasi guru (p-value = 0,722 tidak memberikan pengaruh signifikan. Meskipun model regresi yang digunakan menjelaskan 23% variasi karakter siswa, motivasi siswa terbukti sebagai faktor utama dalam pembentukan karakter yang lebih baik.

Kata kunci: Hadis, *al-Arba'in al-Nawawiyah*, Siswa, Karakter

Author correspondence
Email: Abdrsakka@gmail.com
Available online at http://journal.iaingorontalo.ac.id/index.php/au/index

A. Introduction

Teaching hadith as the second authoritative reference in Islamic teachings is very urgent to be given to students in the Islamic education environment [1], [2], especially in the midst of the moral crisis that continues to increase in the 4.0 era[3],[4]. Teaching hadith is essential for improving and strengthening student character, particularly in the face of increasing moral crises in the digital age. As the second authoritative reference in Islamic teachings, al-Arba'in al-Nawawiyah plays a pivotal role in shaping character by instilling moral and ethical values that guide attitudes and behavior.

Abu Siddique revealed that children who receive religious education have more good character, such as altruistic and honest, compared to those who do not [5]. This is in line with the view that education should not only focus on academic aspects, but also on improving the character, life attitudes[6], moral and spiritual values of students[7].

Character plays a crucial role in shaping individual quality, particularly in today's digital era[8]. where moral challenges are increasing [9]. It encompasses the

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[1] N Saidin et al., "Hadith Analysis of Al-Jallalah: A Crucial Framework for Risk Management in Halal Animal Feed Studies," *Journal of Ecohumanism* 3, no. 4 (2024): 771–77, https://doi.org/10.62754/joe.v3i4.3550.

[2] Z Nadia and N Faoziyah, "Gender Equality within Family in Islamic Perspective: Insights from The Hadiths of Ummul Mukminin," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (2024): 161–86, https://doi.org/10.14421/qh.v25i1.5260.

[3] E Kurniawati, "Forming Students' Character Through School Culture In Senior High School Taruna Nusantara Magelang," *Jurnal Ilmiah Peuradeun* 7, no. 1 (2019): 141–62, https://doi.org/10.26811/peuradeun.v7i1.298.

[4] A Sarbini, Y Rahtikawati, and Q Y Zaqiah, "A Religious Based Education Concept for Good Personality Development in a Crisis: The Case of Improving Indonesian Students Morals and Character," *Review of International Geographical Education Online* 11, no. 5 (2021): 2685–93, https://doi.org/10.48047/rigeo.11.05.165.

[5] Abu Siddique, "Munich Papers in Political Economy Behavioral Consequences of Religious Education," no. 1 (2021).

[6] Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation : A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024), https://doi.org/10.1080/2331186X.2023.2292885.

[7] Muh. Idris et al., "The Role of Islamic Education in the Formation of the Nation's Character," *West Science Islamic Studies* 1, no. 01 (2023): 27–33, https://doi.org/10.58812/wsiss.v1i01.283.

[8] M Ilham and F Rahman, "Character Education of Local Wisdom-Based: A Study of Moral Aspect of Quotes Belong to Bugis People," *Journal of Ecohumanism* 3, no. 3 (2024): 1125–40, https://doi.org/10.62754/joe.v3i3.3443.

[9] Muzawir Munawarsyah and Hujjatul Fakhrurridha, "Character Education for Teenagers in the Era of Society 5 . 0 Thomas Lickona ' s Perspective" 5 (2024): 127–38, https://doi.org/10.62775/edukasia.v5i2.984.

moral and ethical values that guide attitudes [10], behaviors, and the development of virtue. [11]

Character improvement is a crucial element in education, especially to overcome social problems such as bullying, moral decadence, and juvenile delinquency[12]. In character improvement, there are three main environments: family, school and community. The characters of tolerance, hard work, creativity, democracy, curiosity, nationalism and patriotism are more easily developed in schools with an Islamic approach[13].

More than that, many things can be a means of character improvement. According to M. Zhang, the integration of sports and education significantly positively affects the improvement of character and temperament[14]. If so, is the teaching of the Prophet's hadith able to influence the character of students, especially students of Madrasah Aliyah Religious Program in Makassar (MAPK)?

Madrasah Aliyah Religious Program (MAPK) was born as a response to the need for experts in the field of Islamic religion in the future. Therefore, MAPK are required to produce students who are competent in the religious field[15]. To achieve its goal, MAPK implements full-day school learning which is divided into three groups, namely formal learning in the morning, tutorial learning in the afternoon, and classical (turas) book studies[16]. One of the books taught in tutorial learning is the hadith book *al-Arba'in al-Nawawiyah*.

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[10] Y Obaid et al., "Revealing Identity to Form Student Character: Application of the Hidden Curriculum in Islamic Legal Education," *Samarah* 8, no. 3 (2024): 1782–99, https://doi.org/10.22373/sjhk.v8i3.24061.

[11] S Safrilsyah et al., "Characters' Education And Building Students' Prosocial Behaviors," *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024): 1185–1212, https://doi.org/10.26811/peuradeun.v12i3.1183.

[12] A M Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 22–39, https://doi.org/10.14421/jpai.v21i1.7759.

[13] S Mahmud, S Rahmi, and R Nurdin, "Building Students' Character Based on Maqaşid Al-Shari'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah* 7, no. 3 (2023): 1803–26, https://doi.org/10.22373/sjhk.v7i3.17708.

[14] M Zhang, "A Research on the Role of P.E. in Cultivating College Students from the Perspective of Integration of Academic Learning and Physical Exercising," *Applied Mathematics and Nonlinear Sciences* 9, no. 1 (2024), https://doi.org/10.2478/amns-2024-0338.

[15] saepullah Sarwenda, "Transformasi Madrasah Aliyah Keagamaan (MAK): Tinjauan Kebijakan Dan Eksistensi Pasca Reformasi," *Didaktika* 2, no. 2 (2022): 1–11.

[16] Program Keagamaan, M A N Surakarta, and Norma Chunnah Zulfa, "Manajemen Kurikulum Madrasah Aliyah Program Keagamaan – Norma Chunnah Zulfa, Pardjono 219" 1 (2013): 219–34.

The hadith book *al-Arba'in al-Nawawiyah* by Imam al-Nawawi has special features and is the main book taught in boarding schools and madrasas. One of its features, according to Asvia Suraida, is that the teaching of the hadith book *al-Arba'in al-Nawawiyah* has an important role in improving the character and morals of students[17]. This can be understood because the book contains 42 traditions that discuss various aspects of religion, including character building. The teaching of the book of Hadith *al-Arba'in al-Nawawiyah* can be considered as an external stimulus that can shape student responses or behavior within the framework of behavioristic theory[18]. This theory states that behavior can be learned through the process of association between stimulus and response, so effective teaching of the hadith book *al-Arba'in al-Nawawiyah* can help students control angry behavior[19]. In addition, motivation theory provides a deeper understanding of the factors that influence students' willingness to respond to and apply the teachings of the book of Hadith *al-Arba'in al-Nawawiyah* in everyday life[20].

Behavioral scholars conclude that human behavior is influenced by goals, cognition, and external stimuli, with learning occurring through sequential efforts to meet those goals[21]. In the context of Islamic learning, this theory is relevant because it explains how teaching the hadith book of *al-Arba'in al-Nawawiyah* on the prohibition of anger can shape student behavior through positive and negative reinforcement[22]. The book of hadith *al-Arba'in al-Nawawiyah* has a significant impact in improving students' character. Recent research shows that teaching the hadith book of *al-Arba'in al-Nawawiyah* can provide moral guidelines for students,

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[17] Asvia Suraida, "Pengaruh Pembelajaran Hadits Al-Arba'in Terhadap Pembentukan Akhlak Siswa Madrasah," *AL-WIJDÂN Journal of Islamic Education Studies* 5, no. 2 (2020): 138–47, https://doi.org/10.58788/alwijdn.v5i2.530.

[18] Brent Slife and Richard Williams, "Science and Human Behavior," *What's Behind the Research? Discovering Hidden Assumptions in the Behavioral Sciences*, 2014, 167–204, https://doi.org/10.4135/9781483327372.n6.

[19] A. Budiman, "Behaviorism in Foreign Language Teaching," *English Franca: Academic Journal of English Language and Education* 1, no. 2 (2017): 101–14.

[20] Edward L. Deci and Richard M. Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2000): 227–68, https://doi.org/10.1207/S15327965PLI1104_01.

[21] E C Tolman, "A Behavioristic Theory of Ideas," *Psychological Review* 33, no. 5 (1926): 352–69, https://doi.org/10.1037/h0070532.

[22] Slife and Williams, "Science and Human Behavior."

including the prohibition of angry behavior, so it is relevant to be studied in the context of Islamic religious education [23].

In the hadith book *al-Arba'in al-Nawawiyah*, the prohibition against anger is seen as an integral part of Islamic teachings that teach patience, self-control, and peace in social interactions, including angry behavior[24]. However, an in-depth understanding of how the teaching of the hadith book of *al-Arba'in al-Nawawiyah* can influence students' behavior still needs further research.

M. Zitoumi et al. in a study entitled "The Translation of Selected Cultural Items in Al-Nawawi's Forty Hadiths examines the translator's challenges in transferring cultural elements in the hadith book *al-Arba'in al-Nawawiyah"*. This study uses Lambert and Van Gorp's theory (1985) as well as Vinay and Darbelnet's translation strategy (1995) to analyze the translation procedure. The results show that translators use various procedures, such as transposition and adaptation, but are often inconsistent in choosing the right procedure and do not always succeed in maintaining the aesthetic features in the Prophet's speech[25].

Ahmad Za'imul Umam and Abdul Muhid in their research entitled "The Challenge of Moral Decadence: Perspectives on the Study of Al-Arba'in An-Nawawiyah Hadith", explores the relevance of moral values in the hadith book *al-Arba'in al-Nawawiyah* to overcome moral decadence among the millennial generation. This research emphasizes the importance of contextualizing these moral values to make them easier to understand and apply in everyday life. The results showed that the moral values in the book are very relevant to forming a virtuous character[26].

Nurul Azizah et al., in her research entitled "Values of Akhlak Education in Kitab *Al-Arba'in al-Nawawiyah* by Imam Nawawi as an Effort of Character Building",

[23] Ilim Abdul Halim Ademas Muhammad Alawi, Nazwa Amalia, Zaeni Anwar, "Menahan Amarah Sebagai Bentuk Pengendalian Diri Dalam Pandangan Hadis," *The 3rd Conference on Islamic and Socio-Cultural Studies* 9, no. 2774–6585 (2022): 283–94.

[24] Ademas Muhammad Alawi, Nazwa Amalia, Zaeni Anwar.

[25] M Zitouni et al., "The Translation of Selected Cultural Items in Al-Nawawi's Forty Hadiths: A Descriptive and Analytical Study," *Journal of Intercultural Communication* 22, no. 3 (2022): 43–53, https://doi.org/10.36923/jicc.v22i3.74.

[26] Ahmad Za'imul Umam and Abdul Muhid, "The Challenge of Moral Decadence Perspectives on the Study of Al-Arba'in An-Nawawiyah Hadith," *Al-Hayat: Journal of Islamic Education* 4, no. 1 (2020): 44, https://doi.org/10.35723/ajie.v4i1.93.

concluded that the character education values in the book include attitudes such as obeying Allah and the Messenger, advising others, speaking well, holding back anger, keeping the tongue, honoring neighbors and guests, being generous, maintaining personal honor, as well as ukhuwah, helping each other, and forgiving can[27]. Asvia Suraida in her research on the influence of Hadith Al-Arba'in Learning on the Formation of Student Morals at Madrasah Diniyah Raudlotul Muta'allimin Surabaya concluded that learning hadith al-Arba'in has a significant influence on student morals with a correlation coefficient of 0.643, which shows a strong positive relationship[28]. Meanwhile, Nur Hadi in his research explored how the book of hadith *al-Arba'in al-Nawawiyah* integrates the values of Islam, Faith, and Ihsan in education and how it is applied in everyday life. He concluded that this book is very relevant because it presents traditions that review these three concepts[29].

While previous studies have explored the moral values in *al-Arba'in al-Nawawiyah*, most have been qualitative and theoretical. This research addresses a significant gap by providing a quantitative assessment of how teaching *al-Arba'in al-Nawawiyah* influences character development in students, specifically through the lens of motivational theory and behavioral psychology. The novelty of this study lies in its quantitative approach to measuring the impact of teaching al-Arba'in al-Nawawiyah on character development. Unlike previous studies, which have focused on moral values or theoretical aspects, this study applies behavioral psychology and motivational theory to assess how teaching hadith influences student behavior and emotional control in real-world settings. By using a quantitative approach, this research offers new insights into motivationally driven character formation, bridging the gap between textual understanding and contextual application in contemporary Islamic education.

Previous research focused more on the moral values contained in the hadith book *al-Arba'in al-Nawawiyah*, as described in research by Ahmad Za'imul Umam

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[27] Nurul Azizah et al., "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Al- Arba'in Al -Nawawiyah Karya Imam Nawawi Sebagai Upaya Pembentukan Karakter," *Edu Global* 3, no. 1 (2022): 32–45.

[28] Suraida, "Pengaruh Pembelajaran Hadits Al-Arba'in Terhadap Pembentukan Akhlak Siswa Madrasah."

[29] Nur Hadi, "Islam, Iman Dan Ihsan Dalam Kitab Matan Arba'In An-Nawawi: Studi Materi Pembelajaran Pendidikan Islam Dalam Perspektif Hadis Nabi SAW," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. April (2019): 1–18.

and Abdul Muhid (on the relevance of moral values to overcome moral decadence) or by Nurul Azizah et al. (on moral values for character building). The research of M. Zitoumi et al. focused on the translation of cultural elements in the hadith book *al-Arba'in al-Nawawiyah*. Nur Hadi's research emphasizes Islamic education material based on the concepts of Islam, Faith, and Ihsan in the book of *al-Arba'in al-Nawawiyah* for learning purposes. Asvia Suraida's research has similarities in methodology and focus, but is different in its object, so the results will also be different. Thus, previous research is different from the research being conducted now, because it measures the concrete effect of teaching the hadith book *al-Arba'in al-Nawawiyah* on improving student character at Madrasah Aliyah Makassar Religious Program with a more applicable and empirical method.

The novelty of this research lies in its multidimensional approach in contextualizing the moral values of Hadith *al-Arba'in al-Nawawiyah*, which not only emphasizes the spiritual aspect, but also incorporates social and psychological elements. This research seeks to bridge the gap between the textual understanding of the hadith and its contextual application in real life, so that it can be more effective in addressing contemporary moral issues faced by modern Muslim societies. The contextualization of hadith by Alamsyah et al. underscores the importance of understanding hadith contextually to address the ideological challenges faced by Muslims in Indonesia[30].

This study aims to analyze the effect of teaching the hadith book Al-Arba'in al-Nawawiyan on the prohibition of anger on students' emotional control in an Islamic educational environment. Specifically, it seeks to prove that the behavioristic approach in teaching hadith can improve students' ability to control negative emotions, especially anger. In addition, the study also aims to identify the factors that influence the effectiveness of teaching the hadith book *al-Arba'in al-Nawawiyah*, including teaching methods, teacher qualifications, and student motivation. Thus, this study is expected to make an important contribution in the

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[30] Alamsyah, S. Mahmudah, and S. Huda, "The Contextualization of Hadith in Indonesia: Nusantara Ulema's Response to Islamists," *International Journal of Psychosocial Rehabilitation* 24, no. 7 (2020): 1548–58.

development of more effective and relevant learning strategies in Islamic religious education.

B. Research Methods

This study used a quantitative design with a post-test only design approach[31], which aims to evaluate the effect of treatment without involving prior measurement. This approach allows for the analysis of differences in outcomes after the intervention. The research was conducted at MAPK, by adjusting the madrasah academic calendar to ensure the smoothness of the data collection process. Data were collected through questionnaires using Cronbach's alpha for each variable: motivation ($\alpha = 0.85$), teaching methods ($\alpha = 0.81$), teacher qualifications ($\alpha = 0.79$), and character ($\alpha = 0.87$), which showed acceptable internal consistency.

The study population consisted of all MAPK students, with a total of 120 students. The sample was drawn using the Simple Random Sampling (SRS) method based on the Krejcie-Morgan table[32], which resulted in a sample size of 92 students. Student motivation variables were measured using a 6-item Likert scale that assessed intrinsic motivation, interest in the material, and engagement with the content. Teaching method variables were evaluated using a 5-item Likert scale, which focused on the clarity, effectiveness, and engagement of the teaching approach. Teacher qualifications were measured using a 5-item scale, which included teacher knowledge, teaching experience, and pedagogical skills. Finally, student character was evaluated using a 7-item Likert scale, which assessed emotional control, honesty, and prosocial behavior. This technique was chosen to ensure adequate representation of population characteristics. Data analysis was conducted using descriptive statistical techniques, correlation tests, and regression. All analyses were processed with SPSS version 22 software, which supports systematic and accurate data interpretation.

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[31] Preetha Krishnan, "A Review of the Non-Equivalent Control Group Post-Test-Only Design" 26, no. 2 (2018): 37–40, https://doi.org/10.7748/nr.2018.e1582.
[32] Hafiez Sofyani, "Penentuan Jumlah Sampel Pada Penelitian Akuntansi Dan Bisnis Berpendekatan Kuantitatif" 7, no. 2 (2023), https://doi.org/10.18196/rabin.v7i2.19031.

C. Results and Discussion

Character Values in the Kitab of Hadith *al-Arba'in al-Nawawiyah*

The hadith book *al-Arba'in al-Nawawiyah* is a collection of forty-two hadiths compiled by Imam Yahya bin Syaraf al-Nawawi (631-676 AH/1234-1277 AD), a great scholar in the fields of fiqh and hadith[33]. Actually, the hadith book *al-Arba'in al-Nawawiyah* is an expansion of Imam Ibn Salah's *al-Ahadis al-'Aliyah* which consists of 16 selected hadith. Imam al-Nawawi took these 16 hadith and added them to reach 42 hadith and gave it the name *al-Arba'in* (forty)[34], although it actually consists of 42 hadith. Imam al-Nawawi wrote this book based on his desire to collect important hadith that summarize the core teachings of Islam[35].

This book of hadith has several characteristics that make it invaluable to Muslims, including: it is a compilation of the core hadiths of Islamic teachings covering various aspects of life, such as akidah, ibadah, akhlak, muamalah, and education. Its 42 hadiths cover both the horizontal (man's relationship with man) and vertical (man's relationship with God) dimensions, making it a comprehensive guide to Islamic life

The book is distinguished by its virtue that; the majority of the hadiths in the book are sourced from the two most authoritative books of hadith, Sahih al-Bukhari and Sahih Muslim. Every hadith in the book is short but full of meaning. The hadiths contained therein are relevant for all times and places as they focus on the universal values of Islam. The content of the hadith encourages the formation of noble morals and inspires character education, making it an important resource in learning Islam in various educational institutions.

The hadith book of *al-Arba'in al-Nawawiyah* contains many character values that are very relevant in life. Such as controlling anger, honesty, patience, responsibility, humility, social concern, and mutual respect are basic principles that

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[33] Ahmad Nabil Amir, "Imam Al-Nawawi: Riwayat Ringkas Tentang Latar Pemikiran Dan Pengaruhnya," *Jurnal YADIM "International Journal Of Islam And Contemporary Affairs* 2, no. 1 (2022): 17–38.

[34] Abu al-Faraj Zainuddin Abdurrahman bin Syihabuddin Ahmad bin Rajab Al-Hanbali, *Jami' Al-'Ulum Wa Al-Hikam Fi Syarh Khamsin Hadisan Min Jawami' Al-Kalim*, 2nd ed. (Beirut: Dar al-Kutub al-Ilmiyah, 2007).

[35] al-Syabrawi bin al-Ma'athy al-Misry Al-Hasany, *Al-Durar Al-Baziyah Syarh Al-Arbai'in Al-Nawawiyyah*, Pertama (Riyadh: Dar al-Riyadah, 2022).

shape the character of a Muslim. These teachings, if properly applied, can help individuals face the challenges of the times and strengthen the morals and morals of Muslims, especially in the midst of the moral crisis plaguing the younger generation.

One of the important hadith relevant to character building is the sixteenth hadith on controlling anger[36], The Prophet said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: «لاَ تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لاَ تَغْضَبْ»

Meaning: Abu Hurairah ra. reported that a man said to the Prophet: "Give me a will?" he said: "Do not be angry." The man repeated his words, and the Prophet still said: "Do not be angry

This hadith was narrated by Imam Bukhari (194 - 256 A.H.)[37], al-Tirmidhi (209 - 279 A.H.)[38], Ahmad bin Hanbal (164 - 241 A.H.)[39], al-Bazzar (210 - 292 A.H.)[40] through the companion Abu Hurairah r.a. It is the consensus of Muslims that the hadith narrated by Imam al-Bukhari is a sahih hadith[41], which is second in authority after the Qur'an as a source of Islamic teachings.

This hadith contains a very important message about self-control, especially in terms of overcoming anger. The Prophet SAW strongly advised not to get angry, even he repeated it several times as an affirmation of the importance of maintaining emotional stability.

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[36] Abu Zakariah Yahya bin Syarf al Al-Nawawi, "متن الأربعين النوويه.Pdf" (Damaskus: Dar al-Gausani, 2010).

[37] Abu Abdillah Muhammad bin Ismail Al-Bukhari, *Sahih Al-Bukhari Kitab Al-Adab (78), Bab Al-Hazr Min Al-Gadab (76), Nomor Hadis 6116*, Pertama (Damaskus: Dar Ibn Kasir, 2002).

[38] Abu Isa Muhammad bin Isa bin Surah Al-Tirmizi, *Sunan Al-Tirmizi, Juz 4, Kitab Al-Birr Wa Al-Shilah, Bab Ma Ja'a Fi Katsrah Al-Gadhab (73), Nomor Hadis 2020* (Kairo: Maktabah Mustafa al-Halabi, 1962).

[39] Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal Al-Syaibani, *Musnad Ahmad Bin Hanbal, Juz 8, Nomor Hadis 8729,* (Kairo: Dar al-Hadis, 1995).

[40] bu Bakar Ahmad bin Amru bin Abd al-Khaliq bin Ubaidillah Al-Bazzar, *Musnad Al-Bazzar, Juz 15, Nomor Hadis 9000* (Madinah: maktabah al-ulum wa al-Hikam, 2012).

[41] Abu Amru bin Al-Salah, *Siyanah Sahih Muslim Min Al-Ikhlal Wa Al-Galath Wa Himayah Min Al-Isqath Wa Al-Saqath* (tk: Dar al-Garb al-Islami, 1984).

Character plays a crucial role in shaping individual quality, particularly in the face of the growing moral challenges in today's digital era [42.] As moral and ethical values. As moral and ethical values, character is essential for shaping attitudes, behaviors, and developing virtues[43], [44] The importance of character education becomes even more prominent in the current age, where moral crises such as social media-driven behavior and increasing emotional volatility among youth are more common [45]. The teaching of al-Arba'in al-Nawawiyah offers a practical means to instill values that counter these negative trends, especially by addressing emotional control and anger management, as seen in the sixteenth hadith on the prohibition of anger.

Character improvement means improving the quality of character that already exists but is not yet optimal, and is a crucial element in education, especially to overcome social problems such as bullying, moral decadence, and juvenile delinquency. According to Mahmud S. et al, character improvement must involve three educational environments: family, school and community. The characters of tolerance, hard work, creativity, democracy, curiosity, nationalism, and patriotism are more easily developed in schools with an Islamic approach

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[42] Ilham and Rahman, "Character Education of Local Wisdom-Based: A Study of Moral Aspect of Quotes Belong to Bugis People."

[43] Munawarsyah and Fakhrurridha, "Character Education for Teenagers in the Era of Society 5 . 0 Thomas Lickona's Perspective."

[44] Obaid et al., "Revealing Identity to Form Student Character: Application of the Hidden Curriculum in Islamic Legal Education."

[45] Safrilsyah et al., "Characters' Education And Building Students' Prosocial Behaviors."

[46] Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency."

[47] Mahmud, Rahmi, and Nurdin, "Building Students' Character Based on Maqaṣid Al-Shari'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh."

The sixteenth hadith, which focuses on controlling anger, is highly relevant for MAPK students. It teaches emotional control and self-regulation, essential for character development. This teaching improves emotional stability and relationships with peers and teachers. Empirical findings support motivational theories, indicating that internalized values like patience and self-control significantly influence behavior. The study's quantitative analysis shows that students who internalize these teachings exhibit better emotional regulation than those who do not. This aligns with Behaviorism, which highlights how reinforcement through moral teachings shapes behavior[48],[49] This is one of the character values that is very important to instill for students.

Analysis The Effect of Teaching the Kitab of Hadith *al-Arba'in al-Nawawiyah* on Improving Student Character

This study aims to identify and analyze the effect of teaching the hadith book *al-Arba'in al-Nawawiyah*, the chapter on the prohibition of anger, on improving students' character at MAPK Makassar. A study is needed that emphasizes the importance of methods, teachers' teaching ability, and motivation that can contribute to the improvement of students' character.

Table 1. Descriptive Statistics

Descriptive Statistics					
	N	Mini mum	Maxi mum	Mean	Std. Deviatio n
Teaching the hadith book *al-Arba'in al-Nawawiyah* helped me understand the importance of controlling the emotion of anger.	92	3	5	4,29	,638
I feel more able to control my anger after studying the hadith book of *al-Arba'in al-Nawawiyah*.	92	3	5	3,75	,705

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[48] Al-Hanbali, *Jami' Al-'Ulum Wa Al-Hikam Fi Syarh Khamsin Hadisan Min Jawami' Al-Kalim*.
[49] Mansur bin Muhammad bin Abdillah Al-Shaq'ub, *Al-Hulal Al-Bahiyyah Syarh Al-'Arba'in Al-Nawawiyah*, Pertama (Madinah: Dar al-'Aqidah, 2018).

Teaching the hadith book *al-Arba'in al-Nawawiyah* increased my patience in dealing with situations that trigger anger.	92	2	5	3,79	,749
I feel calmer and more in control after receiving the teaching of the Hadith book *al-Arba'in al-Nawawiyah*.	92	2	5	3,76	,732
Teaching the Hadith book *al-Arba'in al-Nawawiyah* helped me reduce the frequency of my anger.	92	3	5	3,77	,631
The teaching method used by the teacher helped me understand the book of Hadith *al-Arba'in al-Nawawiyah* well.	92	3	5	4,13	,699
The teacher who teaches the book of Hadith *al-Arba'in al-Nawawiyah* has good qualifications and abilities.	92	2	5	4,38	,709
I am motivated to learn and apply the teachings of the Hadith book of *al-Arba'in al-Nawawiyah* in my daily life.	92	3	5	4,00	,756
The conducive classroom atmosphere helps me understand and apply the Hadith book of *al-Arba'in al-Nawawiyah*.	92	2	5	3,80	,774
The materials and learning resources used in teaching the book of Hadith *al-Arba'in al-Nawawiyah* are very helpful to me.	92	2	5	4,04	,740
Valid N (listwise)	92				

The results of the descriptive analysis show that respondents have a positive perception of the teaching of the hadith book *al-Arba'in al-Nawawiyah*, especially in the aspects of emotional control and self-improvement. The mean score of respondents regarding understanding the importance of controlling emotions reached 4.29 with a standard deviation of 0.638, indicating strong agreement with the benefits of the teaching. Respondents also reported improvement in the ability to manage anger (mean = 3.75, SD = 0.705), increased patience (mean = 3.79, SD = 0.749), and feeling calmer and more in control (mean = 3.76, SD = 0.732).

This finding is consistent with the results of Aprianda's research[50], which showed that the effectiveness of Islamic education in developing emotional

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[50] Aprianda Aprianda, "Effect of Emotional Intelligence on Students' Islamic Education Learning Outcomes," *Tarbawi : Jurnal Ilmu Pendidikan* 17, no. 1 (2021): 65–72, https://doi.org/10.32939/tarbawi.v17i1.1000.

intelligence is in line with the improvement of students' ability to control anger. The research supports that a faith-based educational approach can significantly improve students' emotional control[51]. The role of Islamic education in promoting emotional intelligence needs to be emphasized by focusing on the importance of regulating emotional expression, managing anger, and cultivating positive feelings consistent with students' positive responses to the teaching of the hadith book *al-Arba'in al-Nawawiyah*[52]. Islamic educational philosophy, which emphasizes moral values, character development, self-awareness, and interpersonal skills, can promote the development of emotional intelligence. There is significance of emotion regulation in the context of Islamic leadership, which is relevant for emotion control and anger management strategies[53].

Table 2: Correlation Analysis

Correlations			The teaching method used by the teacher helped me understand the book of Hadith *al-Arba'in al-Nawawiyah* well.	I feel calmer and more in control after receiving the teaching of the Hadith book of *al-Arba'in al-Nawawiyah*.
Spearman's rho	The teaching method used by the teacher helped me understand the book of Hadith *Al-Arba'in al-Nawawiyah* well.	Correlation Coefficient	1,000	,028
		Sig. (2-tailed)	.	,793
		N	92	92
	I feel calmer and more in control after receiving the teaching of Hadith *Al-Arba'in al-Nawawiyah*.	Correlation Coefficient	,028	1,000
		Sig. (2-tailed)	,793	.
		N	92	92

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[51] Aprianda.

[52] Ika Kurnia Sofiani et al., "Islamic Educational Thought in Building Students' Emotional Intelligence," *International Journal of Innovative Research in Multidisciplinary Education* 03, no. 05 (2024): 895–900, https://doi.org/10.58806/ijirme.2024.v3i5n26.

[53] Muhammad Rikza Muqtada, "The Teaching Of Religious Moderation In The Arba'in Hadith Of Mahfuzh Al-Tarmasi and The Arba'in Hadith Of Hasyim Ash'ari," *Jurnal Ushuluddin* 27, no. 2 (2019): 121, https://doi.org/10.24014/jush.v27i2.6728.

Correlation analysis using Spearman's rho showed no significant correlation between teaching methods and students' feelings of calmness and emotional control after receiving the teaching of the hadith book *al-Arba'in al-Nawawiyah* (r = 0.028; p = 0.793). This indicates that teaching methods are not significantly related to students' feelings in terms of emotional control, so other factors are more likely to influence the results. Therefore, teachers need to develop more innovative learning strategies, while students are expected to be more active in participating and applying their learning experience.

Similarly, the results of the correlation analysis using Spearman's rho showed that there was no significant correlation between the teaching method used and the students' feelings of calmness and emotional control after receiving the teaching of the hadith book *al-Arba'in al-Nawawiyah* (r = 0.028; p = 0.793). This shows that the teaching method was not significantly related to students' feelings regarding their emotional control, indicating that other factors may be more influential. Teachers need to develop innovative learning strategies, while students are expected to actively participate in the learning process and apply their experiences.[54]

This indicates that other aspects, such as student motivation or learning context, may play a more dominant role in influencing emotional control. The results of this study underscore the importance of considering additional variables in the evaluation of the effectiveness of teaching methods, as demonstrated by previous research that highlights the complexity of the relationship between teaching strategies and students' emotional outcomes to gain a more comprehensive understanding. Emotion is influenced by proprioceptive stimuli and does not involve the same attentional states as[55]. Emotion is influenced by proprioceptive stimuli and does not involve the same attentional states as [56].

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[54] Muhammad Faaza and Rofik, "Integration of Pancasila Values in Islamic Cultural History Subjects: A Content Analysis," *Jurnal Pendidikan Agama Islam* 19, no. 2 (2022): 263–82, https://doi.org/10.14421/jpai.2022.192-07.

[55] Hasbiyallah Hasbiyallah, Faznah Faznah, and Arum Ningsih, "Emotion Control Education in the New Normal Era Through Riyadlah Dhikr," *Atthulab: Islamic Religion Teaching and Learning Journal* 7, no. 1 (2022): 1–13, https://doi.org/10.15575/ath.v7i1.12610.

[56] Jonathan R. Zadra and Gerald L. Clore, "Emotion and Perception: The Role of Affective Information," *Wiley Interdisciplinary Reviews: Cognitive Science* 2, no. 6 (2011): 676–85, https://doi.org/10.1002/wcs.147.

Table 3. Linear Regression Analysis Results

Model Summary

Statistics	Value
R Square	0,23
Adjusted R Square	0,204
Std. Error of the Estimate	0,629

Anova

Source of Variation	Sum of Squares	df	Mean Square	F	Sig.
Regression	10,417	3	3,472	8,773	0
Residuals	34,833	88	0,396		
Total	45,25	91			

Regression Coefficient

Free Variable	Unnormalized Coefficient (B)	Std. Error	Normalized Coefficient (Beta)	t	Sig.
(Constant)	1,818	0,485		3,751	0
The teaching method used by the teacher helped me understand the book of Hadith *al-Arba'in al-Nawawiyah* well.	0,095	0,122	0,094	0,776	0,44
The teacher who teaches the book of Hadith *al-Arba'in al-Nawawiyah* has good qualifications and abilities.	-0,045	0,127	-0,046	-0,357	0,722
I am motivated to learn and apply the teachings of the Hadith book of *al-Arba'in al-Nawawiyah* in my daily life.	0,435	0,097	0,467	4,5	0

This study investigated the impact of teaching al-Arba'in al-Nawawiyah on student character at MAPK. The regression model explained 23% of the variation in student character (R^2 = 0.23), highlighting the role of motivational factors in character formation. Although the model's explanatory power is modest, it underscores the importance of motivational and behavioral factors in shaping students' moral development. The low R^2 value suggests that other psychosocial and educational variables, not captured in this study, may contribute to character

formation. Although this figure is relatively low, it shows that the factors tested in the regression model contribute to the improvement of student character. This shows that there are still other factors that influence student character that have not been covered in this model.

Significance of the regression model: The regression analysis revealed that teaching methods (B = 0.095, p = 0.44) did not have a significant impact on student character, suggesting that the instructional approach alone may not be sufficient to foster long-term character development. This finding aligns with Motivational Theory, which emphasizes the need for intrinsic motivation as a stronger driver of behavioral change than external teaching strategies alone. Self-Determination Theory (SDT) further supports this by asserting that internal motivation plays a key role in developing lasting character traits for the teacher qualification variable, the coefficient value B = -0.045 with a p-value = 0.722 indicates that teacher qualifications also do not have a significant effect on student character. The p-value which is much greater than 0.05 indicates that the quality or ability of the teacher in teaching the hadith book *al-Arba'in al-Nawawiyah* is not significantly related to the improvement of student character. This could be due to other factors.

Student motivation (B = 0.435, p < 0.05) was the most significant predictor of character development, reinforcing the idea that intrinsic motivation strongly influences character change This finding supports Self-Determination Theory, which posits that autonomous motivation fosters deeper engagement and lasting self-regulation. Students motivated to internalize the teachings of al-Arba'in al-Nawawiyah exhibit higher levels of emotional control, particularly in managing anger. which is essential for moral and character development based on the above finding, it can be concluded that student motivation is the most significant factor in shaping their character, while teaching methods and teacher qualifications have no significant influence. The student motivation factor is the main predictor of anger control, while other factors need to be further reviewed to understand their role more deeply in the context of emotion control.

Motivation that comes from within students is more effective in influencing character building, as students feel emotionally involved and have a clear purpose

in learning. Therefore, student motivation plays a greater role in determining educational outcomes than other aspects of teaching.

The results align with Self-Determination Theory (SDT) which emphasizes that intrinsic motivation is essential for developing self-regulation, emotional control, and interpersonal skills—key components of character development. The study's findings suggest that motivational interventions, which focus on fostering intrinsic motivation, could be more effective in improving character than traditional extrinsic approaches. Characters formed from intrinsic motivation tend to be more long-lasting and profound. Meanwhile, extrinsic motivation, which is driven by external factors such as rewards or punishments, may influence short-term behavior, but is not enough to build a solid character[57].

High motivation can increase students' engagement in the learning process, which in turn will accelerate their positive character development[58]. As found in the students of the MAPK in Makassar. Students who feel motivated to understand and apply the teachings of the hadith book *al-Arba'in al-Nawawiyah* are more likely to develop stronger moral and spiritual character. The motivation encourages them to not only obey the rules but also understand the values contained in the teachings and apply them in daily life.

Therefore, it is recommended to focus more on efforts to increase student motivation, both through more interesting approaches in teaching and through character development based on students' active involvement in the material being studied. In the future, further research can explore other factors that may be more influential in improving student character in Religious Madrasah.

D. Conclusion

The teaching of the al-Arba'in al-Nawawiyah hadith book is crucial for students at MAPK in Makassar, as it strengthens their character, particularly in emotional control and patience. The study's findings indicate that teaching the book

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[57] Edward L Deci et al., "The " What " and " Why " of Goal Pursuits : Human Needs and the Self-Determination of Behavior Human Needs and the Self-Determination of Behavior" 7965 (2009), https://doi.org/10.1207/S15327965PLI1104.

[58] Suzanne Hidi and Judith M Harackiewicz, "Motivating the Academically Unmotivated : A Critical Issue for the 21st Century" 70, no. 2 (2000): 151–79.

significantly improves students' ability to manage anger, fostering greater emotional intelligence. These results underscore the effectiveness of the teachings on anger management, which are central to the book. Regression analysis revealed that student motivation ($p < 0.05$) significantly enhances student character, while teaching methods ($p = 0.44$) and teacher qualifications ($p = 0.722$) had no significant effect. This suggests that motivational factors play a more pivotal role in shaping students' emotional control than teaching methods or teacher qualifications. To improve character development, religious education should prioritize motivational strategies. While teaching methods and teacher qualifications are important, they should be revisited in a broader educational context. Based on these findings, it is recommended that the teaching of al-Arba'in al-Nawawiyah focus on enhancing student motivation. This can be achieved by: Developing more engaging and relevant learning methods. Providing positive reinforcement, such as praise for student achievements. Incorporating interactive, student-centered approaches to foster active participation and deeper involvement in the learning process.

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