



## Cultivation of Tawadhu (Humility) and Discipline Among Students at Madin

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### Abstract

*Character building of students can be achieved by habituating good behaviors in daily life. Habituation is a process of forming consistent attitudes and behaviors through repetitive learning, both individually and collectively. In the context of teaching methods in Islamic education, it can be said that "habituation is a method used to accustom students to think, behave, and act according to the teachings of Islam." This study is a qualitative field research. Data collection was conducted through observation, interviews, and documentation. The object of this research is the cultivation of Tawadhu (humility) and discipline among students at Madin Al-Hikmah, Lengkong District. The findings of this study indicate that the process of cultivating Tawadhu and discipline at Madin Al-Hikmah is implemented as long as the students are enrolled at the institution. The cultivation is carried out through habituation and the exemplary conduct of the teachers. Habituation of Tawadhu includes being humble, not arrogant, speaking politely, greeting others and shaking hands while kissing the teacher's hand, as well as respecting and obeying the teachers' instructions. Meanwhile, the habituation of discipline among students includes arriving on time, dressing neatly, participating in congregational prayers, and completing the tasks assigned by the teachers.*

**Keywords:** Cultivation, Tawadhu Attitude, Discipline, Students



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## INTRODUCTION

Building the character of students can be effectively achieved through the habituation of positive behaviors in daily life. Habituation is a process of forming consistent attitudes and behaviors through repetitive learning, both individually and collectively. In the context of Islamic education, habituation can be described as a method that fosters students to think, behave, and act in accordance with Islamic teachings (Khadijah, 2020; Zulkifli, 2018).



In everyday life, habituation is crucial as many people often act and behave based solely on habits. Habits can drive behavior, and without habituation, an individual's life may progress slowly, as they must deliberate on what to do before taking action (Hidayati, 2019; Hamid, 2021). Teachers need to implement habituation methods in the character-building process to instill commendable and good traits in students, ensuring that their activities are positively reinforced (Rahman & Putra, 2020; Aziz, 2017).

Madrasah, or Islamic schools, play a significant role in shaping an individual's character. The role of education in madrasah, particularly religious education, significantly contributes to character formation through habituation (Hasan, 2022). Religious experiences acquired in madrasah have a profound impact on daily life. Salahuddin and Irwanto (2019) state that character education is a concerted effort by schools, involving teachers, school leaders, and the school community, to shape students' morality, character, or personality through various virtues embedded in religious teachings.

Madin Al-Hikmah in Lengkonong District, Nganjuk Regency, is a non-formal educational institution that emphasizes IMTAQ (faith and piety) and places character education as its foundation. Based on initial observations, character education at Madin Al-Hikmah is implemented through habituation methods, such as greeting, smiling, and exchanging pleasantries, shaking hands with teachers, disposing of trash in its proper place, and participating in congregational Asr prayers as per the set schedule. These activities are efforts by the madrasah teachers to instill the virtues of humility (tawadhu) and discipline in students (Fauzan, 2021; Mahmud, 2019).

Tawadhu is defined as calmness, simplicity, and a sincere avoidance of arrogance or ostentation, as well as the desire to showcase one's good deeds or superiority (Ibrahim, 2018). Tawadhu can also be understood as humility, the opposite of arrogance, which is a behavior that always values others, respects others, prioritizes the needs of others, and appreciates others' opinions. In Islamic education, tawadhu is of great importance in human life, as it fosters a more amiable and courteous personality towards others (Amir, 2020). Moreover, tawadhu can neutralize human pride, preventing individuals from offending others with their advantages and virtues, thus fostering a humble disposition.

However, there are still many students who do not participate in the habituation activities established by the madrasah to enhance their level of tawadhu. For instance, some students are reluctant or even refuse to join the congregational Asr prayer and daily Quran recitation. Some are even found using



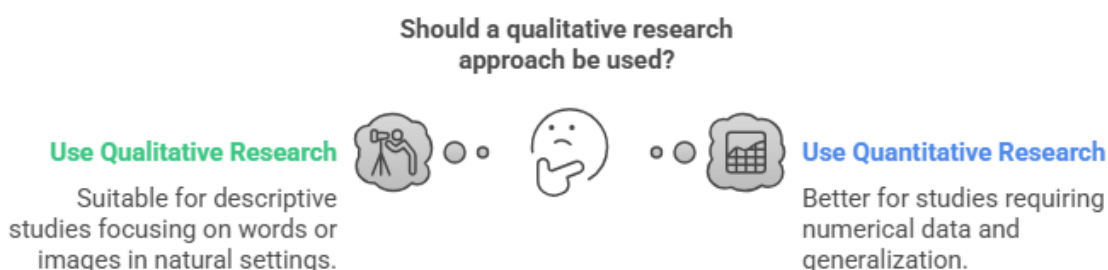
foul language, skipping classes, and showing disrespect towards their teachers. Such behaviors reflect a lack of discipline among the students (Nurhayati, 2022).

The level of discipline among students varies. Students who are accustomed to discipline will make the best use of their time both at home and at school, showing readiness to participate in the habituation process at school. In contrast, undisciplined students tend to exhibit deviant behaviors during the habituation process. Discipline does not develop spontaneously; it requires self-awareness, practice, habits, and also the application of consequences (Hakim, 2019). Students will be disciplined if they are aware of the importance of discipline in their lives.

Observations at Madin Al-Hikmah indicate that students who are already accustomed to discipline do not view it as a burden, but rather as a routine action carried out daily. Students who understand the importance of discipline exhibit behaviors that demonstrate a high tendency towards discipline, as discipline helps to overcome feelings of hesitation, laziness, and absenteeism (Husna, 2020).

## METHOD

This study employs a qualitative research approach, which is fundamentally descriptive in nature, focusing on data in the form of words or images rather than numbers. Qualitative research is conducted in natural settings, where the subject of the study evolves naturally, without manipulation by the researcher. In this type of research, the researcher themselves serves as the primary instrument (human instrument) for data collection, employing a triangulation method to gather data. Data analysis in qualitative research is inductive, emphasizing the meaning derived from the data rather than generalization. While qualitative research does not aim for generalization, the findings can be transferable to other contexts if the conditions of the new context are sufficiently similar to the original research setting (Creswell & Poth, 2018; Patton, 2015).



**Gambar 1:** *Should a Qualitative Research Approach*



## **Researcher's Presence**

A hallmark of qualitative research is the inextricable between observation and the researcher's role in shaping the research scenario. Therefore, objectivity and neutrality are crucial for the researcher during the study. As the primary instrument, the researcher must undergo validation to determine their readiness to conduct the research in the field. This validation includes assessing the researcher's understanding of qualitative methods, knowledge of the subject matter, and both academic and logistical preparedness (Merriam & Tisdell, 2016). The researcher actively interacts with the research subjects to capture and analyze data more accurately and comprehensively. The researcher's presence in the field is vital, requiring direct involvement in the lives of the participants to ensure open and thorough data collection. In this study, the researcher immersed themselves in the environment of Madin Al Hikmah, Lengkong District, to gather the necessary data.

**Research Location** This study was conducted at Madin Al Hikmah, located in the Lengkong District of Nganjuk Regency.

Data sources in research refer to the subjects from which data is obtained, consisting of recorded facts or figures used to compile information. In this study, the researcher utilized both primary and secondary data sources relevant to the central issues under investigation:

1. *Primary Data Sources:* Primary data is directly obtained from individuals involved in the study. For this research, the primary data sources include the administrators, teachers (ustadz and ustadzah), students, and parents at Madin Al Hikmah, Lengkong District, Nganjuk Regency.
2. *Secondary Data Sources:* Secondary data is derived from literature, previous research, and other materials that support the primary data. For this study, secondary data sources include books, research findings, and other relevant references concerning the development of humility and discipline among students at Madin Al Hikmah for the 2022/2023 academic year (Silverman, 2017).

## **Data Collection Techniques**

To obtain the required data, the researcher employed several data collection techniques:

1. *Observation Method:* Observation involves collecting data through direct observation and recording the state or behavior of the target objects. In this study, the observation method was used to gather data on the development of humility and discipline among students at Madin Al Hikmah for the



2022/2023 academic year. This technique involved making direct observations of the ongoing activities, with the findings documented accordingly (Angrosino, 2016).

2. *Interview Method*: Interviews involve administering questionnaires orally and directly to each sample member. Well-conducted interviews can yield in-depth data, allowing interviewers to probe unclear answers. In this study, the researcher conducted interviews with the head and teachers of Madin Al Hikmah, Lengkong District, Nganjuk Regency (Rubin & Rubin, 2018).
3. *Documentation Method*: Documentation involves collecting personal records, letters, diaries, work reports, meeting minutes, case notes, audio recordings, video recordings, photos, and other materials. In this study, documentation included data and photos from Madin Al Hikmah, Lengkong District, as well as relevant literature from books, the internet, and other sources (Bowen, 2017).

### **Data Analysis Techniques**

The data analysis in this study followed a qualitative method, starting with data collection, recording, and classification of the characteristics and conditions of the research subjects. The findings were then used to support theories, and all events and experiences were recorded as completely and objectively as possible. This analysis provided a systematic description, with conclusions drawn deductively, presenting research results that are easily understood and contribute to knowledge (Miles, Huberman, & Saldaña, 2018).

### **Validity of the Data**

The validity of the data was checked to ensure the research's scientific rigor, addressing criticisms that qualitative research may not be as scientific as other methods. The validation process included credibility, transferability, dependability, and confirmability checks (Lincoln & Guba, 2018):

1. *Credibility*: Credibility involves extending observation periods, increasing the precision of the research, and employing triangulation (source, technique, and time triangulation). The researcher extended observations, conducted thorough checks for accuracy, and used multiple methods to collect and verify data.
2. *Transferability*: This refers to the external validity of the research, indicating how well the findings can be applied to other contexts. Transferability depends on the user, but the research results are considered applicable to different social settings if conditions are similar.



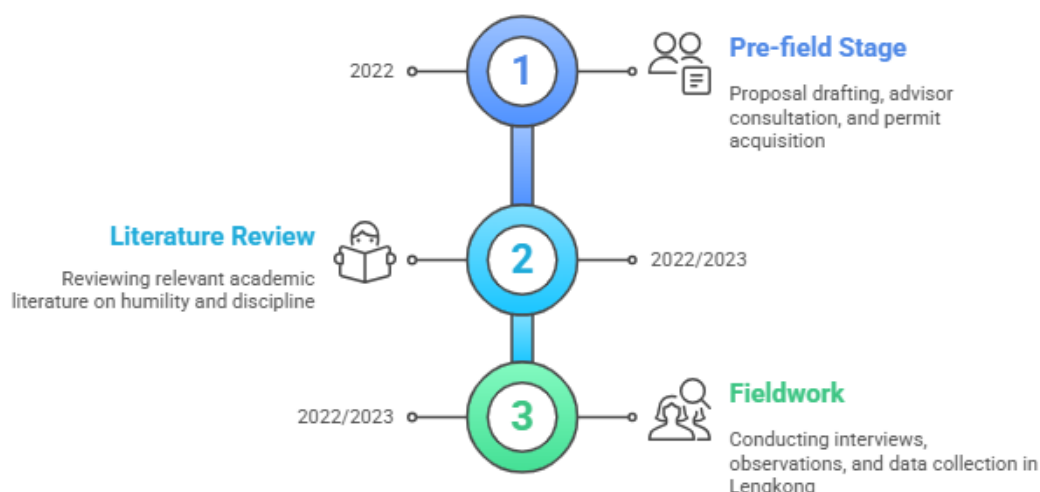
3. *Dependability*: Dependability assesses whether the research findings would be consistent if the research were repeated under the same conditions. This was tested by auditing the entire research process, ensuring that the methods and procedures were followed consistently.
4. *Confirmability*: Confirmability checks the objectivity of the research, ensuring that the findings are a direct result of the research process and not influenced by the researcher's biases. This was achieved by presenting the findings directly to the data collected.

## Research Stages

The research followed the stages outlined by Lexy J. Melong (2017):

1. *Pre-field Stage*: Activities included determining the research title, drafting the proposal, consulting with advisors, defending the proposal, revising, and obtaining research permits.
2. *Literature Review*: This stage involved reviewing literature on the development of humility and discipline among students at Madin Al Hikmah, Lengkong District, for the 2022/2023 academic year.
3. *Fieldwork*: This stage involved conducting interviews, observations, and documentation, and collecting data relevant to the research focus.

### Stage of Research Process



**Gambar 2:** Key Stage of Research Process



## **RESULTS AND DISCUSSION**

### **The Process of Developing Students' Humility and Discipline**

Several interviews related to the process of developing humility and discipline among students at Madin Al Hikmah yielded significant insights. According to the Head of the Madrasah, the process of character building at Madin Al Hikmah Lengkong is primarily conducted through modeling and habituation: "The process of character building involves various methods, but the most emphasized are role modeling and habituation. What students observe directly has a greater impact than what they merely hear or read. Activities that are practiced consistently will become easy habits. The process begins as soon as students are registered at Madin Al Hikmah Lengkong. This character building is carried out continuously by the ustadz-ustadzah within the Madin Al Hikmah environment through habituation, such as punctual attendance, performing prayers in congregation, greeting teachers, and reciting prayers at the beginning and end of lessons, along with the recitation of Asmaul Husna."

This statement reflects that the process of developing humility and discipline at Madin Al Hikmah Lengkong is deeply rooted in the habitual practices and exemplary behaviors of the head of the madrasah and the ustadz-ustadzah (teachers). The development process starts when students are registered and continues throughout their time at Madin Al Hikmah. It includes practices such as punctual attendance, greeting teachers respectfully, starting and ending classes with prayers, and participating in congregational prayers as a means of habituation.

Ustadzah Miftakhul Janah S.Pd.I highlighted the significance of habituation in developing humility and discipline: "Firstly, we recite prayers together (starting the day with prayers and Asmaul Husna). This activity is conducted with the students gathered in a classroom. The purpose of reciting the learning prayer is to encourage students to engage in their studies seriously and achieve satisfactory results, gaining beneficial knowledge. The recitation of Asmaul Husna aims to glorify the names of Allah, who is the source of all knowledge, and to express gratitude for the knowledge imparted by the ustadz. This positive practice is introduced early to instill humility and discipline from a young age."

This indicates that habituation should begin at an early age because children's formative years are crucial for character development. Establishing habits of humility and discipline during childhood ensures that these traits persist into adulthood. If discipline is not ingrained in childhood, it becomes more challenging to instill these values later in life.



Ustadzah Mujiasih, S.Pd.I, provided further insights into the process: "Humility, in a broad sense, is a vast concept. In practice, we teach students to greet their teachers and peers, shake hands respectfully, refrain from walking ahead of teachers within the madrasah, and address each other by their given names. Discipline involves adhering to rules, such as being punctual, praying together, memorizing short surahs, and reciting Asmaul Husna. Ustadz-ustadzah exemplify these behaviors both inside and outside the madrasah, guiding students towards humility and discipline through consistent advice and actions."

From this, we can infer that the development of humility and discipline involves specific practices, such as greeting teachers and peers, respectful handshakes, and adhering to rules, like punctuality and participation in group prayers. Teachers serve as role models, consistently demonstrating these behaviors.

Finally, Ustadzah Nafi'atul Fauziyah emphasized the importance of humility and discipline: "Humility refers to a person's behavior characterized by modesty, avoiding arrogance or conceit. In an educational setting, this is reflected in a student's respect for their teachers, polite speech, and a consistently humble demeanor. Discipline is defined as compliance with rules and supervision, a form of training aimed at developing orderly behavior. In our madrasah, discipline includes punctuality, neat appearance, participation in congregational prayers, and completing tasks assigned by the teachers."

This underscores that humility involves respect, modesty, and politeness, while discipline is reflected in punctuality, adherence to dress codes, participation in prayers, and task completion. These traits are consistently reinforced through the behaviors modeled by the ustadz-ustadzah.

In summary, the process of developing humility and discipline at Madin Al-Hikmah is conducted through a combination of habituation and exemplary behavior by teachers. Habituation practices include greeting and shaking hands with teachers, respectful speech, punctual attendance, and participation in prayers. These practices are reinforced by the consistent example set by teachers, both within and outside the madrasah.

### **Methods for Developing Students' Humility and Discipline**

#### **1. The Method of Role Modeling (Uswatun Hasanah)**

According to Sufyan Tsauri, role modeling is practiced both verbally and through actions in the character-building process: "Teachers must be exemplary figures who are listened to and imitated, not just verbally instructing students but also setting an example through their behavior. It's important not just to instruct



verbally but also to embody those instructions in one's actions." This emphasizes that teachers should be role models in both speech and action, providing a consistent example for students to follow.

## 2. The Method of Habituation

Ustadzah Miftakhul Janah discussed how habituation is implemented in the madrasah: "We begin with collective prayer and the recitation of Asmaul Husna, aiming to instill positive habits from an early age. This practice is meant to guide students towards humility and discipline, ensuring that these traits are ingrained as they grow." This method involves consistently practicing certain behaviors, such as prayer and respectful conduct, to reinforce positive character traits in students.

In conclusion, the methods used at Madin Al-Hikmah for developing humility and discipline include role modeling and habituation, with role modeling being particularly influential. Through consistent exposure to positive examples set by their teachers, students are guided towards developing these essential traits.

## 3. Results of the Development of Humility and Discipline in Students

The results of developing humility and discipline at Madin Al-Hikmah, as observed by Ustadzah Nafi'atul Fauziyah, are as follows: "Alhamdulillah, the humility and discipline among students at Madin Al-Hikmah have shown satisfactory results through the methods of habituation and role modeling. The students consistently arrive on time, dress neatly and modestly, greet others with 'salam,' and shake hands with their teachers." These results demonstrate that the methods of role modeling and habituation have been effective in fostering humility and discipline among students.

Ustadzah Mujiasih also noted the importance of parental involvement: "The success of instilling humility and discipline is not only due to the teachers but also to the role of the parents at home. This positive reinforcement is most effective when started early and consistently practiced both at home and at the madrasah."

This highlights that the collaboration between teachers and parents plays a crucial role in the successful development of these traits. In summary, the methods of habituation and role modeling at Madin Al-Hikmah have successfully instilled humility and discipline in students, evidenced by their punctuality, neat appearance, and respectful behavior. The involvement of parents in reinforcing these traits at home further supports this success.

## DISCUSSION

### Analysis of the Process of Developing Humility and Discipline

The process of student development is systematic and varied, leading to behavioral changes that meet the demands of life. This development aims to



increase students' knowledge, values, morality, and social interactions. Student development at Madin Al-Hikmah is achieved through consistent guidance, direction, and accompaniment, aimed at fostering positive behaviors. Ulwan (2017) outlines several effective methods of character development, including:

- *Role Modeling*: Providing good examples in both speech and action.
- *Habituation*: Instilling religious and moral discipline through consistent practice.
- *Advice*: Offering guidance and advice to reinforce positive behaviors.
- *Storytelling*: Using stories to educate and impart moral lessons.
- *Punishment*: Administering constructive punishment to reinforce rules.

These methods align with the practices at Madin Al-Hikmah, where role modeling and habituation are central to developing humility and discipline.

### **Analysis of Methods Used in Developing Humility and Discipline**

The choice of methods is crucial in developing these traits. Teachers at Madin Al-Hikmah use role modeling and habituation to instill discipline and humility. Role modeling involves teachers setting a positive example in their behavior, while habituation reinforces these behaviors through consistent practice. These methods are effective because they align with the natural tendency of students to imitate and internalize the behaviors of those they admire.

### **Analysis of the Outcomes of the Methods Used**

Indicators of discipline include punctuality, neat dress, and adherence to rules, while indicators of humility include respect for others, modesty, and polite behavior. The outcomes at Madin Al-Hikmah show that students have successfully internalized these traits, evidenced by their consistent respectful and disciplined behavior. The role of teachers and parents in reinforcing these behaviors is critical to this success.

### **CONCLUSION**

The development of humility and discipline among students at Madin Al Hikmah Lengkong is a holistic and intentional process designed to cultivate key values that shape their character. Humility is developed by teaching students to adopt traits such as modesty, avoiding arrogance, and engaging in respectful speech. Practical examples of humility include greeting teachers and peers with politeness, shaking hands as a sign of respect, and showing obedience to teachers' instructions. These actions are meant to foster an attitude of humility in the students,



emphasizing the importance of treating others with dignity and respect. Discipline is nurtured through structured habits and routines that promote personal responsibility and respect for the environment. Students are encouraged to maintain punctual attendance, dress neatly according to the prescribed uniform, and participate in congregational prayers regularly, which reinforces their sense of responsibility. Additionally, completing tasks and assignments assigned by teachers in a timely and organized manner further instills the value of discipline.

The methods used to develop humility and discipline at Madin Al Hikmah include role modeling and habituation. Teachers serve as the primary role models for students by consistently demonstrating respectful and disciplined behaviors. This allows students to observe and internalize the behaviors they see in their teachers, making it easier for them to adopt similar practices. Habituation, or the repeated practice of positive behaviors, helps reinforce these values, turning them into automatic responses in the students' daily lives. Through these methods, students not only learn these values theoretically but also experience them in a practical and consistent manner.

Moreover, the successful development of humility and discipline at Madin Al Hikmah is strongly influenced by the involvement of parents. Parents play an essential role in reinforcing the behaviors that are taught at school by providing support and encouragement at home. When parents model the same values of humility and discipline, the students receive a consistent message both in school and at home, which increases the effectiveness of the behavior development process. It is especially impactful when this process begins from a young age, as early exposure to these values helps form strong, lasting habits. The combined effort of teachers and parents creates a supportive environment where students can consistently practice and internalize humility and discipline, both in the madrasah setting and at home. This collaborative approach ensures that the values of humility and discipline are deeply embedded in the students' daily lives, helping them grow into respectful and responsible individuals.

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