PROCEEDINGS
International Conference on Education and Sharia (ICES)

THE SIGNIFICANCE OF IMPLEMENTING DHIKR MANAQIB EDUCATION BASED ON HIDDEN CURRICULUM IN ISLAMIC EDUCATION INSTITUTIONS

Riski Ramadhan*[1], Muhamad Ansori[2], Asmad Hanisy[3]
[1-3)] Institut Agama Islam Al-Qodiri, Jember
e-mail corespondency: riskir360@gmail.com, muhamadansori87@gmail.com, asmadhanisy@gmail.com[*)]

Received: 05-07-2024 Revised: 25-08-2024 Accepted: 31-08-2024

Info Artikel

Keywords:
Significance, Manaqib Dhikr Education, Hidden Curriculum

Abstract

This research aims to describe and analyze the significance of the implementation of hidden curriculum-based dhikr manaqib education in Islamic educational institutions. The research method used is library research. The results of his research show that the implementation of hidden curriculum-based dhikr manaqib education has a very significant role, because dhikr manaqib education will make: 1) students strengthen their faith. The human soul will be monitored by what and who always sees it. Remembering Allah means forgetting others, remembering others means forgetting Him. Forgetting Him will have far-reaching impacts on human life; 2) students can avoid danger. In this life, a person cannot escape the possibility of danger. This lesson can be learned from the incident of Prophet Yunus As being swallowed by a fish. At such a time Yunus As prayed: la ilaha illa anta subhanaka inni kuntu minadh dhalimin (there is no god but you, holy are you, verily I am one of the wrongdoers). With prayer and dhikr, Yunus As was able to come out of the fish's stomach; and 3) students can heal their souls. Islam as a religion rahmatan lil alamin offers a concept of developing divine values in a person's mind. Prayer, for example, which contains prayers and dhikr, can be seen as malja, this is Islam's mission to soothe the human heart. Functional dhikr will bring benefits, including bringing happiness, calming the soul, medicine for liver disease and so on.

Kata Kunci:
Signifikansi, Pendidikan Dzikir Manaqib, Hidden Curriculum

Abstrak.

Penelitian ini bertujuan untuk mendiskripsikan dan menganalisis signifikansi implementasi pendidikan dzikir manaqib berbasis hidden curriculum di lembaga pendidikan Islam. Metode penelitian yang digunakan adalah library research. Hasil penelitiannya menunjukkan bahwa implementasi pendidikan dzikir manaqib berbasis hidden curriculum memiliki peran yang sangat signifikan, karena pendiidkan dzikir manaqib akan membuat: 1) peserta didik memantapkan iman. Jiwa manusia akan terawasi oleh apa dan siapa yang selalu melihatnya. Ingat kepada Allah berarti lupa kepada yang lain, ingat yang lain berarti lupa kepada-Nya. Melupakan-Nya akan mempunyai dampak yang luas dalam kehidupan manusia; 2) peserta didik dapat menghindarkan dari bahaya. Dalam kehidupan ini, seseorang tak bisa lepas dari kemungkinan datangnya bahaya. Hal ini dapat diambil pelajaran dari peristiwa Nabi Yunus As yang tertelan ikan. Pada saat seperti itu Yunus As berdoa: la ilaha illa anta subhanaka inni kuntu minadh dhalimin (tiada Tuhan selain engkau, maha suci engkau, sesungguhnya aku adalah termasuk orang-orang yang dhalim). Dengan doa dan dzikir itu Yunus As dapat keluar dari perut ikan; dan 3) peserta didikan dapat menerapi jiwa . Islam sebagai agama rahmatan lil alamin menawarkan suatu konsep dikembangkannya nilai-nilai ilahiah dalam batin seseorang. Shalat misalnya yang didalamnya terdapat penuh doa dan dzikir, dapat di pandang sebagai malja disinilah misi Islam untuk menyejukkan hati manusia. Dzikir fungsional, akan mendatangkan manfaat, antara lain mendatangkan kebahagiaan, menentramkan jiwa, obat penyakit hati dan sebagainya.

INTRODUCTION

Education is a conscious and planned effort to create an atmosphere of learning and learning so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves and society (Pristiwanti et.al., 2022). In the educational process, there is a process of character education, because character education aims not only to build scientific intelligence but also to shape the morals and behavior of students, therefore improving education is very necessary for an effort to produce moral and quality human beings (Saiful et.al ., 2022).

However, the educational process experienced various obstacles. Many people lament the current decline in student grades and behavior, which they attribute to a number of worrying behaviors. Various media reports about violence between students, corruption, drug use, brawls between students, promiscuity, and a number of other immoral acts which can clearly damage the moral indicators of this generation (Merja et.al., 2021). According to Anam et al., one of the problems is the character crisis that still affects students. One of the character crises is violence between students, promiscuity, free sex, drugs, and so on (Anam et al., 2024).

As an effort to overcome the character crisis, there is the implementation of Dzikir Manaqib education for students (Kurniawan, 2023). Manaqib Dhikr education is education in the form of dhikr and prayer activities. In manaqib dhikr education, there is learning interaction between educators (imams, kyai, and so on) and students (dhikr and prayer congregations). The Imam/kyai functions to educate the congregation in dhikr and shalawat (Anam, 2019).

The manaqib dhikr activity is a hidden curriculum-based activity. The hidden curriculum is things or activities that occur at school and influence the development of students, but in general are not usually programmed in the potential/ideal curriculum (Khoda, 2023). Hidden curriculum has quite a big influence on the internalization of values and character. A hidden curriculum is a curriculum that is not part of what must be studied, which is described as an aspect that exists in schools outside the written curriculum but is able to influence changes in students' values, perceptions, and behavior (Siregar et.al., 2023).

RESEARCH METHODS

This research uses a library research approach. Library research is a research activity carried out by collecting information and data with the help of various kinds of materials in the library such as reference books, results of previous similar research, articles, notes, and various journals related to the problem you want to solve. The method used in collecting data in this research is the documentation data collection method. The form of data analysis in this research uses content analysis or content analysis. Data validity testing uses data credibility techniques, so that the data collected has validity to be presented in research.

RESULTS AND DISCUSSION

1. Manaqib Dhikr Education

Education is human nature that must be fulfilled. Because as nature, education must always be adapted to the essential nature of humanity, namely regarding material and spiritual

aspects, scientific as well as moral aspects, worldly as well as spiritual aspects. Education is expected to change students' behavior, increase students' knowledge by channeling or transferring scientific concepts and be able to improve good character (Ismail, 2020). One of the spiritual aspects is in the form of dhikr and prayers which are implemented in manaqib dhikr activities.

Dhikr is the main pillar of the path taken by Sufis. This is the most important practice. Allah says, "Call My name, I will mention your name" and "O you who believe, call Allah's name by many names." The meaning of "many names" is not to forget Allah in your heart forever. Ibn Abbas said: Allah determines special times for all worship and forgives His servants who perform worship outside the time except for the service of dhikr because Allah does not determine a special time for this worship. Allah says, "Call the name of Allah with many names" and "When you have all performed your prayers, then say the name of Allah when you sit, stand and lie down" (Asibah, 2017).

Dhikr is a combination of all movements and words of the heart, every word, attitude and action of a human being, carried out in an effort to carry out their role and function as a servant of Allah whom He has assigned to be caliph on this earth. All of this includes: (1) Remembering, in this case remembering Allah. (2) Mentioning, in this case, includes saying the names of Allah (Asma'ul Husna), or the words contained in the Asma Allah in it, namely saying ta'awudz, basmalah, shahada, tahlil, tahmid (al- hamdu lillah), takbir (allahu akbar), istighfar (asking forgiveness from Allah), tarhim, tasbih. All these sayings are called kalimah thayyibah, or beautiful kalimah which is highly recommended for every believer to read and appreciate. (3) Prayer is an integrated unit of dhikr that includes the heart, speech and human movement. When praying, a person faces his soul and all his body parts. The Prophet SAW said, "Prayer is a pillar of the Islamic religion. Whoever establishes it means he has established the religion of Islam, and whoever abandons it has destroyed the religion of Islam." (4) Reading, studying and teaching the Qur'an and Hadith. By reading and studying these two sources of Islamic teachings, a person will gain a foothold and direction for improving the stages of humanity until it reaches the highest level (Kurnia, 2021).

There is also Dhikr in the form of mentioning and remembering, as in surah al-Ahzab verse 41: "O you who believe, make dhikr (by mentioning the name of) Allah, dhikr as much as possible." Also dhikr which means warning and advice, and this is found in surah al-Shad verse 87, which reads, "This Al-Qur'an is nothing but a warning to the universe (Latif, 2022). Dhikr has several methods. The method of dhikr based on the Sufism version is almost the same as the method of dhikr in general, namely:

a. Oral Dhikr. This dhikr is said orally, some do it loudly and there are also those who prefer it in a quiet (lowered) voice.
b. Breath Dhikr. When carrying out breath dhikr, the pronunciation of the reading is in line with the rhythm of the incoming and outgoing air or oxygen in breathing.
c. Positional Dhikr. Doing dhikr in a certain position, without moving at all for a certain period of time.
d. Qolbu Dhikr. When carrying out qolbu dhikr, the dhikr reading is recited in the heart.

e. Sirri Dhikr Secret. This dhikr process is very secret. When this dhikr is carried out, only the dhikr and the target person (Allah) know. No other creature can know, even angels don't know (Rofiq et.al, 2023).

There are many benefits from dhikr to Allah SWT. Which is explained independently by Allah SWT in his book Al-Qur'an or explained in the hadith of the Prophet SAW. Among the benefits of dhikr are:

a. Dhikr strengthens faith. The human soul will be monitored by what and who always sees it. Remembering Allah means forgetting others, remembering others means forgetting Him. Forgetting Him will have a far-reaching impact on human life.
b. Dhikr can prevent danger. In this life, a person cannot escape the possibility of danger. This lesson can be learned from the incident of Prophet Yunus As being swallowed by a fish. At such a time Yunus As prayed: la ilaha illa anta subhanaka inni kuntu minadh dhalimin (there is no god but you, holy are you, indeed I am one of the wrongdoers). With prayer and dhikr, Yunus As was able to come out of the fish's stomach.
c. Dhikr as soul therapy. Islam as a religion rahmatan lil alamin offers a concept of developing divine values in a person's mind. Prayer, for example, which contains prayers and dhikr, can be seen as malja, this is Islam's mission to soothe the human heart. Functional dhikr will bring benefits, including bringing happiness, calming the soul, medicine for liver disease and so on.

Dhikr grows moral energy. Modern life is also characterized by moral decadence, the result of various external stimuli, especially through mass media. At times like this, dhikr, which can grow faith, can become a source of morals. Dhikr is not only substantial dhikr, but functional dhikr. Thus, how important it is to know, understand (ma'rifat) and remember (dhikr) Allah, both His names and His attributes, then their meaning is grown within oneself actively, because indeed faith is belief in the heart, expressed in verbally and realized in deeds (Kamila, 2022).

In linguistic terms, manaqib is the plural form of the word manqabah, which means stories, praiseworthy stories, or all praiseworthy behavior. The meaning of manaqib was then narrowed down to the praiseworthy story of a character, whether fictitious or non-fictional. In terms of manaqib, it means reading stories about pious people such as the stories of the Prophet and his auliya' in the form of commendable deeds and behavior, sweet and attractive traits, good character and ethics, purity, nobility, perfection, and great karomahs in the world. side of Allah (Romadhoni, 2022).

Dhikr Manaqib is a form of religious activity carried out by Muslim communities, which ultimately becomes a routine and has become entrenched and a tradition that continues to develop among Islamic communities in Indonesia, especially on the island of Java (Nurhayati, 2021). Manaqib dhikr invites all congregants who are part of the SARA (Tribe, Religion, Race and Inter-Group) elements and regardless of the status of ordinary people or officials to be invited to worship, especially dhikr in order to get closer to Allah (Rizal and Nardiyanto, 2020).

Dhikr manaqib comes from the lafadz Naqaba which means, leading, exploring and so on. Which in this dhikr has the meaning of how to carry out dhikr manaqib, the contents of the practice that must be carried out by someone in reading manaqiban, namely starting with

tawassul, Istiqomah, tahlil, and praying to the Prophet Muhammad SAW and then closing with praying manaqib (Fitriyani et. al, 2024).

Manaqib Sheikh Abdul Qadir al-Jailani is listed in several different versions. *First*, Bahjat al-Asrar by ash-Syattanawi (d.713 H/1313 AD) is the oldest and best biography of Sheikh Abdul Qadir al-Jailani and is often used as a reference by subsequent writers. *Second*, Khulasah al-Mafakhir which was created by al-Yafi'i (d.768 H/ 1367 AD) as a defense of Sheikh Abdul Qadir al-Jailani, contains 200 legendary stories about the piety of Sheikh Abdul Qadir al-Jailani and around 40 other stories. In Javanese, this story is known as the saga of Abdul Qadir Jailani and contains 100 stories including 79 songs. *Third*, Khalaid al-Jawahir by al-Tadifi, which is arranged in a structured manner starting from a discussion of the life, descendants, environment of the guardian to the illustrative story.

Fourth, written by Abdullah Muhammad ad-Dilai (1136H/1724M), namely Natijhat-Tahqiq, tells the story of the life of Sheikh Abdul Qadir al Jailani, whose words show the greatness of a saint. Fifth, known as-Nur al-Burhani fi Tarjamah al-Lujaini ad-Dani fi Manaqib Sayyid Abdul Qadir al-Jilani written by Abu Luthfi al Hakim Muslih bin Abdurahman al-Maraqi, who wrote the chronicles and extraordinary stories of Sheikh Abdul Qadir al -Jailani. Sixth, Lubabal-Ma'anifi Tarjamah lujain ad-Dani fi Manaqib Sayyidi asy Syekh Abdul Qadir by Abu Muhammad Salih Mustamir al-Hajian al-Juwani contains the story of the life and character of Syekh Abdul Qadir al-Jailani (Yulianti, 2023).

The aim of holding dhikr manaqib is to encourage people to enjoy dhikr. So if someone feels happy and familiar with dhikrullah (when living in the world), the essence is continuous dhikr accompanied by the presence of the heart so that it will have a beneficial influence on the dhikr towards peace of mind. Because dhikr is only done by the tongue, while the heart is in a state of neglect, then this is an action that has very little benefit, as can be seen in the hadith narrated by Tirmidhi with Hasan's explanation. Namely from the narrator Abu Hurairah: "Know that Allah will not accept prayers from a careless heart" (Ma'ruf, 2020).

2. Significance of Implementing Dzikir Manaqib Education Based on Hidden Curriculum

The moral-spiritual formation of students carried out in various educational institutions apparently still experiences various problems. The current decline in students' spiritual values and behavior is associated with a number of worrying behaviors. Various media report about violence between students, corruption, drug use, brawls between students, promiscuity, and a number of other immoral acts that can clearly damage the moral indicators of this generation. To overcome this problem, one way to overcome it is the implementation of hidden curriculum-based dhikr manaqib education. The term hidden curriculum consists of two words, namely hidden and curriculum. Linguistically, hidden comes from English, namely hide, which means hidden. and the word curriculum which means curriculum. Based on this definition, hidden curriculum means hidden curriculum (Yuliana et.al., 2021). The curriculum is an educational program that contains various teaching materials and learning experiences that are programmed, planned and designed systematically on the basis of applicable norms which serve as guidelines in the learning process for education staff and students to achieve educational goals (Nurhasanah, 2020).

Hidden curriculum can be defined as the result of education in school or outside school, especially results that are studied but are not explicitly listed as objectives. Jerald emphasized that the hidden curriculum is an implicit curriculum that expresses and represents attitudes, knowledge and behavior that are conveyed or communicated unconsciously. Even though it is realized that it is quite difficult to analyze and observe the hidden curriculum in a school, Cornbleth provides indicators to measure whether or not a hidden curriculum exists in a school, namely that the hidden curriculum can be seen from teachers, students, and the school environment (Islam, 2021).

The hidden curriculum is also reflected in students' attitudes and compliance in obeying regulations, both disciplinary rules, clothing, and students' neatness, appearance and attitude during learning. Student disciplinary rules, for example, students who arrive late must get permission from the picket teacher to be able to enter class to attend lessons (Ahmad, 2023). Hidden curriculum is a by-product that arises as a result of implementing the curriculum in schools. The hidden curriculum prioritizes the development of attitudes, character, abilities and skills that are useful for students and can complement the education that is lacking in the formal curriculum. Hidden curriculum can be said to be a balance in classroom learning which is dominated by the development of cognitive and psychomotor domains (Umagap et.al., 2022).

The concept of hidden curriculum is often termed a curriculum that is not studied, hidden or vague, latent, the result of non-academic schooling and so on. Values, strategies, traditions and behavior that are important, but are not part of what is taught in teaching and learning activities are called the hidden curriculum. So a hidden curriculum is a curriculum that is not studied, a curriculum that is not programmatically planned but whose existence influences changes in student behavior (Umagap et.al., 2022).

There are two aspects of the hidden curriculum implemented in schools, namely the structural aspect & the cultural aspect. Structural aspects can be described as class divisions, learning activities outside the classroom (extra-curricular activities), school facilities, and so on, including things that support learning such as textbooks and computers taught at school. While cultural aspects include school norms, work ethic, roles and responsibilities, relationships between individuals and groups, conflicts between students, rituals and celebrations, tolerance, cooperation, and other similar things (Ahfaz, 2023).

The existence of this hidden curriculum itself certainly has quite a big influence on students. The hidden curriculum can also lead to anything that can influence the teaching and educational process, which may increase, encourage or even weaken efforts to achieve educational goals (Gunawan et.al., 2022). And the existence of a hidden curriculum is the key to strengthening national character and then becomes a key point in strengthening national character, while the formal curriculum cannot accommodate the content of eighteen national characters (Salamor and Samuel Patra Ritiauw, 2021).

From the explanation above, the implementation of hidden curriculum-based dhikr manaqib education has a very significant role, because dhikr manaqib education will make: 1) students strengthen their faith. The human soul will be monitored by what and who always sees it. Remembering Allah means forgetting others, remembering others means forgetting Him.

Forgetting Him will have far-reaching impacts on human life; 2) students can avoid danger. In this life, a person cannot escape the possibility of danger. This lesson can be learned from the incident of Prophet Yunus As being swallowed by a fish. At such a time Yunus As prayed: la ilaha illa anta subhanaka inni kuntu minadh dhalimin (there is no god but you, holy are you, indeed I am one of the wrongdoers). With prayer and dhikr, Yunus As was able to come out of the fish's stomach; and 3) students can heal their souls. Islam as a religion rahmatan lil alamin offers a concept of developing divine values in a person's mind. Prayer, for example, which contains prayers and dhikr, can be seen as malja, this is Islam's mission to soothe the human heart. Functional dhikr will bring benefits, including bringing happiness, calming the soul, medicine for liver disease and so on.

CONCLUSION

The application of hidden curriculum-based dhikr manaqib education has a very significant role, because dhikr manaqib education will make: 1) students strengthen their faith. The human soul will be monitored by what and who always sees it. Remembering Allah means forgetting others, remembering others means forgetting Him. Forgetting Him will have far-reaching impacts on human life; 2) students can avoid danger. In this life, a person cannot escape the possibility of danger. This lesson can be learned from the incident of Prophet Yunus being swallowed by a fish. At such a time Yunus As prayed: la ilaha illa anta subhanaka inni kuntu minadh dhalimin (there is no god but you, holy are you, indeed I am one of the wrongdoers). With prayer and dhikr, Yunus As was able to come out of the fish's stomach; and 3) students can heal their souls. Islam as a religion rahmatan lil alamin offers a concept of developing divine values in a person's mind. Prayer, for example, which contains prayers and dhikr, can be seen as malja, this is Islam's mission to soothe the human heart. Functional dhikr will bring benefits, including happiness, calming the soul, medicine for liver disease, and so on.

REFERENCES

Ahfaz, Muhammad Jali Ritonga, 'Pelaksanaan Hidden Curriculum Dalam Pembentukan Karakter Religius Siswa', *Manhaj: Jurnal IImu Pengetahuan, Sosial Budaya Dan Kemasyarakatan*, 2 (2023), 13–21

Ahmad, Ramli, 'Model Hidden Curriculum Di Pondok Pesantren Nurul Haramain Putra NW Narmada', *Manajemen Dan Ilmu Pendidikan*, 5.2 (2023), 906–29

Ainur Rofiq, and Sutopo, 'Tafakur Dan Dzikir Dalam Mencapai Ketenangan Hidup', *Conseils : Jurnal Bimbingan Dan Konseling Islam*, 3.1 (2023), 1–12 <https://doi.org/10.55352/bki.v3i1.170>

Anam, N. (2019) 'Konstruksi Teori Belajar dan Pembelajaran Spiritual-Sufistik: Studi Kasus di Majlis Dzikir Manaqib Syaikh Abdul Qodir Jailani Pondok Pesantren Al-Qodiri Jember', in *AnComs: Annual Conference for Muslm Scholars*. Available at: http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/274/272.

Anam, N., Degeng, I. N. S., Kuswandi, D., & Sulton. (2024). Cycle Model Of Integrative-Interconnective Strategy within Character Learning. *JTP - Jurnal Teknologi Pendidikan*, *26*(1),

218–241. https://doi.org/https://doi.org/10.21009/jtp.v26i1.44494

Bani, Malista Sint Oida, Eliya Uslifatul Janah, Diki Darmawan, Deyah Nur Alfilutfiani, Syunu Trihantoyo, and Agustin Hanivia Cindy, 'Peran Guru Dalam Mewujudkan Budaya 5S Melalui Penerapan Hidden Curriculum Di SDN Lidah Wetan II', *Jurnal Jendela Pendidikan*, 3.04 (2023), 389–400 <https://doi.org/10.57008/jjp.v3i04.582>

Fitriyani, Agus Tio Bakti, Budi Prasetio, Hani Efriani, Leni Yanti, Muhammad Agung Setiawan, Nurul falah Qomariah, 'Menanamkan Nilai-Nilai KeIslaman Melalui Manaqib Syekh Abdul Qadir Jailani Di Desa Marga Sakti', *Jurnal Uluan: Pengabdian Kepada Masyarakat*, 1.2 (2024), 151–62

Gunawan, Muhammad Tri, Khairuddin Lubis, and Dirja Hasibuan, 'Pelaksanaan Hidden Curiculum (Kurikulum Tersembunyi) Dalam Membentuk Karakter Siswa Di Mis Darul Mukhlasin Desa Sei Sijenggi', *Jurnal SOMASI (Sosial Humaniora Komunikasi)*, 3.1 (2022), 25–37 <https://doi.org/10.53695/js.v3i1.664>

Islam, Muhammad Hifdil, 'Hidden Curriculum Sekolah Dalam Menangkal Rasisme Keberagamaan', *Journal Multicultural of Islamic Education*, 5.1 (2021), 439

Ismail, Shalahudin, 'I Implikasi Konsep Fikir Dan Dzikir Dalam Pendidikan Islam', *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 6.2 (2020), 319–32 <https://doi.org/10.31943/jurnal_risalah.v6i2.145>

Kamila, Aisyatin, 'Psikoterapi Dzikir Dalam Menangani Kecemasan', *Happiness, Journal of Psychology and Islamic Science*, 4.1 (2022), 40–49 <https://doi.org/10.30762/happiness.v4i1.363>

Khairul Ramadhani, *Dzikir Manaqib Syaikh Abdul Qodir Al-Jailani Pimpinan Di Pondok Pesantren Alqodiri Kelurahan Gebang Kabupaten Jember Tahun 1987-2019*, 2023

Khoda, Siti, 'Pengaruh Pelaksanaan Hidden Curiculum Dalam Pembentukan Karakter Religius Di SMK Islam Lukman Al Hakim Kabupaten Bogor', *Jurnal Pendidikan Agama Islam*, 08.02 (2023), 167–86

Kurnia, Asep, Nurwadjah Ahmad EQ, and Andewi Suhartini, 'Konsep Berpikir Dan Dzikir Sebagai Proses Pendidikan Islam', *Bestari | Jurnal Studi Pendidikan Islam*, 18.1 (2021), 43 <https://doi.org/10.36667/bestari.v18i1.664>

Kurniawan, Septian, Akmal Rizki Gunawan, and Yoyo Hambali, 'Peran Kegiatan Manaqib Dalam Pembentukan Karakter Islami Di Pondok Pesantren Fajar Dunia', 16.1 (2023), 40–48

Latif, Umar, 'Dzikir Dan Upaya Pemenuhan Mental-Spiritual Dalam Perspektif Al-Qur'an', *At-Taujih : Bimbingan Dan Konseling Islam*, 5.1 (2022), 28 <https://doi.org/10.22373/taujih.v5i1.13729>

Lenaini, Ika, 'Teknik Pengambilan Sampel Purposive Dan Snowball Sampling', *HISTORIS: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, 6.1 (2021), 33–39 <http://journal.ummat.ac.id/index.php/historis>

Ma'ruf, Asep, 'Dzikir Manaqib Dan Peningkatan Religiusitas Masyarakat Di Desa Pancasila Kecamatan Natar Kabupaten Lampung Selatan', 2020 <https://doi.org/10.1016/j.jnc.2020.125798%0Ahttps://doi.org/10.1016/j.smr.2020.02.0

02%0Ahttp://www.ncbi.nlm.nih.gov/pubmed/810049%0Ahttp://doi.wiley.com/10.1002/anie.197505391%0Ahttp://www.sciencedirect.com/science/article/pii/B9780857090409500205%0Ahttp:>

Magdalena, Ina, Azza Salsabila, Diah Ajeng Krianasari, Shabira Fairuza Apsarini, and Universitas Muhammadiyah Tangerang, 'Implementasi Model Pembelajaran Daring Pada Masa Pandemi Covid-19 Di Kelas Iii Sdn Sindangsari III', *Jurnal Pendidikan Dan Dakwah*, 3 (2021), 119–28

Merja, Erlanda, Sulistyarini, and Syamsuri, 'Mplementasi Pendidikan Karakter Religius Melalui Budaya Sekolah Di SMA Mujahidin Pontianak', *Jurnal Pendidikan*, IX.3 (2021), 310–18

Nurhasanah, 'Pelaksanaan Hidden Curriculum (Kurikulum Tersembunyi) Dalam Membentuk Karakter Siswa Di Smp Alwashliyah 5 Hamparan Perak', *Jurnal Ansiru PAI*, 4.2 (2020), 80–92

Nurhayati, *Tradisi Pembacaan Manaqib Dalam Menumbuhkan Sikap Sosial Di Kecamatan Banyuanyar Kabupaten Probolinggo*, 2021

Pasciana, Rostiena, Sifak Nur Fadlam Yusidha, Taufik Nurul Ramdani, Muldan Muldani, and Ieke Sartika Iriany, 'Sosialisasi Pencegahan Covid-19 Dan Vaksinasi Kepada Masyarakat Desa Melalui Kegiatan Dzikir Manaqib', *Abdimas Galuh*, 4.1 (2022), 392 <https://doi.org/10.25157/ag.v4i1.7156>

Pristiwanti, Desi, Bai Badariah, Sholeh Hidayat, and Ratna Sari Dewi, 'Pengertian Pendidikan', *Jurnal Pendidikan Dan Konseling*, 4.1980 (2022), 1349–58

Puspita Sari, Detu Maharani, Wanda Tri Utami, Anang Jefry Nurfalaq, and Koko Harguntoro, 'Hidden Curriculum Dalam Dimensi Pembangunan Karakter Untuk Mengatasi Degradasi Moral Sekolah Dasar', *SAP (Susunan Artikel Pendidikan)*, 8.2 (2023), 313 <https://doi.org/10.30998/sap.v8i2.17019>

Putri Auliani, *Pengaruh Dzikir Manaqib Syekh Abdul Qadir Al- Jailani Terhadap Ketenangan Jiwa Jama'ah Di Pondok Pesantren Salafi Miftahul Huda Jatake Kabupaten Tangerang*, 2022

Rizal, Syariful, and Nardiyanto Nardiyanto, 'Aktualisasi Pendidikan Life Skill Untuk Meningkatkan Nilai-Nilai Spiritual Santri Di Pondok Pesantren Al-Qodiri Jember', *Al-Riwayah : Jurnal Kependidikan*, 12.2 (2020), 265–86 <https://doi.org/10.47945/al-riwayah.v12i2.292>

Romadhoni, Feni Syafangatur, *Aktualisasi Nilai-Nilai Pendidikan Agama Islam Pada Jamaah Manaqib Jawahirul Ma'ani Desa Purbadana Kecamatan Kembaran Kabupaten Banyumas*, 2022

Rusandi, and Muhammad Rusli, 'Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus', *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 2.1 (2021), 48–60 <https://doi.org/10.55623/au.v2i1.18>

Saiful, Hamdi Yusliani, and Rosnidarwati, 'Implementasi Pendidikan Karakter: Perspektif Al-Ghazali & Thomas Lickona Di Madrasah Ibtidaiyah Terpadu (MIT) Meunara Baro Kabupaten Aceh Besar', *Edukasi Islami: Jurnal Pendidikan Islam*, 11.1 (2022), 721–40 <https://doi.org/10.30868/ei.v11i01.1900>

Salabi, Agus Salim, 'Efektivitas Dalam Implementasi Kurikulum Sekolah', *Journal of Science and Research*, 1.1 (2020), 1–13

Salamor, Lisye, and Samuel Patra Ritiauw, 'Analisis Keberadaan Hidden Curriculum Dalam Pengembangan Delapan Belas Karakter Bangsa Pada Siswa Sekolah Dasar', *Jurnal Moral Kemasyarakatan*, 6.1 (2021), 34–43 <https://doi.org/10.21067/jmk.v6i1.5550>

Siregar, Afrina Sari, Faridatul Hamdia, Nur Fadinia, Namida Zahra, and Universitas Islam Riau, 'Studi Literatur : Strategi Pengembangan Pembelajaran Pendidikan Kewarganegaraan (PKN) Pada Sekolah Dasar Dalam Pembentukan Karakter Melalui Hidden Curriculum', 7 (2023), 29613–17

Syarifuddin, Achmad, Dede Sutisna, Ani Cahyadi, Padjrin Padjrin, and Cholidi Cholidi, 'Implementasi Hidden Curriculum Melalui Ekstrakurikuler Keagamaan: Studi Kasus', *Intizar*, 27.1 (2021), 57–65 <https://doi.org/10.19109/intizar.v27i1.8741>

Ulfatimah, Hernita, *Implementasi Tabungan Baitullah Ib Hasanah Dan Variasi Akad Pada Pt. Bni Syariah Kantor Cabang Pekanbaru*, 2020

Umagap, Susanti, Lisye Salamor, and Titus Gaite, 'Hidden Curriculum (Kurikulum Tersembunyi) Sebagai Wujud Pendidikan Karakter (Studi Pada SMK Al-Wathan Ambon)', *Jurnal Kewarganegaraan*, 6.2 (2022), 5329–34

Wahidin, Unang, Muhammad Sarbini, Ali Maulida, and Miftah Wangsadanureja, 'Implementasi Pembelajaran Agama Islam … Implementasi Pembelajaran Agama Islam …', *Jurnal Pendidikan Islam*, 10.1 (2021), 21–32

Wahyuwani, Wahyuwani, Judrah Judrah, and Suriati Suriati, 'Implementasi Hidden Curriculum Dalam Pengembangan Kecerdasan Spiritual Dan Self-Reliance Santri Di Pondok Pesantren', *Jurnal Al-Ilmi: Jurnal Riset Pendidikan Islam*, 4.1 (2023), 73–86 <https://doi.org/10.47435/al-ilmi.v4i1.2265>

Widya Rahmawati Al-Nur, 'Insersi Nilai-Nilai Antikorupsi Melalui Pengembangan Hidden Curriculum Di Min 1 Banyumas', *Mozaic Islam Nusantara*, 7.2 (2002)

Yolanda, Putri, and Mudjito, 'Implementasi Program Pendidikan Karakter Berbasis Hidden Curriculum Di Mi Muhammadiyah 1 Pare Kediri', *Jurnal Inspirasi Manajemen Pendidikan*, 7.1 (2019), 1–13

Yuliana, Linda, Muhajir, and Apud, 'Peran Core Dan Hidden Curriculum Dalam Pembentukan Kepribadian Siswa (Studi Kasus Di SMA Insan Kamil Tartila Dan SMA Al–Asmaniyah Kabupaten Tangerang)', *Jurnal Qathruna*, 8.2 (2021), 85–105

Yulianti, Rika, 'Tradisi Manaqib Syaikh Abdul Qodir Al-Jailani Di Dusun Trijaya Desa Pondok Meja', *Jurnal Pendidikan Sejarah*, 2.2 (2023), 119–27 <https://doi.org/10.22437/krinok.v2i2.25303>