
INTERNALIZATION OF SOCIAL CARE VALUES WITH INFAQ: CASE STUDY AT MTSN 6 PONOROGO, EAST JAVA, INDONESIA

Islam Daroini¹, Afiful Ikhwan², Anip Dwi Saputro³

daroinislam1@gmail.com

Universitas Muhammadiyah Ponorogo, East Java, Indonesia^{1,2,3}

Abstract

This research is aimed to invest the students' social care since the beginning to establish the character of the students to attain the prosperous and happy life by implementing infaq in the social life. This study implemented qualitative method. The data was gained by interviewing from the stakeholder of institution, observation and documentation technique that analyzing by Miles and Huberman data reduction, data display and verification. Besides, it was also using triangulation; credibility, transferring, dependability and confirm-ability to check the data validity. This study was conducted at MTsN 6 Ponorogo East Java. This study revealed that infaq plays important role that influence one of human character in Islamic perspectives. It has an obligation to embed social sense as a community which has interaction in social community. The social gaps will never happen if they were knowing and helping each other. Thus, Infaq become solution that it will empower the social life in community that occur good harmony relationship between school's stakeholder, teacher, students and social community.

Keywords: *Infaq, social care*

Abstrak

Penelitian ini bertujuan untuk menumbuhkan kepedulian sosial siswa sejak dini untuk membentuk karakter siswa untuk mencapai hidup sejahtera dan bahagia dengan menerapkan infaq dalam kehidupan bermasyarakat. Penelitian ini menerapkan metode kualitatif. Pengumpulan data dilakukan dengan wawancara kepada stakeholder instansi, teknik observasi dan dokumentasi yang dianalisis dengan reduksi data Miles dan Huberman, penyajian data dan verifikasi. Selain itu, penelitian ini juga menggunakan teknik *credibility, transferring, dependability and confirm-ability*, untuk menguji validitas data. Penelitian ini dilakukan di MTsN 6 Ponorogo Jawa Timur. Hasil dari Penelitian ini menunjukkan bahwa infaq memiliki peran penting yang mempengaruhi salah satu karakter manusia dalam perspektif Islam. Hal ini merupakan salah satu kewajiban untuk menumbuhkan rasa kepedulian sosial sebagai wujud hubungan interaksi dalam masyarakat. Kesenjangan sosial tidak akan pernah terjadi jika mereka saling mengenal dan membantu. Dengan demikian, Infaq menjadi solusi yang akan memberdayakan kehidupan sosial di masyarakat sehingga terjadi hubungan yang harmonis antara stakeholder sekolah, guru, siswa dan masyarakat sosial

Kata kunci: *Infaq, kepeduliansosial*

INTRODUCTION

Cleansing the mind from disruption of “Musyrik” and attempting to consistent in obeying to Allah is the way to attain paradise and to keep away from the hell. One of Sunnah that was recommended is having sincerity to do something such donation for public interest (infaq). That is the reflection of the greatness in human character. The holy soul is indicated by having generous character in giving goods based on the measurement. The holy soul will eschew the unfair character to the other. It was also supported by the awareness to help each other in the daily life (Nurhan 2007). There was no regulation to donate the treasure in infaq. Our wealth is only Allah giving. Allah provides help (Roszaini and Mohammad 2012). Furthermore, the worship was not only shalat, dzikir and Fasting *Mahdah* but giving help to each other who need *Ghayr mahdah* (Najib Muhammad 2000).

As a social being, the human has a life purpose in peace with each other. (Murniati 2011). To reach this level, human should has limitation base. Allah satated

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Use your wealth to fight together in Allah ways. Avoid the bad thing. Do the right activity. Allah loves who did good activities” (QS. Al-Baqarah: 195) (Almahira 2015).

The social gap problem in the millennial era was becoming real. It was influenced by the differences of mind set and wealthiest. It could be minimized if the Muslim society consistent with Quran and Sunnah. Allah has Stated that there is someone else’s in our wealth. Therefore, it could be distributed to them as Islamic rules. To distribute it, it can be called zakat, infaq and sedekah.

Abu Ayyub al-Ansari stated that “Allah the Holly Almighty”.this verse has related with us. Anshar community. After Allah help his Prophet and carry Islam. We stated “let us manage our treasure, fixed it. Leave jihad. Then, Allah stated donate your wealth to Allah. Avoid yourselves in destruction (Umairah 2000) .Jalaludin Rahmat emphasized muamalah worship to support this statement. He argued that the big frame of worship in Al Quran and sunnah is Muamalah (Aswadi 2012). Ibn ‘Athiyah stated that” infaq” derived from “anfiqu” Those words have same meaning in QS. Al-Baqarah: 267. If it has meaning as zakat it required for muslim. But, it is different for shadaqoh

which is sunnah (Najib Muhammad 2000). According to this, the Islamic teaching is the real guidance from Allah SWT. It means that there is no problem with social life for Islamic society. However, That is the fact that there are many problems that happen in Indonesia about social care. The social gap is the most appear between the rich and poor community. Furthermore, zakat, infaq and shadaqoh should become habitual for human society (Teuku 2001)

It was quite difficult to enforce in forming human character to donate their wealth to help each other. It was believed that everybody that donate their wealth for Allah, it will be attained for the hereafter life (Haris et al. 2018). Those problems could be avoided by having awareness to care each other. It can be started by initial education. Education was becoming main factor for children growth to form Islamic character in their school.

This is not easy to invest students' awareness in having social care in the school to donate treasure for Allah. That is an indicator of *Iman* that is easy to analyze. It could be believed that our wealth and happiness are from Allah (Suma 2013). However, it was different in reality. That awareness appeared with the motivation in the initial age. With the social activity, the students could understand the importance of care each other. It related to the behavior, discipline, motivation, good model, and *khulukiyah* (Anisah 2016). The researcher revealed that "infaq" activity is one of regular activity that happen in every Friday at class VII to IX at MTsN 6 Ponorogo. This activity can be indicated as the first exercise for the student to care each other. It has been conducted in the institutions which implemented Dalton Theory. Helping each other is useful to avoid bad character for the students (Muhammad 1981). This activity rarely found in the junior high education institution at Ponorogo regency. Infaqis to train the students to put aside their wealth to other who need. This condition influenced to the students' awareness to share each other by infaq activity. According to this, the researcher interested to conduct research in this institution.

REVIEW OF RELATED LITERATURE

Infaq is to secrete (to donate) the wealth to interest of something (Uyun 2017). According to syariah terminology, infaq means to donate in part of wealth for the

common interest as Islam law instruction. Infaq has different meaning with zakat which has regulated in measurement. Everyone can do infaq base on their capability (Qurratul ‘Aini Wara Hastuti 2016) .

Infaq can be donated to everyone who need such oldster, orphans, institutions which work for Islamic social care according to Al quran guidance.

وَالَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَنِيظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

They asked what should they donate. Everything that you give it is better for your parents, your brother, orphans, poor, everyone who struggle in Allah ways. Everything that they do in rightness Allah knows everything ” (QS. Al-Imran: 134) (Almahira 2015).

This is to secrete wealth for common interest. one of human decisionas muslim is one obligation according to Allah guidance (Nurhan 2007). Furthermore, Infaq is different with zakat. There is no measurement in infaq. Infaq is not only for Mustahiq (people who need) it can be for oldster, brother, orphans, poor people, musafir. It means that infaq is voluntary spending (Qurratul ‘Aini Wara Hastuti 2016). Those definitions can be concluded specifically there is not regulation who receive Infaq. According to syariah definition, infaq is a practice which is considered in Islam for common interest such helping relatives and friends. Infaq is to donate the wealth but it is different with zakat. Infaq is distinguished into wajib and sunnah. The wealth that required to secrete are zakat, nadzar, kafarat. Infaq is to donate the treasure for poor people. The disaster victim and for humanity. Bukhari and Muslim stated that the Angels always pray “Ya Allah.. give easiness for the people who always doing infaq (Rahman 2017).

LEGAL LEGITIMACY OF INFAQ IN ISLAMIC PERSPECTIVES

It was recommended that to donate the wealth to attain berkah and forgiveness from the people who get the help. Allah stated that Fear it to Allah. Earn it for yourselves. Whoever keep away from stinginess is the lucky people (QS. At-Taghabun: 16) (Almahira 2015).

Ibn Abbas, Mujahid, Qatadah, Ibn al-Jurajand mufassir interpreted *israf* (go on a spree) is earning the wealth for disobedience in little. *Israf* has a same meaning with

Tabzir (wasteful). Ibn Abbas, Ibn Mas'ud and mafassirin stated that *tabzir* is earning the treasure not as needed. Ibn al-Jauzi in *Zad al-Masir* stated that "if they donate all his wealth for Allah, he will not wasteful (Ibnu 1989). He argued that if he earns a little of his wealth beyond the truth, it means that he was *tabzir*. For example, earning for *masjid* building is not recommended to go on spree.

On the other Hand, *Iqtar* is to control in implementing infaq. Asy-Syaukani stated that everyone who earnings his wealth in disobedient are called *Israf* and *iqtar*. Then, whoever who earnings the wealth with obedient to Allah is Called infaq *al Aqwamm* (Ibnu 1989). *Israf* and *tabdzir* infaq haram are not in Allah's way. Infaq *qawam*, infaq according to shari'ah law in an effort to get closer to Allah (halal). The recommended infaq includes the first, infaq for ourselves, our families and some people whose livelihoods are dependent. Second, zakat (Wahbah Az-Zuhaily 1996). Infaq sunnah is infaq in the effort of kinship, helping others, feeding people who are starving, and all other forms of alms. Almsgiving is all forms of infaq in the plan or maybe with a will aimed at Allah, and only hopes for mercy from Allah SWT (Rosmini 2016).

THE TYPES OF INFAQ ASSETS

The division of infaq assets in Islam into four types are as follows (QS Al-Kahfi [18]: 43): First, the infaq mubah property issued is intended for permissible matters such as in trade and for those who cultivate crops. The two mandatory infaq that must be issued by the husband to the wife pay dowry ,provide for the wife and provide support for the wife who has been bullied but is still in a waiting period (iddah). The third infaq haram is one of the things that we must avoid from assets issued by infidels to obstruct Islamic syi'ar. We often find people who spend their wealth only to get praise (riya ') and for activities that deviate from Islamic law. Whereas those who spend their assets with the intention of alms are included in the infaq sunnah practice which is divided into 2 (two) types as follows (Faris M. 2005): (a) To spend on property or infaq in the way of Allah. Jihad as one of the broad fields for Muslims to worship, from infaq, zakat mal and *sedekah*. Infaq jihad is also often interpreted as infaq *fisabilillah*. (b) Behaving well and helping each other is one of the values contained in investing in goodness. The fourth is to spend assets for the benefit of the public, such as foundations, *masjid*,

Islamic institutions , hospitals and shelters for those who are victims of the disaster. The infaq aims to cleanse the souls of those who are infidels, miserly, hunks and save them from the torments of hellfire (Faris M. 2005).

INFAQ FOSTERS SOCIAL CARE VALUES

Humans as God beings have a position to be themselves and have a position to be social creatures however, human has an interaction each other who has good relation with other. Being interaction in social community is close with the social activity that will connect, help, give to each other. Social care is one aspect of human character to give help or interaction in the environment that has big impact in the development of people in social community The understanding of social care values in society need a systematic strategy and motivation. That is according to Prophet Muhammad statements “doing good to others is the practice of heaven’s experts” the values of social cares from the small part such take out the trash and visit the sick people (Admizal and Fitri 2018).

Care attitude to others is becoming a worship that has relation to the good character, religious norms and customs of UUD 1945 and UU No. 6 1974 that explained the principle of social cares to manifest social justice and prosperous, help each other (Wulur 2009). The government rule that has been implemented to help the less fortunate people in education are giving educational teaching, giving book and facilities that will be used to the next generation. Allah stated “ Spend.. Allah will spend on you” (QS. Saba’: 34) (Almahira 2015). This is responsibility for *muslim* to care for other. In Islamic perspectives, helping each other is must for them. It was like a building that has relation with the other part. Islam is a religion which has universal and comprehensive doctrine. Involve Aqidah, Ibadah, and muamalah in which teach the mechanism the human devotion to Allah. This is include the relationship between the other human and its environment. All those dimensions was based on the requirements that called syari’ah or Fiqh (Azhar 2017).

Every human being has the right to manage the assets he has. However, human rights still have Allah rights, which are the basis of them. The consequence is that a person has the right to take advantage of his property, he cannot use his property for purposes that are contrary to the teachings of Allah. It means that owner of the right is

recognized and protected in the use of his rights. It must not violate the absolute (the right of Allah). The ownership of rights in humans is relative, while the owner of absolute rights is only Allah.

There are obstacles within the human being that always tempt him not to care about others. In an effort to develop a caring attitude towards others, the main obstacles are selfish and materialistic attitudes, attitudes are only concerned with one's own interests. In addition, evaluating humans by the capability of the material they have. Even though these obstacles are strong, it is not impossible to beat, there are many people who have succeeded (Sudarto et al., 2019). Social welfare efforts are not just kindness or generosity, a life depends on charity without a good arrangement is nonsense. In addition, the need for social assistance is indeed very large. It is not enough if it is only borne by the community or only the government, However, there is a need for a social sense in schools so that students get used to it from an early age. Instilling a social spirit in fellow Muslims is one of the most important things for anyone, it is impossible for humans to live alone without the help of others (Sari and Priyanto 2019). The environment is the good place for students to apply the knowledge they learned at school. It was started from their closest environment, family, friends and society. A sense of social care for students is expected to provide benefits and instill shared values for the common interest, instill a sense of care for others from an early age according to the hadith below (Sudarto et al., 2019)

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا ، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ
وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ

“Whoever provides relief from one of the difficulties the Mu'min brothers, Allah will provide relief for us from one difficulty later on the Day of Judgment, Allah loves those who love” (HR. Bukhari, Muslim, n.d.).

There are several aspects that need to be developed in a social caring attitude. Social Aspects: In living a social life, humans are always limited and influenced by space and time. This is real of the limitations of humans who are essentially God's creatures. In connection with this space and time, human life will be conditioned by pluralism, the diversity of spaces in human life. It means that it is impossible for all

humans to be in two places at the same time . The role of communication and transportation tools is very important (Ahmad 2011). Caring Aspects: Who are the objects or targets of? the general community, regardless of the status of the community. We should fill our hearts with the question “What can we do for society, what can we do for our country or region? what do we get from our country or region?”.

It was hoped that social inequality or social distance can be narrowed by this increased sensitivity of social awareness. The people can contribute in the form of efforts to care for and increase the social capital of the Indonesian nation in a step towards the comfort and tranquility of life in society, nation and state (Sudarto et al. 2019). Forming oneself into a human being who cares for others is a human responsibility. At specific level, social care is expected to be a priority for each individual. By calling it a virtue, the caring attitude that appears in everyday life is the appearance of a person's character. It has been formed through a consistent process of education and training.

METHOD

This study used an interpretive paradigm through a qualitative approach, a type of case study. The location of this research is very unique from other locations because of the existence of a curriculum or subjects as an implementation of human values that are integrated with Islamic values and as a characteristic that implemented at MTsN 6 Ponorogo. The data were obtained from the School Committee, Principals, Teachers, Students, and other parties involved in infaq activities at MTsN 6 Ponorogo. Researchers used in-depth interview, observation and documentation data collection techniques. The analytical tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Checking the validity of the data was using triangulation; credibility, transferring, dependability and confirm-ability. The focus of this research is a model of social empowerment with Islamic values and integration of the general curriculum with Islamic lessons characteristic of MTsN 6 Ponorogo.

THE DISCUSSION ON THE IMPLEMENTATION OF TEACHERS AS FACILITATORS FOR STUDENT SELF-DEVELOPMENT IN INFAQ

Education is one of the most important indicators for improving human resources, while the success of a country is the adequacy of quality human resources (Saputro 2015). The implementation of Islamic education requires appropriate methods of guiding and directing students to attain the desired goals and expectations. However, in the process, it requires methods and facilitators as the internalization of knowledge towards students is prioritized compared to the material presented (Ikhwan 2018). The role of the teacher in schools is not only to transfer knowledge, but the teacher's duty to educate body, mind, and character in educating students to become adults. As a facilitator, the teacher is responsible for raising awareness, arousing his love (interest) and motivating. Therefore, it allows a good change of his psyche. Learning is their developmental task, requiring students to have activities to support the material they have learned in class as a forum for their personality development (Saputro 2015) The learning process is very close with several relationships between the school environments, as the main function by optimizing students. they are useful for the community. Whereas in community education, it has an important function among providers of students, teachers and the needs for facilities and infrastructure in schools (Ikhwan 2018).

However, the learning process between general education is one of the special concerns in order to create humans with insight into science and technology that shape students with character, the combination of Islamic education with general education will be able to foster student interest and awareness with an integrated intelligence level output between Intellectual intelligence, Emotional intelligence. Spiritual intelligence, and centered on religious intelligence (Ikhwan 2014). Instilling an independent and ethical spirit in children from an early age will have a big influence on the level of maturity of students/children. It becomes a big asset later when living together in the community. The opportunities given by the teacher in developing their knowledge to adjust from classroom learning, such as help each other, courtesy and setting aside part of what they have for the common interest (Harmanto et al. 2020).

It should provide an understanding of infaq and its practices that will be implemented and those that have been implemented to increase awareness and further students' motivation in infaq activities, especially for teachers of Islamic religious

education subjects. It will be carried out in the sense that for the following week. The collection of infaq funds for students is expected to be more than the previous week. Then what has been implemented, the funds that have been received from students and used also for students and the community. It is hoped that this will be able to raise awareness in society. Motivation is the individual's motivation to do something as he wants. Motivation as a psychological symptom becomes very important in the development and coaching of individual potential. It was because that potential motivation becomes a person's strength to perform according to the desired and the level of strength to achieve the desire (Chalidjah 1994).

Focusing attention is very important for the formation of character because children who have been trained and become accustomed to focus not only on the things that are popular but also on objects that do not attract their attention, forcing themselves to exert the ability to give meaningful attention and hardens his will. The motivation has a huge role in the child's life when they enter the community because in carrying out their duties and obligations they are mentally prepared and able to pay attention to and carry out work that may not be of interest to them (Imansjah 1984). The teacher's role in the infaq activity process is not become an implementer of a structured organization but as a facilitator and motivator. It means that the facilitator who provides facilities at the time of the infaq activity. Motivator motivates for students to further increase their sense of concern for others through infaq activities. Furthermore, the teacher gave a real example by setting aside some of their assets through professional zakat and infaq. Teachers not only give advice but also apply it in their daily lives.

INFAQ ACTIVITIES AS PERSONAL DEVELOPMENT IN THE SOCIAL COMMUNITY

Interacting in society cannot be separated from social feelings that connect individuals with fellow humans, feelings to live in society with fellow humans, to socialize, to help each other, to give and to receive, and a sense of loyalty from friends (Suryabrata 1990). Social care is an interest in helping others in our immediate environment which has a big influence in determining the level of our social care. At MTsN 6 Ponorogo the teacher applies infaq to educate and to train students to have

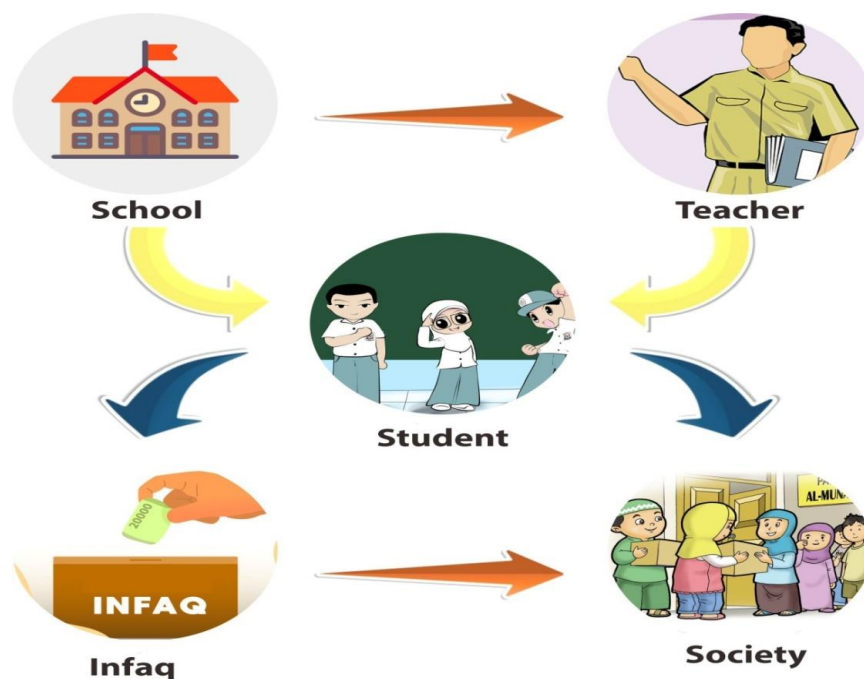
social care with others. Based on the data description, infaq activities at MTsN 6 Ponorogo are a form of training for students to be able to socialize and to do charity. The goal which is the final result of an activity is a measure of the success of the activity that has been carried out. Every effort that is not accompanied by goals that are hopes and ideals has no meaning and has no motivation in its implementation. In accordance with religious advice, assets in Islam are assets that can be utilized on predetermined paths and circulate among humans. That is not to be hoarded but to be used and used (Nurhan 2007).

Instilling a sense of care for others is a lesson recommended for students according to the taught in Islam. It is obligatory to help fellow Muslim brothers as best as we can. Because according to Islam, the muslim community is like a building, if one part is damaged or sick then another part will be shaken. Caring for others is a noble character that arises from one's self-awareness in accordance with religious teachings and the purpose of the state philosophy of being ready to be a community and a state according to the law (Ridwan Agus 2009). This infaq activity is a forum or training for students to learn to socialize with other people around them. Students have a high spirit of concern for others, especially those who need their help. The purpose of this activity is to increase charity, as well as to provide opportunities for all people in society to participate in charity activities for the benefit of the general public (Alin @ Nordin and Rahman 2018).

Humans can never live without other people. It means that to understand the importance of increasing social care in social life, students need training in their daily lives. From the verses of the AL Qur'an above, it is explained that good assets are assets that are spent and used by your assets for good things .this weekly infaq activity is also an increase in faith, Islam, wisdom and student applications in social life at school, family and in society. The aim of infaq activities at MTsN 6 Ponorogo is to benefit schools, educators, students and the environment. The results of raising infaq funds can be directly implemented to anyone who has most needs, students are more responsive when they see that there are distress or disasters around them. it spontaneously grows awareness to help each other. This infaq activity is a manifestation indicator of he student's caring attitude in the community in establishing Ukhuwah Islamiyah at MTsN

6 Ponorogo and the environment where they will be later. Cultivating a sense of care for others is a must, in Islam it is recommended to help fellow Muslims as best we can. The caring attitude shown by the students of MTsN 6 Ponorogo with full awareness of setting aside some of their assets, the funds from this activity were able to increase their spiritual side. The researchers describe in the diagram below:

Picture: 1
Internalization Of Social Care Values With Infaq



CONCLUSIONS AND SUGGESTIONS

The poor people are not envy to the rich one if the rich people are doing mutual sharing to other. There were not social jealousy if the rich and the poor know and help each other. Therefore, the principle of Infaq will give the strengthness to the social relationship. An attitude of giving that appears to be detrimental to the giver and to benefit the recipient is not true. The life of generous man will be happy than the stingies. Infaq activity will give big influence to the social life for the students. Social care is one of character in education. It means this activity will give help to other. It will motivate the students becoming people who care each other. On the other side, Emphaty will make someone easy to interwave good relation to each other .

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