



Social-Emotional Concepts in Nana Asma'u's Thought and Their Relevance to Islamic Religious Education

Sakhat Maulidah^{*1}, Muhamad Rifa'i Subhi², Rahmi Anekasari³

^{*} sakhatmaulida@gmail.com

^{1,2,3} Magister Pendidikan Agama Islam, UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia

ABSTRACT

This research aims to analyze the social-emotional concept in Nana Asma'u's thought and its relevance to Islamic Religious Education. This research is classified as library research with a qualitative approach. The data sources used are derived from journal articles. The data collection technique involves understanding and studying theories from various relevant literature and library materials. The data analysis technique in this research is conducted qualitatively through three stages: the data condensation stage where researchers perform filtering, selection, and focusing of data to make it easier to understand and process according to the research focus, followed by the data display stage, and the conclusion drawing and verification stage. The results of this research show that Nana Asma'u's social-emotional approach offers much-needed solutions in modern education, which focuses on the balance between cognitive, emotional, and social aspects in character formation of students. By prioritizing love, empathy, social responsibility, and women's empowerment. Through the *Yan Taru* method, Nana Asma'u successfully created an educational system that emphasizes non-dehumanizing human relationships. The novelty of this research lies in strengthening the social-emotional aspects in Islamic Religious Education through a historical-conceptual approach from a classical Muslim female figure, which has rarely been discussed specifically in the context of contemporary education. Moreover, this research highlights the significant contribution of the female figure Nana Asma'u in integrating spiritual, social, and emotional values in Islamic education that is inclusive, humanistic, and relevant to contemporary needs.

Keywords: Islamic Religious Education, Nana Asma'u, Nana Asma'u's Thought, Social-Emotional, Women's Education Pioneer.

INTRODUCTION

Education does not only function to transfer knowledge, but also to shape individual character and personality. One important aspect in education is social-emotional development which includes the ability to manage feelings, build positive relationships with others, as well as having empathy and social responsibility (Wahid, 2023: 607). Along with the development of time, the social and emotional challenges faced by the younger generation are becoming increasingly complex, ranging from increasing rates of anxiety, stress, to problems of inability to empathize with others (Karidawati, 2021: 31). Amid these challenges, an educational approach that focuses on strengthening social-emotional aspects is greatly needed, including in the context of Islamic Religious Education which has long emphasized the importance of humanitarian values, compassion, and social justice (Saputra, 2023: 15).

The social-emotional concept built by Nana Asma'u, a great thinker in the history of Islamic Religious education, offers relevant solutions in answering the needs of modern education (Nafsaka et al., 2023: 909). Through her thoughts and programs that she developed, namely *Yan Taru*, Nana Asma'u not only focused on religious education, but also on the formation of strong social and emotional character, especially for women. In society at that time, access to education for women was very limited, and they were often marginalized from formal educational processes. However, Nana Asma'u through *Yan Taru* provided inclusive educational opportunities and empowered women, while building close social relationships (Rosyid, 2023: 80).

The relevance of Nana Asma'u's social-emotional concept in contemporary Islamic religious education is very important considering the rapidly developing social dynamics in the era of globalization and digitalization. Currently, many social-emotional problems emerge, such as increasing violence, social fragmentation, depression, to the loss of empathy in inter-individual relationships. Inclusive social-emotional education based on humanitarian values is greatly needed to form student character that is not only intellectually intelligent, but also has social awareness, empathy, and responsibility toward others (Madoni & Mardiyah, 2021: 7).

In Islamic religious education, the social-emotional concept taught by Nana Asma'u can become a solid foundation for forming the character of a generation that is not only knowledgeable, but also has noble character. Strengthening social-emotional values such as compassion, empathy, social responsibility, and women's empowerment becomes very relevant to overcome various social-emotional problems that occur today. This approach provides space for every individual to develop holistically, not only academically but also in emotional and social dimensions that affect one's quality of life (Ritonga, 2021: 312). Therefore, studying Nana Asma'u's social-emotional concept and its relevance in the context of contemporary Islamic education is very important for building a generation that is more resilient, civilized, and caring toward others.

The purpose of this research is to examine in depth the social-emotional concepts in Nana Asma'u's thought and analyze their relevance to contemporary Islamic Religious Education practices and development. This study aims to explore the social-emotional values contained in the *Yan Taru* program and how these values can be adapted to address social and emotional challenges in the modern era, particularly in education based on Islamic values. The novelty of this research lies in strengthening the social-emotional aspects in Islamic Religious Education through a historical-conceptual approach from a classical Muslim female figure, which has rarely been discussed specifically in the context of contemporary education. Furthermore, this research highlights the important contribution of the female figure Nana Asma'u in integrating spiritual, social, and emotional values in Islamic education that is inclusive, humanistic, and relevant to the needs of the times.

METHOD

This research is classified as library research with a qualitative approach. This qualitative approach aims to describe analytical results descriptively, where researchers attempt to describe and interpret existing reality (Ardiansyah et al., 2023: 70). The data sources used are derived from journal articles that have relevant discussion topics. The data collection technique involves understanding and studying theories from various literature and library materials relevant to the problem being studied, both from books and journal articles that discuss the social-emotional concept in Nana Asma'u's thought. After the data is collected, it is selected, analyzed, and summarized in narrative form that describes the

situation being studied (Umrati & Wijaya, 2020: 114). The data analysis technique in this research is conducted qualitatively. In the data condensation stage, researchers perform filtering, selection, and focusing of data to make it easier to understand and process according to the research focus. The second stage is data display, presenting data in the form of well-organized and structured descriptive narrative to help researchers understand patterns. The final stage is conclusion drawing and verification. Researchers make conclusions then conduct re-checking (verification) to ensure that the conclusions drawn are logical, consistent, and truly supported by valid and strong data (Rofiah, 2022: 36).

RESULT AND DISCUSSION

The Intellectual Legacy of Nana Asma'u

Nana Asma'u binti Usman dan Fodio (1793–1864) was one of the Islamic religious education figures who was born from a strong intellectual and spiritual environment in the Sokoto Caliphate, a region now known as Nigeria. Nana Asma'u was the daughter of Usman bin Fodio, a great Islamic scholar, leader of the Islamic reform movement, as well as the founder of that caliphate. As the child of a scholar and fighter, Nana Asma'u grew up in an environment that emphasized the importance of knowledge, moral exemplarity, and social responsibility in religious life. Her family environment became the initial foundation for her great thoughts in the field of education (Solagberu, 2021: 402).

More than just an educated female figure, Nana Asma'u was known as a poet, writer, teacher, and social change activist. Nana Asma'u mastered many languages including Arabic, Hausa, Fulani, and Tuareg which she used to convey Islamic teachings and humanitarian values to the wider community, especially women. Through her writings, Nana Asma'u conveyed messages of justice, compassion, social responsibility, and the importance of education as a tool of liberation. Her figure successfully broke down the barriers of her time that limited women's roles, making her a pioneer of Muslim women's education that remained grounded in Islamic values (Yanco & Kurfi, 2023: 165).

The social-cultural background during Nana Asma'u's lifetime showed inequality in educational access between men and women. However, instead of protesting frontally, Nana Asma'u created an innovative educational system through the *Yan Taru* program, namely a network of educated women who were empowered to become teachers in their respective communities. This is where the very strong social-emotional value lies: education is not only about knowledge transfer, but also empowerment, love, and emotional closeness between teacher and student (Mannan et al., 2021: 26). Nana Asma'u taught that education is a space for character and moral formation, not merely a place to seek knowledge.

The social-emotional concept in Nana Asma'u's education was built from the spirit of rooted Islamic spirituality, which placed morals, empathy, patience, and mutual respect as important parts of the learning process. As a devout Muslim woman who realized that knowledge not accompanied by a clean heart and sincere intention would only give birth to arrogance, Nana Asma'u constantly encouraged students to delve into knowledge with sincerity, treat others with love, and make knowledge a provision for serving society, not dominating it ('Aliyah & Amirudin, 2020: 169).

Nana Asma'u is a real example that Islamic religious education that is grounded and rooted in social-emotional values can create great changes in society. Her figure not only inspired women of her time, but also provided an intellectual legacy that remains relevant today (Islam & Indra, 2022: 130). Through her thoughts, it can be learned that education is truly a space to nurture humanity, foster spirit, and create a generation that is intellectually intelligent while also being emotionally and spiritually mature.

The Social-Emotional Concept in Nana Asma'u's Educational Thought

Nana Asma'u as a thinker and pioneer of education, strongly emphasized social-emotional values in the educational system she built. Through an educational concept based on love, empathy, social responsibility, and empowerment, Nana Asma'u promoted education that not only focused on cognitive aspects, but also character formation that is closely related to social and emotional relationships within society (Muslihati et al., 2023: 68).

a. Love and Compassion

Love and compassion in Nana Asma'u's education is reflected in her approach to the teaching and learning process. For Nana Asma'u, education was not only about transferring knowledge, but also about creating relationships full of care and love between teacher and student. In the context of *Yan Taru*, women who became educators were expected not only to teach religious knowledge, but also to create relationships that prioritized love and attention to students' moral and emotional development (Safiqo, 2020: 57). Love and compassion in education helps create a learning atmosphere that is safe, comfortable, and full of mutual respect, which is very important for the social-emotional development of students.

b. Empathy

Empathy or the ability to understand and feel what others feel, is a very important value in education taught by Nana Asma'u. In the *Yan Taru* system, female educators were trained to listen, understand, and respond to students' emotional and social needs. This is important because education that only focuses on cognitive aspects can make students feel neglected or unappreciated. Nana Asma'u believed that to create effective learning, teaching must be accompanied by attention to students' feelings and emotional conditions (Miftakhuddin, 2020: 57). Empathy creates strong bonds between educators and students, which underlies the success of social-emotional education.

c. Social Responsibility

Nana Asma'u emphasized the importance of social responsibility as part of education. She believed that every individual, especially women, has an important role in building a better society. In *Yan Taru*, educated women not only learned for their own benefit, but were also taught to share knowledge and experiences with others. This not only creates a sense of personal responsibility toward the knowledge acquired, but also toward society as a whole. Teaching in *Yan Taru* not only educated women to become better personally, but also to be responsible for the social and religious development of society (Nabila et al., 2021: 239).

d. Empowerment

One of the main aspects of Nana Asma'u's thought is women's empowerment. In the *Yan Taru* system, Nana Asma'u sought to empower women by providing education that could improve women's quality of life socially, economically, and spiritually. This program enabled women to become educators, leaders, and agents of change in society. Through this empowerment, Nana Asma'u eliminated barriers that prevented women from actively participating in society, by providing opportunities for women to develop their potential and play a role in community development (Marofah & Ma'ruf, 2022: 1482). Women's empowerment became a strong foundation in creating a more inclusive and just society.

The Yan Taru Method as a Community-Based Social-Emotional Education Model

The *Yan Taru* program is an educational system developed by Nana Asma'u, which aimed to empower women through religious and social education in the Sokoto Caliphate, West Africa in the 19th century. *Yan Taru* in the Hausa language means group, which refers to

the network of women involved in educational activities in their respective communities. The main purpose of this program was to provide educational access to women, who at that time were often marginalized in terms of access to formal education. However, Nana Asma'u did not only focus on academic or religious education aspects alone, but also introduced an approach that emphasized social-emotional strengthening and empowerment for women (Dallh, 2023: 44). In this context, *Yan Taru* functioned as a platform where educated women were trained to teach and guide fellow women in villages or communities.

Members of *Yan Taru* were trained by Nana Asma'u to not only become teachers who taught religious and social knowledge, but also as role models who were able to build strong emotional relationships with their students. In this program, education did not only prioritize intellectual achievement, but also character formation, emotional maturity, and mutual respect among members (Zubaidah, 2022: 1128). This shows Nana Asma'u's thinking that greatly prioritized social-emotional values in education.

This system worked by forming small groups where educated women would teach what they learned to other women. *Yan Taru* formed a very extensive network and functioned to strengthen social bonds within society. This network had a great influence in society, because women educated through this program not only gained knowledge, but also more important roles in the social and religious life of society (Noor et al., 2021: 15).

Through this program, Nana Asma'u successfully created an inclusive educational structure that directly empowered women in the community. Through the *Yan Taru* approach, she laid the foundation for women to have active roles in social, economic, and religious life without having to neglect existing religious and cultural values. This program also proved that education is everyone's right, regardless of gender, and that teaching is not only about knowledge, but also about building strong social character and caring for others (Basir, 2022: 77).

The *Yan Taru* method developed by Nana Asma'u focused on forming small groups consisting of educated women who shared knowledge and experiences with each other. In each of these groups, teaching was conducted in ways that prioritized social interaction, mutual support, and building strong emotional bonds between teacher and student. Every member of *Yan Taru* was not only expected to teach, but also to play a role in creating social change within the community (Fadillah, 2023: 116). Education based on *Yan Taru* not only taught knowledge, but also formed the social and emotional character of its members, which ultimately could strengthen social bonds at the community level.

Thus, Nana Asma'u integrated social-emotional values in every aspect of education that was developed. The *Yan Taru* system is a real example of how education can become a means to create more humane relationships, empower individuals, and build a society that cares more about collective welfare (Widiastuti, 2022: 967). In this context, education is not only about transferring knowledge, but also about building character, empathy, and a deep sense of responsibility toward others.

The Relevance of Nana Asma'u's Social-Emotional Approach to Contemporary Islamic Religious Education

Nana Asma'u's social-emotional approach offers relevant and much-needed solutions for modern education, particularly in addressing challenges such as dehumanization in learning, low student motivation, and the need to develop resilient, empathetic, and civilized character in students (Gede Agus Siswadi, 2022: 13). In contemporary education, there is a tendency to focus too heavily on academic aspects or measurable achievement outcomes, sometimes neglecting the emotional and social dimensions that are equally important in student development (Madekhan, 2020: 55). Nana Asma'u, with her educational thoughts and

approaches based on compassion, empathy, and empowerment, makes significant contributions in addressing these challenges.

a. Overcoming Dehumanization in Learning

Dehumanization in learning refers to conditions where students feel ignored, undervalued, or even treated as objects who must merely collect numbers and grades. Education that only prioritizes cognitive aspects and outcome measurement often neglects students' emotional needs. This can cause students to feel alienated, underappreciated, and lose their sense of ownership toward the educational process itself (Abidin et al., 2023: 32). Nana Asma'u's social-emotional approach emphasizes warm and caring relationships between educators and students. In the *Yan Taru* system, for example, educators not only teach knowledge but also pay attention to students' emotional and psychological conditions. With an approach based on compassion and empathy, education becomes more humanistic, allowing students to feel valued, understood, and accepted (Faiz & Purwati, 2022: 84). In this context, education is no longer viewed as a mechanical and dehumanizing process, but as an interaction that considers all humanistic aspects of students.

b. Strengthening Student Motivation

One of the main challenges in modern education is cultivating strong motivation in students. Often, students feel unmotivated because educational goals only focus on academic achievement or high standards, which can make students feel pressured or lack clear purpose other than meeting others' expectations. Nana Asma'u's approach in *Yan Taru* emphasizes that education is a means for self-empowerment and character development, not merely achieving numbers or grades. By prioritizing social-emotional values such as empathy, compassion, and social responsibility, students feel more valued and cared for. Students are not only taught to obtain grades but also to become better individuals, which can naturally increase their learning motivation (Casika, et al., 2023: 71). Teaching based on close social-emotional relationships also builds strong bonds between educators and students, and can motivate students to continue learning and developing.

c. Building Resilient Character in Students

Education that only focuses on academic aspects often fails to prepare students to face life challenges outside of school. Therefore, forming resilient character capable of overcoming difficulties, learning from failures, and remaining enthusiastic despite obstacles is an important part of holistic education. Nana Asma'u strongly emphasized the importance of character education in the system she built. Through values such as social responsibility, compassion, and empathy, students are not only equipped with knowledge but also with attitudes that build mental and emotional resilience (Akasyah & Efendi, 2020: 111). The *Yan Taru* program creates an environment where students learn to support one another, develop a sense of responsibility, and grow in emotional maturity. This resilient character is crucial for facing increasingly complex and challenging life dynamics.

d. Forming Empathetic and Civilized Students

Ideal education must also be able to form empathetic and civilized individuals. In an increasingly individualistic and fragmented world, it is important for the younger generation to have high empathy, the ability to understand others' feelings, and mutual respect that can strengthen social relationships in society. Nana Asma'u's social-emotional approach strongly emphasizes the importance of empathy and social awareness in the educational process. The *Yan Taru* program encourages students not

only to focus on themselves but also to care for others. Education based on empathy enables students to see the world from others' perspectives, respond with compassion, and play an active role in creating a harmonious and respectful environment (Aman, 2021: 63). This civilized education not only prepares students to become successful individuals but also to become responsible citizens who make positive contributions to society.

CONCLUSION

Based on the results and discussion, it can be concluded that Nana Asma'u's social-emotional approach offers much-needed and highly relevant solutions in the context of contemporary Islamic religious education, which focuses on the balance between cognitive, emotional, and social aspects in character formation of students. By prioritizing love, empathy, social responsibility, and women's empowerment, Nana Asma'u successfully created an educational system that emphasizes humanistic relationships and avoids dehumanization. Through the *Yan Taru* method, education becomes more inclusive, motivates students to learn with greater purpose, and shapes students' character to be resilient, empathetic, socially aware, and civilized. This is the kind of education that can address contemporary challenges and prepare future generations to face the world with hearts and minds full of compassion.

For future researchers, it is recommended to expand studies on the implementation of social-emotional values in modern education by using Nana Asma'u's thought as both theoretical and practical foundation. Research can also be further developed by examining the application of the *Yan Taru* concept in contemporary educational contexts, particularly in Islamic educational institutions based on pesantren or women's communities. Furthermore, it is important to explore in depth the pedagogical aspects and teaching methods of Nana Asma'u so they can be contextually adapted in building educational systems that are more humanistic, inclusive, and transformative.

REFERENCES

- 'Aliyah, E., & Amirudin, N. (2020). Konsep Pendidikan Akhlak Dalam Kitab Ta'lim Muta'allim Karangan Imam Az-Zarnuji. *Tamaddun*, 21(2). <https://doi.org/10.30587/tamaddun.v21i2.2113>
- Abidin, Z., Zahara Adibah, I., & Anas Hadi, I. (2023). Pengaruh Media Sosial Instagram Dalam Pendidikan Kontemporer Pada Generasi Z. *Pengaruh Media Sosial Instagram ... (Zaenal, Dkk, 1(1))*.
- Akasyah, W., & Efendi, F. (2020). Peran Dukungan Sosial Teman Sebaya Terhadap Ketahanan Psikologis Remaja Yang Mengalami Konflik. *Nursing Sciences Journal*, 4(2). <https://doi.org/10.30737/Nsj.V4i2.433>
- Aman, M. (2021). Kecerdasan Sosial Berbasis Al-Qur'an. *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan*, 17(2). <https://doi.org/10.31000/rf.v17i2.4198>
- Ardiansyah, Risnita, & Jailani, M. S. (2023). Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif dan Kuantitatif. *Jurnal IHSAN : Jurnal Pendidikan Islam*, 1(2). <https://doi.org/10.61104/ihsan.v1i2.57>
- Basir, A. (2022). Urgensi Pendidikan Bagi Kaum Perempuan Dalam Kerangka Nilai Pendidikan Islam: I'tiqadiyah, Khuluqiyah Dan Amaliyah. *An-Nisa*, 15(2).

<https://doi.org/10.30863/an.v15i2.3343>

- Casika, Ajeng; Lidia, Alen; Asbari, M. (2023). Pendidikan Karakter dan Dekadensi Moral Kaum Milenial. *Al -Allam*, 3(1).
- Dallh, M. (2023). Nana Asma'u bint Usman dan Fodio (d. 1865). In *Sufi Women and Mystics*. <https://doi.org/10.4324/9781003366720-6>
- Fadillah, N. (2023). Women's Majelis Taklim And The Gradual Move Toward Gender Equality A study in Jambi Province. *Journal of Indonesian Islam*, 17(1). <https://doi.org/10.15642/JIIS.2023.17.1.100-123>
- Faiz, A., & Purwati. (2022). Peran guru dalam pendidikan moral dan karakter. *Journal Education and Development*, 10(2).
- Gede Agus Siswadi. (2022). Pendidikan Yang Membebaskan Dalam Pandangan Ivan Illich: Suatu Kritik Terhadap Sistem Dehumanisasi Dalam Pendidikan. *Sang Acharya: Jurnal Profesi Guru*, 3(2). <https://doi.org/10.25078/sa.v3i2.3246>
- Islam, A. C., & Indra, H. (2022). Program Pembinaan Kematangan Intelektual Pada Siswa SMA. *Tawazun: Jurnal Pendidikan Islam*, 15(1). <https://doi.org/10.32832/tawazun.v15i1.6848>
- Karidawati, K. (2021). Strategi Pembinaan Mental Peserta Didik Melalui Pendekatan Pendidikan Agama Islam. *Jurnal Literasiologi*, 5(1). <https://doi.org/10.47783/literasiologi.v5i1.174>
- Madekhan, M. (2020). Fungsi Pendidikan Dalam Perubahan Sosial Kontemporer. *Jurnal Reforma*, 9(1). <https://doi.org/10.30736/rf.v9i1.252>
- Madoni, E. R., & Mardiyah, A. (2021). Determinasi Religiusitas, Kecerdasan Emosional, dan Dukungan Sosial terhadap Kecemasan Akademik Siswa. *Jurnal Consulenza : Jurnal Bimbingan Konseling Dan Psikologi*, 4(1). <https://doi.org/10.36835/jcbkp.v4i1.964>
- Mannan, A., Farida, S. N., & Rozy, F. (2021). Penguatan Pendidikan Perempuan (Peran Perempuan dalam Agama, Keluarga, dan Kehidupan Sosial di Masa Modern). *Martabat: Jurnal Perempuan Dan Anak*, 5(1). <https://doi.org/10.21274/martabat.2021.5.1.1-35>
- Marofah, S., & Ma'ruf, M. F. (2022). Pemberdayaan Perempuan Melalui Program Sekolah Perempuan Di Desa Kesamben Kulon Kecamatan Wringinanom Kabupaten Gresik. *Publika*. <https://doi.org/10.26740/publika.v11n1.p1475-1488>
- Miftakhuddin, M. (2020). Pengembangan Model Pendidikan Agama Islam dalam Membentuk Karakter Empati pada Generasi Z. *Jurnal Pendidikan Agama Islam*, 17(1). <https://doi.org/10.14421/jpai.2020.171-01>
- Muslihati, M., Barni, M., & Iskandar, I. (2023). Perspektif Pendidikan Islam berbasis Cinta dan Kasih Sayang. *Jurnal Intelegensia*, 8(2).
- Nabila, A., Saepudin, H. U., & Hakim, A. (2021). Implikasi Pendidikan Surat Al-Jum'ah

Ayat 5 tentang Kewajiban Mengamalkan Ilmu. *Pendidikan Agama Islam*, 7(2).

- Nafsaka, Z., Kambali, K., Sayudin, S., & Widya Astuti, A. (2023). Dinamika Pendidikan Karakter Dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern. *Jurnal Impresi Indonesia*, 2(9). <https://doi.org/10.58344/jii.v2i9.3211>
- Noor, T. R., Inayati, I. N., & Bakri, M. (2021). Majelis Taklim Sebagai Transformator Pendidikan, Ekonomi Dan Sosial Budaya Pada Komunitas Muslimah Urban. *Tarbiyatuna: Jurnal Pendidikan Islam*, 14(1).
- Ritonga, R. (2021). The Firts Class of Women Heir Member in The Observation of Surah An-Nisa Ayat 11, 12 and 176. *Al- ' A Dalah : Jurnal Syariah Dan Hukum Islam*, 6(1). <https://doi.org/10.31538/adlh.v6i1.1362>
- Rofiah, C. (2022). Analisis Data Kualitatif: Manual Atau Dengan Aplikasi? *Develop*, 6(1). <https://doi.org/10.25139/dev.v6i2.4389>
- Rosyid, A. (2023). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Qur'an. *TADRIBUNA: Journal of Islamic Education Management*, 2(2). <https://doi.org/10.61456/tjiec.v2i2.87>
- Safiqo, T. (2020). Pendidikan Afektif Dan Penerapannya Dalam Pembelajaran Di Sekolah. *Tasyri` : Jurnal Tarbiyah-Syari`ah-Islamiyah*, 27(2). <https://doi.org/10.52166/tasyri.v27i2.99>
- Saputra, E. (2023). *Integrasi Pembelajaran Sosial Emosional pada Pendidikan Agama Islam dalam Pembentukam Akhlakul Karimah*.
- Solagberu, A. R. M. B. (2021). Nana Asma'u: A Model for the Contemporary Nigerian Sufi Women Scholars. *Islamic Studies*, 60(4). <https://doi.org/10.52541/isiri.v60i4.1846>
- Umrati, & Wijaya, H. (2020). Analisis Data Kualitatif Teori Konsep dalam Penelitian Pendidikan. In *Sekolah Tinggi Teologia Jaffray* (Issue August).
- Wahid, L. (2023). Peran Guru Agama Dalam Menanamkan Kesadaran Sosial Pada Siswa Di Sekolah Menengah. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 6(2).
- Widiastuti, S. (2022). Pembelajaran Sosial Emosional dalam Domain Pendidikan: Implementasi dan Asesmen. *JUPE : Jurnal Pendidikan Mandala*, 7(4). <https://doi.org/10.58258/jupe.v7i4.4427>
- Yanco, J. J., & Kurfi, M. H. (2023). The Role of 'Ajamī in Hausa Literary Production. *Islamic Africa*, 14(2). <https://doi.org/10.1163/21540993-20230004>
- Zubaidah, R. S. A. N. (2022). Etika Guru Dalam Mengajar Sebagai Perwujudan Karakter Budi Pekerti Siswa Di Sekolah. *Sentri: Jurnal Riset Ilmiah*, 1(4). <https://doi.org/10.55681/sentri.v1i4.343>