



## Reconceptualizing Curriculum Integration and Community-Based Character Education: A Multidimensional Study of Madrasah Tarbiyah Islamiyah (MTI) Canduang

Wiana Perista<sup>1</sup>, Ahmad Rivauzi<sup>1\*</sup>

<sup>1</sup> Universitas Negeri Padang, Indonesia

 [ahmadrivauzi@fis.unp.ac.id](mailto:ahmadrivauzi@fis.unp.ac.id)

### Abstract

This study examines the managerial mechanisms employed by Madrasah Tarbiyah Islamiyah (MTI) Canduang in integrating the curriculum, implementing character education, and mobilizing Minangkabau local wisdom to respond to the disruptions of the digital age. Using a descriptive-analytical qualitative case study design, data were collected through in-depth interviews, observations, and document analysis. The results reveal four main findings. First, curriculum integration is implemented through the Shared and Nested models, where government-mandated religious subjects are integrated into the study of classical Islamic texts. Students' cognitive load is managed through Cognitive Time Management and the Al-Miftah Lil Ulum linguistic acceleration method. Second, the character education ecosystem extends beyond the mere transfer of moral knowledge, it is enforced through a high-stakes instrument, the Character Report Card, which holds absolute veto power over academic graduation. Third, the Minangkabau epistemology, embodied in the Sumbang Duo Baleh guidelines and the Kato Nan Ampek grammar system, is directly internalized into the local curriculum by traditional leaders to strengthen the socio-cultural resilience of the students. Fourth, the institution responds to internal challenges such as the crisis of educator role models and external threats, including smartphone addiction, through a cultural compromise approach and strict digital monitoring policies, although this requires renegotiating with the permissive parenting styles of modern parents. MTI Canduang presents a blueprint for Islamic educational management that successfully harmonizes the Salaf heritage, the excellence of empirical science, and local wisdom in shaping a generation of outstanding character in the 21st century.

**Keywords:** Curriculum Integration, Character Education, Minangkabau Local Wisdom, Islamic Education Management, Classical Islamic Texts.

### ARTICLE INFO

#### Article history:

Received  
July 14, 2025  
Revised  
November 16,  
2025  
Accepted  
December 30,  
2025

Published by  
ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-7077

<https://attractivejournal.com/index.php/bce/>

<https://creativecommons.org/licenses/by-sa/4.0/>



@ 2026 by the authors

### INTRODUCTION

The history of Islamic education in Indonesia has been marked by a sharp dichotomy between the traditional religious education system generally represented by Islamic boarding schools and the formal education system managed by the state through public schools and modern madrasahs (Lestari & Maunah, 2022; Nurdin, 2017; Steenbrink, 1986). Traditional Islamic boarding schools have historically centered their pedagogical orientation on mastering *tafaqquh fiddin* (deep religious understanding) through the study of classical Arabic literature or "*kitab kuning*," which constitutes the distinctive intellectual heritage of these schools preserved since the Middle Ages (Bruinessen, 1995; Zulkifli, 2015). These institutions operate with a very high degree of curricular autonomy, uphold the transmission of knowledge through a chain of transmission (*sanad*), and prioritize moral formation over secular academic achievement. On the other hand, the modern educational paradigm driven by the state's pragmatic needs emphasizes mastery of empirical

scientific literacy, technological adaptation, and civic education to respond to the demands of globalization (Hefner, 1993). For over a century, efforts to bridge the epistemological gap between religious sciences (*'ulūm al-dīn*) and general sciences (*'ulūm al-'ām*) have been a central focus of national educational reform, giving rise to various models of curriculum integration across Islamic educational institutions (Anwar et al., 2022; Miftahudin et al., 2024; Sholihatunnisa & Anam, 2025).

In the contemporary context, the urgency of curriculum integration in madrasahs and Pesantren has become increasingly pressing due to massive sociocultural disruption. Educational institutions today face a moral and ethical crisis among the younger generation, exacerbated by uncontrolled societal digitalization, smartphone addiction, and a paradigm shift in parenting styles (Nabilah, 2025). Unrestricted consumption of digital media has been directly correlated with a decline in sleep quality, increased academic burnout, and the erosion of social etiquette and empathy among adolescents (Alahdal et al., 2023; Azzahrah & Sudaryanto, 2025; Xie et al., 2019; Zhang et al., 2020). Furthermore, cultural norms within the context of globalization often marginalize local wisdom, disconnecting students from their historical and cultural roots. Therefore, character education can no longer be reduced to mere theoretical rhetoric within the classroom but demands a systemic institutional ecosystem that integrates moral knowledge with behavioral conditioning and a grounding in local culture (Handoko et al., 2024; Mujahid, 2021).

Madrasah Tarbiyah Islamiyah Candung (MTI Candung), located in the highlands of Agam Regency, West Sumatra, represents an institutional framework that has responded to these multidimensional challenges. Officially founded in 1928 by the prominent traditionalist scholar Syekh Sulaiman Arrasuli (affectionately known as Inyiak Candung), MTI Candung stands as a historical milestone in the modernization of the Surau education system in Minangkabau (Asril, 2018; Syofrianisda et al., 2025). Sheikh Sulaiman Arrasuli boldly pioneered the transition from the *halaqah* method (circular seating for study) to a tiered and structured classical school system, while strictly upholding the doctrines of *Ahlussunnah wal Jamaah* and Shafi'i *fiqh* (Perista & Rivauzi, 2024). This decision laid the foundation for the establishment of the Persatuan Tarbiyah Islamiyah (PERTI) organization in 1930.

Currently, MTI Candung operates with a very large and complex educational structure, encompassing the Tsanawiyah (Junior High School) level for 4 (four) years and the Aliyah (Senior High School) level for 3 (three) years, with a total study period of 7 (seven) years, up to the *Ma'had Aly* higher education level. Madrasah leaders face extraordinarily significant administrative and cognitive challenges, as they must simultaneously implement three distinct curriculum frameworks: the general education standards from the Department of Education (Diknas), the religious standards from the Ministry of Religious Affairs (Kemenag), and an internal Pesantren curriculum centered on classical literature. The parallel and separate implementation of these three systems has the potential to create cognitive overload that exceeds students' capacity and structural inefficiencies for educators (Muttaqin, 2023; Satria, 2019).

This study aims to comprehensively examine the managerial engineering mechanisms implemented by MTI Candung in reconceptualizing curriculum integration, operationalizing community-based character education, and mobilizing Minangkabau local wisdom to navigate the complexities of modernity. Through an in-depth analysis of the convergence of the *Al-Miftah Lil Ulum* accelerated learning method, the application of character assessment instruments (Rapor Akhlak) that determine graduation, and the pedagogical integration of indigenous philosophies such as *Sumbang Duo Baleh* and *Kato Nan Ampek*, this study seeks to provide an evidence-based blueprint for holistic educational management for madrasahs and Islamic boarding schools throughout Indonesia.

## METHOD

This study employs a qualitative case study design with a descriptive-analytical approach (Abdussamad, 2021; Gunawan, 2013). This method is considered the most appropriate for exploring and gaining an in-depth understanding of the phenomena of educational management engineering, social dynamics, and curriculum design strategies that occur naturally within MTI Candung. The research was conducted at MTI Candung, Nagari Candung, Agam Regency, West Sumatra. This study focused on the learning process at MTI Candung for the Tsanawiyah and Aliyah levels. Informants were selected using purposive sampling (Arikunto, 2006), focusing on individuals directly involved in policy formulation, curriculum implementation, boarding school supervision, and character education. The eleven key informants involved in this study included the

Chair of the Foundation, the Head of the Aliyah Madrasah, the Head of the Tsanawiyah Madrasah, the Deputy Head of the Aliyah Curriculum Division, the Deputy Head of the Tsanawiyah Curriculum Division, the Deputy Head of the Aliyah Student Affairs Division, the Deputy Head of Student Affairs for Junior High School, a Pancasila Education Teacher, a Tuo Teacher of classical texts, and the Deputy Head of Non-Academic Affairs, who is also a traditional leader in Minangkabau culture holding the title of Datuak. Data collection was conducted through in-depth interviews and observation. This multi-layered methodological design is crucial to enable the researcher to perform data triangulation, comparing the official written policies of the foundation's leadership with the actual implementation by teachers in the field (Moleong, 2018). Data analysis followed the interactive model of Miles, Huberman, and Saldana, which includes the stages of data condensation, data presentation, and drawing conclusions and verification (Miles & Huberman, 1992).

## RESULT AND DISCUSSION

### 1. Curriculum Integration and Cognitive Acceleration for Islamic Boarding School Students

Curriculum integration refers to the process of uniting or merging different disciplines to create a cohesive, meaningful, and interconnected learning experience for students. In the context of Islamic boarding schools (Pesantren), this integration strategy is crucial for eliminating the double burden created by the dualism between religious and general knowledge, which traditionally often operate independently without epistemological common ground. Fogarty's classification of curriculum integration models provides a fundamental theoretical lens for understanding this mechanism, particularly through the application of the Shared and Nested models (Fogarty, 1991). The Shared model involves combining two distinct disciplines with overlapping concepts and subject matter. Meanwhile, the Nested model targets multiple, multidimensional learning objectives within a single, integrated instructional activity, ensuring structural efficiency without diluting the essence of the primary knowledge (Fogarty, 1991).

The biggest administrative challenge faced by MTI Candung is the legal obligation and sociocultural demands of implementing three curriculum frameworks simultaneously: the general education curriculum from the Department of Education (Diknas), madrasah standards from the Ministry of Religious Affairs (Kemenag), and classical Islamic literature studies from the Islamic boarding school (Pondok). In-depth interviews with the Deputy Curriculum Managers for Junior and Senior High Schools (Tsanawiyah) revealed that forcing these three systems to operate independently would create an overload of teaching hours that would be impossible for students' cognitive capacities to handle within a normal biological lifespan. Recognizing the threat of this cognitive overload, the leadership of MTI Candung designed a highly integrative Madrasah Operational Curriculum (KOM) through a structured approach.

The Kemenag curriculum requires the subjects "Aqidah Akhlak," "History of Islamic Culture," "Al-Quran and Hadith," and "Fiqh." Considering that the basic competencies of this subject are substantially redundant with the Islamic boarding school's yellow book syllabus, MTI Candung radically integrates these contents into the Islamic boarding school subjects (Hidayati & Muradi, 2025). This fusion is classified into two models, namely, based on the Shared Model (material intersection model), the subject group "Aqidah & Akhlak" is directly integrated into the study of "Tawhid & Tasawuf". The same thing applies to the subject "History of Islamic Culture (SKI)," which is merged into the subject "*Tarekh*" because it has the same historical intersection. On the other hand, the application of the Nested Model (double target model) can be seen in the integration of the subject "Fiqh" into the study of the text "Fiqh of the Syafi'i School", such as the book "Safinatun Naja", as well as the integration of the subject "Al-Quran and Hadith" into the disciplines of "Tafsir" and *Musthalah Hadith*.

The most obvious impact of this efficient managerial engineering is the creation of massive time flexibility (time availability). The principal of Madrasah Aliyah (Islamic Senior High School) explained that the time saved from the integration of religious subjects enabled the institution to drastically increase the allocation of empirical science lessons. For students majoring in Natural Sciences (IPA), the allocation of Physics, Chemistry, Biology, and Mathematics lessons was drastically increased to 4 to 5 hours per week, a progressive policy rarely seen in orthodox Islamic boarding schools. This bold move was taken to accommodate the students' pragmatic needs to be academically competitive on par with top high schools in competing for quotas for the National Achievement-Based Selection (SNBP) in science faculties such as medicine and engineering.

Despite the growing proportion of empirical science, MTI Candung refuses to succumb to the threat of secularization. Science students are still required to complete syllabus targets for textbooks such as Nahwu, Sharaf, and Fiqh. To balance the ecosystem, students majoring in Religious Studies receive a radically increased portion of Islamic literature lessons (for example, 8 hours of Fiqh and 6 hours of Tawhid per week). This increased time is designed to ensure they possess absolute expertise in analyzing Islamic heritage (*Turats*) and are resilient in winning Islamic legal debates (*bahtsul masail*). These findings reinforce the ecosystem integration framework proposed by Abrori & Mahmud (2026) who concluded that Islamic boarding schools are capable of aligning technical, vocational, or national science competencies without compromising their moral resilience and theological depth.

Furthermore, to address the fatigue of studying until 5:30 PM WIB (Western Indonesian Time), MTI Candung implemented Cognitive Time Management tactics. The Aliyah curriculum representative and the Madrasah Aliyah principal explained that the curriculum load was mitigated by moving narrative, historical, and affective subjects (such as History, Civics, Guidance and Counseling, and Minangkabau Natural Culture) exclusively to the afternoon session. Meanwhile, subjects requiring high analytical cognition and complex abstractions (such as Physics, Mathematics, Logic, and Arabic grammar, Nahwu-Sharaf) were placed during the prime morning hours, when students' affective filters are low, and their neurobiological well-being is at its peak. This management decision aligns with the findings of Dieudé & Prøitz (2022), which demonstrated that educator autonomy in instructional planning based on students' circadian rhythms is crucial for preventing burnout in the dormitory.

In addition to the Aliyah level, cognitive innovation also occurs at the Tsanawiyah level. MTI Candung strongly maintains the seven-year study structure inherited from Sheikh Sulaiman Arrasuli. The head of Tsanawiyah explained that the first class at this level is exclusively dedicated to preparatory classes (*I'dadiyah*). The goal is for new students to focus absolutely on mastering Arabic linguistic tools before being confronted with the complexities of general knowledge. To overcome the historical impasse of the slow learning curve of Arabic syntax (Nahwu) and morphology (Sharaf), MTI Candung adopted the accelerated method of *Al-Miftah Lil Ulum* (Alfath, 2020; Mashluchah, 2022). This method deconstructs the complexities of classical grammar into four volumes of practical material that is internalized into students' brains through chanting (*nazham*) (Mashluchah, 2022; Syaifudin et al., 2025).

Psychopedagogically, the *Nazham* approach in *Al-Miftah* has proven highly effective in breaking down the affective filter of new students, who are often intimidated by lines of Arabic text without vowels (bare books). By transforming the memorization of rigid grammatical formulas into a fun group singing activity, students' long-term memory is naturally developed (Syaifudin et al., 2025). The success of this method is considered revolutionary, with first-year students proving capable of analyzing advanced sentence positions (*i'rab*), understanding the prohibitions of *tanwin* (such as *isim alladzi la yansharif*), and pronouncing word conjugations (*tasrif lughawi* and *istilahi*) accurately and quickly, a cognitive competency traditionally attained in the third year of the Salaf system.

The implementation of this acceleration is evaluated using a rigorous instrument, including a comprehensive oral exam (*munaqasyah*) at the end of the academic year. Based on the test results, students are diagnosed and classified into Type A, B, C, and D categories. Students who successfully achieve the highest criteria (Type A) will automatically be channeled to the Superior Class (*Al-Miftah Class*). This acceleration and filtering of basic literacy in turn frees up students' working memory in subsequent classes, allowing them to optimally distribute their mental energy to contextual Islamic law discussions (*bahtsul masail*) or general science disciplines (Miftahudin et al., 2024; Pratiwi, 2024). The tiered evaluation applied to the *Al-Miftah* method provides empirical evidence that gamification innovation (tone-based learning) is able to overcome the literacy gap of yellow books in Generation Z.

## **2. Character Education and Internalization of Minangkabau Epistemology**

Character education cannot be reduced to the mere transmission of cognitive moral doctrine within the confines of the classroom; it demands the institutionalized, holistic, and everyday cultivation of students' ethical character (Firmansyah & Abidin, 2024). Thomas Lickona's fundamental framework postulates that the architecture of successful character formation must be supported by three interpenetrating pillars: moral knowing (cognitive knowledge and awareness of virtue), moral feeling (feelings, empathy, and emotional attachment to ethical values), and moral

action (factual moral actions or behavioral habits) (Lickona, 1991; Sumantri et al., 2025). Moral action will not emerge in a vacuum; it demands persistent institutional conditioning, coercive oversight early on, and an ecosystem that provides practical opportunities for students to calibrate their ethical decision-making. In this regard, Islamic boarding schools hold an absolute structural advantage because they operate as total institutions, where academic areas, dormitories, and prayer spaces merge under the 24-hour supervision of the Kyai and asatidz (Kartiko et al., 2026).

The educational vision of MTI Candung, as articulated by the Foundation Director and the Head of Aliyah, rests firmly on the equilibrium between *Tafaqquh Fiddin* (cognitive deepening of theological science) and *Iqamatuddin* (upholding moral action in the social field). This madrasah firmly rejects reducing character education to merely a theoretical classroom syllabus (Hafizallah, 2024). The Aliyah curriculum representative critically pointed out that a student could score 100 on a multiple-choice exam on the book *Akhlaq Lil Banin*, but if the student still failed to consistently perform the five daily prayers, the cognitive score would be deemed a total failure (void) because it did not manifest in moral action (Hafizallah, 2024).

To execute the forced transition from moral knowing to moral action, the institution designed bureaucratic oversight instruments through the formation of two special task forces: the Discipline Team and the Morals Team. The Student Affairs representative explained that the Discipline Team was tasked with engineering students' physical habits. Every morning, a line of teachers stood at the madrasah gate to greet students to calibrate the 5S culture (Smile, Greet, Greet, Be Polite, and Be Courteous). To stimulate moral feeling (social empathy), students were required to set aside their pocket money for the "500 Rupiah Movement", a daily donation program to cultivate generosity. Before the academic bell rings, students are required to perform the *Dhuha* prayer en masse at the mosque (Supriatna et al., 2024). The Discipline Team also conducts strict sweeps during congregational *Dhuhur* prayers; attendance is recorded by the class secretary and submitted to the team.

Punishment mechanisms for indiscipline, such as skipping prayers or being late, are systematically accumulated into a classified Violation Points Book (minor, medium, or severe). If a student's accumulated points reach 100, the madrasah will bypass the Guidance and Counseling (BK) procedure and immediately issue an official summons to the parents (SP). This repetitive, closely monitored, and coercive habituation process in the initial phase aligns closely with Lickona's postulate: character formation in adolescents often requires external reinforcement before this awareness sublimates and crystallizes into the child's internal needs (Hasibuan et al., 2025; Izzati et al., 2019).

The most daring and radical innovation in MTI Candung's character architecture lies in its assessment system, namely the implementation of the "Character Report Card" instrument. Under the supervision of the Ethics Team, this affective report card is printed separately from the government's cognitive academic report card. The Deputy Curriculum Officer for Aliyah explained that the grades in this report card are precisely calculated from three main sources: (1) daily religious records completed through a self-assessment mechanism to cultivate spiritual honesty; (2) teacher observations of ethics, manners, and obedience; and (3) reports of bullying incidents through peer assessments or cross-assessments among students in the same dormitory to uncover hypocritical behavior (behaving kindly in front of teachers but bullying friends behind their backs).

This "Ethics Report Card" is not simply a moral portfolio, but a high-stakes instrument with absolute veto power over the students' academic fate. The Principal of Madrasah Aliyah affirmed an inviolable institutional policy: "*Al adab fauqol ilmu*" (Adab is above knowledge). A science student who earns cum laude (a score of 100) on a Physics or Mathematics exam will certainly not be allowed to advance to the next grade or graduate if even one Senior Teacher or Morals Teacher assigns a "C" for serious defiance. This moral barrier mechanism doesn't stop there. The Junior High School Curriculum Deputy added that the institution implements a "Prerequisite Exam Form" system. Before being allowed to collect their semester exam card, each student is required to collect clearance signatures from all subject teachers in their class. This form ensures that no student owes any academic or ethics assignments, discouraging the habit of complaining or belittling teachers at the end of the semester.

In addition to the disciplinary system (punishment), the instillation of moral knowledge is also intensified through the implementation of the "Love Curriculum." This pedagogical policy requires all educators, regardless of their disciplinary background, to transform into *murabbi* (character educators). A Pancasila Education (PPKn) teacher provided a concrete illustration,

where secular material related to Democracy and Human Rights (HAM) was proactively linked to Quranic verses and Islamic socio-historical interpretations. The teacher not only lectured but also employed role-playing in a simulated classroom discussion. Through this method, tolerance, respect for differing opinions, and independence were directly practiced, ensuring that the citizenship material was fully integrated with down-to-earth Islamic theology.

The success of this systemic fusion of physical conditioning and high-stakes evaluations has been empirically confirmed by recent literature. Research by Firmansyah & Abidin (2024), Baharun (2017), and Samino & Mahmudah (2024) underscores that the efficacy of character education in the modern era is absolutely dependent on a comprehensive supervision ecosystem within the dormitory. Izzati et al., (2019) confirmed that internalizing the three Lickona character domains is a *sine qua non* (absolute) requirement for transforming cognitive knowledge into concrete compassionate action. The theoretical and practical contributions of the findings at MTI Candung fill a crucial gap in educational management studies, definitively proving that instilling morality will not create a deterrent effect or long-term behavioral transformation without structural academic consequences tied to student graduation (such as the "Akhlak Report" with veto power).

These character-building efforts are further strengthened culturally by integrating local wisdom into the core of the formal education curriculum. This is no longer viewed as a nostalgic ornament, but rather globally recognized as a vital defense strategy for preserving cultural identity and developing sociologically contextualized character (Moeis et al., 2022; Nasroen, 1951). Within the geographical realm of West Sumatra, the cultural and communal identity of the Minangkabau people is inextricably linked to the teachings of Islamic orthodoxy, a combination crystallized perfectly in the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK)" (custom based on sharia, sharia based on the Quran). Rather than allowing this noble philosophy to congeal into dead ceremonial jargon, MTI Candung revitalized and mobilized it into a vibrant pedagogical framework through the local content subject "Minangkabau Natural Culture" (BAM).

To safeguard spiritual authority and ensure authentic cultural transmission, these BAM classes are not handed over to honorary teachers or ordinary educators. This subject is specifically taught directly by a Guru Tuo, who also holds the noble title of traditional leader (Datuak) in the community, namely Datuak. The direct involvement of traditional leaders in the classroom ecosystem is a brilliant manifestation of the Asset-Based Community Development (ABCD) theory, in which educational institutions utilize community social leadership as a primary pedagogical asset (Alhamuddin et al., 2022; Ritchey & Mughtar, 2000).

Datuak focuses the local content curriculum on internalizing two indigenous epistemological instruments vital for navigating social interactions: "Sumbang Duo Baleh" and "Kato Nan Ampek." First, "Sumbang Duo Baleh" (Twelve Deviant Behaviors) is a guideline for kinesthetic ethics and spatial mastery that details a dozen behavioral taboos that are culturally considered odd or demeaning, especially for Minangkabau women (Juliana & Ismaniar, 2022; Palindo et al., 2026). In practice, students are strictly conditioned to avoid physically deviant behavior in various public spaces.

Guru Tuo describes in detail the twelve physical and spatial ethical guidelines, all of which represent specific character values, namely; (1) *Sumbang Duduak* teaches politeness and physical discipline by prohibiting women from sitting with their legs apart and requiring them to kneel. (2) *Sumbang Tagak* instills respect for spatial order by prohibiting standing in crowded places where it is inappropriate. (3) *Sumbang Bajalan* fosters social and environmental awareness by prohibiting an arrogant or hurried gait. (4) *Sumbang Bakato* demands honesty and ethical communication by prohibiting interrupting others. (5) *Sumbang Mancaliak* reinforces religiosity and politeness by encouraging lowering the gaze and prohibiting sharp, challenging stares. (6) *Sumbang Makan* cultivates etiquette by prohibiting eating while standing or smacking. (7) *Sumbang Bapakayan* enforces compliance with sharia by prohibiting the wearing of tight, transparent, or clothing that does not cover the genitals. (8) *Sumbang Karajo* instills responsibility and hard work by prohibiting laziness or doing inappropriate work. (9) *Sumbang Tanyo* fosters civilized curiosity by prohibiting interrogative or humiliating questions. (10) *Sumbang Jawek* cultivates tolerance and a democratic attitude by prohibiting cynical or curt responses. (11) *Sumbang Bagaua* limits social interaction based on sharia by prohibiting free association between men and women without mahram boundaries. Finally, (12) *Sumbang Kurenah* fosters a peaceful and caring nature by prohibiting gestures that belittle others. The translation of abstract philosophy into measurable behavioral guidelines demonstrates the concrete operationalization of character (Juliana & Ismaniar, 2022).

Gutu Tuo describes an empirical example, where the internalization of these guidelines creates an invisible boundary that prevents female students from wandering around the village at night. In Minangkabau social sanctions, this ethical violation is responded to with an indirect reprimand that embarrasses the child's extended family or (mamak) (Hendra, 2024).

Second, "Kato Nan Ampek" (Four Scales of Communication), which operates as a layered sociolinguistic matrix to teach emotional intelligence and hierarchical sensitivity in speech (Srisaparmi & Fitriasia, 2024). This linguistic competency requires students to differentiate their diction and tone of voice based on the person they are speaking to: using *Kato Mandaki* (a rising/respectful and condescending tone) when speaking to teachers, religious scholars, and parents; *Kato Mandata* (a flat/familiar but polite tone) with peers in the dormitory; *Kato Manurun* (a falling/firm but affectionate and nurturing tone) when giving instructions to juniors; and *Kato Malereng* (a cautious and calculating, winged figurative language) when communicating with traditional figures or future in-laws.

Recognizing the demographic reality of MTI Candung's highly multicultural students, many of whom come from the provinces of Riau, Jambi, and Bengkulu, Guru Tuo neutralizes the potential for culture shock by instilling the universal adage, "Wherever the earth is stepped on, there the sky is upheld." This inclusive approach elegantly eliminates the potential for ethnocentrism. Minangkabau local wisdom is taught not as a tool of tribal supremacy, but as a methodology of cultural adaptation that trains students to have social flexibility (sociocultural resilience) to respect norms of decency wherever they may find themselves (Elpalina et al., 2025; Rusman et al., 2023; Sameto et al., 2023).

The fundamental difference found between modern Islamic boarding schools in urban areas and the massive success of MTI Candung in transmitting indigenous ethics is due to the high absorption of local cultural capital in rural West Sumatra. MTI actively functions as the *Adat Basandi Syarak* philosophy as a living institutional moral shield. The success of marrying religious orthodoxy with local norms is validated by the findings of Fikri et al., (2023) and Frasandy et al., (2022) who concluded that the internalization of Minangkabau intercultural values is very effective in fortifying Generation Z from the global identity crisis, fostering altruism, and maintaining social solidarity cohesion amidst the threat of individualism (Mulyani et al., 2024; Rahman et al., 2026; Wahyuni et al., 2023).

### **3. The Dynamics of Institutional Challenges and Mitigating Digital Era Addiction**

Although the curriculum engineering and character-building model at MTI Candung is considered comprehensive, its journey has not been free from the dynamics of institutional friction and the impact of complex external pressures. Internally, the greatest crisis stemmed from a gap in administrative orientation and the crisis of *Uswah Hasanah* (exemplary conduct) among a handful of educators. A senior teacher and the head of an Islamic high school transparently identified the initial resistance from some senior teachers (ulema). On the one hand, these senior scholars possess profound knowledge and ontologically view teaching the yellow books as a pure spiritual dedication to God. As a result, they felt an aversion to being reduced to bureaucratic tasks, required to develop Lesson Implementation Plans (RPPs), ATPs, or complex modern teaching modules.

To maintain harmony, maintain spiritual authority, and ensure the continuity of the scientific chain of command, the foundation's leadership adopted a brilliant resolution in the form of cultural compromise. They granted administrative privileges (dispensations) to the senior teachers so they could focus solely on transmitting their understanding of the yellow books in the classroom. As compensation, junior teachers are required to shoulder the burden of managerial reporting (developing a combined syllabus) through the MGMP (School Leadership Forum), ensuring the wheels of madrasah accreditation continue to turn without burdening the senior ulama.

However, a more crucial internal friction that jeopardizes the foundation of student character is the reluctance of some senior educators and general subject teachers to physically accompany students in the five daily congregational prayers at the Islamic boarding school mosque. Some teachers view the routine of prayer as purely a private theological domain (an individual matter with God). Thus, feeling their duty is complete once class is over, they are reluctant to crowd into the mosque. This paradoxical attitude creates severe "moral cognitive dissonance" among students. They are punished, threatened with 100-point reductions, and subject to disciplinary action by the Disciplinary Team if they skip prayers, while they themselves witness their teachers' absence from the congregation.

Recognizing the dangers of this hypocrisy, the foundation's leadership adopted a firm, humanistic approach. Rather than simply issuing warning letters (SP), the foundation continuously held heart-to-heart dialogues in the assembly hall to unravel the eschatological awareness of the *asatidz*. The leadership continued to restore the collective memory that all teaching staff at Islamic boarding schools hold the status of *in loco parentis* (replacement spiritual parents) for children far from their families. The physical presence of a teacher in the congregational prayer rows is not merely a routine, but the spirit and primary driving force (leading engine) of character education itself (Juhri et al., 2025; Tanjung et al., 2024). This visual role modeling has been clinically proven to be the most determining factor in shaping students' religious obedience.

Externally, the most destructive existential threat to the contemporary Islamic boarding school ecosystem is the turbulence of digital technology, specifically manifested in smartphone addiction. The Principal of the Islamic Junior High School (Tsanawiyah) and the Deputy for Student Affairs clearly presented the results of field observations, which revealed that students addicted to screens often secretly stay up late to access social media or play online games in the dormitory. This chronic sleep deficit disrupts the circadian rhythm and impairs the students' sleep quality, which manifests itself in late dawn wake-up calls, impaired concentration in class, and a surge in egocentrism and affective defiance (Nabilah, 2025).

Neurobiologically, the characteristics of devices that provide instant gratification through continuous dopamine surges are opposed to the pedagogical fundamentals of the yellow books. Studying orthodox Islamic boarding school literature demands a high level of patience, cognitive perseverance, and slow-paced learning to decipher the grammatical structure of medieval texts devoid of vowels. To break the cycle of addiction that damages the prefrontal cortex, MTI Candung implemented a drastic intervention in the form of a blanket ban on personal devices (including laptops) in all dormitory and classroom areas. Access to technology is limited and restricted to seventh-grade students (preparatory to college entrance) during specific hours to read e-books for tryout materials, monitored by interactive CCTV surveillance that covers the entire dormitory corridor, even to blind spots.

Unfortunately, this radical disciplinary measure has sparked a new conflict, clashing with the shifting paradigm of modern parenting styles. Student representatives lamented the emergence of a generation of urban parents who are highly permissive, hyper-protective, and defensive of their children. When schools enforce the rules by confiscating illegal devices or imposing measured physical disciplinary sanctions, some parents react negatively by visiting the school, protesting loudly, even using the shield of human rights or threatening to file criminal reports.

These institutional dynamics and frictions have become a hot topic of discussion, highly relevant to global mental health issues that highlight the damaging correlation between screen exposure and adolescent well-being. Parental involvement is recognized by Ginanto et al., (2024) and Epstein as a key determinant of students' successful academic adaptation in boarding schools, which demands transparent partnerships and non-indulgent support. A wide array of international literature studies, such as those by Alahdal et al., (2023) on students in Saudi Arabia, Xie et al., (2019) on boarding school students in China, and Zhang et al., (2020) and Zhao et al., (2024), consistently provide clinical justification for MTI Candung's policies: allowing uncontrolled device ownership in dormitories has been empirically proven to disrupt sleep architecture, trigger high levels of academic stress, and lead to an escalation of depressive symptoms and loneliness in adolescents living away from their parents (Alahdal et al., 2023; Gundagi & R, 2023).

Faced with this parental resistance, MTI Candung's leadership was forced to revise its integrity pact by drafting a highly rigid, transparent, and legally binding manual from the beginning of student admission. Through the enforcement of uncompromising regulations, supported by monthly Moral Reports as authentic evidence of behavioral development, MTI Candung demonstrates that values-based leadership can protect institutional sovereignty from permissive parental intervention (Juhri et al., 2026). This dormitory governance model, which combines digital fasting with religious orthodoxy, has, in turn, successfully produced graduates who are not only globally scientifically brilliant but also possess strong moral resilience and emotional resilience to navigate the 21st century (Mujahid, 2021).

Ultimately, the implications of these multidimensional findings are highly relevant for extrapolation to the practical, academic, and national education policy levels. Practically, integration engineering through the Shared and Nested model can be adopted as a managerial blueprint for the thousands of *madrasahs* in Indonesia currently suffocating under the density of

dual curricula. In policy, the Ministry of Religious Affairs (Kemenag) and the Ministry of Education, Culture, Research, and Technology are urged to legitimize and provide legal regulatory protection for the autonomy of madrasas and Islamic boarding schools in using the Moral Report (or similar effective instruments) as an instrument that has the authority to determine graduation, to fortify schools from the threat of permissive parental intervention. Academically, this research paves the way for future longitudinal neuropsychological scientific studies on the impact of digital fasting interventions in Islamic boarding school environments on adolescent dopamine recovery, as well as large-scale quantitative research to measure the effectiveness of musical methods of accelerating book reading on the formation of moderate and tolerant fiqh reasoning among Generation Z.

## CONCLUSION

Madrasah Tarbiyah Islamiyah Candung (MTI Candung) provides a compelling empirical demonstration of the resilience and adaptive capacity of traditional Islamic educational institutions amid the tide of globalization and national education system reform. Through precise managerial engineering, this institution has successfully synthesized the mandate of the national education curriculum with the rigidity of classical Islamic literature studies (*kitab kuning*), thereby successfully mitigating the threat of cognitive overload on students. The implementation of nested and shared integration models not only safeguards the institution's historical *Ahlussunnah wal Jamaah* identity but also significantly frees up instructional time, enabling students to achieve a competitive edge in empirical science disciplines. In the pedagogical realm, the adoption of the *Al-Miftah Lil Ulum* musical method demonstrates the pesantren's openness to methodological innovation to accelerate mastery of complex Arabic linguistics through an engaging approach. Furthermore, the character education framework at MTI Candung extends beyond the boundaries of theoretical classroom instruction. The institution implements comprehensive behavioral conditioning through the presence of the Discipline Team and the Ethics Team, the implementation of an Ethics Report Card that determines academic graduation, and firm interventions against digital device (smartphone) addiction in the dormitories. This effectively translates moral knowledge into enduring moral action. By integrating the Minangkabau philosophies of "*Adat Basandi Syarak, Sumbang Duo Baleh*" and "*Kato Nan Ampek*" directly into the curriculum through the involvement of traditional leaders (*Datuak*), the madrasah instills deep roots of cultural identity in the students. Despite continually facing resistance from modern parenting paradigms and the allure of technology, MTI Candung has successfully formulated an operational blueprint demonstrating that the legacy of historical Islamic scholarship and local cultural wisdom can synergize fully to produce a generation that is globally competitive and morally robust in the 21st century.

## REFERENCES

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif*. Syakir Media Press.
- Abrori, A. M., & Mahmud, M. A. (2026). Integrating National Vocational Curriculum and Pesantren-Based Character Education: An Integrated Curriculum Model in Islamic Vocational Secondary Schools. *ISLAMIC EDUSCAPE: Journal of Islamic Education Insight*, 01(01), 51–69.
- Alahdal, W. M., Alsaedi, A. A., Garrni, A. S., & Alharbi, F. S. (2023). The Impact of Smartphone Addiction on Sleep Quality Among High School Students in Makkah , Saudi Arabia. *Cureus*, 15(6), 2–13. <https://doi.org/10.7759/cureus.40759>
- Alfath, K. (2020). Pendidikan Karakter Disiplin Santri di Pondok Pesantren Al-Fatah Temboro. *Jurnal Komunikasi Dan Pendidikan Islam*, 9(1), 125–164.
- Alhamuddin, Dermawan, O., Azis, H., & Erlangga, R. D. (2022). Character Education Based on Minangkabau Local Wisdom Alhamuddin. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 6(2), 185–204. <https://doi.org/https://doi.org/10.21009/hayula.006.02.03>
- Anwar, M. S., Huda, M., & Maghfiroh, R. (2022). Integrasi Kurikulum Pesantren dan Madrasah: (Studi Kasus di Pondok Pesantren Al-Ishlah Jenggawah Jember). *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 7(2). <https://doi.org/10.24235/tarbawi.v7i2.12013.g4767>
- Arikunto, S. (2006). *Metode Penelitian Kualitatif*. Bumi Aksara.
- Asril. (2018). Syekh Sulaiman Arrasuli: Ulama Multi Talenta. *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam*, VIII(16).
- Azzahrah, F., & Sudaryanto, A. (2025). The Relationship Between Smartphone Use and Sleep Quality in Adolescents. *Ahmar Metastasis Health Journal*, 4(4), 179–187.

- Baharun, H. (2017). Total Moral Quality: A New Approach for Character Education in Pesantren. *Ulumuna: Journal of Islamic Studies Published by State Islamic University Mataram*, 21(1), 57–80.
- Bruinessen, M. Van. (1995). *Kitab Kuning, Pesantren, dan Tarekat*. Mizan.
- Dieudé, A., & Prøitz, T. S. (2022). Curriculum Policy and Instructional Planning: Teacher's Autonomy Across Various School Contexts. *European Educational Research Journal*, 1(20). <https://doi.org/10.1177/14749041221075156>
- Elpalina, S., Darmansyah, Fitriasia, A., Efi, A., Erianjoni, & Agustina. (2025). Sumbang Duo Baleh: Cultural Heritage as the Foundation of Character Development in the Digital Age. *Gorga: Jurnal Seni Rupa*, 14(1), 407–414.
- Fikri, H., Syofiani, Isnanda, R., & Morelent, Y. (2023). The Response Forms of Students toward the Integration of Minangkabau Local Wisdom Values. *IRJE: Indonesian Research Journal in Education*, 7(1), 280–293.
- Firmansyah, S. B., & Abidin, Z. (2024). Character Education Strategy in Pesantren : Integrating Morals and Spirituality. *Ta'dib: Jurnal Pendidikan Islam*, 29(2), 261–275.
- Fogarty, R. (1991). *Integrate the Curricula*. IRI/Skylight Publishing.
- Frasandy, R. N., Awida, & Dosrisno. (2022). Integration Of Religion And Minangkabau Culture: Implementation Of Sumbang Duo Baleh In Culture Art And Craft Learning In The Character Strengthening Effort Of Students In The State Islamic Elementary School. *JIP (Jurnal Ilmiah PGMI)*, 8(1), 1–14. <https://doi.org/https://doi.org/10.11653/jip.v8i1.1>
- Gunanto, D. E., Anwar, K., & Syukri, A. (2024). Educational Leadership for Parental Involvement in an Islamic Boarding School in Indonesia. *ICIIS*. <https://doi.org/10.4108/eai.17-6-2024.2349135>
- Gunawan, I. (2013). *Metode Penelitian Kualitatif: Teori dan Praktik*. Bumi Aksara.
- Gundagi, T., & R, R. K. (2023). Electronic Gadget Addiction Among Adolescents: Facts, Impacts and Measures to Give Up: A review article. *International Journal of Advanced Psychiatric Nursing*, 5(1), 92–96.
- Hafizallah, Y. (2024). The Relevance of Thomas Lickona's Character Education Concept and its Implication for Islamic Education in Schools. *IJCES: Indonesian Journal of Character Education Studies*, 1(1), 50–63.
- Handoko, Kaur, S., & Kia, L. S. (2024). Cultivating Sustainability: A Cultural Linguistic Study of Minangkabau Environmental Proverbs. *Jurnal Arbitrer*, 11(1). <https://doi.org/https://doi.org/10.25077/ar.11.1.72-84.2024>
- Hasibuan, A., Mumtaz, N. M., Anwar, K., Haq, M. M. A., & Nurjaman, A. (2025). Sufistic Approach of Character Education In An Indonesian Islamic Boarding School. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 49(1), 184–204.
- Hefner, R. W. (1993). Islam, State, and Civil Society: ICMI and the Struggle for the Indonesian Middle Class. *Indonesia*, 59.
- Hendra, T. (2024). Kato Nan Ampek Sebagai Bentuk Representatif Komunikasi Dakwah Berbasis Kearifan Budaya Lokal Perspektifbudaya Minangkabau. *Hikmah*, 18(2).
- Hidayati, & Muradi, A. (2025). Curriculum Integration in Semi-Modern Pesantren: A Holistic Approach in Arabic Language Education. *Alfazuna: Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 9(2), 154–176. <https://doi.org/10.15642/alfazuna.v9i2.4505>
- Izzati, U. A., Bachri, B. S., Sahid, M., & Indriani, D. E. (2019). Character Education: Gender differences in Moral Knowing, Moral Feeling, and Moral Action in Elementary Schools in Indonesia. *Journal for the Education of Gifted Young*, 7(3), 547–556.
- Juliana, & Ismaniar. (2022). Understanding of Sumbang Duo Baleh in Increasing Positive Behavior From Early Age (Case Study At Istiqamah Early Childhood Education At Agam Regency). *SPEKTRUM: Jurnal Pendidikan Luar Sekolah*, 10(1). <https://doi.org/10.24036/spektrumpls.v10i1.114778>
- Kartiko, A., Rofiq, M. H., Fahmi, Q., & Samson, N. T. (2026). Character Education From the Perspective of Islamic Boarding School (Pesantren): An Implementative Study. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 19(1), 70–84.
- Lestari, S. D., & Maunah, B. (2022). Dasar-Dasar Yuridis Sistem Pendidikan Nasional. *Jurnal Ilmu Pendidikan Sekolah Dasar*, 9(3).
- Lickona, T. (1991). *Educating for Character : How Our Schools Can Teach Respect and Responsibility*. Bantam.
- Mashluchah, L. (2022). Penerapan Metode Al-Miftah Sidogiri dalam Mengembangkan Kemampuan

- Membaca Kitab Kuning Madrasah Diniyah Tingkat 1: (Study Multisitus di Pondok Pesantren Darus Sholah Putri Jember dan Pondok Pesantren Al-yasini Putri pasuruan tahun 2022). *Jurnal Pendidikan Dan Kajian Aswaja*, 8(2), 155–166.
- Miftahudin, Raharjo, T. J., Suprpto, E., & Prihatin, T. (2024). Curriculum Management Analysis of Pesantren-Based Vocational School in Internalizing Religious Values in the World of Work. *Journal Of International Crisis and Risk Communication Research*, 7, 1206–1211.
- Miles, M. B., & Huberman, M. A. (1992). *Analisis Data Kualitatif: Buku Sumber tentang Metode-metode Baru*. UI Press.
- Moeis, I., Febriani, R., Sandra, I., & Pabbajah, M. (2022). Intercultural Values in Local Wisdom: A Global Treasure of Minangkabau Ethnic in Indonesia. *Cogent Arts & Humanities*, 9(1). <https://doi.org/10.1080/23311983.2022.2116841>
- Moleong, L. J. (2018). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya.
- Mujahid, I. (2021). Islamic Orthodoxy-based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia. *IJIMS: Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mulyani, F. F., Gunartati, Ofianto, Soriente, A., Yafi, R. A., Syahriani, F., Syah, M. A., & Ningsih, T. Z. (2024). Multicultural Education Based on Minangkabau Proverbs to Integrate Democratic Values in History Learning. *Al-Ishlah: Jurnal Pendidikan*, 16(1), 526–544. <https://doi.org/10.35445/alishlah.v16i1.4989>
- Muttaqin, I. (2023). Pesantren Curriculum Integration in Indonesia. *Arfannur: Journal of Islamic Education*, 4(1), 85–99.
- Nabilah, N. G. (2025). *Mengapa Otak Kita Gelisah Tanpa HP? Kajian Biopsikologi tentang Peran Dopamin*. Kumparan.Com. <https://kumparan.com/naura-garnis-nabilah/mengapa-otak-kita-gelisah-tanpa-hp-kajian-biopsikologi-tentang-peran-dopamin-264uw60kNpi>
- Nasroen, M. (1951). *Dasar Falsafah Adat Minangkabau*. Bulan Bintang.
- Nurdin, A. (2017). *Pendidikan Islam: Sejarah Teori dan Praktiknya di Indonesia*. UNIMAL PRESS.
- Palindo, F. S., Aulya, V., & Rosalina, V. (2026). Komunikasi Interpersonal Sumbang Duo Baleh Dalam Karya Musik “Tigo”. *JKIP : Jurnal Kajian Ilmu Pendidikan*, 7(2).
- Perista, W., & Rivauzi, A. (2024). Peran Guru Tuo di Madrasah Tarbiyah Islamiyah Canduang dalam Mentransformasikan Nilai-nilai Moderasi Beragama Kepada Santri. *ALSYS: Jurnal Keislaman Dan Ilmu Pendidikan*, 4(1), 99–116.
- Pratiwi, S. E. (2024). The Management of Integrated Madrasah-Islamic Boarding School Curriculum to Enhance Graduated Student Quality At Azmania Boarding School Ponorogo. *Southeast Asian Journal of Islamic Education Management*, 5(2), 249–260.
- Rahman, S. A., Wita, G., Hardiansyah, M. A., & Mursal, I. F. (2026). Local Education: Strengthening Students' Moral Courage, Altruism, and Social Solidarity. *Jurnal Kewarganegaraan*, 23(1), 122–140.
- Ritchey, J. A., & Muchtar, N. (2000). *Indonesian Pesantren and Community Social Change : Moderate Islam 's Use of Media and Technology for Nonformal , Community-Based Education*. 420–425.
- Rusman, R., Daulay, Z., Danil, E., & Sofyan, S. (2023). Universal Humanitarian Principles of Minangkabau Proverbs: A Living Law Perspective. *JRSSEM: Journal Research of Social Science, Economics, and Management*, 03(05), 1320–1344. <https://doi.org/10.59141/jrssem.v3i05>.
- Sameto, M. B., Sumadi, T., & Sam, T. T. A. (2023). Development of Music Based on the Media of the Picture Story Book ‘Sumbang Duo Baleh’ for the Formation of Character Discipline in Early Age Children 4 - 6 Years in West Sumatra , Kota Pariaman. *ICEES*. <https://doi.org/10.4108/eai.30-10-2023.2343067>
- Samino, & Mahmudah, F. N. (2024). Management of Santri Character Education in Answering the Challenges of Modernity in the Era of Globalization. *Journal of Law & Social Politics*, 2(2), 104–116.
- Satria, R. (2019). Pembaruan Pendidikan Islam di Madrasah Tarbiyah Islamiyah Canduang. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 6(1), 15. <https://doi.org/10.32678/geneologipai.v6i1.1923>
- Sholihatunnisa, & Anam, S. (2025). Integrasi Kurikulum Pesantren dan Madrasah dalam Penguatan Karakter. *Didaktik : Jurnal Ilmiah PGSD FKIP Universitas Mandiri*, 11(02).
- Srisaparmi, & Fitriisa, A. (2024). Nilai Filsafat Kato Nan Ampek dalam Komunikasi Masyarakat Minangkabau. *Journal of Education Research*, 5(2), 1817–1822.
- Steenbrink, K. A. (1986). *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Moderen*.

LP3S.

- Sumantri, Z., Hidayat, M., Kurniawaty, I., Maftuh, B., & Ganjar, M. G. (2025). Integrasi Teori Lickona dan Kolb Dalam Pembentukan Karakter Dermawan Melalui Program Sedekah Harian : Studi Literatur. *JURNAL LOCUS: Penelitian & Pengabdian*, 4(10), 10079–10088.
- Supriatna, A., Saepudin, Faisal, R., Nurhayanti, H., & Sarim, D. (2024). Penguatan Karakter Islami Siswa melalui Pembiasaan Shalat Dhuha di Madrasah Ibtidaiyah Tarbiyatul Athfal Pangkalan Asep. *Bulletin of Community Engagement*, 4(3).
- Syaifudin, M., Musadad, A., Fauzi, A. Z., Zahro, U. I., Nahidloh, S., & Pujiati, T. (2025). The Role Of Al-Miftah Lil Ulum Method In Enhancing Santri's Contextual Kitab Kuning Literacy Competence. *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(3), 106–123. <https://doi.org/10.37680/scaffolding.v7i3.7865>
- Syofrianisda, Saifullah, Asmaret, D., & Julhadi. (2025). Transformasi Gagasan Pendidikan Islam dalam Lintasan Sejarah: Telaah Kritis terhadap Pemikiran Syekh Sulaiman Ar-Rasuli (Inyiak Canduang). *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 6(1), 170–179.
- Wahyuni, S. I., Nurmadani, A., & Muhammadiyah, F. F. El. (2023). Implementation of The Philosophy of Sumbang Duo Baleh in Instilling Early Childhood Character Values at The Islamic Kindergarten of Masjid Raya Jihad Padang Panjang. *Indonesian Journal of Islamic Early Childhood Education*, 8(2), 88–98.
- Xie, J.-Q., Zimmerman, M. A., Rost, D. H., Yin, X.-Q., & Wang, J.-L. (2019). Stressful Life Events and Problematic Smartphone Usage Among Chinese Boarding-School Adolescents: A Moderated Mediation Model of Peer Support and Depressive Symptoms. *Addiction Research & Theory*, 0(0), 1–8. <https://doi.org/10.1080/16066359.2019.1692824>
- Zhang, Y., Lv, S., Li, C., Xiong, Y., Zhou, C., Li, X., & Ye, M. (2020). Smartphone Use Disorder and Future Time Perspective of College Students: The Mediating Role of Depression and Moderating Role of Mindfulness. *Child and Adolescent Psychiatry and Mental Health*, 14(3), 1–11. <https://doi.org/10.1186/s13034-020-0309-9>
- Zhao, M., Kadir, N. B. A., & Razak, M. A. A. (2024). behavioral sciences The Relationship between Family Functioning , Emotional Intelligence , Loneliness , Social Support , and Depressive Symptoms among Undergraduate Students. *Behavioral Sciences*, 12(819).
- Zulkifli. (2015). Pemikiran Pendidikan Islam Syekh Sulaiman Arrasuli dan Kitab Klasiknya. *Turāst: Jurnal Penelitian & Pengabdian*, 13(1), 238–239. <http://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/view/451%0Ahttp://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/download/451/396>