


Implementation of Spiritual Guidance in Fostering Student Independence at Al-Karomah Aidarusy Sibiruang Islamic Boarding School

 <https://doi.org/10.31004/jele.v10i5.1311>

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ABSTRACT

This study aims to analyze the implementation of spiritual guidance in fostering the independence of students at the Alkaromah Aidarusy Islamic Boarding School. The main focus of the research is to identify how spiritual guidance is applied practically as well as the specific methods used to achieve student independence. This research is important considering the strategic role of pesantren in shaping the character and independence of students through holistic education that integrates religious, intellectual, spiritual and social aspects. This type of research is a case study (Case Study) which is carried out with a qualitative approach to understand the phenomenon in depth. Then, in the implementation of this qualitative research, a descriptive method will be used to present the findings in the form of a detailed description of how spiritual guidance is applied and how it impacts the independence of students at the pesantren. And this research will collect data through observation, in-depth interviews with caregivers, ustadz/ustadzah, and several students, the results of this study show that spiritual guidance has been carried out well which is carried out through several methods in each activity, including the advice method that forms behavioral independence, group method that forms social independence and habituation method that forms habituation in worship without must participate (Taklid).

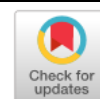
Keywords: *Spiritual Guidance, Student Independence, Islamic Boarding School, Al-karomah Aidarusy*

Article History:

Received 31st July 2025

Accepted 30th August 2025

Published 01st September 2025



INTRODUCTION

When we discuss education, education is never separated from learning and learning activities which are the core activities of the process of achieving learning outcomes. so a teacher needs to understand the development of students. The development of these students includes: physical development, socio-emotional development, and leads to intellectual and spiritual development, in learning and learning activities involving elemental elements, namely, teachers, students, facilities and learning processes.

Learning is an activity that is carried out deliberately or unintentionally by each individual, so that there is a change from not knowing to knowing, from not being able to walk to being able to walk, not being biased in reading to being able to read and so on. Learning is a process of changing individuals who interact with the surrounding environment in a good or bad direction (Ismail Makki, 2019).

In this case, an education in which there is interaction between teachers and students, a student is required who not only learns in an education but also knows and understands what he learns so that a change in behavior is formed in the pesantren and produces students who have high spirituality.

Spiritual" comes from the English root word "spirit" which has the scope of meaning: soul, spirit/spirit, spirit, morality and the ultimate purpose or meaning, while in Arabic the

term spiritual is related to the spiritual and meaningful of everything (Kurniyatul Faizah, 2021).

One of the results of this spiritual guidance is the formation of independence. Self-reliance is the result of spiritual guidance, especially in the context of a religion that teaches knowing God and knowing oneself. In many spiritual and religious traditions, an understanding of God and oneself is essential in shaping one's character, which then leads to independence and good morals

Independence is a trait that develops in a person's soul and appears in various forms according to the process of growth and learning that he goes through. Therefore, an independence needs an appreciation/enthusiasm to improve oneself and gain confidence, control ideas to overcome problems and make decisions to act without haste, have discipline and responsibility, and do not depend on others (Neng Latipah, 2019).

In this direction, we can understand that spiritual guidance is a form of effort given by the mentor to awaken independence and develop self-potential so that this potential becomes increasingly important. spiritual guidance is a bridge for individuals to be able to carry out their obligations as Muslims and the provisions of Islam. With certain approaches they can determine and understand themselves and their way of life according to religious teachings so that it is not easy to depend on others completely.

One of the institutions that provides spiritual guidance services with religious approaches is the Islamic Boarding School. Islamic boarding schools are Islamic educational institutions that are a place to be able to learn, understand, deepen, live, and implement Islamic teachings while still prioritizing religious values as a guideline for daily life. According to the Ministry of Religious Affairs in 2024/2025, there will be 39,551 Islamic boarding schools throughout Indonesia, with a total of 4.9 million students. From this data, it can be seen that many parents enroll their children in educational institutions that emphasize religious teaching, namely Islamic Boarding Schools. Because, according to Islam, the existence of children creates a vertical relationship with Allah SWT, the Creator, and horizontal with their parents and the wider community, who are in charge of raising children to be religious (Dwi Nafisatul Khoiriyah, 2022) in this case Allah Says in Q.S Az-Zariyat verse 56:

It means: "I did not create the jinn and mankind but that they should worship Me" (Q.S Az-Zariyat:56)

This verse explains that Allah SWT created humans only to worship Allah and nothing else. This verse states that Allah SWT created jinn and humans with the purpose that they worship him, so in this case we can understand the meaning of this ayta deeply, namely.

Building Dependence Only on Allah SWT (Tawakal)

Understanding the purpose of life (Worship)

Independent in worship and responsible

Managing Life Independently

Independence in thinking and acting

From the explanation of the interpretation of this verse, we can conclude that to be independent, we must understand the greater purpose of life, which is to worship Allah and we must be responsible for our own lives and worship with the right intentions, besides that we must also be able to manage life wisely, think independently, and not depend on others.

The spiritual guidance obtained at Islamic boarding schools is a form of self-improvement through the application of guidance methods as an effort to increase devotion, strengthen faith, and prepare children to live simply, and live in independence. This has been stated in Law of the Republic of Indonesia Number 20 of 2003, namely concerning the National Education System which is in article 3 which reads that national education functions to develop abilities and shape the character and civilization of the nation dignified in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Ministry of Education and Culture, 2003).

From the statement above, one of the goals that will be achieved in education is independence. Children's independence in Islamic boarding schools is seen from how the daily behavior of the boarding school activities is reciting, praying congregations, and preparing for their daily activities

In forming the independence of the students, the *Asatis wa Asatizah* have carried out spiritual guidance since the pesantren has had the first batch of students since the beginning of the establishment of the pesantren, this is based on the results of interviews with the Al-Ustad as teachers at the Islamic Boarding School.

In this case, we can understand that the *asatis wa asatzah* have made efforts to form the independence of students through religious guidance, but we as researchers have found several symptoms when conducting initial observations on February 25, 2025, namely:

Spiritual guidance in terms of five-time prayer has been applied by the asatis at the Islamic boarding school, but there are students who are often late for prayer, this indicates a lack of self-discipline independently

Religious studies outside of class hours have been implemented by severe assis but if there is one student who does not participate without any information, this shows that the implementation of spiritual guidance has not fully formed independence

The asatis have applied religious guidance about manners and ethics of others, but there is still one student who mocks his friend, this indicates that not all students are able to apply these values consistently in their daily lives.

The leaders and asatis have implemented routine recitation of the dhikr ceremony every Friday night but there is a student who is not actively following it

Guidance on worship procedures has been taught by the asatis through the book of worship fiqh, but there is one of the Shiva who worships just to participate, such as when rukuk, first looking at the friend next to him in the sense that he does not have his own knowledge

When there are students who violate the rules, the asatis reprimand and give punishment, but there is one of the students who punches and looks emotional when reprimanded

There are students who do not want to participate in congregational prayers at the mosque, they must be told first before they want to participate in congregational prayers

There are students who have not been able to make an individual effort in terms of learning in class, such as not being able to answer the questions submitted by the teacher even though it has been explained in the book

There are students who cannot put an object by themselves in the place provided, such as some children do not immediately tidy up their shoes on the shoe rack, their equipment is scattered after finishing the activity,

There are students who find it difficult to manage themselves who rely on others to remind them such as waking up early in the afternoon.

There is a teacher forcing students to pray in congregation

There was a teacher who invited the students to pray in congregation, but one of the teachers prayed alone

From the symptoms we encountered, we as the author are interested in conducting research related to "how to Implement Spiritual Guidance in fostering student independence at the Al-Karomah Aidarusy Islamic Boarding School, Sibiruang Village, Kampar Regency

METHOD

As the title of this research suggests, namely "*The Implementation of Spiritual Guidance in Fostering the Independence of Students in Islamic Boarding Schools*", the approach used is a qualitative approach, which is used to understand phenomena in depth in a natural context. This research focuses on the meaning, experience, and views of the research subject. So in the

context of Islamic boarding schools, this approach will be carried out by researchers to explore the process of spiritual guidance and its impact on the independence of students in Islamic boarding schools, which is in line with the Qualitative definition, which is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation for action and others in a holistic manner and by way of description in the form of words and language in a special natural context and by utilizing natural methods (Abdul faith nasution, 2023).

The type of research is a *case study* which is an in-depth qualitative research about individuals, groups, institutions, and so on in a certain time. The purpose of a case study is to try to find meaning, investigate the process, and gain a deep and complete understanding and understanding of a particular individual, group, or situation. Case studies were obtained by interviewing, observation, and studying various documents related to the topic being researched (Eko Sugarto, 2015).

The Islamic boarding school to be studied is the Al-Karomah Aidarusy Sibiruang Islamic boarding school which has the main program, namely spiritual development and student independence in the Islamic boarding school with the type of qualitative research, so through this the researcher can explore clearly and precisely the description of the implementation process in the Islamic boarding school. The place where this research was conducted was at the Al-karomah Aidarusy Islamic Boarding School, Sibiruang Village, Kampar Regency and the time for this research will be carried out from April 3, 2025 to July 3, 2025 as a data source in this study is divided into two, namely primary data sources and secondary data sources.

Primary Data Sources

The primary data source is an individual or party directly involved in the process of implementing spiritual guidance at the Al-Karomah Aidarusy Islamic Boarding School. They have first-hand experience related to the implementation of the program and its impact on students. Primary data sources include:

The caretaker of the Islamic Boarding School, who has authority in designing and evaluating spiritual and independence development programs.

Supervisor Teacher (Ustadz/Ustadzah), who carries out spiritual guidance activities directly to the students.

Students, as the main subjects who experience the coaching process, provide information about changes in attitudes, and independence.

Secondary data sources

Secondary data sources are documents or reading materials that support and complement primary data. This data is used to obtain supporting information related to institutional structures, pesantren programs, and theories that are referenced in data analysis. The secondary data sources include:

Internal documents of the Islamic boarding school, such as daily schedules, student activity books, and coaching reports.

Scientific books and classics related to spiritual guidance and character education.

Scientific journals and articles relevant to the research theme.

Official profile of the Islamic boarding school obtained from the institution's brochure or official website.

The type of data used in this study is **qualitative data**. Qualitative data in the form of words, actions, and documents, which describe in depth the phenomenon being studied, namely the implementation of spiritual guidance in fostering student independence. This data is descriptive, not in the form of numbers, and emphasizes more on the meaning of a process and experience.

as participants are parties who play an active role in the implementation of the spiritual guidance program to foster the morals and independence of students at the Al-karomah Aidarusy Islamic Boarding School, the revision of informants from the main informant and

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continued by supporting informants. Some of the groups that can be participants in this proposal are:

Utama Reported

Santri Islamic Boarding School

Spiritual Guidance Teacher Ustadz and Ustazah

Informan pendukung

Leaders of Islamic Boarding Schools

Dormitory Supervisor Teacher

By involving the participants who have been determined, the process of implementing spiritual guidance in fostering the independence of these students, will be carried out comprehensively in order to foster the morals and independence of students in the Islamic boarding school, in this study, the data collection techniques used are Observation, interviews, and documentation, data analysis techniques, data collection data reduction and conclusions

FINDINGS AND DISCUSSION

Based on the overall results of observation, the results can be found through triangulation, which in qualitative research is as conveyed According to Miles, Huberman & Saldaña in their 2014 book "The use of structured observational tools with interpretive categories enhances the consistency and transparency of qualitative analysis." Assessments such as *activeness categories* based on observation can be associated with interview data, in forming triangulations, and reinforcing the validity of interpretation (Miles, M. B., Huberman, A. M., & Saldaña, 2014). So in this case, we can categorize it through triangulation of Very Active (80–100), Active (65–79) and Least Active (30–64), this is a tool for classifying findings and triangulation in observations which aims to clarify patterns and themes in field data, as for the form of the table, namely

Yes	CATEGORY	
	Activeness Value	Predicate
1	80-100	Highly Active
2	65-80	Active
3	30-60	Less Active

Based on the recapitulation of the results of observations made 11 times on students of the Al-Karomah Aidarusy Islamic boarding school during class hours and outside of class hours, the answer was "Yes" 77 times with the title of active in the sense that spiritual guidance has been carried out well while the answer is not as many as 10 times the answer is no, this is necessary for the supervisors to improve the guidance so that the activities are more active because we as researchers found The findings at the time of observation are that there are some children who are sleeping while doing dhikr, so from these findings it would be good to have supervision from seniors to wake them up or go on a trip during the recitation.

Likewise, the interview data shows that this spiritual guidance is a process of assisting individuals to be able to get to know, get closer, and surrender to the creator as a source of strength in living life. In the context of Islamic education, the spiritual guidance process is directed to develop aspects of one's faith, piety, and independence through a sustainable spiritual approach, one of which is through the habit of worship Because this worship is part of the spiritual itself, this is in line with the results of the interview with Al-Ustadz, namely what are the efforts made by spiritual advisors so that students can participate and be disciplined in worship? We make a daily worship schedule, so that the students are used to worship without coercion and we also hold monitoring by the dormitory administrator, as well as giving daily advice before going to bed. The example of the ustadz is also very influential From this interview, we can understand that spiritual guidance activities are carried out wisely, the asatis always supervise the dormitory so that the students are not in the dormitory during worship and the teachers also participate in the worship activities, this indicates that the supervisor can be an example for the students of the Islamic boarding school.

In the implementation of worship activities and other activities at the Al-karomah Aidarusy Islamic Boarding School, religious recitation, recitation, and dhikr after prayer are

also routinely carried out in congregation, where after congregational prayer they do not immediately leave the mosque but they congregate in dhikr, this is according to the results of the interview with the mosque imam, namely whether students routinely follow dhikr, recitation, or religious study? The students perform worship as a ritual, as well as every Friday night there is dhikr and mujahadah together. The study of the yellow book is routinely carried out during Maghrib and Fajr. The students were very enthusiastic about following him.

From the results of this interview, we can understand that the spiritual activities that exist at the Al-Karomah Aidarusy Islamic boarding school are carried out routinely, which is not only a five-time prayer activity but also a dhikr activity and religious recitation about guiding students, this is according to the documentation of dhikr activities after the Maghrib prayer along with the picture



Figure 1. Dhikr activities together after Maghrib prayer

From this documentation, they routinely do dhikr which can cleanse their hearts mentally and can be with the creator so that it can be carried out in daily life and have the provision of religious knowledge. This is in line with an interview with Al-Ustad Fauzan Muhammad, namely What is the main purpose of the spiritual guidance program at this pesantren? To produce students who are not only smart in religious knowledge, but also have a closeness to Allah, have good morals, and are independent in all aspects of life. This interview is also clarified based on data obtained from students as the purpose of the spiritual guidance, namely What is your view on the spiritual activities of worship at this Islamic boarding school? I feel that worship activities at this pesantren are very helpful. My heart and I felt happy to understand religion better and feel closer to God. From this statement of the students, we can understand that there is a serenity of heart felt by the students in worship and they have an understanding of religion after receiving guidance from the Al-Ustad, this is proven by the photo documentation with the students.



Figure 2. Interview with Santri

Spiritual guidance is needed which aims to help students understand the concept of divinity, carry out worship, develop noble morals, and build good relationships with the surrounding environment. In the sense of *hablumminallah wahablum minannas*, spiritual guidance is carried out by developing the potential from the religious side (Religion) given by the teacher to the students of the Al-Karomah Aidarusy Islamic Boarding School through the material taught. The material taught is *tahab* starting from *adab*.

According to the ustadz, there are four methods of guidance in this Islamic boarding school, including the *uswatun hasanah* method, the advice method, the individual method,

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and the group method. The methods applied in spiritual guidance at the Al-Karomah Aidarusy Islamic Boarding School include:
Advice Method



Figure 3. Lecture Activities

Group Method



Figure 4. Study Group



Figure 5. Memorizing the Qur'an after Prayer

Habituation Method



Figure 6. Refraction of Congregational Prayer Activities

Maintain cleanliness



Figure 7. Gotong Royong Activities as a Form Social Soul in Maintaining Cleanliness

Kotoroyaong activities are carried out on Sundays Likewise, picket schedule activities are carried out on a predetermined schedule. Children are also trained to be able to do daily activities on their own without the help of others, including folding clothes, tidying up shoes, and sweeping the mop. This is in accordance with the interview delivered with Ustadzah Zelni Yunita Alhafizah, an alumnus of Maskanul Huffadz under the leadership of ustazah Oki Setiana Dewi South Jakarta Are the students actively participating in social activities at the Islamic boarding school voluntarily?

In social activities at this Islamic boarding school, the students are indeed asked to be able to actively participate in the center in social activities such as mutual cooperation in the dormitory or the daily picket schedule "at the time of the jadwab picket, then it is time to study the children who are indeed scheduled for picketing, if indeed one or two are reminded "who pickets that day, we still keep reminding" even though activities such as rotating imams."



Figure 8. Refraction of Sunnah Prayer

The Data Analysis process is

Data Reduction

Data reduction is carried out by filtering, sorting, and summarizing the results of observation data and interview data that are relevant to the focus of the research, namely the implementation of spiritual guidance in fostering the independence of students at the Al-Karomah Aidarusy Islamic Boarding School. The following are the summary results, namely *Aspects of Spiritual Guidance:*

Worship habits: Students consistently carry out mandatory prayers and sunnah in congregation (observation results: the majority of checklists ✓, the results of interviews with ustadz and students are supportive).

Spiritual Activities: Friday night dhikr, book studies, and muhasabah are carried out regularly and have an impact on the calm and spiritual maturity of the students.

Manners and Ethics: Students have good manners in interaction, are civilized to teachers and others. It is developed through strengthening values and example.

Aspects of Student Independence:

Spiritual: Students begin to worship from the heart without dependence on friends.

Emotional: Students begin to be able to manage their anger by ablution, silence, and reflection.

Social: Students are active in mutual cooperation activities, dormitory administrators, and cottage events.

Economy: Some students have started to learn to manage money and trade small.

Data Presentation

The data presentation was carried out in the form of **thematic tables** and the following descriptive narratives: Thematic Data Presentation Table

Aspects	Key Indicators	Observation Results	Interview Results
Daily Worship	Obligatory prayers and consistent sunnah	90% checklist ✓	Students are used to praying in congregation, there is a schedule and supervision
Dhikr & Study	Friday night dhikr, routine study	85% checklist ✓	Dhikr and regular muhasabah, significant impact on the soul
Manners & Ethics	Polite and respectful interaction	88% checklist ✓	Manners are maintained in speaking, polite to ustadz
Worship Awareness	Worship does not follow	82% checklist ✓	At first I joined in, now it starts because of my own awareness
Emotional Control	Not angry when reprimanded	80% checklist ✓	Guided by patience, use istighfar & ablution when emotional
Social Activities	Cooperation and voluntary participation	87% checklist ✓	Santri are active in mutual cooperation, pickets, and cottage events
Economic Independence	Not wasteful, frugal, learn to manage money	70% checklist ✓	There are cooperatives, canteens, and small business training

Conclusion of observation and interview data results

As for the results of observations and interviews conducted by researchers based on data reduction and data presentation above, we can conclude through several points, namely

The implementation of spiritual guidance has proven to be systematic and effective.

Students show a real increase in spiritual and social independence.

Coaching methods such as examples, and reflection are going well.

Economic independence is starting to develop although it still needs to be strengthened.

CONCLUSIONS

Based on the results of research that has been carried out regarding the implementation of spiritual guidance to foster the independence of students at the Al-karomah Aidarusy Islamic boarding school, it has been carried out well which is carried out through several methods in each activity, including the advice method, forming behavioral independence, group method to form social independence and habituation method to form habits in worship that can change the behavior of students. The independence of the students is the result of the behavior of the dormitory guide, age, education, social interaction and habituation, but in the process of increasing independence through spiritual guidance, there are often obstacles in its implementation, namely in the individual himself and from his friend environment, the success of the implementation of spiritual guidance is marked by the students being used to doing daily activities both in terms of worship and social activities others in the Islamic boarding school.

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