

Etiquette Learning through the Team Teaching Model

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ABSTRACT: *This study aims to provide an in-depth description of the reasons why Madrasah Ibtidaiyah Muhammadiyah 6 Nglegok employs etiquette learning through the team teaching model, as well as the process of implementing etiquette learning through this model. In this case, the main focus is the planning, implementation, and evaluation of etiquette learning through the team teaching model. This study employs a constructivist paradigm with a qualitative approach and utilizes a case study research design. Data collection uses observation, interview, and documentation techniques. Data validity employs triangulation and extended observation time in the field, along with data analysis techniques that include pattern matching, explanation creation, and time series analysis. The results show that the planning of etiquette learning through the team teaching model in MIM 6 Nglegok was carried out thoroughly at a work meeting. Teachers compiled etiquette learning materials, shared roles, and agreed on joint learning objectives, prepared human resources, and procured training programs. The implementation of etiquette learning in MIM 6 Nglegok employs a strategy of dividing teaching roles, utilizing lecture methods, group discussions, role-plays, storytelling, and simulations. There are 19 etiquette materials grouped into three concepts: etiquette towards God, etiquette towards oneself, and etiquette towards society. Learning evaluation is carried out comprehensively, both on the student learning process and the effectiveness of collaboration between teachers. Weekly evaluation forums, home visits, and Bengkel Adab programs serve as strategies for problem-solving and continuous improvement. This study presents new scientific findings in the form of a method for cultivating etiquette earnestly, with two teachers in one class, allowing the material to be taught more focused and easily absorbed by students. This study only focuses on one location and a specific discipline, further research can be developed on broader themes.*

Penelitian ini bertujuan untuk mendeskripsikan secara mendalam alasan Madrasah Ibtidaiyah Muhammadiyah 6 Nglegok menerapkan pembelajaran adab melalui model team teaching serta proses penerapan pembelajaran adab melalui model team teaching, dalam hal ini fokus utamanya adalah perencanaan, penerapan dan evaluasi pembelajaran adab melalui model team

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teaching. Penelitian ini menggunakan paradigma konstruktivisme dengan pendekatan kualitatif dan jenis penelitian studi kasus. Pengumpulan data menggunakan teknik observasi, wawancara dan dokumentasi. Keabsahan data menggunakan triangulasi dan perpanjangan waktu observasi di lapangan, serta teknik analisis data dengan penjadwalan pola, pembuatan eksplanasi, dan analisis deret waktu. Hasil penelitian menunjukkan perencanaan pembelajaran adab melalui model team teaching di MIM 6 Nglegok dilakukan secara matang pada sebuah rapat kerja, guru-guru menyusun pembelajaran adab, berbagi peran, dan menyepakati tujuan pembelajaran Bersama, penyiapan sumber daya manusia dan pengadaan program fortasi. Penerapan pembelajaran adab di MIM 6 Nglegok menggunakan strategi pembagian peran mengajar, penggunaan metode ceramah, diskusi kelompok, bermain peran (*role play*), bercerita (*storytelling*), dan simulasi. Terdapat 19 materi adab yang dikelompokkan dalam tiga konsep adab yaitu adab kepada Tuhan, adab dengan diri sendiri dan adab dengan masyarakat. Adapun evaluasi pembelajaran dilakukan secara menyeluruh, baik terhadap proses belajar siswa maupun efektivitas kerja sama antar guru. Forum evaluasi mingguan, home visit, serta program *Bengkel Adab* sebagai strategi penyelesaian masalah dan perbaikan berkelanjutan. Penelitian ini menyajikan temuan keilmuan baru berupa cara penanaman adab secara sungguh-sungguh, dengan dua guru dalam 1 kelas memungkinkan materi yang diajarkan lebih terfokus dan mudah merasuk dalam diri siswa. Penelitian ini hanya berpusat pada satu lokasi dan keilmuan tertentu, untuk penelitian selanjutnya bisa dikembangkan pada tema yang lebih luas.

Keywords: *Etiquette Learning, Teaching Models, Team Teaching.*

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I. INTRODUCTION

Current education increasingly emphasizes the development of 21st-century skills, including critical thinking, collaboration, creativity, and effective communication (Ikhwan, Mu'awanah, et al., 2020). Curricula have adapted to encompass social, environmental, and life skills relevant to students facing the complex challenges of an increasingly globalized world (Triwiyanto, 2014; Zaw et al., 2021). However, challenges to the quality of education persist from various perspectives. Zou'bi explains that global efforts are needed to ensure every child has an equal opportunity to receive a quality education (Zou'bi, 2015).

Voogt emphasizes that lifelong education is increasingly important in preparing individuals to face ever-emerging changes and challenges. Education is no longer confined to school but has become a continuous process throughout life (Voogt & Roblin, 2012). The current state of education reflects rapid and diverse change. Wibowo adds that challenges such as the pandemic, disparities in access, technological developments, and the demand for new skills require innovation without neglecting the development of a good personality (Wibowo et al., 2020).

In the era of the Industrial Revolution, technology plays a dominant role, and education is becoming increasingly important in addressing the challenges of modern development in Indonesia (Mubarak, 2018). This era, as Mukul states, is characterized by rapid

technological advances, including artificial intelligence, the Internet of Things, and digitalization, which impact various aspects of life and personality, such as character education (Mukul & Büyüközkan, 2023).

Character education is currently an urgent need, given the concerning social conditions resulting from rapid technological developments that bring significant changes, including to child development (Faridi, 2020; Rokhman et al., 2022). Juvenile delinquency is on the rise, ranging from fights and brawls to bullying, drug abuse, and criminal cases. According to Hasib, this is due to a lack of understanding of etiquette and morals (Hasib, 2016). Perdana also stated that the lack of attention to etiquette in the educational process results in students who are knowledgeable but unable to benefit from their knowledge (Perdana, 2018).

According to Nguyen, etiquette is an essential part of education, encompassing manners and proper behavior. Etiquette education must be a priority for educational institutions, as they are responsible for educating the nation (Nguyen et al., 2022). Etiquette education not only impacts individual lives but also forms a strong moral foundation for social life (Faridi, 2019). Sanjaya emphasized that etiquette education plays a crucial role in developing students' character and morality. Incorporating etiquette education into learning fosters individuals who are not only academically intelligent but also responsible, empathetic, and ethical (Sanjaya, 2019).

In Al-Ghazali's view, etiquette is the core of education and the process of purifying the soul (*tazkiyah al-nafs*). He emphasized that knowledge without etiquette would be a source of evil, while etiquette is a moral foundation that guides a person in using his knowledge correctly. True education, according to Al-Ghazali, must balance the mastery of knowledge and the formation of manners, because learning success is not measured by the amount of knowledge, but by purity of heart, good habits, and behavior that reflects closeness to Allah. Therefore, etiquette education in a modern context aligns with Al-Ghazali's ideas as an effort to form a complete personality - knowledgeable, ethical, and of noble character (Al-Ghazālī, 1995a, 1995b).

Learning is a crucial process in education that involves interaction between teachers and students to achieve learning objectives (Subhan et al., 2018). Learning approaches are now improving to provide more effective and relevant experiences (Halai et al., 2023). According to Siregar, teachers play a significant role in the learning process (Siregar, 2023). This is reinforced by Christ and Ramadhani, who argue that teachers are not only transmitters of knowledge but also facilitators, motivators, and role models (Alp Christ et al., 2022; Ramadhani et al., 2020).

Ridwan and Ikhwan explain that learning methods are the means used to achieve predetermined goals (Ridwan & Ikhwan, 2021). Teachers must be able to select appropriate learning models to ensure students quickly grasp the material (Ikhwan, Mu'awanah, et al., 2020). However, there is a tendency for stagnation, with learning activities being carried out individually, from planning to assessment. Yet, education requires teachers capable of designing and implementing innovative learning models (Ikhwan, Farid, et al., 2020).

One model currently receiving attention is team teaching, a teaching approach in which two or more teachers collaborate in a single classroom. Fikri explains that team teaching is an approach in which teachers collaborate in planning, teaching, and evaluating lessons, creating rich and meaningful learning experiences (Fikri et al., 2019). Kaputri adds that this model involves two or more teachers in the learning process (Kaputri et

al., 2021). Teachers collaborate in planning, organizing, and implementing lessons, sharing knowledge and skills to create an interactive and enjoyable learning environment (Firdosiyah et al., 2014).

According to Persada, the advantage of this model lies in its diversity of teaching approaches. Each teacher brings a unique set of expertise and experience, enabling students to gain diverse perspectives (Persada & Nurlaili, 2012). Wang notes that collaboration between teachers fosters a range of engaging learning methods and enhances students' communication and collaboration skills (Wang et al., 2022). Baeten assesses that this model allows more active interaction between teachers and students, providing space for discussion and in-depth understanding of the material (Baeten & Simons, 2014). This model also opens up opportunities for teachers to learn and improve competence through collaboration (Azni & Jailani, 2015; Maryamah, 2016).

In the context of constructivist learning, team teaching is highly relevant because constructivism emphasizes that knowledge is constructed by students through social interactions and learning experiences. The teacher acts as a facilitator, helping students construct knowledge based on experience and collaboration. With two complementary teachers, learning becomes more dynamic and contextual, aligning with constructivist principles that emphasize active, reflective, and problem-based learning. The team teaching model can strengthen the application of this theory by creating a collaborative learning environment, where students construct meaning independently while still being guided by the teacher.

Learning conditions in many schools and madrasahs in Ponorogo are still dominated by individual methods, making the implementation of team teaching an important alternative. With two teachers collaborating, students gain a more diverse, interactive, and meaningful learning experience (Gultom, 2010; Rusdi & Nashir, 2018). However, the implementation of this model remains limited due to a lack of understanding of its benefits and inadequate collaboration between teachers (Yusak et al., 2022). Fadilah believes that these limitations are caused by a lack of awareness of the positive potential of team teaching, as well as inadequate resources and coordination between teachers (Fadilah et al., 2022).

Collaborative efforts among schools, madrasahs, and related parties are necessary to enhance teachers' understanding of collaborative learning methods. The development of supportive facilities must also be prioritized to enable teachers to collaborate effectively.

Researchers were interested in conducting research at MI Muhammadiyah 6 Nglegok in Jenangan District, Ponorogo, East Java, known as the "School of *Adab*" (Etiquette School), which implements a team teaching model in its teaching and learning process. This school emphasizes a superior program in etiquette (*adab*) rarely found in other educational institutions. Etiquette lessons at this school are conducted daily with two teachers per class. This method aims to optimize the development of students' etiquette character.

The implementation of the team teaching model in etiquette learning at MI Muhammadiyah 6 Nglegok demonstrates a commitment to improving the quality of etiquette education. This school has successfully created an inclusive and supportive learning environment, allowing students to gain a deep understanding of etiquette values and their application. This innovative learning method is a crucial factor in successfully developing knowledgeable and civilized students, in line with the ideas of Al-Ghazali

and the principles of constructivism, which emphasize the balance between knowledge, morality, and meaningful learning experiences.

II. METHOD

The approach used in this study is qualitative, with natural settings serving as the primary data source. According to Creswell (2013), research methods encompass plans and procedures, from broad assumptions to data collection, analysis, and interpretation techniques. This approach was used to provide an in-depth description of the learning of etiquette using the team teaching model as it exists at MI Muhammadiyah 6 Nglegok, with data obtained through scripts, interviews, field notes, and documents. The qualitative approach enables researchers to examine how etiquette values are constructed by students through collaborative learning with teachers, where team teaching is understood not merely as a technical method but also as a pedagogical practice encompassing values, strategies, and social relations.

The research type employed is a case study, as it aims to describe and analyze social phenomena in depth within a specific context (Yin, 2018). The case study enables a comprehensive examination of the practice of learning etiquette through team teaching at MI Muhammadiyah 6 Nglegok, Ponorogo, with clear case boundaries: the implementation of etiquette learning at the madrasah. The research focuses on the learning process, social interactions, attitudes, and values involved in the formation of student character, thus revealing the hidden meanings and dynamics behind educational practices.

The research subjects included those with strategic roles in the implementation of the curriculum and etiquette education in madrasahs: the madrasah principal (HM), the deputy head of curriculum (SF), the etiquette teacher (SW), the person in charge of etiquette (NRK), and sixth-grade students (ADP and AZN). These subjects were selected based on their roles as key actors in understanding the implementation of etiquette learning. Data from the madrasah principal and the vice head of curriculum focused on policies and strategies, while data from teachers and the person in charge of etiquette provided practical experience and implementation challenges. Perspectives from students were also gathered through direct learning experiences.

Data collection techniques included observation, interviews, and documentation (Denzin & Lincoln, 2018). Observations were conducted to directly observe the implementation of etiquette learning through team teaching. In-depth interviews were conducted with the madrasah principal, teachers, and students to obtain detailed data on the learning process. Meanwhile, documentation was used to collect written evidence, photographs, archives, and other supporting data, including curriculum, organizational structure, and teacher data. These three techniques were used triangulatively to ensure the accuracy and validity of the research results.

Data validity was tested through triangulation and extended observation time. Source triangulation was conducted by comparing data from various sources (madrasah principals, teachers, students), while method triangulation was conducted by matching the results of interviews, observations, and documentation. If discrepancies were found, researchers re-clarified the data until it was deemed credible. An extended observation time was achieved by returning to the field to complete incomplete data, ensuring that research results were more accurate and reflected the actual conditions (Creswell, 2013).

Data analysis used Robert K. Yin's model, which includes three stages: pattern matching, explanation creation, and time series analysis (Yin, 2018). Pattern matching was conducted by comparing empirical findings with existing theories to identify conceptual congruence or discrepancies. The explanation was created to provide a coherent and in-depth understanding of the etiquette learning process through team teaching, illustrating the relationship between theory and field findings in a narrative manner. Meanwhile, time series analysis was employed to track changes over time in the implementation of learning, in order to understand its development and impact on students at MI Muhammadiyah 6 Nglegok.

III. RESULT AND DISCUSSION

Planning for Etiquette Learning through the Team Teaching Model

1. Context and Urgency of Planning Etiquette Learning

Etiquette learning at MIM 6 Nglegok occupies a strategic position in the overall development of students' character and personality. In the context of Islamic education, this aligns with the concept of etiquette put forward by Imam al-Ghazali in *Ihya' 'Ulum al-Din*, which states that the primary goal of education is not merely the attainment of knowledge, but also the purification of the soul (*tazkiyat al-nafs*) and the formation of behavior in accordance with Islamic law. According to al-Ghazali, etiquette-oriented education requires harmony between knowledge, good deeds, and sincere intentions throughout the process (Al-Ghazālī, 1995a).

In practice, MIM 6 Nglegok designed etiquette learning through six-monthly meetings and work sessions. This thorough planning process reflects al-Ghazali's principle of *niyyah* (intention), namely that every educational activity must begin with a righteous and worshipful goal. The head of the madrasah, Ustad Hawin, explained that the etiquette learning plan is not simply an administrative document, but part of a spiritual endeavor to instill the values of politeness, responsibility, and purity of heart in students.

According to Zuhairini, an ideal Islamic education encompasses not only cognitive aspects but also emotional and psychomotor aspects, which are expressed in etiquette learning. Therefore, because MIM 6 Nglegok makes etiquette a central focus of its serious preparation, this demonstrates the madrasah's efforts to translate the concept of holistic Islamic education into the context of modern educational practices (Zuhairini, 2008).

Al-Ghazali emphasized that etiquette encompasses human relationships with God, oneself, and others. Therefore, when MIM 6 Nglegok integrates etiquette learning with other subjects through a team teaching model, it reflects Al-Ghazali's view that knowledge must be accompanied by moral and spiritual appreciation. Other cognitive sciences will lose their meaning without etiquette to guide their practice. Therefore, collaboration between teachers embodies the unity of the cognitive (*'ilm*) and affective (*adab*) aspects, as Al-Ghazali emphasized that knowledge that does not produce action is useless (Al-Ghazālī, 1995b).

The team teaching model at MIM 6 Nglegok also reflects the value of collectivism in upholding educational etiquette. Friend and Cook state that team teaching allows for the distribution of responsibilities and synergy among teachers in planning, implementation, and evaluation. This aligns with the concept of *ukhuwah* and *ta'awun*

(cooperation) in al-Ghazali's view, where good education must be based on a spirit of togetherness and mutual support in upholding goodness (*al-amr bi al-ma'ruf*). Thus, this collaborative strategy is not only a methodological innovation, but also a reflection of the values of etiquette rooted in Islamic spirituality (Friend & Cook, 2010).

2. Work Meeting

The work meeting at MIM 6 Nglegok is a crucial forum for organizing and developing etiquette learning plans. According to Ustadzah NRK and SW, the raker serves as a venue for assessing techniques, modifying approaches based on previous evaluations, and assigning tasks. The flexibility of the raker, such as considering the condition of pregnant teachers, demonstrates a humanistic and democratic organizational culture. From Al-Ghazali's perspective, such activities can be understood as part of *muraqabah* (self-monitoring) and *muhasabah* (self-evaluation), namely, efforts to review one's intentions and actions in order to remain on the path of goodness. When teachers deliberate to determine learning strategies, select appropriate teachers, and develop activity plans, the process represents a collective form of *muhasabah jama'iyah*, or collective evaluation oriented toward moral goodness.

As Ustadzah NRK and SW explained, the work meeting serves as a forum for reviewing etiquette learning techniques, adjusting approaches, and determining task distribution based on the results of previous evaluations. The flexibility granted to teachers, including consideration of personal circumstances such as pregnancy, demonstrates the application of the principle of compassion (*rahmah*) in the management of educational institutions, a core value in the teachings of etiquette, as outlined by al-Ghazali (Al-Ghazālī, 1995b).

Furthermore, the pattern of decision-making through deliberation reflects the Islamic concept of shura. Al-Ghazali viewed deliberation as a form of social etiquette in the collective search for truth, where each individual is given space to express their opinions while remaining subject to the ethics of humility (*tawadhu'*) and respect for others. Therefore, the implementation of deliberation at MIM 6 Nglegok is not only a practical management exercise, but also an application of etiquette values in the context of leadership and collective work.

Human resource readiness is another factor that determines the success of team teaching in establishing an etiquette learning institution. According to Ustad Hawin, madrasas are tasked with recruiting specialized teachers for memorization of the Qur'an and selecting teachers who possess the skills to manage etiquette learning. Based on this, it is clear that MIM 6 Nglegok not only discussed the concept but also assisted in developing implementation instruments. Because teachers are role models for their students, character education must be supported by teachers with strong and competent personalities (Kharisma et al., 2023).

The working meeting discussed teacher selection and deliberation to inform the final decision-making process. According to Ustad SF, selecting teachers based on personality and talent compatibility, rather than seniority, is a crucial step towards effective etiquette teaching. Teachers who are maternal, sympathetic, and attentive to children's needs are placed in the early grades, reflecting a learner-centered approach that promotes student well-being and development. The selection of teachers based on character and personality compatibility, rather than seniority, also reflects al-Ghazali's view that true teachers must possess *khuluq karimah* (noble morals) and be sincere in

their teaching. A civilized teacher is a conduit of mercy for his students, as al-Ghazali emphasized that educational success lies not solely in the teacher's intelligence, but in the purity of their intentions and exemplary morals. Therefore, MIM 6 Nglegok's approach to placing patient, gentle, and motherly teachers in the early grades aligns strongly with al-Ghazali's view of the importance of etiquette *al-mu'allim wa al-muta'allim* (teacher and student ethics) (Ghozali & Zamroni, 2022).

The etiquette learning plan is structured using a differentiated approach based on grade level. As mentioned, grade 6 has eight etiquette values, while grade 1 focuses on simpler but important etiquette, such as toilet etiquette. This demonstrates that MIM 6 Nglegok has implemented the principle of developmentally appropriate practices (DAP), where each age stage has a different approach and target achievement according to the student's level of cognitive and affective development. This distinction is crucial to ensure that moral values are not merely taught as a formality but are truly absorbed, practiced, and ingrained in daily life. Therefore, developing morality indicators based on grade level is highly strategic and should serve as a model for other educational institutions.

Differentiating the planning of etiquette lessons based on grade level, for example, with first graders focusing on basic etiquette such as cleanliness and good manners, while sixth graders study the etiquette of travel (*adab al-safar*), also aligns with Al-Ghazali's principle of gradual development (*tadarruj*) in education. He emphasized that education must be tailored to the level of moral and spiritual maturity of students so that etiquette values can be truly ingrained through concrete and repeated life experiences (Al-Ghazālī, 1995a, 1995b).

In team teaching, collaborating educators share responsibilities and engage in joint planning. As explained in interviews, after the general work meeting concludes, each pair of teachers will collaboratively plan based on the class they manage. This creates a micro-collaborative environment that facilitates understanding, unity, and integration of material among educators. Teacher collaboration in teaching enhances professionalism, reduces psychological stress, and fosters innovative learning. In MIM 6 Nglegok, this is evident in their approach to discussion, method development, and the flexible yet responsible allocation of roles. This process enhances managerial effectiveness and fosters a healthy and productive work environment.

The etiquette planning model at MIM 6 Nglegok is particularly strong in its emphasis on deliberation as a fundamental aspect of decision-making. As explained by Ustadzah NRK, decisions regarding teacher placement are made through open dialogue, rather than through unilateral directives from the leadership. This exemplifies the application of educational democracy, fostering a sense of collective ownership and accountability for decisions made. This principle aligns closely with Islamic values, particularly the concept of *shura*, or deliberation, as conveyed by the Prophet Muhammad (peace be upon him) in establishing the Medina community. In the contemporary context, deliberation serves as a crucial foundation for school-based management (SBM), where educational decision-making relies on the involvement of all components within the school.

Thus, work meetings at MIM 6 Nglegok serve not only an administrative function but also a concrete reflection of the application of etiquette in Islamic educational management, as al-Ghazali emphasized that etiquette must permeate all dimensions of life, including institutional aspects.

3. Fortasi as a Pre-Learning Stage of Etiquette

Fortasi/*Forum Ta'aruf Siswa*, or the Student Ta'aruf Forum, is a pedagogical innovation used by several madrasas, particularly MIM 6 Nglegok, which aims to instill ethical values in a relevant and engaging manner from the beginning of the school year. This training serves as an introduction to the madrasah environment, educators, and peers, while also facilitating the introduction and practice of etiquette, which is fundamental to Islamic character education. The implementation of Fortasi at MIM 6 Nglegok is a pre-learning phase of etiquette designed to introduce and instill the values of etiquette from the beginning of the school year. In Al-Ghazali's view, the instillation of etiquette must begin as early as possible, because a child's heart (*qalb al-sabiy*) is still pure and ready to accept the truth. He emphasized that moral education at an early age is the primary foundation for the formation of an Islamic personality (Al-Ghazali, 1995).

Fortasi at MIM 6 Nglegok demonstrates how etiquette can be applied in a practical and enjoyable learning setting. First-grade students, for example, learn toilet etiquette through hands-on practice and the use of appropriate media, such as mini toilet props or a simulated school toilet. At the same time, sixth-grade students are taught travel etiquette. Instead of relying solely on oral instruction, they practice through simulated trips and by applying etiquette during real outings. These methods give students both knowledge and direct experience. They help students apply etiquette principles in real situations. These activities echo Al-Ghazali's idea that knowledge should be paired with practice to become embedded in the soul. He reminded us that knowledge without action is like a tree without fruit, so etiquette learning must involve direct experience and habit formation.

The Fortasi approach also reflects the concept of *riyadhah al-nafs* (training of the soul) in al-Ghazali's teachings. Through social activities, educational games, and worship practices, students are trained to develop self-control, respect others, and cultivate good habits. This habituation process not only shapes external behavior but also trains the inner dimension to become accustomed to submitting to Islamic moral values. Fortasi bridges these stages by integrating students' direct experiences within a strong social and spiritual context, then encouraging them to reflect on and apply adab (good manners) in their daily school life.

Furthermore, Fortasi serves as an important bridging program from an educational psychology perspective, serving as a transition from long vacations to structured learning patterns. In some cases, the holiday season can result in learning shock, which is the inability of students to immediately adjust to a formal and disciplined learning environment, resulting in decreased motivation and readiness to learn. Consequently, Fortasi, which lasts for two weeks, offers a pleasant adaptation environment through non-academic activities that are both instructional and enjoyable. According to al-Ghazali, education serves as a crucial means of psychological and spiritual transition, and it must address the readiness of the soul (*isti'dad al-nafs*), as an unprepared heart will not effectively receive lessons. By creating a pleasant learning environment, teachers prepare students' emotional states to be open to the moral values being taught (Al-Ghazali, 1988).

Fortasi activities are designed in a fun and inclusive atmosphere, such as through educational games, social simulations, etiquette practices, and structured religious

practices. In such an environment, children do not experience formal learning, but they gradually re-embody the principles of discipline, accountability, politeness, and social ethics. This aligns with the concept of social-emotional learning, which emphasizes the importance of balancing academic development with etiquette. Fortasi at MIM 6 Nglegok is not simply an introduction to the school environment, but a direct implementation of al-Ghazali's theory of etiquette education. Through continuous habituation, role models, and spiritual training, students are guided to strike a balance between knowledge, behavior, and spirituality—the three main components that al-Ghazali considered hallmarks of a civilized human being.

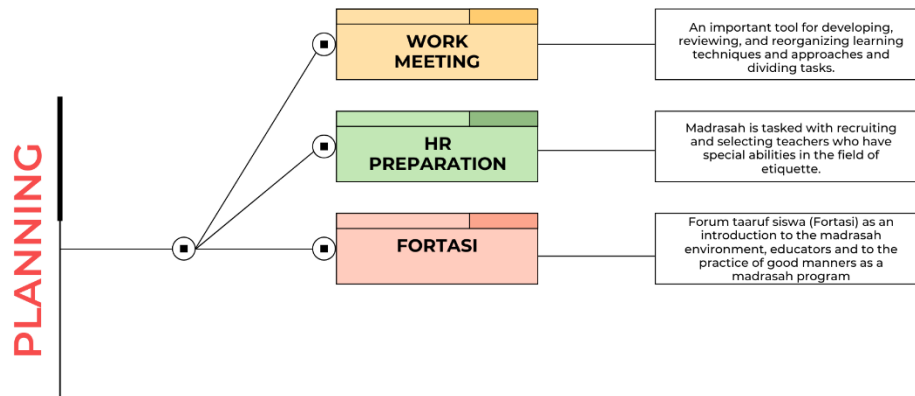


Figure 1. Planning for learning manners through the team teaching model

Implementation of Etiquette Learning through the Team Teaching Model

1. Strategy for Implementing the Team Teaching Model in Etiquette Learning

The implementation of etiquette learning through the team teaching model at MIM 6 Nglegok reflects pedagogical synergy rooted in the values of moral education as outlined by Al-Ghazali. In Al-Ghazali's view, education should be directed towards the formation of a civilized soul (*tahdzīb al-nafs*), not merely the transfer of knowledge. Teachers act as moral role models (*uswah hasanah*), not only teaching but also instilling good habits through interaction and example (Al-Ghazālī, 1995a).

This principle is evident in the team teaching strategy implemented at MIM 6 Nglegok, where two teachers work collaboratively to guide students not only cognitively but also spiritually and ethically. Coordination between teachers from the planning stage to implementation reflects a form of collective *tazkiyah* (self-purification) in the educational process. Each teacher serves not only as a teacher but also as a controller of etiquette, reminding one another and reinforcing the values taught.

The teachers involved in team teaching coordinate from the planning stage to implementation. This strategy is supported by the concept of collaborative teaching, as outlined by Friend & Cook, which emphasizes professional collaboration among teachers in designing, implementing, and evaluating the learning process (Friend & Cook, 2010). In this context, teachers at MIM 6 Nglegok utilize regular weekly meetings and informal communication to align their approaches.

One of the main strategies involves dynamically dividing roles during learning activities. In some sessions, one teacher facilitates the delivery of material while the other observes class dynamics, records student responses, or inserts concrete examples to reinforce understanding. In other sessions, both teachers alternate roles within a single lesson, adopting a varied approach that keeps students engaged and focused.

Building on this dynamic approach, teachers at MIM 6 Nglegok carry out their roles based on the principle of mutual assistance in goodness and piety. The cohesiveness of the teaching team is also evident in how they complement each other when challenges arise in class. For example, when one teacher struggles to explain the abstract concept of etiquette toward parents, the other teacher quickly provides a concrete illustration through a story that is easier for students to understand. Having two teachers in one classroom also provides an opportunity to respond to students' needs more personally and quickly. This approach aligns with Spillane's theory of distributed leadership, but within Al-Ghazali's framework, it demonstrates the implementation of *amal jama'i* (collective work) oriented toward the moral well-being of students (Spillane, 2005).

In summary, these collaborative efforts demonstrate how the team teaching strategy at MIM 6 Nglegok not only strengthens the methodological aspects of learning but also implements Al-Ghazali's vision of etiquette education as a collaborative process that guides the heart, mind, and behavior toward moral perfection.

2. Learning Methods and Media Used

The etiquette teaching method at MIM 6 Nglegok centers on balancing knowledge and ethical formation through team teaching. This approach is guided by Al-Ghazali's belief that knowledge without etiquette leads astray, and etiquette without knowledge is incomplete. Implementing team teaching ensures both elements are developed together.

While the lecture method remains important for conveying etiquette values, teachers at MIM 6 Nglegok also use group discussions, role-playing, storytelling, and simulations to ground these values in real-life situations.

For instance, storytelling is often used to convey stories of the prophets, companions, or exemplary figures in Islam. In these sessions, both teachers can play a role: one teacher reads the story, while the other inserts explanations or asks reflective questions to explore students' understanding. This strategy aligns with the contextual teaching and learning approach, where students learn to relate material to the realities of everyday life.

Teachers use active methods such as storytelling, group discussions, and simulations of politeness in everyday life. This approach aligns with Al-Ghazali's view that education should be based on *tajribah* (direct experience), allowing the values of politeness to be instilled through practice, rather than mere memorization. For example, when students are invited to role-play about speaking etiquette, they not only understand the concept theoretically but also directly experience the value of politeness through action.

The media used is also diverse, ranging from images and short videos to simple props, such as hand puppets, to simulate polite speaking etiquette. Teachers also use digital media such as Islamic animations to capture students' attention and build emotional engagement. The use of learning media, such as Islamic videos, images, and hand puppets, helps instill the values of etiquette in a fun and developmentally appropriate way. This reflects Al-Ghazali's principle of *tadarruj* (gradual improvement) in education, which states that moral development must be tailored to the student's abilities and readiness.

The implementation of the team teaching model in etiquette learning generally receives a positive response from students. The presence of two teachers in a single session does not confuse students; instead, it increases their enthusiasm and engagement. Students feel more personally cared for because teachers can divide roles between delivering

material and observing student responses. Two teachers in a class facilitate the more effective implementation of *ta'dib*: one teacher plays a role in imparting knowledge (the *ta'lim* dimension), while the other reinforces the habitual dimension of etiquette (the *tarbiyah* dimension). This is evident in the dynamic division of roles, for example, when one teacher delivers material on etiquette toward teachers, while another teacher monitors students' expressions and attitudes to ensure that understanding of values coexists with behavior.

Observations show that students are more active in asking questions and engaging in discussions during learning sessions. This reflects the creation of a supportive, dialogical classroom climate. The dual role of teachers allows for differentiated instruction. As a result, students' diverse learning needs can be better met. For example, when a student struggles to understand etiquette toward teachers, a teacher can provide additional explanations on an individual basis. This does not disrupt the main learning flow. This phenomenon demonstrates that team teaching supports the development of etiquette (civility of the heart) and etiquette (politeness of the tongue), two key pillars of Al-Ghazali's ethical theory. Learning etiquette does not stop in the classroom. It extends into a school culture filled with etiquette practices, such as greeting, asking permission, and respecting teachers.

Etiquette learning happens not only in the classroom. It also permeates the school culture. The teachers on the teaching team strive to integrate the values taught in the lessons into students' daily routines. For example, they do not only teach habits like greeting, asking permission, or helping a friend in theory. They also directly monitor and provide feedback to students.

This model also supports Lickona's concept of character education, which emphasizes that effective moral education occurs not only through explicit teaching but also through role modeling (Devitasari et al., 2023), habituation (Priali et al., 2021), and consistency (Ulwah, 2013). In the context of team teaching, consistency is facilitated by teachers collaboratively planning lessons, jointly monitoring student behavior, and regularly discussing approaches to reinforce ethical practices in daily interactions. Teachers remind each other and reinforce these practices together, ensuring a unified approach. Building on this foundation, the application at MIM 6 Nglegok demonstrates these principles in practice.

At MIM 6 Nglegok, the ethical material is structured in a liaison book and parenting guide, with the division adjusted according to the grade level and the students' moral development. Each grade receives different material, delivered weekly, and repeated through habituation and role modeling in daily school life. The following is the ethical material implemented at MIM 6 Nglegok:

- a. Sleeping Etiquette
- b. Eating and Drinking Etiquette
- c. Bathroom Etiquette
- d. Dressing Etiquette
- e. Speaking Etiquette
- f. Etiquette in Class/Assemblies
- g. Ablution Etiquette
- h. Prayer Etiquette
- i. Etiquette for Greeting and Asking Permission

- j. Etiquette in the Mosque
- k. Etiquette for Teachers
- l. Etiquette for Parents
- m. Etiquette for Others
- n. Etiquette for Friends
- o. Etiquette for Playing
- p. Etiquette for Neighbors
- q. Etiquette for Guests
- r. Etiquette for Traveling
- s. Etiquette for Visiting the Sick

Table 1. Division of etiquette material

Class	Semester 1	Semester 2
I	a, b, c, d, e, f, g	a, b, c, d, e, f, g, h
II	a, b, c, d, e, f, g, h, i	a, b, c, d, e, f, g, h, i, j
III	a, f, g, h, i, j, k, l	a, f, g, h, i, j, k, l, m, n
IV	a, j, k, l, m, n, o	a, j, k, l, m, n, o, p
V	a, j, k, l, m, n, o, p, q	a, j, k, l, m, n, o, p, q, r
VI	a, j, k, l, m, n, o, p, q, r, s	a, j, k, l, m, n, o, p, q, r, s

This structure shows the three dimensions of etiquette by Imam Al-Ghazali in *Ihya' Ulum al-Din* and *Ayyuha al-Walad*:

- a. Etiquette towards Allah (*adab ma'a Allah*) guides people to know, love, and sincerely submit to their Lord.
- b. Etiquette towards oneself (*adab ma'a al-nafs*) helps people maintain physical and spiritual cleanliness and guides behavior by etiquette's values.
- c. Etiquette towards others (*adab ma'a al-khalq*) teaches people to interact with others with love, respect, and social responsibility.

These three categories do not stand alone, but are interconnected within the framework of purification of the soul (*tazkiyat al-nafs*), which is the core of moral education according to Al-Ghazali. The structure of the division of etiquette material in MIM 6 Nglegok shows that these three aspects are applied gradually and contextually according to the age and level of understanding of the students (Al-Ghazālī, 1995a, 1995b).

- a. Etiquette towards Allah (*Adab ma'a Allah*)

This dimension is emphasized more in the middle grades (grades 3–5). Materials such as Prayer Etiquette, Mosque Etiquette, and Greeting and Permission Etiquette are used. The goal is to foster students' spiritual awareness and closeness to Allah SWT by instilling correct and respectful worship habits. Al-Ghazali says a relationship with Allah must be rooted in *mahabbah* (love), *khauf* (fear), and *ta'zim* (reverence). When students learn prayer etiquette or ablution, teachers stress more than the technical aspects. They also direct students to the presence of the heart (*hudhur al-qalb*), an inner awareness that worship is direct communication with the Creator.

Through team teaching, teachers can reinforce this aspect by adopting a reflective approach and serving as role models for their students. One teacher, for example,

teaches the movements and recitations of prayer, while another provides a meaningful explanation of why prayer must be performed devoutly. This pattern shows the application of Al-Ghazali's principle that knowledge must be accompanied by *dzauq* (appreciation), not just formal knowledge (Al-Ghazālī, 1995b).

b. Etiquette towards oneself (*Adab ma'a al-nafs*)

This concept forms the primary foundation in the lower grades (grades 1–2). Here, the primary focus of learning is on fostering self-awareness and promoting personal hygiene. Materials such as "Eat and Drink Etiquette", "Bathroom Etiquette", "Dress Etiquette", and "Ablution Etiquette" help students understand orderliness and cleanliness. These are presented as forms of outward obedience and spiritual discipline.

According to Al-Ghazali, "manners towards oneself" includes controlling desires, maintaining outward cleanliness, and accustoming the heart to submit to moral rules. At MIM 6 Nglegok, learning not only teaches etiquette but also builds intention and awareness. Every action, such as dressing or eating, is viewed as an act of worship when performed with proper etiquette and reverence. For example, when teaching "eating and drinking etiquette," students learn more than just to eat with the right hand or recite prayers. They also come to understand the meaning of gratitude and simplicity, which are two core values of self-control according to Al-Ghazali.

c. Etiquette towards Others (*Adab ma'a al-khalq*)

In the upper grades (grades 4–6), the primary focus shifts to teaching students how to build healthy and compassionate social relationships. Lessons in Manners Towards Teachers (11), Manners Towards Parents (12), Manners Towards Friends (14), Manners to Neighbors (16), Manners to Visit (17), and Manners to Visit the Sick (19) aim to instill the values of *ihsan* and *ukhuwah* (brotherhood). Al-Ghazali teaches that good social relationships are the fruit of a pure and empathetic heart, emphasizing that good manners toward others mirror good manners toward God.

The implementation of these values at MIM 6 Nglegok is carried out through collaborative activities between teachers, students, and parents. For example, teachers provide concrete examples of respecting fellow teachers or greeting students in a friendly manner, while students are encouraged to practice social manners such as greeting each other, helping friends, and maintaining a clean environment. Activities like this are a form of implementation of the concept of *ta'dib al-mujtama'i* (social education), which is an integral part of Al-Ghazali's theory of etiquette (Al-Ghazali, 1995).

3. The Role of the Principal, Teachers and Parents in the Implementation of the Team Teaching Model

The success of learning etiquette through team teaching is inseparable from the collaboration of all elements of the education system: the principal, teachers, and parents. From Al-Ghazali's perspective, etiquette education is a collective responsibility (*mas'uliyah musytarakah*), where each party plays a role in guiding children towards noble morals. The principal at MIM 6 Nglegok provides teachers with ample latitude to design innovative learning approaches, including the use of collaborative teaching

methods. The principal also plays an active role in facilitating teacher meeting schedules, establishing flexible teaching hours, and appreciating teachers' collaborative efforts (Al-Ghazālī, 1995a).

The principal at MIM 6 Nglegok acts as a *muraqib* (director) and *murabbi* (spiritual educator) leader, providing space and support for teachers to innovate. This approach reflects Al-Ghazali's principle of *tarbawi* leadership: leaders must be moral role models and guardians of values (*hāfīzh al-qiyam*). The principal's support in facilitating teacher meetings, providing schedule flexibility, and appreciating collaboration demonstrates the application of the values of sincerity and trustworthiness in educational leadership.

Furthermore, the school culture at MIM 6 Nglegok, which integrates Islamic values into every facet of school life, reinforces the practice-based approach to teaching etiquette (good manners). For instance, communal prayer before lessons, initiatives encouraging students to support classmates in need, and structured programs fostering food sharing and social etiquette collectively shape an environment that nurtures etiquette through a coordinated, community-driven method.

Teachers at MIM 6 Nglegok fulfill their role not only as transmitters of knowledge but also as spiritual guides (*murabbi al-akhlaq*). In interviews, teachers mentioned that the presence of colleagues in the classroom strengthens moral spirit and responsibility. Team teaching provides them with a space to learn from one another. They feel more confident because they don't have to face the class alone. Teachers also believe that the presence of colleagues in the classroom offers a crucial form of moral support, particularly when dealing with students exhibiting challenging behavior. This aligns with the Islamic concept of *ta'awun*, or mutual assistance in goodness, which is an essential part of the educational work ethic according to Al-Ghazali.

Several teachers mentioned that they gain new ideas for delivering etiquette material from their colleagues. This demonstrates the occurrence of peer learning and professional growth, which are key objectives of collaborative teaching. Collaboration between teachers can be a source of innovation and critical reflection on teaching practice.

One crucial aspect that cannot be overlooked in implementing etiquette learning is parental involvement. Through regular communication programs, such as contact books, class WhatsApp groups, and parent-teacher meetings, teachers and parents work together to maintain consistency in values between home and school. This principle reflects Al-Ghazali's idea of the importance of parental guidance and *muraqabah* as the primary guardians of children's morals (Ghozali & Zamroni, 2022).

Field evidence suggests that synergy between teachers and parents leads to positive changes in student behavior, including increased politeness, social awareness, and respect for parents. This demonstrates the successful implementation of etiquette values in the behavioral (*adab al-zahir*) and spiritual (*adab al-batin*) dimensions, as emphasized by Al-Ghazali.

This harmonious relationship between teachers and parents supports the continuity of values between home and school. Micro-environments, such as the home and school, need to work in synergy to create a mutually reinforcing influence on children's moral development. In this case, team teaching allows for broader communication with parents, as two teachers can share the responsibility of building relationships with students' guardians.

Several parents reported that they had observed a positive impact of teaching manners at school, as their children exhibited changes in behavior, such as being more polite when speaking and showing greater care for their parents at home. This indicates that the values of manners taught collaboratively by teachers are beginning to be ingrained in the students' daily lives.

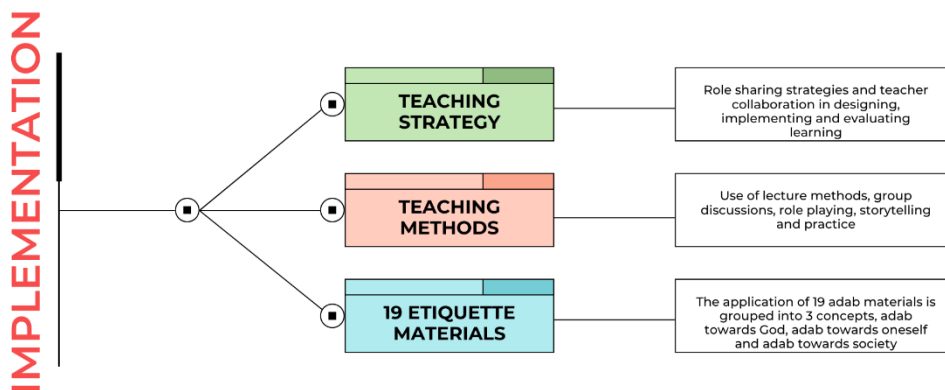


Figure 2. Implementation of etiquette learning through the team teaching model

Evaluation of Etiquette Learning through the Team Teaching Model

Evaluation of etiquette learning at MIM 6 Nglegok plays a crucial role as an instrument for assessing the success of the overall moral education process. Here, "adab" refers to Islamic moral conduct and etiquette. Evaluation at this school serves not only to assess students' cognitive achievements but also as a means of self-reflection for both teachers and students in the process of developing morals and civility. Within Al-Ghazali's framework, etiquette education must address two domains simultaneously: external development (*zahir*), which relates to outward behavior and actions, and internal development (*batin*), which refers to one's inner intentions and moral state, including purification of intentions, introspection, and consistent moral practice. Therefore, the reflective, dialogical, and collaborative evaluation system at MIM 6 Nglegok aligns with Al-Ghazali's view that the development of etiquette is a continuous process between teacher and student to achieve perfection of the soul (*kamal al-nafs*) (Al-Ghazālī, 1995b).

In the context of etiquette learning through team teaching, evaluation becomes more than an administrative activity. It becomes a professional practice that requires social sensitivity, ethical communication, and a high level of reflective ability. Team teaching, which combines the efforts of two teachers in a single class, requires harmony, mutual understanding, and the ability to collectively comprehend the classroom dynamics. Therefore, regular weekly evaluations are crucial for maintaining a stable collaborative rhythm. Adab and tahfidz teachers have their own evaluation schedules, with etiquette teachers on Mondays and tahfidz teachers on Fridays; however, they still coordinate through their respective Persons in Charge (PICs). This mechanism reflects the spirit of formative evaluation, which is characterized by regularity, in-depthness, and a solution-oriented approach. This mechanism is not merely administrative, but reflects the principles of *muraqabah* (self-monitoring) and *muhاسبah* (self-evaluation) as taught by Al-Ghazali. In *Ihya' Ulum al-Din*, he emphasized that a true educator must continually reflect on their intentions, actions, and outcomes so that every learning process not only produces knowledge but also moral change. In this context, teachers

not only assess students, but also evaluate their sincerity in educating (Al-Ghazālī, 1995a).

This weekly evaluation serves not only as a place to submit reports or technical challenges, but also as a reflective forum where teachers can express their concerns, discuss classroom management challenges, and the dynamics of relationships between teaching partners. The presence of the PJ as a mediator strengthens this system, ensuring it remains healthy and productive. By directing communication through the PJ, direct conflict between two teachers with differing approaches can be minimized. This collaborative spirit reflects Al-Ghazali's view that the etiquette of seeking and teaching knowledge must be built on *ukhuwah ilmiyah* (scientific brotherhood), a scholarly brotherhood that fosters mutual respect and humility among fellow teachers. In this regard, teachers play a role not only as instructors but also as *murabbi* (supervisors) who educate from the heart, as guided by the principle of *ta'dib* (etiquette education), which emphasizes the balance between firmness and compassion.

Evaluation also serves as an initial filter for problem-solving. Any issues that arise are attempted to be resolved within the same week. If not resolved, they become a priority for the following week's evaluation. This strategy aligns with the problem-based reflection approach, where evaluation is directed toward finding immediate solutions to concrete problems that arise in the learning process. This regular and consistent evaluation also reinforces the concept of a professional learning community (PLC), which emphasizes the importance of a learning community among teachers. Within this community, teachers not only address problems but also share strategies, learn from one another, and support each other in improving the quality of their teaching (Kuswandi et al., 2021).

The evaluative culture at MIM 6 Nglegok demonstrates *muraqabah jama'i* (collective supervision). Here, teachers mutually safeguard the integrity of the learning process. Evaluations occur through dialogue and understanding, not confrontation. This atmosphere supports moral and professional improvement. It aligns with Al-Ghazali's concept of *tazkiyah al-nafs* (purification of the soul) in the context of education. Improvement will not arise from punishment or pressure, but from awareness and a sincere desire to change.

In addition to teacher evaluations, the student assessment process is also carried out using an approach aligned with Al-Ghazali's theory of etiquette. When behavior deviates from the values of etiquette taught, teachers do not immediately impose punishment but instead direct students to an "*Bengkel Adab*." In this space, students are encouraged to reflect on their mistakes, understand them, and commit to self-improvement. It serves as a space for introspection, faith dialogue, and personal and gradual behavioral improvement. If the habituation approach and classroom dialogue are unable to change student behavior, then teachers will hold special dialogues with parents, a process directly overseen by the Principal and school management. At this point, evaluation functions not merely as a control tool, but as an educational instrument that prioritizes a humanistic and restorative approach. This approach reflects Al-Ghazali's principle of *tarbiyah bi al-ta'dib*, where the goal of education is not to intimidate students, but rather to guide them toward moral awareness through *tahdzib al-nafs* (purification of the soul) and the instilling of good deeds. Teachers serve as role models and spiritual guides, guiding students to discover the meaning of *adab* (morality), rather than simply obeying rules.

The "*Bengkel Adab*" also aligns with Al-Ghazali's *Riyadah al-Nafs* (spiritual training) method. He believes that moral development cannot be instantaneous but requires a process of repeated practice and in-depth introspection. Through this approach, evaluation at MIM 6 Nglegok serves not only to control behavior but also as a means of character refinement for both students and teachers.

The school's evaluation system provides space for professional reflection and scientific regeneration. The end-of-year evaluation culminates in the entire evaluative process that takes place throughout the school year. This is where teachers are given the opportunity to provide a comprehensive assessment of the effectiveness of learning methods, assess the success of team teaching, and provide recommendations for improvements for the following school year. The end-of-year evaluation also serves as an important forum for designing teacher regeneration and introducing the system to new teachers. One strategy used is a demonstration of etiquette teaching by veteran teachers. This demonstration is not only a form of knowledge transfer but also the inheritance of the values, spirit, and way of thinking characteristic of the etiquette learning model at this school (Kharisma et al., 2023). The end-of-year evaluation serves as an opportunity to reassess the effectiveness of the team teaching model and prepare for the transfer of values and experience from senior teachers to new teachers through the demonstration of teaching. This illustrates what Al-Ghazali called *ittiba' al-uswah al-hasanah*, or directly emulating good behavior from more experienced teachers. In this case, evaluation does not stop at the administrative level, but becomes a vehicle for the transmission of values and the formation of a civilized scientific tradition (Al-Ghazali, 1995b).

Ultimately, the evaluation of etiquette learning through the team teaching model at MIM 6 Nglegok combines professional discipline, communication ethics, personal reflection, and a collective commitment to the development of etiquette. The etiquette learning evaluation system at MIM 6 Nglegok reflects Al-Ghazali's view that true education must instill a balance between knowledge and practice, as well as between knowledge and the formation of the soul. Evaluation is not merely a measuring tool, but also a process of *tazkiyah* (purification) and *muhasabah* (reflection) that engages teachers and students spiritually and socially. The team teaching model allows these etiquette values to be brought to life through collaboration, dialogue, and concrete role models in the classroom. Thus, the success of learning etiquette at MIM 6 Nglegok does not only lie in the transfer of moral values, but in the formation of a reflective culture that fosters self-awareness, compassion, and sincerity as the ideal of etiquette education according to Al-Ghazali.

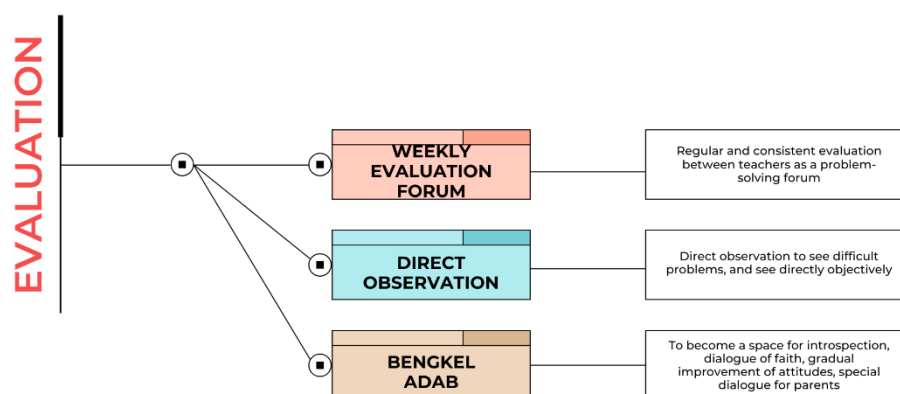


Figure 3. Evaluation of learning manners through the team teaching model

IV. CONCLUSION

The results of the study indicate that learning etiquette through the team teaching model at MIM 6 Nglegok is a collaborative approach designed systematically and oriented towards building students' morals through the synergy of two teachers. This program was born out of an evaluation of the madrasah's condition, which was deemed suboptimal. Consequently, the ATM curriculum (*Adab, Tahfidz, Madrasah*) was developed to restore the madrasah's function as a center for character development. In its planning, teachers work collaboratively through work meetings, sharing roles, and setting learning objectives that cover cognitive, affective, and psychomotor aspects, reflecting a constructivist and humanistic approach. In the implementation stage, learning is carried out interactively through exemplary behavior, habituation, discussion, role play, storytelling, and simulations, with etiquette material covering relationships with God, oneself, and society. Evaluation is carried out continuously and reflectively through weekly forums, observations, and the "*Bengkel Adab*" program to assess the learning process, the effectiveness of teacher collaboration, and the continuous improvement of learning quality.

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