

## **INTERNALIZATION OF MORAL VALUES THROUGH THE SHILATURRAHIM TRADITION IN THE YOUTH MOVEMENT RIYADLUL JANNAH MADURA AND SYUBBAN LOVERS PAMEKASAN**

**\*<sup>1</sup> Mujibur Rohman, <sup>2</sup>Maski**

<sup>\*1,2</sup>IAIN Madura

Email: <sup>\*1</sup>mujiburr004@gmail.com , <sup>2</sup>maskiaja16@gmail.com

### **Abstract**

This study aims to analyze the process of internalizing moral values through the shilaturrahim tradition practiced by the Riyadlul Jannah Youth Movement in Madura and the Syubban Lovers in Pamekasan. The research focuses on how social and religious activities within these organizations shape the moral character of the younger generation. The research method used is qualitative with a case study approach, where data were collected through participant observation, in-depth interviews, and documentation of organizational activities. The informants consisted of members and leaders actively involved in the shilaturrahim activities. Data analysis was conducted using thematic analysis techniques to identify patterns and themes related to the internalization of moral values. The findings indicate that the shilaturrahim tradition serves as an effective medium for internalizing values such as respect, compassion, solidarity, and social care. These values are internalized through a gradual process involving knowledge, acceptance, and application in everyday life. Routine activities such as monthly gatherings and annual programs provide a space for members to experience and internalize these values, making them part of the members' moral identity. This study concludes that the shilaturrahim tradition significantly contributes to the character formation and moral development of the younger generation through active and dialogic social interactions.

**Keywords:** Moral value internalization, shilaturrahim, character education

### **Abstrak**

*Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai moral melalui tradisi shilaturrahim yang dilakukan oleh Gerakan Pemuda Riyadlul Jannah Madura dan Syubban Lovers Pamekasan. Penelitian ini menyoroti bagaimana kegiatan sosial dan keagamaan dalam kedua organisasi tersebut dapat membentuk karakter moral generasi muda. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan studi kasus, di mana data dikumpulkan melalui observasi partisipan, wawancara mendalam, dan dokumentasi kegiatan organisasi. Informan terdiri dari anggota dan pimpinan organisasi yang berperan aktif dalam kegiatan shilaturrahim. Analisis data dilakukan dengan menggunakan teknik analisis tematik untuk mengidentifikasi pola dan tema yang berkaitan dengan internalisasi nilai moral. Hasil penelitian menunjukkan bahwa tradisi shilaturrahim menjadi media efektif dalam internalisasi nilai-nilai seperti rasa hormat, kasih sayang, solidaritas, dan kepedulian sosial. Nilai-nilai ini diinternalisasikan melalui proses bertahap yang melibatkan pengetahuan, penerimaan, dan penerapan dalam kehidupan sehari-hari. Kegiatan rutin seperti pertemuan bulanan dan program tahunan*

*memberikan ruang bagi anggota untuk mengalami dan menghayati nilai-nilai tersebut, sehingga mereka menjadi bagian dari identitas moral para anggota. Kesimpulan dari penelitian ini adalah bahwa tradisi shilaturrahim memiliki kontribusi signifikan dalam pembentukan karakter dan moralitas generasi muda melalui interaksi sosial yang dialogis dan aktif.*

**Kata kunci:** Internalisasi nilai moral, shilaturrahim, pendidikan karakter

## INTRODUCTION

Humans need education as a provision for navigating their lives. Through education, individuals can develop all the potential within themselves to solve problems that arise in their lives. Education enables people to socialize, communicate, and interact well with others. Thus, they can improve their standard of living, both economically and socially. Education not only elevates human dignity in the eyes of others but also in the eyes of Allah SWT. It reflects the interaction between educators and learners aimed at achieving the vision of education that takes place in both formal and non-formal educational institutions. Essentially, all education has the same goal: to guide learners to become independent individuals who can continue and preserve the traditions and values that thrive in society. Through well-programmed and intensively managed education, the optimal point of educational efforts can be achieved. Education is considered successful if it can change human behavior in a more positive direction (Azisi, 2023).

Humans, as social beings, cannot live alone; they need one another. As social beings, humans must love and respect each other. With love, harmonious relationships will be established by the teachings of the Prophet Muhammad. The principles of love and mutual respect towards others are absolute. Islam is a religion that emphasizes the relationship between humans and God on one side and human relations on the other (Astiana, 2024). These are two inseparable aspects. Islamic brotherhood is a vital aspect. The command to maintain shilaturrahim is mentioned in the Quran as well as in the Hadith of the Prophet. In one of his sayings, the Prophet Muhammad mentioned that shilaturrahim is not merely about visiting, reciprocating visits, or exchanging gifts. Instead, it means reconnecting that which has been severed (Kurniawan dkk., 2024).

Shilaturrahim is always connected, meaning it is one of the characteristics of believers. It has a very universal meaning, encompassing all good deeds performed by one person towards another, whether material or moral, and it does not recognize time or form boundaries, adapting to the existing situation and conditions. In a Hadith narrated by Imam Bukhari, shilaturrahim is defined as reconnecting family ties if they are severed. Therefore, shilaturrahim is not just about visiting neighbors or relatives to ask for forgiveness. It is a high level of communication-based on faith in Allah (Maslani, 2023). By loving and respecting fellow human beings, we avoid conflicts and hostility. In this short life, continue to spread goodness on earth, cultivating love for others regardless of their position, status, or social standing. This love should be extended to all humankind encountered on this earth.

The current condition in Indonesia is very alarming regarding moral values and character. The education system is no longer stable; face-to-face activities are limited, even in religious activities. Pursuing knowledge is obligatory for every Muslim. Joining an

organization is a platform for gaining knowledge and experience and applying what has been learned in that organization. GPRJ (Gerakan Pemuda Riyadlul Jannah) Madura and Syubban Lovers are organizations dedicated to the love of sholawat, with Gerakan Pemuda Riyadlul Jannah under the Riyadlul Jannah assembly and Syubban Lovers under the Syubbanul Muslimin assembly in Probolinggo. Both organizations share similar programs, including monthly routines (reading the Simtudduror book), as well as annual programs such as orphan benefits and mass circumcision by GPRJ, and August 17th competitions and membership recruitment by Syubban Lovers. These programs aim to instill moral values.

The presence of these organizations serves as a form of guidance, education, and direction. This gathering has also provided new hope for efforts to enlighten and educate the youth, especially in the fields of religion and social affairs. The dissemination of the intended values is not limited to a quantitative understanding but also includes a qualitative aspect, meaning not only how the internalization of moral and national values is carried out by many people but also how those moral values are internalized, recognized, understood, lived, and practiced by the community. Today's youth are very modern, with most activities restricted to online systems. The practice of shilaturrahim among family members is rare, let alone with teachers, scholars, or peers. Therefore, further research is needed regarding the internalization of moral values through the tradition of shilaturrahim in GPRJ (Gerakan Pemuda Riyadlul Jannah) Madura and Syubban Lovers Pamekasan.

## **METHOD**

The research on "Internalization of Moral Values through the Shilaturrahim Tradition in the Youth Movement Riyadlul Jannah Madura and Syubban Lovers Pamekasan" will employ a qualitative approach with a case study design. This method is suitable because it allows for a deep understanding of the process and meaning behind the internalization of moral values within the context of these youth organizations. Data collection will be conducted through observation, in-depth interviews, and documentation (Jaya, 2020). The primary focus will be on observing the activities and events organized by both the Riyadlul Jannah and Syubban Lovers groups, particularly those related to shilaturrahim, such as monthly gatherings and social activities. In-depth interviews will be conducted with key informants, including organizational leaders, members, and other community figures, to gather insights into their perceptions, experiences, and practices regarding shilaturrahim and moral values. Documentation will complement the observations and interviews by examining records of past events, organizational programs, and relevant literature. The data analysis process will follow a thematic approach, where the collected data will be transcribed, coded, and categorized into themes that reflect the internalization of moral values through shilaturrahim. Thematic analysis will help identify patterns and draw connections between the observed behaviors and the underlying values being cultivated within the groups. To ensure the validity and reliability of the findings, data triangulation will be applied by comparing information from different sources and methods. The study will also employ member checking, where participants review the findings to confirm the accuracy of the interpretations. The results of this research are expected to provide a detailed account of how the shilaturrahim tradition is used as a medium for instilling moral values among the youth in these organizations, shedding light on the strategies and impacts of this cultural

practice in fostering ethical behavior.

## **RESULT AND DISCUSSION**

This study found that the shilaturrahim tradition carried out by the Riyadlul Jannah Youth Movement of Madura and the Syubban Lovers Pamekasan plays a crucial role in the internalization of moral values among its members. This tradition is not merely regarded as a social or religious activity but serves as a medium for internalizing values such as respect for parents, gratitude, solidarity, and togetherness. Through various activities like monthly gatherings, visits to orphanages, and other religious events, organizational members gradually undergo a deep internalization process of moral values. The monthly routine activities, such as reading the Simtudduror text, aim not only at spiritual aspects but also at social ones. The participating members not only gain religious understanding but also learn the importance of maintaining good relationships with others, both among members and with the surrounding community. Furthermore, annual programs such as providing orphan aid and mass circumcision at GPRJ, as well as competitions and membership recruitment at Syubban Lovers, serve as means to reinforce social values taught in Islam, including caring for others and cooperation. In-depth interviews with organizational members and leaders revealed that values like togetherness, compassion, and social care instilled through shilaturrahim are gradually internalized. These values become part of the members' identity and influence their attitudes and behavior in daily life. The members find it easier to share and help others because these values have become habitual, instilled through interactions within organizational activities.

Additionally, the shilaturrahim tradition helps foster a sense of belonging and mutual support among the members. The frequent interactions and shared experiences during routine activities, such as group discussions, collective prayers, and social outreach, create a strong bond that transcends individual differences. This sense of unity is further reinforced during the annual programs, where members work together towards common goals, such as organizing charity events and social services. These activities not only cultivate empathy and compassion but also teach practical skills like teamwork, communication, and leadership, which are essential for personal and social development. The process of internalizing moral values through shilaturrahim is continuous and dynamic. The values are not taught in a didactic manner but are experienced firsthand through active participation. For instance, when members take part in helping the less fortunate, such as during visits to orphanages or distributing aid to those in need, they do not just learn about generosity in theory; they practice it. This experiential learning reinforces the moral teachings of Islam, making them more meaningful and applicable to the members' lives. As these values become internalized, members start to exhibit behaviors that reflect a deeper understanding of social responsibility and altruism, often extending their acts of kindness beyond the confines of the organization.

The interviews also highlighted that the leaders play a significant role in guiding the internalization process. The leaders, who are often seen as role models, demonstrate the values of compassion, humility, and service to others, thereby setting a standard for members to emulate. Their active involvement in shilaturrahim activities not only inspires

members to follow suit but also ensures that the organization's values are consistently communicated and upheld. The leaders' encouragement and reinforcement help bridge the gap between theoretical moral teachings and their practical application in daily life.

Moreover, the inclusive nature of the shilaturrahim tradition allows for the participation of diverse individuals, regardless of their socioeconomic background or level of religious knowledge. This inclusivity fosters a culture of mutual respect and acceptance, where differences are embraced, and everyone is encouraged to contribute. The organization's approach to shilaturrahim extends beyond religious instruction to address broader social issues, such as poverty and inequality, thereby promoting a holistic understanding of moral values. Through this inclusive approach, members learn to appreciate diverse perspectives and develop a more compassionate and socially aware mindset. Furthermore, shilaturrahim serves as a platform for intergenerational interaction, where younger members learn from the experiences of older, more seasoned members. This mentorship dynamic is crucial for the transfer of not only religious knowledge but also practical life skills and wisdom. The older members share stories and insights about the significance of shilaturrahim in preserving cultural and religious heritage, thus helping the younger generation understand the deeper purpose behind the tradition. This exchange of knowledge contributes to the sustainability of moral values across generations, ensuring that the teachings remain relevant and impactful.

The habitual nature of shilaturrahim activities also contributes to the long-term retention of values. When moral teachings are reinforced through regular practice, they become ingrained in the members' daily routines. For example, the consistent emphasis on acts of kindness, respect for elders, and community service during organizational events creates a lifestyle centered around these values. As a result, members are more likely to continue practicing these behaviors even outside the organizational setting, influencing their family interactions, workplace conduct, and broader social engagements.

## **Discussion**

The process of value internalization through shilaturrahim in these organizations can be explained using value internalization theory. This theory suggests that values can be internalized through three stages: knowledge, acceptance, and application. In this study's context, the knowledge stage is achieved through conveying moral and religious teachings during various religious and social activities (Khoiri 'Abdillah & Mujasih, 2023). Members gain awareness of the importance of good relationships, compassion, and social care. The acceptance stage occurs when members start embracing these values as part of their personal beliefs. This is evident in how members respond to social activities such as providing aid to orphans and visiting orphanages. They do not just participate in the activities but also show genuine enthusiasm and concern, indicating that moral values have been emotionally embraced (Hairus dkk., 2022). The application stage is visible in the behavior of members outside organizational activities. Those actively involved in shilaturrahim activities show changes in their social attitudes, such as engaging more in volunteer activities, being more attentive to the social environment, and exhibiting more ethical behavior in their social interactions. This indicates that the values internalized through shilaturrahim have become

part of their moral identity.

From a social theory perspective, the internalization of values within this community reflects the principles of symbolic interaction theory, which emphasizes that meanings and values are constructed through social interactions (Rahman & Kizi, 2023). In shilaturrahim activities, members do not merely receive moral messages from leaders or religious figures but also actively participate in creating and reinforcing these values through interactions with fellow members. Symbols in shilaturrahim activities, such as communal prayers and charitable acts, reinforce the meaning of the moral values being internalized. In the context of communication theory, this shilaturrahim tradition can be seen as a form of transformative communication that enables changes in members' attitudes and behaviors (A'la & Mukarrom, 2020). The communication occurring in these activities is not one-way but rather two-way, where there is an exchange of ideas, values, and experiences that enrich the understanding and acceptance of moral values. This aligns with the dialogic communication theory, which emphasizes the importance of dialogue in achieving individual transformation (Komalasari dkk., 2024).

This study also found that the internalization of moral values through shilaturrahim has a long-term impact on the character development of young members within these organizations. Members who have been involved for several years show significant changes in their behavior, such as increased tolerance, willingness to help others, and strengthened faith and religious practices. The internalized values are not only applied within the organizational context but also in daily life, such as at school, work, and with family. The findings of this study provide practical implications for the development of character education programs in the community. The shilaturrahim tradition can be used as a model for moral and character education programs, especially for younger generations. Activities such as social visits, charitable acts, and religious gatherings can be more structured to facilitate the internalization of desired values. Furthermore, it is important to ensure the active involvement of participants in each activity so that moral values are not only taught but also experienced and felt directly by the members.

Additionally, the study revealed that the transformation in behavior among young members is not merely superficial but reflects a deeper and more enduring shift in their moral outlook. Those who regularly participate in shilaturrahim activities often develop a strong sense of empathy, which manifests in their readiness to assist others without expecting anything in return. For instance, members reported being more inclined to volunteer for community service projects, contribute to charity, or support friends in times of need. This increased altruism demonstrates the effectiveness of shilaturrahim in nurturing prosocial behaviors that extend beyond the religious or organizational setting.

The long-term involvement in these activities has also contributed to personal growth in other aspects, such as emotional resilience and social skills. Members who actively participate in group discussions, social visits, and religious ceremonies gain confidence in expressing their thoughts and opinions. They also become better at handling conflicts, showing an increased ability to resolve disagreements peacefully and respectfully. This growth can be attributed to the social interactions within the organization that require

members to communicate, cooperate, and engage with others of diverse backgrounds. The shilaturrahim tradition, therefore, not only instills moral values but also enhances social competencies that are crucial for navigating various life situations (Mubarok, 2021).

Another significant finding is the reinforcement of religious devotion among members. The frequent engagement in religious practices, such as collective prayers and recitations, cultivates a stronger connection with their faith. Members mentioned that shilaturrahim deepened their understanding of Islamic teachings, not just as theoretical knowledge but as a living practice integrated into daily activities. This consistent exposure to religious principles encourages members to uphold moral standards even when faced with challenges, thereby solidifying their spiritual foundation. The integration of moral and religious values into their identity promotes holistic character development, where religious observance and moral actions are seen as interconnected and mutually reinforcing (Hasan & Qomariyah, 2024). The application of internalized values in everyday life is evident across various domains. For example, in educational settings, members who have internalized values through shilaturrahim exhibit greater discipline, respect for teachers, and a willingness to help peers. At the workplace, these values translate into professional ethics, such as honesty, accountability, and a collaborative spirit. Within the family, members practice patience, show respect for elders, and contribute to household responsibilities (Siregar dkk., 2023). This cross-contextual application underscores the lasting impact of shilaturrahim on shaping a consistent moral character that guides members in different social roles.

The study's findings also suggest practical ways to enhance character education initiatives in other community-based settings. By using shilaturrahim as a model, programs can be designed to go beyond formal teaching and include experiential learning components. Activities should encourage active participation, reflection, and real-world application to facilitate deeper moral engagement (Rozikin dkk., 2024). For example, community centers or schools could organize routine social visits to nursing homes, orphanages, or hospitals, allowing participants to experience the significance of caring for others firsthand. Charitable acts, such as organizing food drives or fundraising for social causes, can also be incorporated as regular activities to strengthen the values of compassion and social responsibility. Religious gatherings, such as collective prayers or discussions on moral teachings, can be structured to include interactive sessions where participants share personal experiences related to the values being discussed (Munawar & Ishom, 2023). Such reflections help bridge the gap between theoretical knowledge and practical application, making the values more relevant and personalized. This approach aligns with the educational principle of "learning by doing," which emphasizes the importance of actively engaging learners in meaningful experiences to foster deeper understanding and long-term retention of moral values.

The findings also highlight the importance of mentorship in the internalization process. In shilaturrahim traditions, older or more experienced members often serve as role models for the younger participants, guiding them through the practical aspects of moral and religious life. This mentorship relationship can be formalized in character education programs by assigning mentors to younger participants, who can help them navigate moral dilemmas, set

personal goals, and reflect on their experiences (Ningsih, 2020). Mentorship provides a support system that reinforces the values learned and encourages continuous self-improvement. Furthermore, the active involvement of leaders and facilitators in shilaturrahim activities plays a crucial role in ensuring the consistency and effectiveness of value internalization. Leaders who actively participate in activities, demonstrate the desired values, and encourage members to practice them, help maintain the integrity of the program. Their leadership also ensures that activities are conducted in a way that resonates with the participants, making moral education a lived experience rather than just a series of lectures or instructions (Muslih dkk., 2021).

Moreover, it is essential to create a supportive environment that promotes the habitual practice of the values being internalized. The repetition of shilaturrahim activities, such as routine gatherings, charitable events, and group reflections, helps to solidify these values as part of the members' daily habits. When members repeatedly engage in acts of kindness, respect, and social service, these behaviors become ingrained, making it easier for them to act morally even outside of structured settings. The habitual nature of these practices ensures that the internalized values remain an enduring aspect of their character. In light of these findings, the shilaturrahim tradition offers valuable insights for integrating moral and character education into community programs, especially those targeting youth. The approach combines religious principles with social engagement, fostering a comprehensive form of character development that addresses both spiritual and societal needs. By adopting similar methods, other communities can create structured opportunities for youth to practice and experience moral values in real-life contexts, thereby promoting holistic development that prepares them for the complexities of modern life.

## CONCLUSION

This study concludes that the shilaturrahim tradition carried out by the Riyadlul Jannah Youth Movement of Madura and the Syubban Lovers Pamekasan significantly contributes to the internalization of moral values among its members. Through the social interactions occurring in shilaturrahim activities, members not only learn about moral values but also internalize and apply them in daily life. By linking these findings to value internalization theory, symbolic interaction theory, and communication theory, it can be understood that the process of moral value internalization requires active engagement, dialogic communication, and support from a conducive social environment. The internalization process occurring indicates that moral education does not have to be confined to formal settings such as schools but can also take place in non-formal environments through religious and social activities. The shilaturrahim tradition, as a cultural and religious practice, can be an effective means of shaping the character and morality of the young generation, especially amidst the challenges of modernization and digitalization that may reduce direct social interaction.

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