

Da'wah and Transformative Leadership: Tuan Imam's Role in Nurturing Islamic Values in Kampung Kasih Sayang

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Abstract

This research aims to analyze the leadership of Tuan Imam in preserving Islamic values in Kampung Kasih Sayang. The research method employed is qualitative with a phenomenological approach. Data collection techniques involve participatory observation, in-depth interviews, and documentary studies. Data analysis follows Miles and Huberman's approach, encompassing data reduction, display, and verification. The ATLAS assists the entire analytical process software (Archive of Technology, Life-World, and Everyday Language). The research findings reveal that Tuan Imam's leadership journey exemplifies sacrifice, love for the nation, religion, and moral values. Tuan Imam provides nine requirements for joining the Village, along with five obligations and five prohibitions to be adhered to while living in Kampung Kasih Sayang. Tuan Imam also implements three social concepts, including social structure, functional integrity, and social groups, fostering a communal life based on togetherness, equality, and mutual support. This gives rise to the principles of patience, gratitude, and sharing in Kampung Kasih Sayang. Tuan Imam leadership reflects the principles of "Ing Ngarsa Sang Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani".

Keywords

Religious Values; Pancasila Value; Leadership

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1. INTRODUCTION

In Indonesia, unity and cohesion are currently being eroded due to the social disparities in the society. Social disparity refers to the imbalance in social aspects of a community, affecting both individuals and groups, where injustices and inequalities in the distribution of important elements or aspects within a society occur (Islahiha et al., 2019). Additionally, the excessive emphasis on welfare has become a threat to national disintegration and instability caused by politically biased actors. However, there is a village that refuses to succumb to all these issues occurring in Indonesia.

Observing the phenomena of the current era, communities with various ideologies continue to grow and develop, including those with communist perspectives (Utami, 2018). An example of this is the controversial relationship between Al Zaytun Islamic boarding school in Indramayu, West Java, and



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the radical movement of the Indonesian Islamic State (Bruinessen, 2019). Additionally, unity and solidarity in Indonesia are eroding due to social disparities among communities. The issue of exaggerated welfare principles has become one of the causes threatening the disintegration of the state (Nurafifah & Dewi, 2021).

Kampung Kasih Sayang, located in Dusun III Darat Hulu, Telaga Said Village, Sei Lengan Subdistrict, Langkat Regency, aligns togetherness and equality with Islamic and Pancasila values, resulting in a harmonious and prosperous life among its community. Kampung Kasih Sayang is led by a figure named Tuan Imam, named Hanafi, who is responsible for propagating Tarekat knowledge (Aristy et al., 2021). Tarekat knowledge is a belief and reference to the Sufi religious stream in Islam. This is because he is considered the most suitable figure to continue the tasks and responsibilities of his father (Kampungmatfa.com, 2021). The father of Tuan Imam is Tuan Guru Ali Mas'ud Bin Abdullah, known as Habib Maulana Ayyidus Syekh KH Ali Mas'ud Al Banjari Ar Rasuli. It was this Tuan Guru who previously taught the knowledge of Tauhid and the values of unity and affection in an Islamic context to the community in Sei Lengan Subdistrict since 1972, before passing away on a Sunday afternoon (approaching Maghrib) on November 12, 2011.

During Tuan Imam's leadership in Kampung Kasih Sayang, he introduced requirements, obligations, and prohibitions to which the community must adhere; failure to comply could result in expulsion from the Village. Regarding the economic system, Kampung Kasih Sayang differs from other villages in Indonesia. Tuan Imam implements a village economic system based on the concept of Baitul Mal, which emphasizes self-reliance and communal sharing.

Therefore, the unique brand of Kampung Kasih Sayang is particularly intriguing for further exploration, especially in terms of practising national values, patriotism, understanding differences, and diversity in Indonesia, as a way of interpreting the tenets of Pancasila that serve as the foundation for Tuan Imam in nurturing Kampung Kasih Sayang's community.

The emergence of the Kampung Kasih Sayang brings its own renewed enthusiasm. Tuan Imam describes a sense of love and unity that can be realized when people do not dominate over others, when no religion dominates, and when no country dominates (Harahap et al., 2020). Implementing a communal economic and cultural system in MATFA Village manifests a sense of love and unity (Aristy et al., 2021). However, this study has limitations in understanding the communal economic and cultural system without involving in-depth analysis regarding the lives of the community applying the Pancasila ideology and the role of Tuan Imam in preserving the existence of the Village. Therefore, it is essential to conduct a more comprehensive study examining Tuan Imam's role in preserving the Village's existence based on the Pancasila ideology.

The values encompassed by Pancasila include several principles: belief in the one and only God, humanity, unity, democracy, and social justice. These five principles are interconnected and inseparable, leading to a common goal (Nurafifah & Dewi, 2021). The value of belief in the one and only God relates to a citizen's connection to something they deem honourable or sacred (Sianturi & Dewi, 2021). The value of fair and civilized humanity involves citizens' attitudes and behaviours in everyday life (Ardhani et al., 2022). The value of Indonesian unity guides citizens to embrace unity despite differences, in line with the nation's motto, "Bhinneka Tunggal Ika" (Unity in Diversity) (Nurafifah & Dewi, 2021). The value of democracy entails citizens participating in decision-making through deliberation (Sianturi & Dewi, 2021). The value of social justice upholds norms of fairness, balance, and equitable distribution in various aspects (Ardhani et al., 2022).

Remarkably, Tuan Imam illustrates that a life of love and unity in the Village can be achieved when one group does not dominate another, no religion dominates another religion, and no nation dominates another nation. All development activities in the Majelis Taklim Fardu Ain (MATFA) village are carried out collectively with a spirit of kinship and cooperation. Thus, the researcher is intrigued to understand Imam Hanafi's leadership in preserving the existence of Kampung Kasih Sayang. Furthermore, this research serves as an effort to transform the Kampung Kasih Sayang into a role model for community life in other regions of North Sumatra or Indonesia. The aim is to build areas that are grounded in the Pancasila ideology.

2. METHODS

The research method employed is qualitative with a phenomenological approach, defined as an effort to delve deeper into human experiences (Hadi et al., 2021). The subjects in this study consist of 20 individuals, with details including (1) Tuan Imam as the leader of the Majelis Taklim Fardu Ain in Kampung Kasih Sayang, (2) The Sheikh or spokesperson of Tuan Imam in the Majelis Taklim Fardu Ain in Kampung Kasih Sayang, (3) The community of Majelis Taklim Fardu Ain in Kampung Kasih Sayang, and (4) The Baitul Mal of Majelis Taklim Fardu Ain in Kampung Kasih Sayang.

In answering problems, researchers use the theory of Moral Knowing. Thomas Lickona argues that character is a representation of values in action. An individual's personality is shaped over a specific period when these values guide behaviour. Three fundamental elements are required to develop an upbeat personality, also found in forming a sense of solidarity: moral knowing, feeling, and moral action. Moral knowing involves understanding various moral values, such as aspects of solidarity like social concern, togetherness, empathy, and sincerity (Lickona, 2009).

Data collection techniques include participatory observation, in-depth interviews, and documentary studies. Participatory observation involves observing and actively participating in the

lives of those being studied. Data analysis techniques involve Miles and Huberman's analysis approach, including data reduction, display, and verification. The entire sequence of analysis activities is facilitated using the ATLAS software (Archive of Technology, Life-World, and Everyday Language) to simplify and enhance research data analysis (Purwandari & Rusman, 2021). ATLAS.ti is a computer-based qualitative data analysis tool that assists researchers in managing large volumes of qualitative data (Warsono et al., 2022).

3. FINDINGS AND DISCUSSION

Tuan Imam is an ordinary young man. In the past, his father was a teacher of mystical knowledge and was bestowed with the title of Tuan Guru. In 2011, Tuan Guru passed away at the age of 73. He had numerous tarekat students, including representatives from all over the world, and approximately 20 thousand followers in Indonesia spread across various regions, including provinces, districts, and cities.

After Tuan Guru's demise, some of his students requested that Tuan Imam become their new leader. Initially, Tuan Imam hesitated to accept the offer because he was only 23 years old and had recently graduated from a high school of Islamic education at PJM Tanjung Pura University, known as the Jamaliyah Mahmudiyah High School. Tuan Imam has completed his education in Islamic religious studies. He is the closest child to his father. In addition to pursuing his education, Tuan Imam has always accompanied his father on journeys to disseminate Islamic knowledge to the community, from preaching in musholla to becoming a respected religious teacher with a Majelis Taklim that attracts a large congregation. As a result, the congregation is very familiar with Tuan Imam.

In 2012, they came seeking spiritual guidance and advice from Tuan Imam. Subsequently, Tuan Imam asked them to apply the knowledge they had acquired and uphold the principles of Islam in their everyday lives. However, as time passed, the requests increased, and eventually, Tuan Imam could no longer decline them. He accepted the offer but with several conditions for those who wished to follow him.

Tuan Imam has established nine stringent requirements as the foundation for anyone who wishes to follow him as a leader. These strict requirements are set because Tuan Imam desires to see followers who are committed to becoming his disciples and following the path taught by religion and Pancasila. The requirements are challenging if undertaken individually, but they must be fulfilled with strong unity in communal living. Thus, whoever is capable demonstrates the readiness to become a disciple of Tuan Imam. Initially, Tuan Imam wondered whether his father's disciples could meet all these requirements. However, over time, an increasing number of people expressed their desire to join and adhere to the conditions set by Tuan Imam.

Tuan Imam established nine requirements that served as the foundation for anyone desiring to follow him as their leader. These requirements encompassed, firstly, obedience to the Tuan Imam's commands and prohibitions. Secondly, they treat people and nature with kindness. Thirdly, they must abide by the religious commandments and avoid religious prohibitions. Fourthly, going up to three days without speaking to one's brother, regardless of the issue and fifthly, participating in all assigned activities to the best of one's ability. Sixthly, a student's love for their teacher means that students should practice the knowledge taught by their teacher. Seventhly, a husband's responsibility to his family. Eighthly, a wife's love for her family. Ninthly, if one is a child, they should love their parents. In controlling the requirements set by Tuan Imam at the beginning of accepting members at Kasih Sayang Village, Tuan Imam assesses the capabilities of individuals who wish to join. Suppose the village community violates the requirements set at any time. In that case, Tuan Imam and the community will hold a deliberation to formulate actions to be taken against individuals who violate these requirements.

Tuan Imam's decision to establish these stringent requirements may have been rooted in his belief that only those genuinely committed to following the path taught by religion and Pancasila deserved to be part of the community. Perhaps he had doubts about whether his father's students would be able to meet all of these requirements, but as time passed, an increasing number of people sought to join and adhere to the conditions set by Tuan Imam.

Over time, many followers decided to leave their lives in their hometowns and join Tuan Imam Hanafi in the community. They were willing to sacrifice everything to live a life based on religious teachings and state regulations. Establishing five obligations and five prohibitions within this community is a concrete example of how religious values and Pancasila principles are applied in daily life.

The five obligations include, firstly, the obligation to prioritize unity and compassion above all else. Secondly, always being willing to sacrifice to relieve a brother's hardship, and, thirdly, prioritizing the common good over self-interest. Fourthly, upholding values and norms. Fifthly, always speaking kindly and doing what is beneficial. The prohibitions consist of prioritizing oneself and neglecting the rights of others, secondly, being envious of what others possess, and thirdly, refraining from consuming prohibited drugs and alcoholic beverages. Fourthly, refraining from quarrelling with one another and, fifthly, refraining from committing adultery. These five obligations and prohibitions must be adhered to and not violated. With firmness and wisdom, Tuan Imam emphasized unity as the key to achieving common goals. He called on all his followers to remind and support one another so that goodness could be felt within families, neighbours, and the entire community.

Sacrifice is a crucial theme in Tuan Imam's leadership journey. He realized that being a leader takes work. Sacrifices must be made to unite the community and face existing challenges. Tuan Imam's

leadership qualities align with the idea that a leader needs the courage to take responsibility for their actions and be willing to take risks or make sacrifices for the organization's and individuals' interests they lead (Wahab, 2020). Tuan Imam's dedication to the unity of the Indonesian nation is remarkable. He understood that the strength of unity lies not only in weaponry but in togetherness and unity of hearts. This underpinned his determination to initiate change within his community and inspire others to contribute to building a just and harmonious life in unity. This is due to Tuan Imam's belief that doing everything with love can create harmony in religious, state and national life.

Tuan Imam's leadership journey is influenced by the history of the establishment of Medina during the time of the Prophet Muhammad (peace be upon him). He understood the importance of establishing a life based on religious teachings and unity, just as the Prophet and his companions did in Medina. Tuan Imam realized that challenges and temptations would always exist, but blessings and prosperity would flow with faith in God and unity as a nation.

In Tuan Imam's leadership in Kampung Kasih Sayang, three social concepts are carefully and systematically applied, resulting in a harmonious, cooperative, and just community environment. These concepts encompass social structure, functional integrity, and social groups, all of which significantly contribute to realising a balanced and dynamic communal life.

Firstly, the concept of social structure applied by Tuan Imam focuses on strengthening unity, love, and compassion among the community members in Kampung Kasih Sayang. In pursuit of the common goal of peace, Tuan Imam strives to create a social structure capable of uniting individuals with different backgrounds and roles. This fosters a strong sense of brotherhood and mutual support within the community.

Secondly, the concept of functional integrity serves as the foundation for effectiveness and efficiency in the social life of the Village. Tuan Imam understands that the social system is an interdependence of diverse elements, and he utilizes this concept to create a harmonious interconnectedness among individuals, groups, and sectors within the Village. He focuses on leadership and management of the Village, creating mutually beneficial relationships between sectors, and fostering effective communication among individuals and groups.

Next, the concept of social groups describes how Tuan Imam creates groups with clear goals and regulations. In this context, social groups refer to all the residents in the Village who share the same goal of creating a life full of love and harmony. Tuan Imam successfully maintains order and rules in the Village through established rules and boundaries, leading to harmony and orderliness.

Tuan Imam's journey as the village leader is meaningful and values-driven. His dedication and spirit in carrying out leadership responsibilities have inspired many in Kampung Kasih Sayang. His presence and leadership have brought about positive changes in the Village, transforming it into a

strong and cohesive community. This journey demonstrates that with love, unity, sacrifice, and belief in the values of truth, one can become an inspiring leader and bring about beneficial changes in society.

Tuan Imam's leadership is grounded in a strong foundation of Tarekat knowledge taught by his father, Tuan Guru. The community's view of Tuan Imam's leadership is highly positive. They see him as a living role model, a leader who builds together, and a bridge between religious values and Pancasila values in daily life. Tuan Imam's leadership reflects the principles of Ki Hajar Dewantara and helps create a community based on moral values, togetherness, and holistic self-development.

Strong leadership concepts not only bring about change but also shape the character and direction of the led community. In this regard, Ki Hajar Dewantara's view of leadership, reflected in the principle "Ing Ngarsa Sang Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani," has a significant influence on Tuan Imam's leadership in Kampung Kasih Sayang. This concept helps form a moral foundation, personal development, and social connectedness that is embraced by the village community. This opinion is based on observations and the results of interviews conducted with followers or the people of Kampung Kasih Sayang. As a leader, Tuan Imam sets an example for them in leading their lives. As a leader, Tuan Imam is also very nurturing and closely connected to the community. Furthermore, Tuan Imam always involves all segments of the community in any activities to be carried out in the Kampung Kasih Sayang for the common interest. In this regard, Tuan Imam's leadership reflects the principles of Ki Hajar Dewantara and contributes to creating a community based on moral values, unity, and holistic self-development.

"Ig Ngarso Sung Tuladha," which means setting an example in front, signifies that a leader should serve as an example for the community daily (Nugroho, 2018). Tuan Imam, as a leader in Kampung Kasih Sayang, can be a role model for the community. He does not just talk about positive values; he lives them through his actions. Tuan Imam creates a positive and inspiring environment in the Village through his kindness and dedication. His sincerity and commitment to leading and practising these teachings motivate the community to follow in his footsteps.

"Ig Madya Karsa," literally in the middle, suggests that a leader should create initiatives or build together (Sugiarta et al., 2019). In Tuan Imam's leadership, he provides guidance and strives to involve the entire community in building a shared vision. Tuan Imam motivates the community to participate actively in various activities beneficial to the village. By entrusting responsibilities to the community in village development, he encourages strong participation and a sense of ownership among its residents.

"Tut Wuri Handayani" directs students to develop according to their nature (Ikmal et al., 2022). Tuan Imam bridges the Kampung Kasih Sayang community, connecting cultural values, religious beliefs, and practical guidance in daily life. Like a guiding thread, he leads the community toward

harmonious unity and enhances their understanding of the values they uphold. This principle reflects Tuan Imam's approach to ensuring that the community has a clear direction in their daily lives.

Tuan Imam's leadership also reflects Ki Hajar Dewantara's holistic view of education. Ki Hajar Dewantara believed that education should not be limited to academics but should also involve character development, culture, and skills. In his leadership in Kampung Kasih Sayang, Tuan Imam emphasizes education beyond academic learning. He teaches moral values, ethics, and togetherness to the community. This approach creates a comprehensive educational environment and helps the community develop holistically.

Kampung Kasih Sayang was not formed through formal planning but was influenced by the natural conditions that led them to live simply. In this situation, a sense of citizenship arises from the awareness that they are one family, one community, despite past differences that separated them. The existing diversity is not seen as something strange but a testament to the richness of the universe's developmental structure.

The spirit of citizenship is born from the inner strength that grows from love. Love becomes a critical element that strengthens this spirit of citizenship. Without love for the country, the spirit of citizenship will not have a solid lever to unite the community and create harmonious unity. Therefore, love for the country requires sacrifices from every individual to contribute sincerely to the progress and development of the nation.

The importance of being part of a nation cannot be separated from the role of religion. In this context, religion serves as a moral guide that can unite society. When society can live in accordance with religious values, the spirit of citizenship can be realized in a tangible way. Religion and the state are two complementary aspects that go hand in hand, like body and soul. The integrity of a nation lies in its people's ability to unite in the values of religion and state policies.

Thomas Lickona argues that character is the representation of values in action. A person's character is formed over time when these values guide behaviour. Three fundamental elements are required to develop a positive character and form solidarity attitudes in students: moral knowing, feeling, and moral action (Lickona, 2009).

In Kampung Kasih Sayang, a principle of life that embodies moral knowing has been formed. Moral knowing is an understanding of various moral values, such as aspects of solidarity in the form of social care, togetherness, compassion, and sincerity (Fitriyani, 2021). The Village's life is characterized by togetherness, equality, and mutual support. The principle of life in the Village is to be patient when lacking, grateful when sufficient, and sharing when in abundance. One concrete example of village life is preparing three meals a day, a form of cooperation carried out by residents according to a

predetermined schedule, with the principle of serving for one day and six days each week. The community does this activity in a communal kitchen.

In the kitchen, we create hope, express love, and share memories with the people we cherish. However, in Kampung Kasih Sayang, the kitchen is not just a place for cooking but also a symbol of harmony and togetherness in daily life. In the everyday life of the Kampung Kasih Sayang community, the communal kitchen plays a vital role in providing food for all residents. Firstly, the mothers on the duty roster determine the menu in the communal kitchen. Each week, seven duty rosters are responsible for the communal kitchen, meaning there are seven different menus every week. These duty rosters have an apparent rotation, so no one is continuously responsible for the same day. With the proper rotation, all community members can contribute to managing the communal kitchen.

The communal kitchen has around 35 roster members, with one roster lasting for a day. This means each roster member will be responsible for about six shifts before getting a break. This is one way to ensure that the roster duties are fairly distributed among the residents. Furthermore, the communal kitchen also pays attention to the specific needs of the residents. If someone is ill, their food will be tailored to their medical requirements. The distribution of rice is also adjusted according to the number of family members in each household. With this approach, the communal kitchen becomes not only a place to eat but also a place where individual care is emphasized.

Beyond being a place for cooking, the communal kitchen in Kampung Kasih Sayang is also a centre for social activities. The mothers on duty in the communal kitchen work enthusiastically, creating strong social bonds. They share the workload and help each other achieve common goals. In times of happiness and sorrow, the communal kitchen remains important. During celebrations like weddings, all community members gather and help cook for the event. In times of mourning, such as funerals, the communal kitchen also provides food for grieving families.

Furthermore, the spirit of citizenship that has formed is evident through the unique concept of "Barak" houses, which are a real reflection of simplicity and solidarity in the daily lives of the Kampung community. These houses, consisting of Barak "A" to Barak "O," as well as Kopel and Pertanian, play a significant role in nurturing a sense of togetherness and love among the residents.

Barak is a home for ten neighbouring families, with a Barak head responsible for the interests and needs of the residents in that Barak. For instance, if a resident needs assistance or specific items, the request is made to the Barak head, who then forwards it to Baitul Maal (the financial management centre). This concept emphasizes the importance of sharing and supporting one another among community members.

These Barak houses have dimensions of approximately 4m x 7m. They are constructed from simple materials such as tap tepas (sago palm leaves for roofing), gender walls (bamboo weave), and cement

floors. Each house has basic facilities like bathrooms, a living room adjoining a TV room, and a kitchen with standard kitchen appliances. The number of rooms in each house varies according to the size of the family living in it.

What is interesting is their approach to ownership of belongings. Not all homes have televisions, and this depends on the residents' needs. If someone feels they can afford it and no longer need a television, they will share it with others. This reflects deep-seated values of simplicity and sharing within this community. However, the most striking aspect of the "Barak" concept is the uniformity of living in these modest dwellings. There is no noticeable difference between the rich and the poor, between those in high positions and those without. All members of the Kampung community live in the same conditions, with sago palm roofs and rough cement floors. This mirrors the social philosophy of Kampung Kasih Sayang, which combines religious teachings with compassion. They prioritize togetherness and selfless social care. The concept of "barak" homes creates minimal physical boundaries between one family and another, allowing them to hear each other and provide support in any situation.

However, in the current reality of life, challenges to the spirit of citizenship still exist. There are still gaps and divisions in society due to differences in ethnicity, wealth, and social status. The spirit of citizenship must transcend these differences and foster a spirit of sacrifice for the nation's progress and unity. Therefore, citizens must remember the oaths and promises made as a commitment to the country.

About religious life, we realize that unity among religious communities is a key factor in maintaining harmony and coexistence. When religion is the foundation for unity, the state and society can build harmonious and supportive relationships. The success of a nation is not solely determined by its economic and political quality but also by harmony in religious life and citizenship. In summary, the activities in Kampung Kasih Sayang reflect voluntarism. According to Wundt (Alfaruqy, 2021), voluntarism or voluntariness arises due to the power of will to organize the content of the mind into higher-level thinking processes. In this context, the villagers willingly participate, collaborate, and contribute to the collective well-being of a village. This strengthens social bonds and creates a solid and united community.

In conclusion, the spirit of citizenship is a crucial foundation for a nation's success and progress. Love for the country is the primary driver in strengthening unity, while religion provides moral guidance to unite society. To achieve harmonious unity, citizens must face challenges and sacrifice for each other's common good. If all these elements are well-preserved and nurtured, the nation will grow and prosper, reflecting a strong and resilient spirit of citizenship.

4. CONCLUSION

Kampung Kasih Sayang is a Village that integrates the values of Islam and the principles of

Pancasila in its way of life. Tuan Imam takes on the leadership responsibility by implementing nine requirements, five duties, and five prohibitions that blend Islamic teachings with the principles of Pancasila. The community leads a social life based on Pancasila values interpreted by Islamic law, creating strong bonds of brotherhood and a high spirit of volunteerism. Residents of Kampung Kasih Sayang live with a strong sense of citizenship, practising Pancasila values in their daily lives through devoted worship, sharing love, and maintaining unity. The principles of mutual cooperation, togetherness, and solidarity form this Village's core of communal life. The economic system in Kampung Kasih Sayang is managed through Baitul Maal with an analogy to nature, where all natural and human resources are combined to create shared benefits. Personal assets are considered collective property for the common good, reflecting the importance of brotherhood and solidarity. Tuan Imam upholds social justice as the leader by not distinguishing between community members. All members are treated equally and can come and go without hindrance.

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