



Madrasah Strategy in Responding to Social Change in Society; A Case Study in Yogyakarta

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ABSTRACT

Empathy and respect are two dominant behaviors of several values that have declined in mountain communities that should be closely related to these noble values. MAN 3 Kulon Progo, located in the Kulon Progo mountains of Yogyakarta, implements several activities to respond to changes in community values. This study aims to reveal the madrasah's strategy in strengthening empathy and respect values in students with a qualitative method using Lickona's theory. The author collected data through observation and interviews with 30 respondents consisting of 25 students, 1 vice principal, 3 PAI teachers and 1 BK teacher. The results of the study showed that empathy and respect values were strengthened through several activities in and outside the classroom. These two activities strengthen each other so that they can strengthen students' behavior in dealing with changes in community values.

Keywords: Madrasah strategy, Empathy, respect.

ABSTRAK

Empathy dan respect adalah dua perilaku dominan dari beberapa nilai yang mengalami penurunan pada masyarakat pengunungan yang seharusnya lekat dengan nilai luhur tersebut. MAN 3 Kulon Progo yang berlokasi di pengunungan Kulon Progo DI Yogyakarta menerapkan beberapa kegiatan guna merespon perubahan nilai masyarakat, Penelitian ini bertujuan untuk mengungkap strategi madrasah dalam menguatkan nilai empathy dan respect pada siswa dengan jenis metode kualitatif dengan memanfaatkan teori Lickona. Penulis mengumpulkan data melalui observasi dan wawancara terhadap 30 respondent yang terdiri dari 25 siswa, 1 wakil kepala sekolah, 3 guru PAI dan 1 guru BK. Hasil penelitian menunjukkan bahwa nilai empathy dan respect dikuatkan melalui beberapa kegiatan di dalam kelas maupun di luar kelas. Kedua kegiatan ini saling menguatkan satu sama lain sehingga dapat menguatkan perilaku siswa dalam menghadapi perubahan nilai masyarakat.

Kata kunci: Strategi madrasah, peduli, hormat.

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A. INTRODUCTION

The Menoreh Hills community is a population that inhabits the hilly area that borders or becomes a natural boundary between Kulon Progo Regency and Purworejo in the west and Magelang in the north. The Menoreh Hills are part of an ancient volcanic complex that



encompasses the districts of Kokap, Samigaluh, Kalibawang, Girimulyo, Nanggulan and Pengasih. All of the districts mentioned above are included in the Kulon Progo Regency, Yogyakarta province.

As a hill society, this society lives peacefully by holding cultural patrons and dependence on the surrounding nature is still quite high as a form of livelihood, such as farming and gardening. However, along with the progress and flow of globalization, there has been social change in almost all of the lives of these people. Changes in one aspect will affect other aspects, (Asim & Shimizu, 2022). Several dimensions that can influence each other due to changes in one aspect with other aspects can be related to the area of human interaction, both on a local scale such as between individuals, households and society, but can also influence on a wider scale such as between cultures, religions, professions and even between nations, (Harahap, 2015).

Social and cultural change is something that commonly occurs in society, because every society certainly experiences social and cultural change, although these changes and developments are not the same between one society and another, and each society has its own way of accepting the changes themselves, (Hatu, 2011). The way society accepts and responds to the changes it experiences is highly dependent on the perception and readiness of several subsystems in society to accept the changes that occur. William F. Ogburn further stated that there is a relationship between social institutions in social change that influence each other. Furthermore, he also stated that changes in the material field usually occur faster than in the socio-cultural field, (Ogburn, 2004).

Change in one aspect will have implications for other aspects, (Basha, 2017), There are many values that have changed in the community in the Bukit Menoreh area, including the values of empathy and mutual respect. The decline in community empathy is more influenced by the development of information media that penetrates regional boundaries widely, so that people prioritize their personal affairs over other matters that require help from someone. The decline in the value of mutual respect was felt by the author when observing the interaction between the community around the madrasah in the Mountain Menoreh area. The way teenagers answered the author's questions, both in performance, the Javanese language used about the address that the author asked them, showed the decline in the value of respecting older people.

Madrasah is a formal educational institution or school under the guidance of the Ministry of Religion which has long been established in Indonesia and plays an important role in the advancement of education for most of the children of society. The important role it plays is proof of its existence which always interacts and acts as a dialectic with the society that surrounds it, (Salim, 2018). As a formal institution, madrasahs have levels from elementary to secondary levels spread from village level to provincial level, (Dasopang et al., 2022). This means that the existence of madrasahs is greatly influenced by the values circulating in the society surrounding them. If madrasahs do not have adequate strategies in responding to changes in values in society, it is not impossible that madrasahs will no longer be the right place for strengthening the noble values upheld by society.

Based on the reality above, this phenomenon becomes very interesting to study when juxtaposed with the perception that the mountain community is an entity that upholds the values of tolerance, empathy, and respect. Therefore, this study will focus on the madrasah's strategy in responding to social changes in society related to several policies and work programs of the madrasah in fortifying students against social changes that occur in the

surrounding community.

B. METHOD

This research was conducted using the principles of qualitative research. It emphasizes the understanding and meaning of each action of the research subject, (Arya Priya, 2021). The authors deeply investigated and observed the objects and acted as if they occurred naturally. The setting of this research was located at MAN 3 Kulon Progo, Yogyakarta. The madrasah was selected due to one of the places for maintaining empathy, and respect for all students. The data were collected through observation and interviews.

Observations were carried out to obtain data related to habituation of madrasah on the attitude of tolerance, empathy and respect by directly witnessing the activities in the madrasah. On the other hand, in-depth interviews were conducted with 30 respondents consist of a vice-head of madrasah, three religious teacher, a counseling and guidance teacher and 25 students to obtain data who involved in internalizing tolerant, empathy and respect attitudes in the madrasah. The field data was validated by employing in-depth observations with the help of observation guidelines. Further, in-depth interviews with respondents were determined by the researcher under the formulation of the problem that would be answered. Meanwhile, the authors discussed the documentation data with experts and scholars in sociology. The data were collected using the Spradley model, (James P. Spradley, 1997). Data analysis and collection were carried out simultaneously to obtain conceptual domain information. The analysis explored important domains and subdomains by referring to library materials to gain an in-depth understanding and contrast elements in the obtained domains, subsequent relevant categorizations, and theme analysis, (John W, 2003). Operationally, data analysis was conducted by comparing data from interviews and observations. The data consisted of several domains, such as religious teacher who was involved building tolerant, empathy and respect attitudes to the students. These data were analyzed and compared according to the theory of Lickona character. The authors carefully analyze the data to determine which domains are related and unrelated to the theory and what variables influence these unrelated.

C. RESULT AND DISCUSSION

Madrasah's Strategy for Strengthening Empathy in Students

Based on the documentation available at the madrasah, it can be explained that MAN 3 Kulon Progo was originally named MAN Kalibawang as a state madrasah that has been operating independently since 1995. Before that year, this madrasah was a filial madrasah with MAN Wates. When it still had the status of a filial madrasah, MAN Kalibawang carried out its learning in residents' homes located north of the current location of MAN Kulon Progo. One of the reasons for the establishment of this MAN, which stands on Sultan Ground land, was to fortify the spread of Christianity which spread in the 80-90s.

As an education institution located in the hills, the madrasah feels the impact of changes in values in society which of course sooner or later will affect student behavior. The values of empathy and mutual respect are behaviors that are inherent in mountain communities, but the reality is that these noble values are being eroded along with the modernity of society which is always changing. Realizing the reality as explained above, the madrasah implements several

strategies to strengthen several noble values that are interrelated with each other.

Developing an attitude of empathy is important to do in this madrasa, both in and outside the classroom, (Agustina et al., 2022). The physical and psychological development of madrasah students is adolescence which requires them to interact with the wider community in order to develop their existence as social beings. Student involvement in social activities requires a caring attitude as part of an effort to create a sense of harmony, togetherness, tolerance and harmony in community life, (Hilyah Ashoumi, M Kris Yuan Hidayatulloh, 2023).

The development of empathy in students in classroom learning is mostly done by teachers by creating conditions that can stimulate empathy between fellow students and teachers in the class concerned. The teacher's activity at the beginning of learning begins by checking student attendance and asking their friends when there are students who are absent from class is a manifestation of the strategy to develop concern between friends and teachers. Students feel that their presence in class is something that is appreciated and students who are absent will feel cared for the next day they enter class. This activity will be more effective in its implications for student satisfaction and comfort if the teacher understands all of his students in one class. Teachers also pay attention to students who need solutions to their subject matter problems, by asking other students to help them with their difficulties or the teacher directly provides assistance in solving the difficulties. This strategy can be effective in making students aware that this caring attitude can start with simple activities in the context of other people needing our help, it does not have to be reduced to providing material in large quantities, (Sanjaya, 2010).

In the context of learning in the classroom, the teacher also instructed students to look for news related to several activities in the community around their residence that involved activities about empathy. Most of the students' answers were directed at *sambatan* activities, community service and *rewang*, (Munna & Ayundasari, 2021). Several social community activities can be carried out well when there is a high sense of social concern among the individuals in that community.

Instilling awareness in students that empathy that we do to other individuals or certain groups will return to the individual himself needs to be instilled in students, so that a desire is created to do things for others, because in essence, something that we have done to that person will return to ourselves. The decline in individual participation in several social activities such as *rewang*, *sambatan* and community service that occurs in the madrasa community, really needs attention for the younger generation including students. Madrasa students at this level are very appropriate and worthy to start interacting with their community through several social activities as mentioned above that exist in the community, because in terms of physical and psychological development during adolescence they have fulfilled the requirements to interact widely in their community.

The strategy implemented by teachers in developing empathy is also realized by linking several existing materials with caring behavior, for example, condolence material in the subject of Islamic jurisprudence contains the meaning of social concern for individuals who are having a hard time losing their families. Material on charity and gifts can also be linked to strengthen students' empathy behavior, because with several activities that are *muamalah* in nature, it connects one individual with another by issuing a number of materials to someone who receives them.

Students in this madrasah have independence and creativity in designing a social activity that is based on many of these values. Creativity and innovation are demonstrated by

collecting voluntary contributions from their friends in one class to finance condolences, coordinating friends who will participate in condolences, and reporting activities to be carried out to the teacher. The teacher is tasked with monitoring these activities by asking the class leader directly.

Actualization of empathy attitudes is also demonstrated by activities that are of concern to the community, in order to show that the presence of the madrasa has positive implications for the problems faced by the community, especially those related to daily needs. The social service program in order to commemorate the day of the Ministry of Religion (day of devotion) was held at the madrasa with various events, one of which was the distribution of basic necessities to the community around the madrasa, both Muslims and Christians. The distribution of basic necessities with a voucher model is a form of actualization of the development of tolerance values, especially those aimed at Christians. The attitude of tolerance is manifested by the madrasa's concern for the community, especially the Christian community. Concern by providing basic necessities packages to Christians can be interpreted as an effort to maintain a tolerant attitude. The existence of Muslims in front of other communities (in this context, Christians) must be realized in the benefits of their presence for other communities, the benefits of Muslims for other communities will have implications for harmony between religious communities, and this harmony is the first step in building tolerance that can be realized.

Some formal (scheduled) activities are "community service" cleaning the mosque around the madrasah and social service. Both activities are a series of commemorating the day of the Ministry of Religion which is known as the day of community service. In the context of community service cleaning the mosque around the madrasah, it is carried out by all madrasah students with the guidance of teachers and education staff. The community service activity of cleaning the mosque around the madrasah is a strategy to bring students closer and involve them in the surrounding community. Students are invited to interact with the community through the community service vehicle of cleaning the mosque. Through this vehicle, an awareness of the importance of a caring attitude will be built by someone in order to build intensive interaction and communication between all components of society.

There are two social service activities that are a form of strategy for instilling social care values, namely social service which is a madrasa program and social service which is an activity of the scouts. Madrasa social service is carried out in the madrasa and is carried out by a committee of teachers and education personnel. This activity is carried out in a series of events to commemorate the Ministry of Religion Day, while the scout social service is carried out by the madrasa scouts and is carried out outside the madrasa, according to the needs and certain considerations of the scout committee.

The involvement of students in both types of social service activities is also a top priority, in order to provide students with awareness of the importance of building an attitude of brotherhood and harmony in the community through the living of a socially caring attitude. Students contribute a lot to the technical dimensions of these activities, for example distributing vouchers, distributing parcels, receiving participants who come to the madrasah. The series of social service events at the madrasah are mostly related to the provision of basic food packages to the community around the madrasah, both Muslims and Christians, while the social service organized by the scouts is one of a series of scout camping activities with several activities, for example, planting trees and distributing basic food packages.

The strategy of instilling social care values through social service is a direct

actualization of the form of concern of students and madrasahs towards the community in need, students will be aware of the importance of their caring attitude towards others and the implications of this concern will raise the status of madrasahs as Muslims whose presence is able to provide benefits to others including non-Muslims. Through this strategy, it will strengthen students' moral feelings, especially in the dimension of self-esteem, namely strong self-esteem for the value of social care, (Lickona, Thomas, 2003). Self-confidence will have strong implications for the form of activities carried out that can be beneficial for people in need.

Several incidental activities are also carried out in this madrasa related to the cultivation of social care, for example, condolences, and this activity is also carried out in lower-level madrasahs, but there are several different emphases carried out by this madrasa, namely on the involvement of students who are more intense in this activity. Condolence activities are carried out if a community member around the madrasa dies, either Muslim or Christian. In condolences activities, almost all students coordinate both the funding side and the way to go. At the condolences event at the deceased's house, students are expected not only to come and give donations but more importantly to participate in praying and praying, while for the Christian host only comes and gives condolences and then goes straight home.

Visiting students or their families (fathers or mothers) who are sick is one of the activities in the madrasa that can build a sense of caring for madrasa students. This activity is carried out by madrasa students, especially those in the relevant class, or several friends who are willing to participate in the activity. Visiting sick people is coordinated by the respective class leaders and is usually carried out after learning at the madrasa is finished. This activity can be carried out at certain hospitals or at the homes of students or families who are sick. The agreement in the madrasa is that if a student has been sick for more than three days and/or is hospitalized, then the students immediately plan to carry out this activity, by collecting funds through student contributions in the relevant class.

Another incidental activity is the presence of student volunteers who are involved in several social activities outside the madrasah, for example, the house renovation activity in the Kalibawang and Samigaluh Districts. Although this activity is only attended by certain students from the madrasah, the involvement of students in this activity has broad implications for instilling the value of social concern in the community. Through this activity, students are directly involved in interacting with each other to help people in need, not only someone who is Muslim but also non-Muslim. Students feel proud that their presence can be felt to be beneficial for people in need through the energy vehicle donated through this activity.

Madrasah's Strategy for Strengthening Respect in Students

The development of respectful and polite behavior in classroom learning is carried out almost the same as the development of other attitudes or values. The teacher is the person who has the greatest authority to carry out this process, because the teacher is the planner and implementer of the learning that takes place in the classroom. This condition has implications for the highest intensity of interaction with students is the teacher, especially interaction in the classroom. The development of respectful and polite behavior is also an integral part of all subjects, and is given more weight to several subjects that focus more on attitudes towards the learning outcomes of the lesson, for example *Aqidah Ahklak*, and Javanese language, (Hartoyo & Rahmayanti, 2022).

In the perspective of core competency two, then respectful and polite behavior is

clearly stated in it. Respectful and polite behavior is stated in polite sentences which are the basic part of the indicator of someone being said to have respectful behavior. This means that, to develop a person's respectful attitude, polite behavior is needed, especially related to the Javanese context, (Suseno, 1996). Politeness is the main indicator that someone is worthy of being said to have respectful behavior towards others, especially towards older or respected people.

The development of respectful and polite attitudes is more emphasized on the creation of classroom conditions that stimulate respectful and polite behavior in all subjects in the madrasah. The creation of these classroom conditions requires teachers to exemplify respectful and polite behavior to students, and students are invited to do the same behavior, namely practicing respectful and polite behavior to other students. The teacher's efforts are reflected in the teacher's activities in classroom learning. The teacher explains the learning material, provides answers to students' questions, provides reinforcement for the material, orders students to do certain tasks with soft and polite language.

Strengthening and developing respectful and polite behavior is also built by teachers by providing an attitude of respect (not demeaning students) towards students who have not mastered certain materials. Disparities in student competence in a material in a particular lesson are a common reality in the education system, and this actually shows the nature of students as individual beings who are different from each other. The main task of teachers is to be able to develop all student competencies based on several differences they have, both in interests and talents. The implementation of the same attitude towards all students provides satisfaction to students. Students will feel that their existence is appreciated in the class concerned

The creation of classroom conditions that are full of instilling respectful and polite behavior is also demonstrated by teachers by displaying several rights that must be received by students when students have carried out their obligations (duties) as students. For example, teachers disseminate the value of the assignments that have been done by students. This activity is a manifestation of the appearance of the rights that must be received by students after students have completed the tasks that have been ordered to them

Teachers also use honorific expressions by calling female students "*mbak*" and "*mas*" when calling their students. Although the use of these expressions is not as effective as in elementary school, this strategy at least contributes to the development of respectful and polite behavior. These honorific expressions have implications for students' sense of honor, that their teacher is someone who is older than them but places himself in a high position. (Munna & Ayundasari, 2021). Through this effort, students feel ashamed if they do not do the behavior that their teacher does.

In the context of the use of Kromo Javanese, as part of an indicator of the level of respect and politeness of a person from a Javanese perspective, the use of Kromo Javanese in learning is still used by teachers as a medium of communication, although to a small extent. The medium of communication in the learning process in the classroom is mostly dominated by using Indonesian, except in Javanese subjects (as a local content subject). The pluralistic conditions of students who come from various regions who are not only ethnic Javanese are a strong reason for this policy to be implemented. Respectful and polite behavior with indicators of using Kromo Javanese when communicating with older or senior people because of their position, cannot be forced on the development of respectful and polite behavior in this madrasah by reflecting on the plurality of these students. The emphasis on several behaviors,

for example being gentle in speaking, not using words with dirty categories, respecting others can be optimized to increase students' shortcomings in the limitations of using Kromo Javanese as a medium of communication.

In the context of learning the subject of *Aqidah Akhlak*, which emphasizes more on achieving attitudes in the output of its achievements, there are several materials related to the development of respectful and polite behavior. Several attitudes that must be developed that are listed in the *Aqidah Akhlak* subject are, behaving respectfully towards parents and teachers. How to behave respectfully and politely towards parents and teachers is explained by the teacher of this subject, and students are provided with notes as a self-evaluation of their respectful and polite behavior towards their parents and teachers. To complement the students' personal self-notes, the teacher completes the self-notes with notes from their friends regarding the respectful and polite behavior.

Teachers also try to make students aware of their concerns about the decline in respectful and polite behavior of the younger generation towards the older generation around the madrasah. This means that the teacher's strategy in subjects that focus more on developing attitudes towards learning outcomes does not only use the strategy of exemplary behavior played by the teacher, the strategy of taking wisdom from several exemplary stories played by figures, giving advice to students so that students realize the importance of behaving respectfully is also carried out by teachers, for example in the subjects of *Aqidah Akhlak*, and Javanese Language

Conditioning of respectful and polite attitudes is also carried out in madrasas with several activities, for example, the habit of smiling, greeting, greeting, being polite, and being polite. The five activities are carried out in the madrasa environment both inside and outside the classroom, in an integrated manner involving all components of the madrasa, both teachers, education personnel and students. Smiling, greeting and followed by shaking hands are practiced by students when meeting teachers, education personnel or other students, both in the classroom, in the laboratory or in the mosque. Shaking hands is done for students and teachers or education personnel in the context of the same gender, for male and female students, handshakes are not carried out.

Conditioning the attitude of smiling, greeting, shaking hands makes students aware and understands the importance of building an attitude of respect and politeness through several activities. Smiling, greeting and shaking hands from one person to another is the actualization of the values of respect and politeness. The building of respect and politeness must be supported by several activities, so that a community will emerge whose entities are fully aware of harmony based on mutual respect and appreciation.

Strengthening the values of respect and politeness in this madrasah is also equipped with several writings of noble values displayed in the madrasah environment both inside and outside the classroom. Several writings displayed are an attempt to visualize the madrasah that has implications for someone who reads the writing. Several of these writings can stimulate students to behave as written, especially reinforced by real actions from teachers and education personnel. The role model of teachers towards students is very much needed to influence the behavior played by students, (Supriadi, Romli, Usup et al., 2021). Respectful behavior towards fellow teachers and educational staff at this madrasah is an exemplary behavior that can be imitated by students and in the next stage students can apply and modify it according to the existing context and the development of knowledge that students have.

In the context of Lickona, the strategy used by teachers to develop respectful and polite

behavior in students is a manifestation of efforts to harmonize the creation of behavior in a person, namely through moral acting, (Lickona, 1991). Full moral ability does not have to be with teaching that is more oriented to the cognitive dimension, because it is believed that this process has been widely obtained in the teaching process at lower levels. The most important step is strengthening the will or desire, namely in the dimension of conscience, namely feeling responsible for being respectful and polite to others, especially older people, (Susilawati et al., 2023).

Several strategies implemented by teachers in classroom learning all refer to the alignment of religious value achievement through moral acting stages with stages that emphasize more on implementation and habituation of values or behaviors that are developed, so that students have implemented values but do not fully understand the values they implement. This means that instilling values in the classroom emphasizes more on efforts to love virtue on the basis of what is played by teachers in the classroom, because knowledge of values comes more from teacher information, (Chotimah et al., 2022).

In the context of MAN 3 Kulon Progo, the development of values is more emphasized on the appreciation and practice of the values concerned. Habituation of certain noble behaviors (for example tolerance, care and respect) needs to be preceded by awareness and appreciation of these values. Along with the development of students at this MA level, the ability of students to think critically to analyze values that can ultimately foster appreciation is very possible. Students are not only required to imitate the role or actions taken by the teacher, but along with the imitation they do, students can analyze the actions that appear, to be imitated as they are or modified according to the existing context, (Khilmiyah et al., 2020).

D. CONCLUSION

The madrasah strategy in strengthening the values of empathy and respect is done by forming the madrasah's moral acting, done by externalizing these values both in classroom learning and several programmed or incidental activities carried out outside the madrasah, for example extracurricular activities. Strengthening values in the classroom is emphasized on motivating students to have a strong love and will to be socially aware, respectful, and polite, of course without forgetting other learning strategies. Motivation is directed towards the importance of building an attitude of empathy, and respect in maintaining the entity of a plural society. Externalization of values outside the classroom is an effort that is inseparable from activities in the classroom, both are interrelated and complementary. Externalization carried out by the madrasah emphasizes strengthening abilities, high awareness of will and both will be catalysts for the habit of these values in the daily lives of students.

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