

CHARACTER EDUCATION INSERTION THROUGH ACCULTURATION “KAMPUNG MADINAH”: A LIVING QUR’AN STUDY OF TEMBORO COMMUNITY, MAGETAN EAST JAVA

M. Dimiyati Huda
Institut Agama Islam Negeri Kediri, Indonesia
E-mail: dimiyatihuda82@iainkediri.ac.id

Zaenatul Hakamah
Institut Agama Islam Negeri Ternate, Indonesia
E-mail: zaenatulhakamah969@gmail.com

Corresponding Author: M. Dimiyati Huda

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Abstract: This article presents an examination of the social behaviour and religious practices of the people of Temboro, Magetan, East Java. The religious behaviour of the Temboro community is the result of the integration of character education values based on the interpretation of Quranic texts (living Qur’an), which have been formed through the process of acculturation. Temboro Village is known as “Kampung Madinah,” exhibiting a culture analogous to that of Madinah City in terms of dress, religious rituals, and social ethics. This article employs a qualitative method with an anthropological approach to investigate the character education values embedded in the socio-religious and cultural practices of the Temboro community. Reception theory is used to analyse the findings, which reveal that the insertion of character education shapes the socio-religious behaviour of the Temboro community. This process is shaped by the informal rules of the kiai in Pesantren Al-Fatah Temboro. The character education that shapes the socio-religious behaviour of the Temboro community is socially constructed and embedded in the community through acculturation to the recitation tradition, social ethics and daily habits. Secondly, the behaviour and social religious attitudes of the Temboro community follow the interpretation of the Qur’anic text received from divine and human values. These values are controlled by religious authority and local wisdom.

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Keywords: Character Education, Kampung Madinah, Living Qur'an.

Introduction

The socio-religious diversity that characterises Indonesia is a necessity, given the multiplicity of ethnic groups, languages, religions and cultures that coexist within the country. In practice, not all social typologies are capable of responding constructively to this diversity, and thus failing to establish a harmonious socio-religious system. Prolonged internal conflicts are frequently instigated by primordialism and group fanaticism.¹ Ebrima posits that primordialism and negative traits that reject diversity give rise to a socially hidden rejection reaction, a latent genetic egoism.² This egoism is created from knowledge, social and cultural surroundings that externally organise the mind. It follows that the reality of diversity can open itself up to social and cultural influences that come from outside. As a result, there is a cultural shift that changes both the behaviour, beliefs, and perspectives of the community.

In Clifford Geertz's research, cultural shifts have been identified as a significant factor influencing social character and behaviour. One of the notable negative changes observed is the gradual decline of local culture and traditions. Conversely, there has been a notable shift towards embracing and adopting alternative cultural norms and values. Such a portrayal of social change gives rise to a number of issues, the first of which is social disintegration.³ The fragmentation of social unity that has been built becomes broken into new cultural elements without being balanced by other values that have moral similarities.⁴ The generation gap is considered by Anas to be a significant factor contributing to social disintegration, as the next

¹ Limas Dodi, "Harmony of Relations between Religious People and Conflict Resolution in Kediri," *ADDIN* 16, no. 2 (2023): 193, <https://doi.org/10.21043/addin.v16i2.18141>.

² Ebrima Sarr, "The Role of Neo-Sufism and the Ritual Phenomenon of Slawatan in Promoting Religious Tolerance," *International Journal of Interreligious and Intercultural Studies* 2, no. 1 (2019): 103–18, <https://doi.org/10.32795/ijis.vol2.iss1.2019.316>.

³ Zuhdiyah Zuhdiyah, Kusumasari Kartika Hima Darmayanti, and Nyayu Khodijah, "The Significance of Religious Tolerance for University Students: Its Influence on Religious Beliefs and Happiness," *Islamic Guidance and Counseling Journal* 6, no. 1 (2023): 165–82, <https://doi.org/10.25217/igcj.v6i1.3551>.

⁴ M. Afif Anshori, Zaenuddin Hudi Prasajo, and Lailial Muhtifah, "Contribution of Sufism to the Development of Moderate Islam in Nusantara," *International Journal of Islamic Thought* 19, no. 1 (2021): 40–48, <https://doi.org/10.24035/IJIT.19.2021.194>.

generation does not adhere to the established patterns and principles.⁵ They create their own patterns, but these are not accompanied by the fundamental human values and strong traditions that are necessary for social cohesion. As a result, the social system, including religion, becomes divided into opposing social particles.

Secondly, social distortion and inequality. The evolving character of social individuals in the context of modernization has the effect of undermining the long-established functions of solidarity. Such changes are the result of a shift in traits and attitudes, without the resilience of local wisdom to provide a counterbalance.⁶ Individuals are driven to pursue economic advancement and higher education, yet these endeavours are not anchored in the traditional values, principles, and local customs that reinforce kinship. Emile Durkheim characterises this pattern of social change with the term *hijrah* society, which he defined as a transition from a mechanical to an organic social structure. However, this transition is not based on the fundamental social foundations that underpin a healthy society, such as the values of nationalism, mutual cooperation and solidarity. Consequently, these changes can be considered to be a process of disintegration.⁷

Thirdly, the removal of ethical and criminal considerations. Modern social patterns diverge from traditional ones, as Khairul Umam has demonstrated. In modern society, progressivity and productivity are the primary social values, whereas traditional society places greater emphasis on ethics and morals. This is why, in the absence of a balanced approach that incorporates religious understanding and attitudes, modern society is susceptible to criminality.⁸ Ethics and morals represent a pivotal aspect of social

⁵ Muhammad Anas et al., "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2023): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>.

⁶ Nasir Muhammad Abdulhameed, "Ethical Dimension of Maqasid Al-Shari'ah and Its Implication to Human Capital Development," *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 1 (2021): 20, <https://doi.org/10.26555/ijish.v4i1.2621>.

⁷ Azizah Azis, "Sociological Considerations For Islamic Law's Application And Experience In Indonesia," *International Journal of Education, Vocational and Social Science* 02, no. 03 (2023): 368–78, <https://e-journal.citakonsultindo.or.id>.

⁸ Khoirul Umam, "جزم ابن و حنيفة ابي بين المبكر الزواج حكم عن الاجتهاد منهج مقارنة," *Al-Masblabah: Jurnal Hukum Islam Dan Pranata Sosial Islam* 9, no. 01 (2021): 84–103, <https://doi.org/10.30868/am.v9i01.12>.

change, particularly in the context of maintaining tradition amidst modernization. Aswad asserts that the eradication of traditional social ethics and moral values has permeated the realm of education.⁹ However, within the domain of Islamic education, morals and ethics have been preserved to a certain extent.

In the context of social change, three principal problems may be identified. These are typified by an ideal model of society, which is resilient in the face of diversity and modernisation. This model may be described as modernistic, in that it is simultaneously open to change and grounded in tradition. Ariani designated this model of society as social moderating, wherein individuals adhere to traditional, localistic conduct and uphold the established culture,¹⁰ which is characterised by positive, rational, and contented practices. Concurrently, they demonstrate an openness to integrating new cultural elements that align with the fundamental tenets of the traditional culture. Resilience becomes a shared commitment and belief at the sub-personal level,¹¹ manifesting in social structures and behaviours. An illustrative example can be observed in the religious attitudes and practices of the Temboro Village, Magetan, East Java.

The community of Temboro, Magetan, East Java has been designated as Indonesia's "Kampung Madinah" due to its cultural similarities to the city of Madinah, particularly in regard to dress, religious rituals, and other social norms. In the course of community interviews, the majority of people could not identify the individual who first coined the name "Kampung Madinah." However, the community is aware that this culture is the result of the significant influence of the Pesantren Al-Fatah in Temboro, Magetan, East Java.¹² This argument is reinforced by Azzahro Amalia's research, which elucidates that the primary influence on the social and religious

⁹ Hijrawatil Aswat and Khaerun Nisa Tayibu, "Teacher Managerial Strategy in Building Character Education During The Covid-19 Pandemic," *International Journal of Education And Humanities* 1, no. 1 (2022): 82–94.

¹⁰ Farida Ariani et al., "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *European Journal of Educational Research* 11, no. 3 (2022): 1699–1714, <https://doi.org/10.12973/eujer.11.3.1699>.

¹¹ Muhamad Gina Nugraha, "Development of Web-Based Radioactivity Teaching Materials Oriented-on Character Education for Highschool Student," *ASEAN Journal of Science and Engineering Education* 3, no. 1 (2023): 95–102.

¹² (<https://m.antaranews.com/berita/968282/melihat-keharmonisan-kampung-madinah-di-desa-Temboro-magetan/> accessed on September 1, 2022).

practices of the community in Temboro village emanates from the tenets of *jama'ah tabligh*.¹³ In alignment with the objective of *jama'ah tabligh*'s da'wah, which is to foster the transformation of all individuals into exemplary Muslims (*kaffah*).

The distinctive "Madinah" culture of the Temboro community has, until recently, been a notable point of interest for visitors from outside the community. Consequently, a considerable number of individuals from beyond the Temboro community endeavour to visit Kampung Madinah, with a view to experiencing the religious ambience of the Temboro community. It is evident that the "Madinah" culture, which is currently a subject of interest in Temboro, is not fully understood by the majority of its adherents. Nevertheless, the community acknowledges that the durability of the religious culture is attributable to the impact of the boarding school institution, which indirectly incorporates character education (Islam) into the "Madinah" culture through the process of acculturation. This is because the values or dimensions of Islamic education are inherently integrated into the teaching patterns and configurations of Islamic boarding schools.

In the initial stages of this research, several conditions of the Temboro community were identified. These included the observation of women in Temboro village dressed in black *abayas* (cloaks) equipped with *niqab* (veils). Secondly, there are restrictions between men and women in one forum. Even women in Temboro do not permit male guests to enter the house when there is no male muhrim present. Thirdly, the people of Temboro will cease all activities when prayer time arrives and will perform the prayer in congregation at the mosque. The objective of this study is to examine the changes in the behaviour and religious practices of the people of Temboro, as well as the values of Islamic education in the culture and social religion of the community, as a result of the reception of the Qur'anic texts. This study employs the approach of cultural anthropology to investigate the phenomenon of the living Qur'an.

Prior studies have sought to ascertain the significance of the Quran, yet there has been no investigation into the integration of Islamic educational values into the cultural fabric of Temboro Village, particularly in relation to the concept of 'Madinah'. Azzahro Amalia elucidates the teachings and preaching of *jama'ah tabligh* and its

¹³ (<http://lib.unair.ac.id> accessed on August 31, 2022)

correlation with the religious activities of the community. It should be noted, however, that this research does not make use of the study of the living Qur'an and cultural anthropology.¹⁴ Other research has been conducted on the role of the Kiai in changing religious traditions in the Temboro community. However, this research did not study the essential values in order to identify norms.¹⁵ Saifuddin Zuhri, et al. studied the Temboro community's view of the phenomenon using the basis of the Prophet's sunnah, including when facing calamities so that everything must be returned to Him. Of all the studies, none of them studied the living Quran with an anthropological approach and made Islamic education a scientific basis.

This research is a qualitative study that examines social traditions that are fundamentally based on observations of humans and their relationships with one another. The research was conducted in Temboro Village, Kras district, Magetan city, East Java. The rationale for selecting this location is that it offers a unique opportunity to observe the process of acculturation through the understanding and practice of social, religious and foreign cultural traditions, which are accepted and carried out by the Temboro community. The data sources for this study are drawn from an in-depth case analysis of a phenomenon observed within a group of people, organisations, institutions, and others.¹⁶ The primary data source for this research is the Temboro community, with a particular focus on the social, cultural, and religious practices that are carried out on a daily basis. Secondary data are drawn from published literature, including books, journals, newspapers, and other sources, that are relevant to the theme of this research.

A Socio-religious Portrait of the Temboro Community

¹⁴ Azzahro Amalia, "Struktur Sosial Keagamaan Jamaah Tabligh Di Desa Temboro Kecamatan Karas Kabupaten Magetan" (Undergraduate Thesis, Surabaya, Universitas Airlangga Surabaya, 2017).

¹⁵ Zainal Arifin et al., "The Kiai's Cultural Strategy in Shaping the Religious Culture of the Community of Temboro Magetan Village, East Java," *Dinamika Ilmu* 21, no. 2 (December 15, 2021): 369–81, <https://doi.org/10.21093/di.v21i2.3657>.

¹⁶ Rahmadi "Pengantar Metodologi Penelitian.Pdf," accessed January 14, 2024, <https://idr.uin-antasari.ac.id/10670/1/PENGANTAR%20METODOLOGI%20PENELITIAN.pdf>.

The people of Temboro are known to adhere to religious observances and traditions with great fervor and conviction, as evidenced by their attitudes, which are consistently shaped by religious considerations. Indeed, religion serves as a foundational element in all aspects of life, including education, politics, social interactions, economic activities, and cultural pursuits.¹⁷ The Temboro community's religious understanding is characterized by a high level of logical coherence and a profound sense of commitment and obedience, which can, at times, manifest as fanaticism and an unwavering defense of their beliefs. This unyielding stance has enabled the community to withstand the challenges posed by social change.

However, in addition to being renowned for their unquestioning adherence to Islamic teachings, the Temboro community is also celebrated for their unwavering commitment to traditions and customs that have become deeply entrenched behavioural values since the time of their ancestors.¹⁸ The adherence and observance of religious teachings, along with local customs, can only be altered by an authority commonly referred to as a "Kiai" or religious figure.¹⁹ The role of the Kiai has resulted in a notable cultural transformation.²⁰ However, the majority of these changes have had favourable outcomes, both at the individual and community levels. This cannot be dissociated from the role of Pesantren Al-Fatah Temboro, which is under the guidance of the Kiai.

In order to safeguard the social culture that is prevalent in the Temboro region, particularly in the vicinity of the cottage, the role of

¹⁷ Tabrani ZA, "The Theological Transformation of Indonesian Democratic Politics. (Telaah Singkat Tentang Masyarakat Madani dalam Wacana Pluralisme Agama di Indonesia)," *AL-IJTIMA': International Journal of Government and Social Science* 2, no. 1 (2016).

¹⁸ Umiarso El-Rumi, "The Young Kyai (Lora) and Transformation of the Pesantren in Madura," *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (December 31, 2020): 121, https://doi.org/10.30983/islam_realitas.v6i2.3484.

¹⁹ Sudarman Sudarman and Mohammad Hidayaturrahman, "Relation of Religion, Economy and Politics: Islamization of Malay Community through Trade and Kingdom," *Al-Tabrir: Jurnal Pemikiran Islam* 20, no. 2 (June 20, 2020): 175–94, <https://doi.org/10.21154/altahrir.v20i2.2007>.

²⁰ Arfiki Rochadiana et al., "The Implementation of Tembang Macapat Learning as A Means of Primary School Character Education," *Journal of Innovation in Educational and Cultural Research* 3, no. 4 (2022): 508–18, <https://doi.org/10.46843/jiecr.v3i4.215>.

Kiai is of paramount importance. In the Temboro community, three levels of mapping exist. Firstly, the Kiai is the paramount leader, serving as the principal reference point for all extant cultural provisions. Secondly, the male community constitutes a reference point for the Temboro community, occupying the second position after the Kiai. This is predicated on the foundational tenet of Islamic law, which posits that "men are leaders of women," as the primary reference point for this approach. Thirdly, the female community represents the final position in the aforementioned mapping, which will be applied to their respective families.

In their view, the Kiai represents the warrisah ambiyah (heir to the Prophets) in the world. It is not possible to pose a direct question to the Prophet; furthermore, we are also unfamiliar with reading the hadith book or the yellow book. However, the Kiai displays a high level of religious intelligence and is aware of the correct path to follow. One's belief in the Kiai is tantamount to belief in the Prophet. The Kiai is lucid, and numerous students study under him. Consequently, those who do not adhere to the Kiai will be held accountable in the afterlife. The Kiai's teachings are indisputable. Subsequent to the Kiai is the husband, the head of the family, and the leader of the family. As a woman, one is obliged to obey, provided that such obedience does not contravene sharia.

The mapping above can be observed in a number of examples, including the social system constructed by the Temboro community. There is a clear distinction between male and female groups. According to Haris, a resident of Temboro village, there is a mukhallah (a group of teenage boys who oversee all social activities in Temboro) which serves as a regulator of the community, facilitating its dynamism and cohesion.

The application of multiple roles in social interaction in Temboro village represents a fundamental aspect of balanced social sustainability, which is achieved through a symbiotic relationship between the various roles. The overarching structure of Temboro society is the Kiai.²¹ This is evidenced by the fact that the entire Temboro community obeys and complies with all orders issued by the kiai. The male community plays a more prominent role in the social order than the female community. For instance, ta'lim activities,

²¹ Arifin et al., "The Kiai's Cultural Strategy in Shaping the Religious Culture of the Community of Temboro Magetan Village, East Java."

which are typically conducted after the five daily prayers twice a day, are exclusively reserved for men. Similarly, when engaging in da'wah activities, the female community is prohibited from participating in certain forms of da'wah, particularly khuruji, which is exclusive to the male community.²²

“The man is the imam of the family, the imam of the community, as the Prophet commanded that men are endowed with more power and are caliphs on earth. So in social activities, such as *ta'lim*, mosque imam, lecturing, chairing meetings, they are leaders. Women become *ma'mum*, behind men to maintain their honor. Except in certain conditions, such as events that are attended by all women, there is no problem with women. That is, men are still the first”.²³

The Temboro society is socially committed to applying the principles of Islam as taught in the guidance of the *Jama'ah tabligh*. This is done by positioning the role of the Kiai as the highest position in making decisions and directions for the Temboro community. The Kiai occupies the highest position in the Temboro community, according to Haris. Indeed, the Kiai is regarded as more sacred than the government, particularly in matters of religion and education. The Kiai plays a pivotal role in shaping the trajectory of religious and social change.

The Temboro community is one that exhibits a pronounced religious orientation in its everyday life. The sobriquet “Kampung Madinah” (literally, “Town of Medina”) as applied to Temboro is a reflection of this pronounced religious factor. According to the official website of Temboro village in Magetan city, the entire population of Temboro adheres to the Islamic faith. Indeed, the village is replete with mosques and prayer rooms.²⁴

The Temboro villagers were originally Javanese Muslims. This indicates that the application of Islamic principles in their daily lives aligns with the broader practices of Javanese Muslims. The Temboro community is characterised by an openness in various domains, including social, cultural, and religious aspects, which contribute to its

²² “207423-Pola-Sosialisasi-Jamaah-Tabligh-Dalam-Me.Pdf,” accessed December 16, 2023, <https://media.neliti.com/media/publications/207423-pola-sosialisasi-jamaah-tabligh-dalam-me.pdf>.

²³ Fajar Rahman, pengaruh Jamaah Tabligh kepada masyarakat Temboro, 2023.

²⁴ Ibid.

pluralistic nature. Despite this openness, the Temboro society does not face significant social challenges.

“The presence of several migrants to Temboro village has allowed the community to blend in with the migrants who eventually settled there. In addition, the religious teachings that came from the migrants were also very well received by the people of Temboro. So that positive acceptance by the Temboro community produces positive results as well.”²⁵

The existence of this pesantren exerts a profound influence on the socio-religious beliefs of the Temboro community, particularly those residing in the surrounding settlements.²⁶ All religious values that are codified as doctrines are believed to be the truth that originates from God. This will result in the emergence of three distinct functions: a way of life, a worldview, and a paradigm. This is the consequence for the people of Temboro who adopt the doctrines of the Tabligh Jama'ah as religious values that function as a way of life. Consequently, the inhabitants of Temboro adhere to these teachings in their everyday lives. This is corroborated by Nanag, one of the alumni who continues to reside in Temboro village. He asserts that it has become a necessity and habit for the people of Temboro to perform the five daily prayers in congregation at the nearest mosques. Furthermore, the Temboro community's habit is to listen to the radio, which contains a recitation channel from the kiayi of the Pesantren Al-Fatah Temboro.²⁷

Character Education Insertion through “Madinah” Cultural Acculturation

The religious character of the Temboro community, which has survived amidst modern social changes, serves to illustrate that there are strong entities within the sub-society. From the interviews, two forms of these entities were identified. The first is authority. The Kiai figure fulfils the roles of educator and problem solver. The presence of Pesantren Al-Fatah in Temboro Village provides an ideal setting

²⁵ Ibid.

²⁶ Anifa Nurhayati, Imam Muhsin, and Thoriq Tri Prabowo, “The Convergence of Nahdlatul Ulama and Jamaah Tabligh Traditions in Temboro Village, Magetan, East Java,” *IBDA' : Jurnal Kajian Islam Dan Budaya* 21, no. 2 (October 1, 2023): 221–40, <https://doi.org/10.24090/ibda.v21i2.7797>.

²⁷ Nanag Nharul Huda, *keseharian masyarakat temboro*, 2023, Documents.

for the Kiai to impart moral instruction through the recitation of dawn prayers from the books *Kifayat al-akhyar*, *Nashohul Ibad*, *Bukhari* and *Muslim*, among others. Secondly, social ethics. This is an informal rule that has long been observed and is carried out collectively. Its violation is considered a sin and results in unwritten social sanctions, such as the rule of male superiority over women in politics, religion and education; women being under the rule of men; the etiquette of dressing in public places, and so forth.

“Everything has rules, going to public places must cover the aurat, not talking loudly, respecting the elderly, the elderly must be prioritized both in recitation activities or others. Entertaining should not be during maghrib time, you should not eat with your left hand, and getting married should be married by a cleric.”²⁸

The Temboro community’s approach to character education draws upon and adapts the educational methodology employed at Pesantren Al-Fatah Temboro. In addition to the curriculum taught at the boarding school, character education is also imparted in other settings, including recitation rooms. These include rooms where students recite the dawn prayer, rooms where they recite *рабоan*, rooms where they recite *malam legi*, and rooms where women’s organizations conduct their weekly activities.²⁹ This is what enables the insertion of the pesantren into social attitudes and behaviour, facilitated by the Kiai’s command. The teachings received and enacted by the people of Temboro, across all age groups, are characterised by obedience and adherence to established norms. This has a positive impact on the development of virtuous character traits. Some of the observable positive outcomes in the lives of the people of Temboro include enhanced levels of discipline.

The process of instilling discipline and character-building within the Temboro community has commenced at the educational level. Students are instructed to perform all tasks in an orderly manner. In its definition, discipline is a character trait that leads to personality,

²⁸ Rahman, pengaruh Jamaah Tabligh kepada masyarakat Temboro.

²⁹ M Wattimena and A Nursida, “The Role of The Sociology Teacher in Implementing Character Education,” *International Journal of Education* ... 8675, no. 1 (2022): 71–81.

behaviour, nature, character, and character in an orderly state.³⁰ This is evidenced by the personality and behaviour of the Temboro community. School rules are included in the category of internal influences, whereby the character trait formed can be strong when it is able to resist external influences. As Berry revealed, foreign cultural acculturation cannot survive if internal strength becomes a strong-formed culture.³¹

The existence of rules and regulations, norms and values that are continuously maintained, and the implementation of punishment in the event of non-compliance serve as fundamental reference points for disciplinary practices. These three elements are already present in the daily lives of the Temboro community. From the observations and information obtained, it can be seen that the Temboro community has rules that are controlled by the Kiai and certain individuals, who act as the drivers of the rules, and the general public, who implement them. Consequently, the established rules are no longer based on coercion but have become a matter of habit and character.³² For instance, the practice of reciting the five daily prayers in congregation at the mosque for men. Therefore, the new cultural elements that emerged have become integrated into the culture in a manner that is analogous to the natural evolution of cultural elements.³³

The social character of the Pesantren Al-Fatah Temboro is shaped by the norms and values that guide the institution's practices, as exemplified by its emphasis on akhlaq al-mahmudah. To illustrate, the segregation of the sexes, as permitted by the Kiai, serves to safeguard the boundaries of interaction in accordance with Islamic law and prevailing norms. Nevertheless, this practice persists among the santri and has yet to permeate the wider Temboro community. However, the santri's code of conduct is widely embraced as the

³⁰ Khairuddin Alfath, "Pendidikan Karakter disiplin Santri di Pondok Pesantren Al-Fatah Temboro," 2020, file:///C:/Users/zaenatul%20hakamah/Downloads/136-Article%20Text-254-1-10-20200617.pdf.

³¹ Zaenuddin Prasajo and Reviewed Ismail, "Introduction to Anthropology," *Al-Albab* 2 (December 1, 2013), <https://doi.org/10.24260/alalbab.v2i2.45>.

³² Rahmah Hidayati et al., "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School," *International Journal of Public Health Science* 11, no. 1 (2022): 170–78, <https://doi.org/10.11591/ijphs.v11i1.20889>.

³³ Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan* Volume 20, no. 1 (May 30, 2012): 235–60.

epitome of religious rectitude, fostering a sense of autonomy and spiritual identity.

“Even though it is not regulated by Kiai, the community still obeys to maintain mutual honor between men and women. Honor in sitting, greeting, speaking, interacting. It teaches us to be independent, not to depend on others in economic matters, to make decisions, to be confident, to have our own ideals, to be brave and creative. The separation of men and women allows women to have creative ideas. After all, we are taught this in our religion, when we pray in congregation. We can work together, have a tolerant nature with a roomy chest.”³⁴

The santri of Temboro demonstrate a profound commitment to the nationalistic principles espoused by Islam in their everyday lives. To illustrate, the process undertaken by the santri when seeking a partner. They view this as an Islamic matchmaking process, whereby a third party acts as an intermediary for prospective couples seeking a partner. This practice has also been observed among individuals outside the pesantren. This submission inculcates a sense of obedience, manifested in attitudes of adherence to tradition, respect for culture, and reverence for the figure of the Kiai.³⁵ This nationalistic character is also a core value among the people of Temboro, who prioritize obedience to religious laws and traditional customs.

The integration of character education into community culture, in the context of anthropological acculturation, is considered to be the most significant aspect of influence, as it is related to understanding and belief. Education affects the acceptance of socio-religious values that determine personal changes, including those related to character, nature, and emotions, in individuals who accept and adopt the culture in question.³⁶

It can be concluded that the character education applied by the students at the Pesantren Al-Fatah Temboro has a positive impact on

³⁴ Rahman, pengaruh Jamaah Tabligh kepada masyarakat Temboro.

³⁵ Sanusi Sanusi et al., “Implementation of Character Education: Perspective of Love for All Hatred for None in Spiritual, Social and Humanitarian Characters Formation in SMU Plus Al-Wahid,” *Al-Hijr: Journal of Adulearn World* 1, no. 2 (2022): 65–70, <https://doi.org/10.55849/alhijr.v1i2.11>.

³⁶ Kodiran Kodiran, “Akulturasi sebagai Mekanisme Perubahan Kebudayaan,” *Humaniora*, no. 8 (1998), <https://doi.org/10.22146/jh.2064>.

the moral development of the Temboro villagers who live in close proximity to the Islamic boarding school.³⁷ The students demonstrate a strong adherence to the teachings of the Kiai and the pesantren, as opposed to other external influences. Furthermore, the reflection of the santri's character education contributes to the formation of positive habits within the Temboro community. This phenomenon is known as 'insertion', whereby the social and religious changes experienced by the Temboro community align with the educational patterns taught and produced by educational institutions.

Character Education Reception: Living Qur'an Social Religion

The following section will present the study of the Living Qur'an, which aims to elucidate the Temboro community's understanding and interpretation of the verses of the Qur'an that espouse character values. To this end, the reception theory will be employed as a conceptual framework. This theory is known as Navid Kermani's theory of Qur'anic reception, which is interpreted as the acceptance of the Qur'anic verses that contain character values.³⁸ Navid Kermani employs this theory as a means of ascertaining how a community group's acceptance of the Qur'anic texts and reactions can give rise to a meaning that is either productive or reproductive, or character values that are accepted or rejected.

The theory of al-Qur'an reception comprises three forms of reception. The first is cultural reception, which seeks to ascertain the influence of the Qur'an on the formation of cultural norms and practices within society. Secondly, hermeneutic reception seeks to identify the evolution of al-Qur'an interpretation. Thirdly, aesthetic reception aims to ascertain the process of direct acceptance, experience, or impression of an object. In this case, the most appropriate Qur'anic reception theory for use in this study is cultural reception theory.

³⁷ Subhan Murtado and Ahmad Fatah Yasin, "Penerapan Nilai-nilai Tasawuf di Pondok Pesantren al-Fatah Temboro Magetan sebagai Upaya Menghadapi Era Globalisasi," *Al-Musannif* 3, no. 2 (February 28, 2022): 113–32, <https://doi.org/10.56324/al-musannif.v3i2.53>.

³⁸ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Journal of Qur'an And Hadith Studies* 4, no. 2 (December 20, 2015): 169–90, <https://doi.org/10.15408/quhas.v4i2.2392>.

A text that has been disseminated within a community is, by definition, the property of that community. As such, it is subject to interpretation and explanation in accordance with the needs and interests of that community. Consequently, discrepancies in interpretation emerge. Furthermore, if the contemporary society applies the interpretation of the Qur'an in accordance with the context that existed at the time of its revelation, it is evident that the Qur'an will undergo a new reinterpretation.

This research has identified a number of different ways in which the verses of the Qur'an are understood in the Temboro community. These different understandings have led to the emergence of new interpretations of certain verses, particularly those related to character education and their impact on faith, religious practices and social culture within the Temboro community in Magetan, East Java.

First, the reception of the Qur'anic text about faith. Some verses that call for faith in the Qur'an, one of which is in QS al-Nisa': 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Meaning: O believer, obey Allah and obey His Messenger, and the rightly-governed among you. then if you differ in opinion about anything, then refer it back to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. that is better (for you) and more beneficial.

In the verse above, several mufasssirs have offered interpretations. One such interpretation, as presented by Ibn Kathir in his book, is that the verse above provides guidance on the role of humans in relation to God's law. In the event of a dispute, this interpretation suggests that humans should seek resolution through returning to the sources of divine guidance, namely Allah (al-Qur'an), the Messenger (his traditions), and ulil Amri or ulama'-ulama' (experts in the field of religion and fiqh).³⁹

³⁹ Khodjamkulov U.N, "The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian

In examining the response of the Temboro community, which adheres to the theological principles of *Jama'ah tabligh*, to the issue of faith, it is necessary to consider the following: For them, faith is an obligation to surrender to God for everything. Indeed, the essence of the *Jama'ah tabligh*'s faith is identical to the concept of faith espoused by Muslims in general. This entails the belief that the existence of divinity and prophethood is inextricably linked, and that the denial of one renders humans disbelievers.⁴⁰

Secondly, an analysis of the reception of the Qur'anic text on religious practice. In practice, the Tabligh congregation demonstrates a strong commitment to religious practices, particularly in the context of worship, which is characterised by a high level of discipline and solemnity. This can be observed in the implementation of Temboro community worship. In their daily lives, the people of Temboro are observed praying at the designated times, with the men praying in the mosque and the women praying in their homes. Furthermore, the Temboro community also ceases all forms of activities, including trading, when prayer time has come.

The above religious practice is one of the many religious practices that form the basis of the Temboro community's obligations. This refers to QS al-Ma'un: 4-6:

فَوَيْلٌ لِلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ هَ الَّذِينَ هُمْ
يُرَاءُونَ ۗ ٦

Meaning: So it is an accident for those who pray. (Those who neglect their prayers. Those who do *riya*.)

This is the foundation of the Temboro community's understanding, as adherents of the *jama'ah tabligh* sect, that performing the five daily prayers on time with sincerity and devotion can bring benefits both in this world and in the hereafter. The implementation of the aforementioned prayer rituals is believed to bestow a number of advantages, including the potential to facilitate material prosperity and ease in this world, in addition to the benefits that will be received in the hereafter.

Thinkers," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (2020): 6694–6701, <https://doi.org/10.37200/ijpr/v24i5/pr2020657>.

⁴⁰ Mohamed Rishard Najimudeen, "Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach," *ICR Journal* 13, no. 1 (2022): 168–71, <https://doi.org/10.52282/icr.v13i1.906>.

The next section will examine the sunnah religious practice. It will be shown that the Temboro community is also orderly in carrying out the sunnah practices that have been required for the *Jama'ah tabligh* community. This will be demonstrated by an analysis of the practice of dhikr and the knowledge contained in QS al-Mujadalah:11:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِيسِ فَاَفْسَحُوْا
يَفْسَحِ اللّٰهُ لَكُمْ ۗ وَاِذَا قِيْلَ اَنْشُرُوْا فَاَنْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۗ
وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ حٰبِيْرٌ ۙ ۱۱

Meaning: O you who believe, when it is said to you, “Make room in your assemblies,” then make room, and Allah will make room for you; and when it is said, “Stand up,” then stand up, and Allah will elevate those who believe among you and those who are given knowledge by degrees; and Allah is aware of what you do: “Stand up,” then stand up, and Allah will elevate those who believe among you and those who are given knowledge by a few degrees, and Allah is aware of what you do.

In practice, the people of Temboro adhere to the tenets set forth in the verse. Some of the ta'lim organised by Pesantren Al-Fatah Temboro have been followed by the local community on a daily basis, becoming a routine part of their daily lives. An illustrative example of the Temboro community's practice of dhikr is the recitation of *afayat al-khirzi*, which is read after the five daily prayers, but at specific times. The recitation of *afayat al-khirzi* is believed to provide solace in challenging circumstances and to protect against misfortune and adversity.

In the religious practice of the Temboro community, the role of the al-Fatah Islamic Boarding School is inextricably linked to the religious activities that take place within the community. In the Temboro community's reception of the verses of the Qur'an, two fundamental values are elucidated. Firstly, the human aspect and the wider society. The way of life of the Temboro community, which is inextricably linked to the role of *Jama'ah tabligh*, is shaped by the teachings of *Jama'ah tabligh*. However, there is still one element that is maintained in the community values in the Temboro area, namely the element of local culture that is still held firmly by the community.

The combination of local values and Islamic nuances inherent in the Temboro community means that the village does not necessarily reject the local elements that have existed since the time of

the ancestors. This can be observed in the continued practice of certain activities that are rooted in local wisdom, despite their incorporation of Islamic teachings. This can be observed in the form of celametan and a number of other activities that have their roots in local wisdom but are imbued with Islamic nuances.

In this case, it can be observed that the acculturation evident in the aforementioned activities provides a framework for the continued dissemination of human values, not only within the Temboro community but also to external communities. The Temboro community espouses a number of humanitarian values, including ikram al-nas, which manifests in the respect they accord to fellow Muslims, regardless of their background. Additionally, the Temboro community demonstrates a high level of respect and hospitality towards visitors and guests from other communities. Furthermore, the Temboro people exhibit a remarkable degree of empathy and mutual cooperation in their daily lives.⁴¹

The concept of harmonisation of the Temboro community was derived from the nature of the companions, who constituted the primary foundation for the teachings of *Jama'ah tabligh*. The initial tenet is the belief in the kalimah tayyibah. Secondly, the concept of ikram al-muslimin. Thirdly, the concept of da'wah and tabligh. Fourthly, the concept of tahsin al-niyyah. These elements have been integrated into the Temboro community's conceptual framework. The Temboro community demonstrates a notable degree of internal cohesion, which serves as a foundation for a multitude of endeavors spanning various domains, including cultural, religious, economic, and educational pursuits.

Secondly, the relationship between humans and God. The concept of harmonisation is also reflected in muammalah to God. Ultimately, all forms of life have a core purpose that leads to the salvation of the world and the hereafter. The religious values taught by *Jama'ah tabligh* to the Temboro community include those of faith based on Islam. In this context, the extent of human faith is

⁴¹ Baedhowi Baedhowi, Sigit Tri Utomo, and Nur Alfi Muanayah, "Rethinking the Position of Islam and Indonesianness Amid Hopes for the Emergence of Multipolar Powers," *International Journal Ihya' 'Ulum al-Din* 24, no. 1 (2022): 1–14, <https://doi.org/10.21580/ihya.24.1.9221>.

determined by the degree to which an individual is able to surrender themselves to the Creator.⁴²

In practice, the people of Temboro demonstrate a profound commitment to the values of faith and divinity in their daily lives. In essence, the teachings of the Tabligh Jama'ah constitute a form of da'wah, which encourages individuals to embrace a more comprehensive and devout interpretation of Islam. In this context, the pursuit of world affairs represents a significant objective. Consequently, the objective of complete Islam as espoused by the Tabligh Jama'ah is the attainment of salvation in the hereafter.

Conversely, the Temboro community, which espouses a concept of harmonisation that strives to reconcile cultural and religious traditions, exhibits a somewhat distinct approach to the Islamic values advocated by *jama'ah tabligh*. The Temboro community's approach to achieving a balance between the world and the hereafter differs somewhat from the primary objective of *Jama'ah tabligh*'s teachings. Nevertheless, this does not detract from the value of faith and divinity that have been taught. The role structure in Temboro village is still highly influential, with the role of Kiai continuing to exert a significant impact on the survival of Temboro society. Consequently, the harmonisation between both muamalah ma'a al-nass and muamalah ma'a Allah can be maintained in a balanced manner.

Conclusion

This study presents findings that can be grouped into two categories. The first category concerns the essential values inherent to the social, religious, and cultural practices of the Temboro community, which can be considered a representation of the "Kampung Madinah" and of Indonesian citizens. These values can be harmonised across several dimensions, including religion, society, economics, and Islamic education. Secondly, the integration of character education, which influences the socio-religious conduct of the Temboro community, is derived from the informal regulations of the Kiai in Pesantren Al-Fatah Temboro. The character education

⁴² Akbar Trio Mashuri, Abdul Rojak Lubis, and Agoes Moh Moefad, "Construction of Religious Moderation at Nahdlatul Ulama Online Media in East Java," *MUHARRIK: Jurnal Dakwah Dan Sosial* 6, no. 1 (2023): 71–86, <https://doi.org/10.37680/muharrik.v6i1.2814>.

observed in pesantren is socially constructed and embedded within the community through acculturation to the recitation tradition, social ethics and daily habits. The character education values that have been incorporated into the curriculum are those of independence, integrity and nationalism. Secondly, the social and religious behaviour and attitudes of the Temboro community are informed by an interpretation of the Qur'anic text that is shaped by the values of divinity and humanity. These values are subject to the control of religious authority and local wisdom. The Temboro community's interpretation of Qur'anic texts as the basis for understanding their socio-religious and cultural behaviour is informed by the teachings of *Jama'ah tabligh*. With regard to social and religious matters, the balance between the world and the hereafter facilitates the harmonisation of muamalah ma'a Allah and muamalah ma'a al-nass.

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