



INTERNALIZATION OF RELIGIOUS VALUES THROUGH THE PANGKU PALIARE TRADITION IN EARLY CHILDHOOD

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Abstract

This research aims to describe the implementation of the Pangku Paliare tradition in Muara Dua Village, Bengkulu Province, as well as to identify the religious values contained within and their role in internalizing values for early childhood. Pangku Paliare is an annual tradition held every 1st of Muharram as a form of gratitude to God for safety and sustenance. This tradition involves the entire community, including children, who participate in various customary activities as a means of teaching life and spiritual values. The researcher employed a qualitative approach with a case study method. Data were collected through observation, in-depth interviews, and documentation, then analyzed using the interactive model by Miles and Huberman through the stages of data reduction, presentation, and conclusion drawing. The results indicate that this tradition has three main stages: preparation, the main event, and closing, all of which are rich in religious and social values. Values such as honesty are reflected in elders' advice; gratitude is expressed through communal prayers on the 10th of Muharram; and mutual cooperation and togetherness are evident in activities preparing for the Mlemang procession. The involvement of children in all series of activities makes this tradition an effective medium for character education based on local wisdom.

Keywords: *Pangku Paliare; religious values; local wisdom; early childhood*

INTRODUCTION

Character education in early childhood is the fundamental foundation in shaping a child's personality, morality, and spirituality. At this stage, basic values such as honesty, gratitude, mutual cooperation, and togetherness need to be instilled contextually so that they are easily understood and emulated by children (Nikmah et al., 2022). One effective strategy for internalizing these values is through local wisdom that is close to the children's lives. Local traditions and culture serve as social learning media, where children not only receive values verbally but also imitate behaviors and meanings

contained within social practices of the community. Involving children in traditional activities helps them understand religious values within real-life contexts, not just abstract concepts (Anggreini et al., 2024).

The *Pangku Paliare* tradition in Muara Dua Village, Bengkulu Province, is one of the local wisdoms that is still preserved and has a strong religious dimension. This tradition is an annual custom involving mutual cooperation, prayer, and symbols of respect to God Almighty, held every 1st of Muharram. The tradition is understood as a heritage of values and customs passed down through generations (Nisa et al., 2023). It includes processes such as cooking lemong together (to make lemong), presenting colorful chickens to community elders, and collective prayers for the safety and prosperity of the community. Children participate in mutual cooperation by helping their parents and neighbors gather bamboo around the settlement, washing bamboo together in rivers or wells commonly used for large events. They also fill glutinous rice into the lemong, carry the lemong to the traditional procession for burning, while elders pray, and community members show respect to God. Through children's involvement in these processes, values like honesty, gratitude, togetherness, and caring are instilled from an early age. Their understanding is more effective and they learn more easily through direct experience rather than abstract explanations (Yaasin et al., 2024).

This tradition is not only a means of cultural preservation but also an effective medium in shaping children's moral behavior through social interactions and religious symbols embedded within it. To understand how these religious values are internalized, this research applies Lawrence Kohlberg's moral development theory (1984), which emphasizes that moral development occurs through stages influenced by social experiences and environmental interactions. In the context of the *Pangku Paliare* tradition, children's involvement in the customary procession can serve as a stimulus for the gradual internalization of values such as honesty, gratitude, mutual cooperation, and togetherness, aligned with their developmental stages.

Although it has great potential as a medium for character education, this tradition has not been extensively studied from the perspective of early childhood education, particularly regarding the internalization of religious values. This research offers a new contribution to early childhood education based on local culture. Most previous studies tend to focus on general character education and have not specifically examined the internalization mechanisms of religious values through local traditions unique to small community contexts. Studies on cultural practices as media for value education more often highlight larger traditions such as sedekah bumi, selamatan, or tandran. Meanwhile, traditional practices specific to regions, such as *Pangku Paliare* in Bengkulu, have not received much academic attention. This gap indicates that there has been no in-depth research on how the internalization process of religious values occurs through the *Pangku Paliare* tradition as a medium for early childhood learning.

This study aims to: first, describe the implementation process of the *Pangku Paliare* tradition in Muara Dua Village, Bengkulu Province; second, identify the religious values contained in each stage of this tradition; and third, analyze the role of the *Pangku Paliare* tradition as a means of internalizing religious values in early childhood, especially values such as honesty, gratitude, mutual cooperation, and togetherness.

Thus, the results of this research are expected to broaden the perspective of character education in early childhood based on culture and enrich the national literature on culture-based education. Practically, this study also provides understanding regarding the role of local culture in shaping children's character, serving as an important foundation for synergy between education and cultural preservation.

METHODOLOGY

This study uses a qualitative approach with a case study method. This approach was chosen to gain an in-depth understanding of the process of internalizing religious values through the *Pangku Paliare* tradition in early childhood. The subjects of this study are 8 informants, consisting of one traditional leader, one religious leader, three early childhood parents, two adult community members, and one PAUD teacher. The research was conducted in Muara Dua Village, Bengkulu Province, which was selected purposively because this village is the only area that still preserves the *Pangku Paliare* tradition and represents the implementation of this custom among neighboring villages. In addition, this location provides good access for researchers to conduct observations and interviews with religious leaders, community members, and educators involved in the activities.

The data collected through three main techniques, namely: 1) Participatory observation, where the researcher is directly involved in the traditional activities; 2) Semi-structured interviews, to explore informants' views and experiences openly and in depth; and 3) Documentation, in the form of photos and videos of traditional activities as supporting materials for analysis (Nafisatur, 2024). Data analysis was conducted qualitatively using the interactive model of Miles and Huberman, through three stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, the data from observations and interviews were selected and coded according to relevant themes, such as honesty, gratitude, mutual cooperation, and togetherness. The categorized data were then presented in the form of narrative descriptions and thematic tables before drawing conclusions and verifying them through member checking and source triangulation to ensure data validity. The researcher has a cultural closeness to the Bengkulu community, which facilitates understanding the context of the *Pangku Paliare* tradition. To prevent interpretative bias, the researcher conducted self-reflection, member checking, and peer discussions to maintain the objectivity of the data.

RESULTS AND DISCUSSION

Based on observations and interviews, the *Pangku Paliare* tradition in Muara Dua Village, Bengkulu Province, is an annual ritual with religious and social dimensions. The local wisdom passed down through generations contains social, spiritual, and cultural values that can enrich the educational process (Raharjo et al., 2025). The tradition is held every 1st of Muharram as a form of community bonding and maintaining silaturahmi, celebrating the Islamic New Year, and expressing gratitude for God's protection. It also involves praying for *ninik* (ancestral spirits) on the island, meaning praying for the ancestors in Muara Dua who have passed away. The implementation involves three main stages: preparation, the core, and closing. In the preparation stage, the community collaboratively searches for bamboo, prepares sticky rice, coconut milk, prayer equipment, and sacrificial animals. A traditional leader explains:

“Pangku Paliare nih dido hanyo sakadar adat, kami besamo-samo dari pagi, anak anak ikut ngambik bambu, biar mereka tau arti kerjo samo”

(The *Pangku Paliare* tradition is not just a customary ritual; we work together from the morning. Children also participate in collecting bamboo so they understand the meaning of working together.) (Interview, Traditional Leader, June 28, 2025)

This stage showcases the values of mutual cooperation (*gotong royong*) and social responsibility. *Gotong royong* strengthens social values within the community and fosters harmony (Yusuf et al., 2023). Children are actively involved in activities such as washing and cleaning bamboo, helping to put rice into the bamboo, and assisting other elders. Field observations indicate that children learn to work together without being instructed, demonstrating the emergence of social awareness through tangible actions. Cultivating these habits will shape an individual's character (Mulyati, 2020). In the core stage, the burning of *lemang* (sticky rice cake) is carried out along the village road, accompanied by symbolic rituals, prayers, and advice from elders. A religious leader stated:

“Doa nye tu ndik keselamatan anak cucung nggah doa ndik ninik moyang ye lah matik, kami tunjuki rombongan supaye idup dikde galak mbudikah, saling hargei, dikde lupe nggah Tuhan”

(The *doai* (prayer) is for the safety of children and grandchildren, as well as a prayer for the ancestors who have passed away. We teach them to live honestly, respect one another, and remember God.) (Interview, Religious Leader, June 28, 2025)

The advice conveyed contains moral messages about honesty, gratitude, and love. Children and community members sit in front of the traditional elders, listening attentively, then imitating the movements of the collective prayer. Observations show an process of value imitation (modeling) as explained by Bandura (1986), where children imitate meaningful behaviors from figures they respect.

The closing stage ends with the distribution of *lemang* and a communal meal. All community members, regardless of social status, sit together in one line. A parent of a young child shared:

“Kami ajak dak kecil makan sehempak mangke pacak, segalo jeme semegi. Dikde bedie lebih pucuk di anguk'an Tuhan”

(We invite the children to eat together so they understand that everyone is equal. There is no one greater in the eyes of God.) (Interview, Parent, June 28, 2025.)

The symbol of communal eating serves as a representation of the values of equality, togetherness, and gratitude that are passed down through generations. For children, this experience becomes a direct social learning opportunity about empathy and solidarity. The religious values embedded in each stage of the tradition serve as a means of moral and spiritual education for children. The value of honesty is reflected in openness and mutual trust among community members during the event preparations. The value of gratitude is realized through collective prayers and offerings as a form of acknowledgment of God's blessings. The values of mutual cooperation and togetherness are evident in the community's selfless collaboration during both the preparation and execution of the tradition. Through direct involvement, children are not merely passive observers but also actively participate in the preparation and implementation processes. This aligns with Vygotsky's (1978) social development theory, which emphasizes that

children's learning occurs through social and cultural interactions. Thus, the *Pangku Paliare* tradition becomes a contextual medium for children to understand religious and social values through real experiences.

Tabel 1. Nilai- Religious Values in the *Pangku Paliare* Tradition

Religious Values	Forms of Traditional Activities	Field Observations	Impact on Children
Honesty	Listening to prayers and traditional advice from the PANGKU elders	The elders emphasize the importance of speaking the truth, not lying and maintaining trust,	Children learn that trustworthiness stems from honest behavior.
Gratitude	The implementation of <i>Pangku Paliare</i> every 10 th of Muharram	Group prayer for the protection of children and grandchildren, and expressions of gratitude to God	The child understands the importance of being grateful for blessings received.
Mutual Cooperation/ Solidarity	The process of lemang making (searching for bamboo, cleaning, filling with glutinous rice, and roasting the lemang together)	Children and the community work together in all stages.	The child is accustomed to working together, caring, and valuing togetherness.
Togetherness/ Harmoni	A collective prayer and communal eating of lemang	All residents participate regardless of social status.	The child emulates a harmonious attitude and maintains social harmony.

Value of Honesty

In the *Pangku Paliare* tradition, the value of honesty is taught through advice conveyed by elders to the community, including children present during the ceremony. The advice given not only focuses on individual piety but also emphasizes the importance of social piety—living honestly, respecting one another, and maintaining harmony among community members (Irfan et al., 2024). Therefore, this tradition not only shapes children's personalities in spiritual aspects but also instills moral values that strengthen social relationships. This aligns with the concept of character education based on local wisdom, which emphasizes the integration of religious values into the daily lives of young children as part of contextual learning and moral formation (Kohlberg, 1984).

Values of Gratitude

The *Pangku Paliare* tradition is held to commemorate the Islamic New Year. Gratitude is not only expressed by thanking Allah but also includes acknowledgment of all the blessings bestowed, both material and non-material (Qodriyah & Fauziyah, 2025). In the *Pangku Paliare* tradition, gratitude is manifested through a procession involving the offering of four chickens of different colors to community elders. The golden-colored chicken is presented to the village head as a symbol of peace and harmony in governance; the dark black chicken is given to Malim or the traditional healer figure; the white chicken is offered to Rebia, a community leader of women; and another white chicken is given to the village imam. This procession is understood as a sign of respect to the rulers of the

four corners of the universe, as well as an expression of the community's gratitude to God for His protection and blessings that always accompany them.

For children, this procession carries an important religious message. They learn that gratitude is not only reflected through prayer but also through symbols and tangible actions that represent respect for God, traditional leaders, and all of creation. Thus, the *Pangku Paliare* tradition becomes a spiritual learning medium, instilling deep values of gratitude in children and teaching the importance of maintaining harmony between humans, nature, and the Creator.

Values of Care and Mutual Cooperation

Mutual cooperation (gotong royong) is a form of collaboration and care for others, where people work together to help and resolve issues in order to achieve common goals. The manifestation of the value of mutual cooperation includes mutual respect, teamwork, obedience to decisions, consensus through deliberation, mutual assistance, high solidarity, empathy, rejection of discrimination and violence, and willingness to sacrifice (Khusnul Hayati & Cahyo Utomo, 2022). In the learning process involving the *Pangku Paliare* tradition, children are given opportunities to understand the importance of cooperation. Group activities, such as in the process of making lemang, require contributions from each individual, demonstrating that large tasks can be completed more easily when done together. This action encourages children to collaborate with peers and adults, teaching them the significance of mutual support in achieving objectives. Collaboration within the educational environment contributes to character development, with active participation being key to fostering a sense of ownership and social responsibility in early childhood (Norlaila1, 2025)

Togetherness also plays a central role in instilling social values in children. Through involvement in traditional events, children experience the importance of being present and participating in the community. This fosters a strong sense of connection and solidarity among them. In the literature on character education, the integration of togetherness values into teaching activities can build social skills necessary for children in their daily lives. Although (Makmur & Dastina, 2018) focus on the values of togetherness, mutual help, and local wisdom in traditional ceremonies in Kerinci, their study can be related to efforts to integrate similar values into character education, particularly within the context of culture- and tradition-based learning.

Responsibility is another important value in the context of character education through this tradition. Children learn to complete simple tasks according to their roles, such as cleaning bamboo or helping to fill glutinous rice. This encourages them to develop empathy and mutual assistance, which are core aspects of character education. As explained by (Khatijah et al., 2025) This study shows that learning which emphasizes empathy, cooperation, and responsibility in early childhood forms a strong foundation for their social development and ability to contribute to society.

The *Pangku Paliare* tradition also emphasizes the values of togetherness and harmony in community life. This is evident in the process from preparation to the implementation of the ritual, where children are invited to participate, be present, and integrate with the surrounding community. Togetherness is built when all community members gather, collaborate, and share roles in preparing various traditional offerings, such as in the

lemang process and joint prayers. Through this process, children learn that togetherness is not just about gathering but also involves caring, empathy, and willingness to share with others. Meanwhile, the value of harmony is reflected in how the community maintains balanced relationships with fellow humans, nature, and God through prayers and traditional symbols. Thus, this tradition serves not only as a social learning medium for children but also as a means of passing down cultural values that strengthen social and spiritual harmony within the community.

Research reveals that direct experience is far more effective than teaching religious values theoretically. Observations indicate that children actively participate in this tradition, interacting with their parents and other community members. Interviews with parents confirm that they feel the tradition provides important lessons in shaping their children's character. This aligns with Sugiyono's (2015) view, which states that qualitative research can explore deeper meanings of social phenomena (Fadli, 2021)

Findings from this study show that the *Pangku Paliare* tradition plays a significant role in instilling values such as honesty, gratitude, mutual cooperation, and togetherness in children through active involvement in traditional rituals and advice from elders. These findings are consistent with research conducted by (Nuryupa et al., 2024), which emphasizes that educational values can be internalized through cultural practices and exemplary behavior from adults (Ilyas et al., 2024). In this context, adult involvement as role models is crucial in the process of learning noble values.

Similarly, (Dewi, 2022) study on the Mitoni tradition in Java shows that collective prayer practices and traditional symbols can serve as means to foster gratitude and spirituality in children. The study emphasizes how ritual aspects not only create spiritual connections but also build social commitment that can encourage positive child development.

However, this research has its unique characteristics compared to previous studies. While earlier studies often emphasized the spiritual and symbolic dimensions of traditions, *Pangku Paliare* highlights the aspect of children's direct participation, especially in activities like melemang, which emphasize cooperation, care, and social engagement. The involvement of children in these ritual processes gives them the opportunity to learn values firsthand through experience, which is very different from merely being recipients of prayers, as seen in previous research. (Nikmah et al., 2022) and Suryani stressed the importance of parental roles in character development. Through active participation in traditions like *Pangku Paliare*, children gain positive behavior models from the adults around them (Juwita & Yunitasari, 2024). This reinforces the argument that a supportive social environment greatly contributes to effective character education in children.

For example, in the context of integrating culture and character education, this study is highly relevant. Research also shows that the values instilled through local traditions can help shape children's character to be more resilient in facing life's challenges. In this sense, *Pangku Paliare*, as a cultural heritage, not only functions as a social ritual but also as a medium for character education capable of forming individuals with integrity and responsibility. Therefore, the findings of this study not only strengthen the view that local traditions serve as cultural heritage but also highlight their role in effective character education. This research provides new insights that active participation in traditional

customs can more meaningfully internalize religious values and character among early childhood children. It also encourages deeper discussion on how local traditions and cultural practices can be integrated into formal education to shape the character of future generations.

This research makes an important contribution to the development of education studies based on local wisdom. First, the findings show that the *Pangku Paliare* tradition functions not only as a cultural and religious ritual but also as a medium for educating religious values to early childhood, particularly in instilling honesty, gratitude, and a spirit of mutual cooperation. Second, this study enriches the literature on character education rooted in local traditions, especially in the context of Bengkulu, which has been relatively underexplored in academic research. Third, this research offers a model of direct child involvement through the activity of *melemang*, which can serve as a reference in designing experiential-based character education strategies within communities.

The internalization process of religious values in early childhood through the *Pangku Paliare* tradition occurs through three interconnected mechanisms: observation and imitation of customary figures' behavior, direct participation in social and ritual activities, and interpretation of cultural symbols. In the first stage, children learn through observing and mimicking (modeling) the behaviors of elders and respected adults. As explained by Badura (1986), social learning occurs when individuals imitate meaningful behaviors observed within their social environment. In this context, children imitate attitudes such as respect, group prayers, and expressions of honesty and gratitude displayed by adults, so that these values are naturally internalized within themselves (Lickona, 1991). Secondly, through active participation in activities like *melemang* or collective prayer, children directly experience values such as mutual cooperation, empathy, and responsibility. These values are embedded through real social and emotional experiences (Lickona, 1991). Thirdly, through symbolic interpretation, children understand the religious significance of traditional processes, such as the giving of colored chickens, which symbolize gratitude and harmony. This process reflects Kohlberg's (1984) moral development stage, where children begin to evaluate actions based on social and moral norms.

Therefore, these findings have important implications for formal early childhood education (PAUD) practices. Teachers can adapt culturally based learning approaches by creating contextual activities that imitate the pattern of observation–participation–reflection, such as collective prayer, sharing meals, or role-playing that emphasize values of honesty, gratitude, and mutual cooperation. Cultural symbols can also be integrated into play activities, storytelling, or thematic projects to help children understand moral meanings in a concrete way. Thus, this research confirms that local traditions like *Pangku Paliare* have great potential as models of religious character education that are contextual, participatory, and aligned with the principles of early childhood development.

CONCLUSION

This study demonstrates that the *Pangku Paliare* tradition in Muara Dua Village functions as an effective mechanism in the internalization of religious values in early childhood through three main stages: observation of customary figures' behavior, direct

participation in social and ritual activities, and symbolic interpretation of each traditional procession. Values such as honesty, gratitude, mutual cooperation, and togetherness are contextually internalized through social interactions and culturally meaningful spiritual activities. The findings affirm that local wisdom can serve as a relevant medium for character education in early childhood, and it is recommended that educators and local governments integrate cultural practices like *Pangku Paliare* into curricula that emphasize local values and culture. However, this research is limited to a single adat community and has not employed quantitative approaches to objectively assess changes in children's behavior. Therefore, further research using mixed methods is advised to strengthen the validity of the findings and to develop a more comprehensive model for implementing character education based on local wisdom within formal early childhood education (PAUD) settings.

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