

Islamic Education and the Formation of Social Skills among Baduy Muallaf Children: An Ethnographic Study at Al-Washliyah Elementary School, Indonesia

Fitri Lutfia Zahroh^{1*}, Naf'an Tarihoran², Rifyal Ahmad Lugowi³, Yahdinil Firda Nadirah⁴, Abdul Muin⁵
UIN Banten, Indonesia

Corresponding Author: Fitri Lutfia Zahroh 232621105.fitri@uinbanten.ac.id

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ABSTRACT

This study aims to describe the social, cultural, and emotional conditions of Baduy convert children, examine the social skills development model implemented by MI Al-Washliyah, and identify the supporting and inhibiting factors in the process. This study uses a qualitative approach with ethnographic methods. Data collection techniques include participatory observation, in-depth interviews, and documentation. The research location is at MI Al-Washliyah Kampung Margaluyu, Leuwidamar, Lebak Regency, Banten, which is one of the Islamic schools that actively provides guidance to Baduy convert children. The results of the study show that muallaf children are in the early stages of cultural and religious transition. The supporting factors for this process are the commitment of teachers, a religious environment, and the integration of local values. Meanwhile, the obstacles found include family background, limited resources, and the psychosocial impact of cultural transition.

INTRODUCTION

At this stage, children are undergoing a very important and vulnerable period of personality development, so support for social skills development can help them build a strong and healthy foundation for their character. (Romli, 2025) The development of social skills in education does not only focus on academic teaching, but also on shaping attitudes, managing emotions, and social skills that encourage children to better understand themselves and others. This is in line with the hadith, "The strong person is not the one who wins in wrestling, but the strong person is the one who is able to control himself when angry." (Al-Bukhari). (Ulum, 2020)

Therefore, educational institutions have a strategic role in fostering children's emotional intelligence through contextual, empathetic, and responsive learning processes that take into account the socio-cultural background of students. The issue becomes more complex when we talk about children from certain social or cultural groups who are undergoing a transition process, such as muallaf children from the Baduy indigenous community. The Baduy community is known as an indigenous group with a very strong belief system, values, and way of life that are different from those of the outside community. When some of its members decide to leave the indigenous community and convert to Islam, they not only experience a change in belief, but also face enormous social and psychological challenges.

In reality, the process of educating and socially nurturing Baduy convert children is not easy. They grow up in an environment that is still strongly influenced by Baduy customs, such as a closed attitude towards outside cultures, limited access to information, and simple social interaction patterns. When these children start school, they are faced with a new situation, namely the demand to adapt to the formal education system, interact with teachers and friends from different social backgrounds, and adjust to broader Islamic norms. This poses a particular challenge to the development of their social skills. This is where education plays an important role, not only as a means of instilling religious and academic values, but also as a place for character building and emotional stability for children. Schools that accept Baduy convert children need to understand that they are not only dealing with ordinary students, but individuals with unique cultural, social, and emotional backgrounds. One of the institutions that currently provides guidance for Baduy convert children is MI Al-Washliyah in Margaluyu Village, Lebak Regency, Banten.

This study will explore in depth how social skills development models are applied in a highly unique social and cultural context. In addition, the supporting and inhibiting factors that influence the success of this model also need to be analyzed. The results of this study are expected to not only provide an empirical description of the conditions of Baduy convert children, but also contribute theoretically and practically to the development of an inclusive and contextual social skills-based education model.

THEORETICAL REVIEW

According to Hurlock, social skills include the ability to express oneself, express feelings and problems, and find adaptive solutions when interacting

with others. Children who develop good social skills tend to be able to build positive interpersonal relationships and exhibit socially acceptable behavior. (Neherta, Meri Agus Sri Branowo, 2023)

Albert Bandura's Social Learning Theory (1977)

Bandura explains that social behavior is learned through observation, imitation, and modeling. Children imitate the behavior they see in their parents, teachers, and peers, especially if that behavior receives positive reinforcement or reward. Thus, social interaction provides a learning arena for children to develop their social skills. According to Bandura, the concept of self-efficacy is important for building children's confidence in using their social skills. (Herie Saksono, Ahmad Khoiri, Dewi Surani, Agnes Remi Rando, Nur Amega Setiawati et al., 2023).

Erik Erikson's Psychosocial Theory (1963)

Erikson developed a theory of eight stages of psychosocial development, in which preschool and school-age children form their social identity by facing developmental conflicts:

Initiative vs. Guilt (ages 3-6), children learn to take initiative in interacting and exploring their social environment.

Industry vs. Inferiority (ages 6-12), children begin to build self-confidence and social competence through cooperation and achievement in social and academic tasks. Successfully navigating this stage will result in strong social skills and personality. (Neherta, Meri Agus Sri Branowo, 2023).

Lawrence Kohlberg's Theory of Moral Development (1984)

Kohlberg argues that children's moral development is closely related to social skills, whereby children learn to distinguish right from wrong, follow social norms, and adhere to moral values that apply in their social environment. Children with good social skills tend to be better able to internalize social norms and act in accordance with moral principles. (Ibda, 2023).

Piaget and Vygotsky's Social Cognitive Theory

Piaget (1954) viewed children's social development as the result of knowledge construction carried out by children through interaction with the surrounding world. Meanwhile, Vygotsky emphasized the importance of the zone of proximal development (ZPD) and the role of adult guidance in helping children develop social skills through social interaction and dialogue. (KUNTJOJO, 2021).

Learning Models to Improve Student Skills Cooperative Learning

This learning model uses group work to achieve common goals that require students to interact, share ideas, and help each other. Johnson states that cooperative learning improves social responsibility, effective communication, and problem-solving skills. (Switri et al., 2025).

Role Playing

In this model, students are given specific situations or roles to play. This allows students to directly experience complex social situations so that they can hone social skills such as empathy, negotiation, and conflict resolution.(Amin & Linda Yurike Susan Sumendap, 2022).

Problem Solving (Pemecahan Masalah)

Solving social problems together helps students learn to collaborate and develop interpersonal communication skills. This model trains children to understand other people's perspectives and find mutually acceptable solutions. This is in line with the hadith: "Whoever takes a path in search of knowledge, Allah will make easy for him the path to Paradise." (HR. Muslim no. 2699)(Ulum, 2020).

Play-Based Learning

Learning stimulation through games, especially circuit games, has been proven effective in improving the social skills of early childhood, as games foster motivation, enjoyment in learning, and provide a platform for practicing social skills such as taking turns, cooperating, and communicating.

According to Bialangi et al. in Asdiana, social skills can be improved through the application of appropriate learning models. The use of appropriate learning models will help shape students' social attitudes. In addition, social skills can also be developed through the application of learning strategies, the implementation of school cultural programs, and extracurricular activities, so that students are able to hone and develop their social attitudes through various activities carried out in the school environment.(Asdiana & Batubara, 2022).

Social Intelligence Theory

According to Edward Thorndike, social intelligence is defined as the ability to understand and manage relationships with others wisely and effectively in social interactions. Thorndike states that social intelligence is a person's ability to act appropriately in relationships with other people, both men and women, children and adults. Daniel Goleman also developed the concept of social intelligence as part of emotional intelligence, which includes the skills of establishing and maintaining good relationships with others, sensitivity to the reactions and feelings of others, the ability to lead, organize, and handle disputes. Social intelligence enables individuals to adapt effectively in various social situations and create harmonious and productive relationships.(Faliyandra, 2019).

Emotional Intelligence Theory

According to Daniel Goleman, emotional intelligence is the ability to recognize, understand, and manage one's own emotions and those of others well. Goleman asserts that emotional intelligence is more decisive in determining success in personal and professional life than intellectual intelligence (IQ).(Perbowosari, 2016). Ary Ginanjar Agustian's opinion that emotional intelligence is the ability to feel based on honesty towards one's inner voice.

William James stated that emotions are spiritual states related to one's condition (Fitria, 2020).

The Influence of Education on Children's Emotional Development Emotionally intelligent children tend to have better social relationships, are able to work together, and are more resilient in the face of pressure. Emotional intelligence also contributes to academic achievement because children are able to manage stress, focus on learning, and motivate themselves (Sholihin et al., 2021). Pola asuh yang keliru dapat berdampak negatif terhadap pembentukan kepribadian anak, sedangkan pola asuh yang tepat akan membentuk kepribadian anak dengan baik (Hunainah et al., 2024). In line with this, child psychologist from the University of Indonesia, Prasetyawati (in Tempo, 2009), stated that the resilience of a child's personality greatly depends on the parenting style applied (DHIU & FONO, 2022).

The Concept of Muallaf Baduy

According to the Maliki school of thought, a muallaf is "a non-Muslim who has the desire to convert to Islam, or those who have recently embraced Islam." Muallaf is a term used in the context of Islam to refer to someone who has recently converted to Islam. In Arabic, muallaf comes from the word "ألف" (alifa), which means 'tamed' or "softened in heart." This reflects the process by which a person who previously held other beliefs experiences a change of heart and decides to embrace Islam (Dewi, 2023). Yusuf al-Qaradawi defines muallaf as people who are expected to embrace Islam, or to strengthen their faith after converting to Islam (Sundari, 2018).

The Baduy tribe is an indigenous community living in the Kanekes region of Lebak Regency, Banten. They are known for their simple lifestyle, which strongly preserves traditions, customs, and a harmonious relationship with nature. The Baduy tribe is divided into two main groups: the Inner Baduy and the Outer Baduy, each with distinct characteristics (Muhibah & Rohimah, 2023). The Baduy community upholds the values and norms that form the basis of their daily lives. These values are reflected in the Baduy tribe's guidelines for living, one of which is the expression: "Lojor teu meunang dipotong, pondok teu meunang disambung," which means "what is long cannot be cut, what is short cannot be joined." This principle teaches the importance of maintaining balance and harmony in life, especially in protecting and preserving nature so that it remains intact and sustainable in accordance with the wishes of the ancestors.

In addition, the Baduy community also adheres to the principle of "Rak-rak, Rik-rik, Ruk-ruk." Rak-rak means that in one's youth, one must work hard and be sincere. Rik-rik describes the period when a person begins to reap the rewards of their hard work, during which they are taught to live simply and not excessively. Meanwhile, Ruk-ruk reflects old age, when a person lives independently without burdening others, while passing on noble values to their children and grandchildren. These three principles form a cycle of life that repeats itself for seven generations, as a form of continuity of traditional and moral values in Baduy society (Firdausi, 2020).

Converts are also considered individuals who need attention and guidance so that they can understand Islamic teachings properly. Someone who embraces Islam by choice has certainly gone through a tremendous inner struggle and careful consideration. They must submit their heart, soul, and body to accept and embrace a new truth, as well as consider the economic and social implications of their decision (Ag & Adab, 2021). They need support to strengthen their faith. This is stated in Allah's words in Surah Al-Imran verse 103 "*And hold fast, all of you together, to the rope of Allah, and do not separate. And remember Allah's favor upon you when you were enemies, then He brought your hearts together, so by His favor you became brothers, while you were on the brink of a pit of fire, then He saved you from it. Thus does Allah explain His verses to you so that you may be guided*". (Ulum, 2020)

METHODOLOGY

This type of research uses qualitative research methods. The type of research used is ethnography, which is a work that describes a culture, with a focus on describing and interpreting community groups. Spradley emphasizes the importance of understanding the meaning of the actions, events, and ways of life of the community being studied (Setyowati et al., 2023). This study will be conducted on Baduy Muallaf MI Al-washliyah children in Margaluyu Village, Leuwidamar, Lebak Regency, Banten Province.

There are 64 students participating in the study, consisting of 3 interview students, 61 questionnaire students, 3 teachers, 1 principal, and 1 community leader. Data collection techniques include observation, interviews, and documentation. Data analysis techniques Data analysis in qualitative research consists of three main stages, namely data reduction, data display, and conclusion drawing/verification)(Sugiyono et al., n.d.)

RESULTS

The Social, Cultural, and Emotional Conditions of Baduy Converts' Children

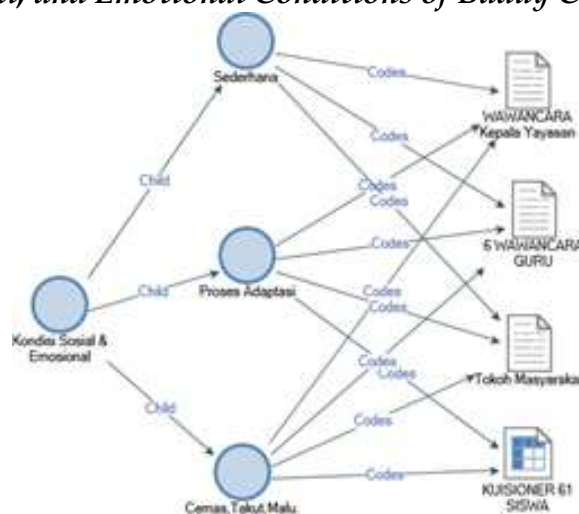


Figure. 1 The Social, Cultural, and Emotional Conditions of Baduy Converts' Children

The results of interviews and questionnaires revealed that initially, he felt awkward and tended to be quiet. This indicates a sense of fear and unfamiliarity with interacting in a new environment that is different from his original customs and culture. However, over time and with the support of a friendly environment and the presence of friendly peers, he began to show positive changes. They felt more comfortable, started joking around with their friends, and did not hesitate to ask the teacher when they encountered difficulties in class.

Social Skills Development Models and Approaches

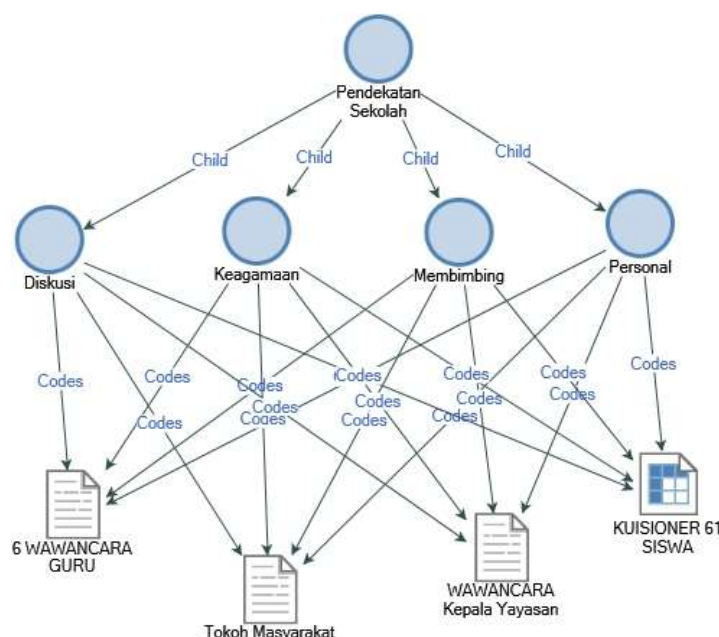


Figure. 2 Social Skills Development Models and Approaches

In an effort to develop social skills and increase motivation to learn, teachers at MI Al-Washliyah apply fun learning methods, one of which is incorporating play into the learning process. This is done so that the children of converts from the Baduy tribe, most of whom are not accustomed to the formal education system, can learn in a more relaxed and less stressful environment.

As explained by one of the teachers, memorizing daily prayers, which is usually taught in a traditional manner, was turned into a group activity in the form of a competition. This strategy proved to be effective in stimulating the children's enthusiasm for learning, while minimizing their fear of making mistakes. The children felt more free to express themselves and were encouraged to work together and support each other in their groups.

This learning model not only helps with academic achievement, but also contributes greatly to building self-confidence, courage, and a sense of community, which are fundamental values in the development of emotional intelligence in elementary school children.

DISCUSSION

The Social, Cultural, and Emotional Conditions of Baduy Converts' Children

Convert children generally come from families with lower-middle-class economic backgrounds. Their social adaptation to the school environment is quite good, although at the beginning there was a tendency to withdraw due to cultural differences and previous experiences in the Baduy community. Experts in mysticism realize that true social adaptation is rooted in a deep understanding of one's identity as a social and spiritual being. This awareness is an important basis for forming a wise attitude in facing the dynamics of social life.

In the world of education, students not only acquire factual knowledge, but are also guided to understand that various changes in society, whether in terms of culture, technology, or values, need to be addressed with wisdom, not fear. It is at this point that the role of teachers as murabbi is very important, namely to instill inner awareness and life values, not just convey lesson material. Education is not solely about mastering knowledge, but also a process in which humans learn to understand change, adapt, and maintain noble values amid the ever-changing currents of time. From the perspective of experts in gnosis, education is seen as a process of purifying the soul (*tazkiyatun nafs*) and training the heart to remain calm and balanced in the face of complex social dynamics (Harahap & Ependi, 2023).

Imam al-Ghazali emphasized that truly useful knowledge is not merely that which fills the mind with information, but that which shapes noble character and morals. Through this kind of knowledge, a person can be present in society as a blessing that brings peace, rather than as a threat that causes anxiety (Dr. Sabar Budi Raharjo & Pustaka, 2025).

With guidance from teachers, understanding that differences are not barriers or reasons to withdraw, but rather opportunities to get to know one another.

Culture is not merely a valuable legacy from the past, but also a living force that continues to shape the way we think, act, and interact. It is the result of a long process that reflects the values, norms, and identity of a society. In this context, culture is not static, but rather undergoes constant transformation over time. Cultural change is influenced by the internal dynamics of society as well as interactions with the outside world. Contact between groups, globalization, and technological developments enrich and shift existing cultural forms. Therefore, culture is always closely intertwined with history, social life, and the environment in which it grows and develops (Moh. Teguh Prasetyo, 2023). The Baduy tribe's culture, which is steeped in traditional values, still clings to some of the children who have converted to Islam. As a result, the change in religious beliefs brings with it the challenge of internalizing the new values instilled in school. Changes in lifestyle, language, and way of thinking cannot happen overnight but require time to adapt.

Emotionally, these children show relatively high levels of anxiety at the beginning of their education. They often experience fear and embarrassment when starting something new. It is normal for every individual to experience anxiety, fear, and embarrassment, especially in certain situations. A condition that causes

anxiety for one person may be considered normal or not disturbing by another individual.

As stated by Carnegie in Fadila, there are three main causes of anxiety. First, individual cognitive factors, namely anxiety that arises due to situations that cause fear or discomfort. Second, environmental factors, where anxiety can arise when individuals are directly confronted with certain customs or values that apply in a particular area. Anxiety can also occur as a result of rapid and sudden social changes, which cause individuals to feel unprepared to adapt. This unpreparedness causes individuals to become overwhelmed by constantly changing new situations, triggering feelings of anxiety. The loss of cultural identity, pressure from the surrounding environment, and the process of self-adjustment are the main causes.(Nugraha, 2020)

Models and Approaches to Children's Social Skills

Based on the results of the data analysis shown in the chart above, it can be seen that the school's approach to student development can be categorized into four main aspects, namely: discussion, religious, guidance, and personal.

Humanistic-Religious Approach

During childhood, religious values are one of the most important foundations that can be taught to children. The development of these values in children is an essential aspect in shaping a strong personality and character with integrity in the future. Therefore, instilling religious values is crucial for the existence of every individual, especially children. These values will guide them to grow into obedient individuals who fear God and adhere to high moral standards.

Mansur (2014) also emphasizes that religious and moral values are closely related to the daily lives of students, as they encompass personality development, good habits, and encouragement to follow religious teachings(Nurma dan Sigit Purnama, 2022). The instilling of Islamic values is carried out gradually and with a loving approach. A loving or gentle approach is one of the most effective methods in shaping a child's character(Anggi Afrina Rambe, Udin Supriadi, mokh.Iman Firmansyah, Regita Ayyu Dwietama, Muhammad Nurfaizi Arya Raharja, 2025). This approach emphasizes the importance of giving children love, attention, and support so that they feel loved and valued. An environment filled with love and attention will create a positive atmosphere for optimal physical and psychological development in children.

A gentle approach in the process of nurturing children, especially the children of the Baduy tribe, has a strong foundation in Islamic teachings. In the hadith narrated by Muslim number 2593, the Prophet Muhammad said: "*Indeed, Allah is Gentle and loves gentleness. And Allah gives to gentleness what He does not give to harshness, nor does He give it to anything else.*" (HR. Muslim No. 2593)(Busono, 2020)

This hadith provides a very relevant understanding that Allah loves gentleness in every aspect of life, including in educating and nurturing children. Gentleness is not only a noble character trait, but also an effective method in touching hearts, fostering trust, and creating a safe and comfortable atmosphere in the learning process.(Cholil, 2024).

Teachers act not only as educators but also as parental figures. Ethnopedagogical approach. Schools do not completely eradicate local culture, but try to integrate local values that do not conflict with Islamic teachings. This strategy reduces cultural resistance and makes children feel valued.

Social Emotional Learning (SEL)

SEL is implemented in the form of exercises in recognizing emotions, self-control, and conflict resolution. Teachers provide open discussion forums and involve students in simple decision-making, such as choosing the class structure. Students are given the freedom to choose who will be the class president. The implementation of discussion-based learning methods has a significant positive impact on increasing student engagement and developing their critical thinking skills. Through discussion, students are encouraged to actively participate in the learning process, express their opinions, and analyze information in greater depth. These activities not only train communication and argumentation skills, but also help students develop reflective and analytical mindsets (Winata et al., 2024).

Individual Approach and Counseling

In an effort to nurture the emotional intelligence of the Baduy tribe's converted children at MI Al-Washliyah, the school implements both individual and group counseling approaches. Individual counseling is provided specifically to children who show signs of trauma, anxiety, or difficulty adapting to their new environment. Through this personal approach, teachers or counselors strive to build emotional closeness, explore the problems faced by children, and provide direct and ongoing psychological support (Kartini et al., 2023).

Supporting and Inhibiting Factors in Developing Children's Skills

The dedication of administrators and educators is a crucial factor in the success of a coaching program, especially in the context of educating muallaf children. This study shows that the success of the development of muallaf children at MI Al-Washliyah Kampung Margaluyu, Leuwidamar District, cannot be separated from the commitment and high dedication shown by teachers, the head of the foundation, and all administrators of the institution. In the context of Baduy muallaf children who are experiencing changes in religious and cultural identity, full support from the school environment is very important for the development of their emotional intelligence. Teachers and madrasah staff play an active role in providing empathetic spiritual guidance and facilitating religious activities that can strengthen gratitude, patience, and sincerity in facing challenges. In addition, positive social interactions with peers and individual mentoring help strengthen self-confidence and the ability to adapt to new environments. Research findings also show that an inclusive madrasah environment and attention to the psychosocial needs of muallaf students can accelerate their social and emotional integration process. The role of a supportive and religious educational community helps students feel emotional comfort and security, which is an important foundation in forming balanced emotional intelligence (Azizurrahman et al., 2023).

One of the challenges faced in developing the emotional intelligence of Baduy children who have converted to Islam at MI Al-Washliyah is the discrepancy between the values taught at home and at school. Some families, especially those who are new to formal education, do not fully understand the importance of the role of school in systematically shaping children's character and emotions. This leads to inconsistencies between the parenting styles and values applied at home and those taught at school.

As converts, these children are in the process of adjusting to the Islamic values they have newly encountered, while at the same time still carrying strong traces of the old culture and traditions they have adhered to. This internal conflict arises when children experience a clash between the values taught at school and those that remain ingrained in their memories or family environment. This condition can be analyzed through Erik Erikson's Psychosocial Development Theory in Sony, specifically the industry vs. inferiority stage experienced by children of madrasah ibtidaiyah age. At this stage, children are building a sense of competence through achievement and social recognition(Erlangga et al., 2024).

The lack of psychosocial facilities and the absence of professionals such as psychologists or social workers at MI Al-Washliyah is one of the real challenges in managing the emotional problems of Baduy children who have converted to Islam. Although the school and teachers have made efforts to take an emotional approach independently, limited professional competence in handling certain cases such as trauma, identity crises, or social pressure has made the interventions less than optimal, especially for children with more complex emotional problems. This condition can be explained through Maslow's Hierarchy of Needs Theory, which states that the need for safety and psychological needs (love and belongingness) are important foundations before a person can develop optimally(Darmawati, 2025).

CONCLUSIONS AND RECOMMENDATIONS

The children of converts from the Baduy tribe are undergoing a difficult transition in terms of cultural and religious identity. They face challenges in terms of social and emotional adaptation, especially in the early stages of entering an Islamic educational environment.

MI Al-Washliyah and the Al-Washliyah Foundation implement a humanistic, religious, and locally-based (ethnopedagogical) approach. This model prioritizes social closeness between teachers and students, providing space for emotional expression, and integrating Islamic values into everyday life. Development activities are carried out in stages through teaching morals, habitual worship, group activities, and personal counseling.

The main supporting factors come from the commitment of teachers and foundations, a religious school environment, and a non-coercive cultural approach. Meanwhile, the inhibiting factors include family backgrounds that do not fully support formal education, traumatic experiences or alienation still experienced by children, and limited facilities and experts in the field of counseling or child psychology.

FURTHER STUDY

This study can be further developed by adding a quantitative approach or longitudinal study to measure the development of emotional intelligence in Muslim converts over a certain period of time. Focusing on family and community aspects can also be a new direction in the development of similar studies.

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