

The Development of Islamic Values in the Culture of the Samin Community in Klopodhuwur Blora

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ARTICLE INFO

Keywords:

Samin community;
Islamic values;
cultural adaptationg

Article history:

Received 2025-08-22

Revised 2025-09-24

Accepted 2025-10-14

ABSTRACT

The Samin community in Klopodhuwur, Blora, is a traditional society that upholds a noble system of values and customs harmoniously intertwined with Islamic teachings. The integration between local culture and Islamic values has created a distinctive form of religiosity characterized by simplicity, honesty, and sincerity. This study aims to explore the development of Islamic values within the life of the Samin community and the adaptation of Islamic teachings to their local wisdom. Employing a qualitative method with a descriptive-analytical approach through library research, the study examines various books, journals, and relevant literature to understand the socio-religious dynamics of this community. The findings reveal that the internalization of Islamic values among the Samin people occurs gradually and peacefully without erasing their cultural identity. Values such as honesty, simplicity, mutual cooperation, and sincerity serve as bridges of harmony between Islamic teachings and Samin traditions, demonstrating that religion and culture can coexist synergistically in fostering morality and social harmony.

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1. INTRODUCTION

Society is essentially a group of individuals who live together in a certain area and form a socio-cultural system to maintain their survival. They interact through customs, values, and norms that are passed down across generations and become a collective identity that distinguishes one group from another (Hidayatun & Sulis Rahmawanto, 2021). In social dynamics, society is adaptive to the changing times, as the Latin expression "*Tempora mutantur et nos mutamur in illis*" which means that times change and people also change (Daeng, 2000). Social change requires people to continue to innovate and adapt through the development of a culture that is a guideline for living together.

From an anthropological perspective, culture is the entire system of ideas, actions, and human works obtained through the process of learning in social life. Culture functions to maintain social

existence as well as a mechanism for adaptation to the environment (Koentjaraningrat, 2009). Meanwhile, from a sociological point of view, religion is understood as a set of belief systems and rules that govern human relationships with God, fellow humans, and the surrounding nature. Religion plays an important role in maintaining the moral and social balance of society. In the modern context, as science and technology progress accelerate, religion is faced with the challenge of staying relevant in addressing complex social problems without losing its spiritual value.

One of the local communities that is interesting to study in the context of the relationship between culture and religion is the Samin community. This community is often identified with simplicity, honesty, and a lifestyle that is different from most Javanese people in general. The term "Samin" comes from the name of the charismatic figure Samin Surosentiko or Samin Surontiko, who is considered the founder of the teachings of Saminism. This movement first appeared in Klopodhuwur Village, Banjarejo District, Blora Regency, Central Java, then spread to various surrounding areas. Initially, Samin's teachings were a form of resistance to Dutch colonialism, but in its development it contained distinctive and noble social, moral, and spiritual values.

In the view of the elders, the Samin people or known as *Pole Gesture* have a religious value system that emphasizes the harmonious relationship between humans and God and between fellow humans (Asiah, n.d.). They believe in the philosophy "*Religion is a religion, Adam says, a man.*", which means that religion is the hold on human life, while Adam's teachings symbolize holiness and truth in life (Rahayuningtyas et al., 2017). Thus, religion for the Samin people is not just a ritual, but a moral and ethical guideline in every action.

Along with the times, the Samin people have experienced a transformation of religious identity. If in the past they emphasized the concept of "Adam's religion" as a form of local spirituality, now most of the Samin people have identified themselves as adherents of Islam. This transformation has implications for their religious patterns. The five pillars of Islam (shahada, salat, fasting, zakat, and haji) are the main guidelines, although the practice is still colored by a distinctive interpretation based on local wisdom. This process shows the syncretism between Islamic values and the Samin tradition which is full of the meaning of simplicity, honesty, and social harmony.

Thus, the Samin community in Klopodhuwur Blora is a concrete example of how Islamic teachings can acculturate naturally with local culture without losing the substance of their teachings. This phenomenon shows the dynamics of interaction between religion and culture in traditional societies that maintain their identity, but are also open to value transformation. On the one hand, they preserve the cultural heritage of their ancestors; on the other hand, they are trying to adapt to the teachings of Islam as a new guideline for life.

A number of previous studies provide an important foundation in understanding this phenomenon. Moh. Rosyid in his book *Samin Kudus: Unpretentious in the Midst of Local Asceticism* depicts the life of the Samin people in Kudus who uphold moral values such as honesty, simplicity, and sincerity (Rosyid, 2008). He emphasized that these values are a guideline for spiritual life that is able to maintain moral nobility in the midst of modernization trends that tend to be materialistic.

Next Siti Roudlotul Jannah in his research *Cultural Acculturation of Samin Surosentiko and Islamic Teachings in Blimbing Village, Sambong District, Blora Regency* found that the assimilation between the teachings of Samin and Islam took place harmoniously through a Sunan Kalijaga-style sufistic approach (Jannah, 2010). The process of Islamization that occurred in the Samin community emphasized a cultural, not structural, approach, so that Islamic values were openly accepted and integrated with local culture without conflict.

Study Baiq Hadia Martanti deep *Ethics in Samin Teachings in Klopodhuwur Village, Blora Regency, Central Java in an Islamic Perspective* explore the ethical and moral aspects of Samin's teachings (Martanti, 2006). He found that Samin's ethical values are rooted in a philosophy of simplicity and honesty that is in line with Islamic principles of justice and compassion. Although there are normative differences, the two meet in the universal value of humanity.

Meanwhile, Fandholin in his research on *the Perception of the Samin Community towards the Islamic Education Institution of SMA NU 1 Kradenan (Case Study in Sumber Village, Kradenan District, Blora Regency)* shows that the Samin community has a positive view of Islamic educational institutions because they are considered to be in harmony with the moral values of their ancestors (Fadlolin, 2012). However, the acceptance is still accompanied by a selection process for new values to remain consistent with Samin's life principles that emphasize honesty and simplicity.

Research Ilbana deep *Samin Society in Bojonegoro (Religious Anthropological Studies)* completes the picture by highlighting the syncretic religious patterns of the Samin Bojonegoro community (in Widiana, 2015). He found that the Samin people combined local beliefs with Islamic values. Although they have formally embraced Islam, in their spiritual practice there is still respect for their ancestors and deliberation as a form of social solidarity.

From the overall results of the study, it can be concluded that the Samin people in various regions, both Blora, Kudus, and Bojonegoro, have a distinctive cultural and religious pattern. Moral and social values are at the core of their lives, while Islam is present not as a force that negates local culture, but enriches and refines it. The integration of Islamic values and Samin culture takes place naturally through social and cultural ethical paths, not through dogmatic indoctrination.

Thus, this study positions itself as a continuation and deepening of previous studies. The main focus is to study Islamic values reflected in the culture of the Samin community in Klopodhuwur Village, Banjarejo District, Blora Regency, through an anthropological approach and an Islamic education perspective. This research is expected to contribute to the understanding of the integration process between religion and culture in traditional societies and show how Islamic values transform and adapt in the context of the local wisdom of the Samin community while maintaining harmony, morality, and spirituality.

2. METHODS

This study uses a qualitative method with a descriptive-analytical approach. This approach was chosen because it is in accordance with the purpose of research that seeks to describe the socio-religious phenomena of the Samin community in a comprehensive and in-depth manner (Ghony, Wahyuni, & Almanshur, 2020). Through this method, the researcher seeks to understand the meaning behind the behavior, values, and outlook on life of the Samin people who represent a combination of Islamic teachings and local wisdom. The data obtained were then analyzed descriptively with emphasis on interpretation and understanding of the cultural context and people's life experiences. Thus, this study not only presents empirical data, but also provides an in-depth explanation of how the process of internalizing Islamic values takes place in the daily life of the Samin people in the midst of modernization.

The type of research used in this study is library research. This type of research is carried out through a series of activities related to the collection of data from various library sources, both in the form of books, scientific journals, documents, and other literature relevant to the topic raised. Literature research aims to obtain a strong theoretical basis, enrich conceptual studies, and strengthen analysis of field findings or social phenomena studied (Scott, 2020).

In this study, the researcher conducts an in-depth reading process, notes important ideas, and processes reading materials related to Islamic values and the culture of the Samin community. Through these activities, it is hoped that a comprehensive understanding of how Islamic teachings transform and adapt in the lives of the Samin people without losing their unique cultural identity

3. FINDINGS AND DISCUSSION

The Samin tribe or known as *Brother Attitude* is one of the indigenous communities that has a system of values, traditions, and culture that is loaded with moral messages and noble character education. The teachings inherited by Ki Samin Surosentiko are not only oriented to the spiritual aspect but also include universal life values such as honesty, simplicity, sincerity, hard work, and concern for

others. The Samin people's life principles reject greed, envy, and dishonesty, and teach the importance of living in harmony with nature and other human beings (Hidayati, 2019). In this context, Samin's teachings are not only a local belief system but also an ethical guideline that shapes the social character of his society. These values are maintained and practiced in daily life for generations, making the Samin community a community that adheres to the principles of morality and integrity.

One of the tangible manifestations of the noble values of the Samin people can be found in Wedding Traditions. The marriage process for the Samin people is not only the union of two people, but also a symbol of respect for human rights and gender equality. In this tradition, the bride-to-be has full freedom to determine a life partner without any coercion from the family. In addition, the wedding procession is carried out in a simple manner without luxury, reflecting the values of modesty and sincerity (Walwafa, 2022). These values are in line with Islamic teachings that emphasize moderation (*al-basāṭah*) and honesty (*ṣidq*) in building a household (Sadiran, 2015). Thus, the marriage tradition of the Samin people can be understood as a form of internalization of Islamic values that are adapted through a polite and meaningful approach to local culture.

In addition to wedding traditions, The Dining Ceremony or earth alms are also a form of religious and cultural expression of the Samin people. This tradition is an expression of gratitude to God for the harvest and the blessed life. In its implementation, the community gathers, brings produce, and prays together as a symbol of togetherness and ecological awareness (Sadiran, 2015). Manganan contains spiritual values about the harmonious relationship between humans and nature, while strengthening social solidarity among citizens. This value is very relevant to the principle *ḥablun min Allāh wa ḥablun min al-nas* (relationship with God and fellow man) in Islam, which emphasizes the balance between spiritual and social aspects. Thus, manganan can be seen as a cultural-based character education medium that instills gratitude, togetherness, and responsibility for the environment.

In the economic field, the Samin community develops Traditional economic system which is based on the principles of independence and social justice. Their economic practices are known through the barter system, *Sāo Paulo Sāo* (working sincerely for others), and *basket* (joint food storage). This system reflects the spirit of mutual cooperation and mutual help between citizens without relying on capitalistic economic mechanisms oriented towards personal profit (Walwafa, 2022). The values contained in this system are in line with the concept *ukhuwah ijtima'iyah* (social brotherhood) in Islam, which emphasizes the importance of the distribution of justice and common welfare. In the context of multicultural Islamic education, the Samin economic system provides an important lesson on how social solidarity can be the basis of a humanist and just economy.

Moreover Tradition of Sambatan or mutual cooperation is a real reflection of the social life of the Samin community which upholds togetherness. This tradition is carried out when there are residents who need help in activities such as building houses, cultivating rice fields, or holding celebrations. In the response, everyone is involved voluntarily and selflessly, which shows the strong value of helping and social responsibility. These values are in line with the principle of *ta'awun 'ala al-birr wa al-taqwa* in Islam, that is, helping each other in goodness and piety (Amalia, n.d.). Through this tradition, the Samin people have succeeded in instilling character education based on universal human values such as solidarity, empathy, and sincerity. Therefore, the existence of the Samin Tribe is not only part of the nation's cultural wealth, but also a source of inspiration for development **Islamic values** which emphasizes harmony, tolerance, and humanity.

The results of the above research show that the Samin Tribe is one of the indigenous communities in Central Java that has distinctive cultures, traditions, and value systems that are loaded with moral and spiritual messages. The teachings inherited by Ki Samin Surosentiko are not only in the form of a simple philosophy of life, but also contain universal human values that emphasize honesty, simplicity, hard work, and concern for others. The basic principles of Samin's teachings reject all forms of greed, lies, and tyranny, and teach harmony between man, nature, and God. These values make the Samin people remain firm in their identity even though the times continue to change (Amalia, n.d.).

The development of Islamic values in the Samin community in Klopoduwur Blora took place naturally through a long process of social and cultural interaction. Initially, they were known for their "religion of Adam" beliefs that emphasized purity of heart and simplicity of life. However, along with the spread of Islam in rural Java, the Samin people began to recognize the teachings of Islam and accept it without losing their cultural identity. This process does not occur in a revolutionary manner, but through the adaptation and reinterpretation of religious values within the framework of local culture (Sutarno, 2021).

In their daily lives, the Samin people practice Islamic values through concrete actions, not just formal rituals. Honesty, help, and sincerity are an integral part of their behavior. This principle is in line with the Islamic teachings on morality which emphasizes the importance of honesty (*ṣidq*), trust, and simplicity (*al-basaṭah*) (Taufiq & Sutarno, n.d.). Thus, the teachings of Islam are not understood as something new or foreign, but as a continuation of the moral values that have lived in the teachings of Samin.

The marriage tradition of the Samin people is one of the real examples of how Islamic values are integrated with local culture. For the Samin people, marriage is not only a bond between two people, but a symbol of moral and social responsibility. The marriage process is carried out simply, without luxury, and based on the principles of equality and honesty. The bride-to-be has the freedom to make her life choices without coercion, reflecting respect for human rights. These values are in accordance with Islamic teachings that emphasize justice, willingness, and simplicity in building a household (Asykur et al., 2025)

In addition to marriage, the tradition of *manganan* or earth alms is an important part of the life of the Samin people which shows the combination of local culture and Islamic values. *Manganan* is an expression of gratitude to God for the harvest and blessings of life. In this activity, the community gathers, brings produce, prays together, and eats in mutual cooperation. This tradition is not only spiritually meaningful, but also contains social values that strengthen brotherhood. This concept is in line with the Islamic principle of gratitude (*syukr*) and togetherness in kindness (*ta'awun*).

In the economic system, the Samin people carry out the principles of social justice and independence through the system of barter, mutual cooperation, and joint food storage or village barns. This practice shows a spirit of solidarity and independence that is far from a capitalistic orientation. These values are in line with Islamic teachings on economic justice and welfare distribution (*al-'adl al-ijtima'i*). In the context of multicultural Islamic education, Samin's economic practices can be seen as an economic model based on human values and justice.

The tradition of *sambatan*, namely cooperation in helping fellow citizens, is a concrete form of the value of helping. When there are residents who build houses, cultivate rice fields, or hold celebrations, the entire community is involved selflessly. This tradition reflects the spirit of *ta'awun 'alal birri wat taqwā* (mutual aid in kindness and piety) in Islam. Through outreach activities, the Samin community builds strong social solidarity, teaching the younger generation the importance of togetherness and empathy for others.

The development of Islamic values in the culture of the Samin people can also be analyzed through Lawrence Kohlberg's theory of moral development (Ibda, 2023). The Samin people exhibit a high level of morality, where their actions are based on the principles of honesty, justice, and responsibility. They refuse to take away the rights of others, reject violence, and choose to live peacefully. This moral consciousness is born out of internal beliefs, not from external pressures, reflecting a mature postconventional moral stage.

In Piaget's cognitive perspective, the Samin people were able to interpret Islamic teachings in a reflective and contextual way (Yahya, 2018). Values such as simplicity are related to the teachings of *zuhud* in Islam, while the principle of honesty is understood as a form of trust. The ability to adapt religious teachings to the cultural context shows a high level of moral and cognitive understanding, so that Islam is not perceived as a dogma, but rather as a guideline for life that is relevant to their social reality.

Based on Vygotsky's sociocultural theory, Islamic values in the Samin society developed through social interaction (Kurniati, 2025). Activities such as manganan, sambatan, and village deliberation function as a means of internalizing religious values. In this social space, people learn about responsibility, togetherness, and sincerity in a practical way. Religious teachings are not only taught verbally, but are embodied in tangible social actions.

If seen through Bronfenbrenner's theory of human ecology, the family is the main sphere in the inheritance of Islamic values among the Samin people (Dharma, 2022). Parents act as role models in instilling honesty, patience, and care. An egalitarian social environment reinforces these values through harmonious interfamily relationships. Meanwhile, their macrocultural system reinforces the integration of Islamic values as part of the collective identity of society.

An inclusive and egalitarian social environment makes the Samin people live in peace and harmony without internal conflicts. Their principles of life are in line with the Islamic teachings of rahmatan lil 'alamin, which is to spread compassion for all creatures. They believe that true happiness is obtained through a balance between man, nature, and God. This value affirms that their spirituality is ecological and humanist.

In the psychosocial context of Erik Erikson, the Samin community shows maturity at the level of integrity (Mokalu & Bongma, 2021). They live with sincerity, accepting life as it is without envy or disappointment. The principle of "nrimo ing pandum" is an expression of the value of pleasure and sincerity in Islam. Thus, their spirituality becomes not only a moral protector, but also a source of deep inner peace.

Samin's teachings emphasize the importance of maintaining speech and action. The concept of the law of speech and the practice law leads the community to speak the truth and act honestly. This value has the same meaning as the Islamic commands for qaulan sadīdan (speaking the truth) and amal ṣālih (doing good). Ethics in Samin's teachings form polite, polite, and responsible behavior towards others

The Samin people also understand that every charity must be based on sincere intentions. This principle is in line with the hadith of the Prophet Muhammad PBUH which states that every charity depends on its intention. They view working honestly, helping others, and living peacefully as a form of worship to God. It shows a deep spiritual understanding, although it is not always expressed through formal religious rituals.

In the context of Islamic education, the process of internalizing Islamic values in the Samin community occurs through example-based non-formal education. The values of honesty, responsibility, and mutual cooperation are taught through daily life practices. This kind of education system reflects the principles of Islamic character education that prioritizes habituation and example.

Albert Bandura's social learning theory explains that humans learn through observation and imitation (Boiliu, 2022). Samin's younger generation learns from the behavior of parents and elders who live honestly, patiently, and not greedily. This process of imitation fosters Islamic values such as amanah and tawakal naturally in their lives, forming the character of a society with noble character.

In the social structure of Samin society, the principle of equality is the basis of relationships between individuals. There is no rigid social hierarchy between leaders and citizens, rich and poor. All have the same rights and obligations in social life. This egalitarian principle is in line with the Islamic teachings on deliberation (shur) and social justice.

Through the tradition of manganan and sambangan, the Samin people continue to affirm the values of togetherness and gratitude. These two traditions serve as a means of unifying, strengthening a sense of solidarity and reviving the spirit of mutual cooperation. Islamic values such as syukr, sabr, and ta'āwun are internalized in vibrant and dynamic cultural practices.

The process of accepting Islam by the Samin people can be understood through the theory of cultural acculturation. They do not reject Islam, but adapt its teachings to local values. Islam is accepted not as a threat, but as a refiner of spirituality. This acculturation gives birth to a form of religion that is inclusive, peaceful, and firmly rooted in local culture.

The development of Islamic values in the culture of the Samin people in Klopoduwur Blora shows that religion and culture can interact harmoniously without eliminating each other. Islam does not erase local traditions, but enriches its meaning through universal moral teachings. Thus, the Samin people are a real example of how Islam can grow and take root in the midst of traditional culture through a peaceful, sincere, and sustainable process of enculturation.

4. CONCLUSION

Based on the results of the above discussion, it can be concluded that the process of internalizing Islamic teachings in the life of the Samin people takes place in an evolutionary and harmonious manner, without eliminating the local cultural identity that has been inherited from generation to generation. Islam is present not as a force that negates traditional values, but as a teaching that enriches and purifies spiritual meaning in every aspect of people's lives. The values of honesty, simplicity, hard work, mutual cooperation, and loyalty to the principles of life are the bridges that bring together the teachings of Islam with the philosophy of life of the Samin people which emphasizes sincerity and sincerity in doing good.

The Samin people, who were initially known as the "Adamic religion" as a form of local religious expression, are now beginning to transform by adopting Islamic teachings more openly. The transformation occurs through a process of value adaptation, where Islamic teachings are accepted by taking into account the local socio-cultural context. Religious practices such as prayer, fasting, zakat, and hajj are carried out with a distinctive meaning that remains rooted in the philosophy of simplicity and honesty. This phenomenon shows that Islam is able to coexist with local wisdom without creating a clash of values, but rather produces a unique and distinctive cultural synthesis.

In addition, this study confirms that religion has an important role as a social system that not only regulates human relationships with God, but also relationships between members of society and their environment. In the context of Samin society, religion functions as a moral force that maintains social harmony and becomes a guideline in interacting with others. The Islamic values accepted and internalized by the Samin community prove that Islam is capable of being a transformational force that fosters spiritual awareness and social ethics simultaneously, and is meaningful.

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