

Contribution of Islamic Religious Activities to the Social Intelligence of Adolescents with Gadget Addiction in Temanggung

Liberty Sovi Rahma^{a,1,*}, Baedhowi^{b,2}, Khanafi^{c,3}, Farih Muzaky^{d,4}

^aabInstitut Islam Nahdlatul Ulama Temanggung, Indonesia

^cAkademi Manajemen Administrasi Yogyakarta, Indonesia

^dQassim University, Saudi Arabia

¹rahmaliberty@gmail.com; ²baedhowi@gmail.com; ³khanafi@amayogyakarta.ac.id;

⁴muzakyfarih@gmail.com

*Correspondent Author

ARTICLE INFO

Article history

Received:

05-04-2023

Revised:

27-05-2023

Accepted:

23-06-2023

Keywords

Gadget Addicted Teenager;

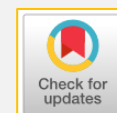
Islamic Religious

Activities;

The Value of Social.

ABSTRACT

This study aims to instill the value of social intelligence in teenagers addicted to gadgets and restore social order among adolescents. The influence of globalization has resulted in social inequality, coupled with the Covid-19 pandemic which shocked the world from 2019 to 2021. This research uses a qualitative approach, with the type of field research (field research) in case study groups. The results of the study show that youth activities play a very important role in the internalization of the value of social intelligence in adolescents addicted to gadgets. Karang Taruna activities that play a role include in the religious field, namely involvement in the administration of mosques, yasinan, sholawat tambourines. The social sector is the commemoration of national holidays, village arts, village libraries, and community service. Lastly in the health sector, namely sports and Youth PIK from activities above the value of social intelligence produced including situational awareness, presence, authenticity, clarity, and empathy.



ABSTRAK

Penelitian ini bertujuan menanamkan nilai kecerdasan sosial pada remaja adiksi *gadget* dan mengembalikan tatanan sosial dikalangan remaja. Penelitian ini menggunakan pendekatan kualitatif, dengan jenis penelitian lapangan (field research) kelompok studi kasus. Hasil penelitian menunjukkan adanya kontribusi kegiatan keagamaan islam dan kecerdasan sosial bagi remaja adiksi *gadget*. Kegiatan karang taruna yang berperan diantaranya dalam bidang keagamaan yaitu keterlibatan dalam ketakmiran masjid, yasinan, sholawat rebana. Bidang sosial yaitu peringatan hari besar nasional, kesenian desa, perpustakaan desa, dan kerja bakti. Terakhir dalam bidang kesehatan yaitu olahraga dan PIK Remaja dari kegiatan diatas nilai kecerdasan sosial yang dihasilkan diantaranya situational awareness, presence, authenticity, clarity, dan empathy.

Kata kunci: Remaja Adiksi Gadget, Kegiatan Keagamaan Islam, Nilai Sosial.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Human beings are interconnected, interdependent, and continuously related to one another (Julkifli, 2022). Humans are referred to as social creatures. In their daily activities, humans rely on and complement each other in various ways. Various activities or actions constantly shape human social life (Ardianta, 2022). According to Max Weber, factors influencing human social life stem from an individual's drive to meet their livelihood needs (Nashihin, 2019), the force that compels one to survive, and the desire to have a family and offspring. Barliana (2010) states that "social interaction contains important lessons about social norms and serves as a platform for individuals to express themselves, innovate, and develop their potential within society." Furthermore, there is a Hadith that supports the need for relationships and connections among individuals because they strengthen each other. The Hadith from H.R. Bukhari and Muslim states, "A believer to another believer is like a solid building; one part supports the other" (HR. Al-Bukhari Book of Virtues 65).

According to the sociologist Max Weber, the factors influencing human social life can be traced back to a deep-seated drive within individuals to meet their livelihood needs (Nashihin, 2019). This drive is rooted in the fundamental human instinct to survive and the desire to create and nurture a family and offspring. Barliana (2010) adds to this perspective by highlighting that social interaction contains invaluable lessons about social norms and acts as a platform for individuals to express themselves, innovate, and develop their potential within society.

Moreover, the importance of relationships and connections among individuals is underscored by a Hadith, a saying of the Prophet Muhammad, which emphasizes the mutual support and strength that arises from such connections. In a Hadith found in both H.R. Bukhari and Muslim, it is stated, "A believer to another believer is like a solid building; one part supports the other" (HR. Al-Bukhari Book of Virtues 65). This profound metaphor illustrates the idea that our interconnectedness and interdependence are like the bricks that form the foundation of a strong and resilient social structure, reflecting the significance of human relationships in our lives.

A person's beliefs about the right or wrong thinking about something are referred to as social values (Aji, Ifadah, & Alfi, 2022). Social values are believed to be rules for determining relationships in daily life and guide human life when interacting with others (Putri, 2022). According to Hurlock (1980), individuals begin to interact with society as adults during adolescence (Afifah, Utomo, & Azizah, 2022). Woods states that social values are longstanding societal guidelines that direct behavior in daily life. According to Hurlock (1997), adolescence, from the Latin word *adolenscence*, is the transitional period when individuals undergo physical and psychological changes from childhood to adulthood.

Woods further elucidates that social values are the enduring societal guidelines that steer human behavior in their daily interactions and decision-making. It's during adolescence, derived from the Latin word "*adolescens*," that individuals undergo a transformative period marked by profound physical and psychological changes, marking the transition from childhood to adulthood (Hurlock, 1997). In essence, these social values serve as a moral compass, guiding individuals as they navigate the complex web of human relationships and the transition from childhood to adulthood, ultimately influencing their choices, behaviors, and interactions in society.

The advancement of technology allows individuals to access information they might not otherwise know. Various influences can easily impact adolescents, making guidance and direction necessary (Sarwadi, 2023). It is common to find children under the age of 5 proficiently using gadgets, which undoubtedly affects their development (Husna Nashihin, 2019). The COVID-19 pandemic that has affected the last two years has also influenced the social development of adolescents. There is a need to encourage adolescents to move away from online activities. Teachers, communities, and parents need to collaborate to restore social values among adolescents.

The rapid advancement of technology has opened up unprecedented avenues for individuals to access information that they might not have been able to obtain otherwise. This technological revolution has not only enriched our lives but has also presented new challenges, especially for adolescents, who are in a formative stage of development (Sarwadi, 2023). Today, it is not uncommon to witness children under the age of 5 proficiently using electronic gadgets, which undoubtedly has a significant impact on their cognitive and social development (Husna Nashihin, 2019).

The global COVID-19 pandemic, which has cast its long shadow over the past two years, has further complicated the social development of adolescents. With lockdowns and social distancing measures in place, many adolescents have turned to online activities as a primary means of social interaction and entertainment, further deepening the challenges they face in forging meaningful connections in the physical world.

In light of these developments, there is a pressing need to encourage adolescents to strike a balance and move away from excessive online activities. This imperative calls for a concerted effort involving not only educators but also parents and communities. The collaboration of teachers, parents, and community members is essential to restore and reinforce social values among adolescents, ensuring that they grow up with a solid foundation of interpersonal skills and a clear sense of right and wrong, in a world where technology constantly blurs the lines between real and virtual interaction.

Based on data from the Central Statistics Agency (BPS) of Central Java Province, there were 5,050 criminal cases recorded in 2021. Compared to previous years, the 2021 crime rate saw a decrease from 7,196 cases in 2019 and 6,123 cases in 2020. Additionally, in 2008, there were 1.1 million adolescents involved in drug abuse. In Temanggung, the number of reported criminal cases has increased, with 89 cases in 2019 and 92 cases in 2020.

Currently, a widely discussed issue is the problem of morals (Husna Nashihin, 2017), including the decline of both religious and social morals in society. This research is essential to equip gadget-addicted adolescents with religious knowledge and high social intelligence to prepare them for the challenges of the globalization era.

Method

Based on the data sources obtained in this study, which includes field research (Husna Nashihin, 2023), the research conducted in the field is open, flexible, and unstructured in nature because researchers have the opportunity to determine the research objectives (Syaiful Anam, 2023). Field research methods involve direct observation to obtain accurate information and results. A study that delves into the characteristics of individuals, families, organizations, institutions, and specific groups is considered a type of field research within the case study group (Maros; Fadlun, 2016). The case study research method was chosen to understand the contribution of Islamic religious activities and social intelligence to adolescents with gadget addiction in Tlondan Hamlet, Bulan Village, Selopampang District.

The aim of this research is to instill social intelligence values in adolescents with gadget addiction, making them aware of the importance of social values in society. Thus, direct field observations are conducted to analyze the youth organization programs that align with the real conditions experienced by adolescents. This research encompasses theoretical data, emphasizing the definitions and perspectives of informants, necessitating an approach that aligns with the direction and goals of the research. The approach deemed appropriate and supportive of the research's success is the qualitative research approach (Raco, 2010).

Result and Discussion

The moral problems among teenagers manifest in the form of a loss of empathy or social engagement in society. Teenagers greatly need social values to enable them to discover new innovations in their lives. In Indonesia, moral issues or what can be termed as moral decadence are prevalent. In the community's life, injustices, the decline of social values, the spread of inequality, and a weakening of solidarity have become common. In the face of the prevailing

social issues worldwide, there is a need to emphasize the contribution of Islamic religious activities and social intelligence among teenagers addicted to gadgets in the community.

Based on the data collected, it is evident that many teenagers in the village of Bulan possess their own gadgets, especially after the onset of the COVID-19 pandemic when parents provided gadgets to their children for remote learning. Majority of parents, who are busy with work, lead to insufficient supervision of their children's gadget usage. In a questionnaire distributed to teenagers in Tlondan Hamlet, it was revealed that 7 out of 13 teenagers already have their own gadgets. Furthermore, the data from the questionnaire indicated that the majority of teenagers who favored online gaming were male.

To identify teenagers with gadget addiction, the researcher administered questionnaires to assess the condition of teenagers in Tlondan Hamlet. The questionnaire revealed that 4 teenagers preferred playing with their gadgets at home rather than socializing with others, 4 teenagers chose remote learning over social activities, 2 preferred watching movies over participating in youth activities, and 3 chose being alone at home with their gadgets over interacting with their family. As a result, 3 teenagers showed symptoms of gadget addiction. This information indicates that 3 individuals preferred their gadgets over social interactions.

Islamic religious activities play a significant role in improving the moral and spiritual well-being of teenagers in the village of Bulan. These activities are based on spiritual elements that enhance faith, piety, and societal values. The spiritual aspects focus on getting closer to God, adhering to the Sunnah of the Prophet, and distancing oneself from all that is base and degrading. This process involves cleaning one's self from moral blemishes and filling it with virtuous qualities through activities that are far from sinful behaviors, ensuring that only a veil separates individuals from God.

The moral aspects of Islamic religious activities can be seen through various programs and initiatives, such as involvement in mosque management. The participation of teenagers in takmir masjid (mosque management) involves organizing, maintaining, and enriching the mosque's spiritual atmosphere. It includes efforts to build, preserve, and enrich the mosque. Karang taruna in Bulan village conducts youth gatherings, special recitations for teenagers during Ramadan, and weekly gatherings called mujadahan. According to Bapak Trubus Ihsanul Kahfi, the General Chairman of Bulan village, the establishment of takmir masjid makes teenagers more active, expressive, and responsible.

Additionally, teenagers participate in Yasinan events, which are recitations to pray for the souls of the deceased. These recitations are not limited to prayers but also involve discussions about upcoming programs and celebrations of major events. Yasinan is not only about prayers but also involves consultations and discussions about future plans. This strengthens the sense of togetherness within the community.

Teenagers in Bulan village are also involved in Rebana groups, which play an important role in cultural preservation and fostering youth talents. The activities of these groups are performed during national and Islamic holidays, religious events, and other occasions. These groups contribute to the development of various social skills, including the ability to understand situations, express ideas, and exhibit sensitivity to their surroundings.

In terms of social activities, there are various communal activities held in Bulan village, including the celebration of national holidays and village festivals, artistic performances, and community service. These events offer opportunities for teenagers to engage in social activities, work together, and practice ethics, effective communication, and organizational skills.

The village also has a community library aimed at increasing young people's interest in reading. However, the library's operations are limited by a lack of management and proper administration. Therefore, it is suggested that members of the youth organization take turns managing the library's administration to ensure effective book borrowing and tracking.

Another social activity is community service (*kerja bakti*), which involves the local community coming together to perform work for the common good. This can include cleaning,

maintenance, or helping with agricultural tasks. It fosters cooperation, a strong sense of community, and shared responsibility.

Moreover, Sinoman is another activity where young people assist during community events or celebrations. They help serve guests and ensure that everything runs smoothly. This instills in them good manners, proper dress, and effective communication, which can be applied in their daily lives.

In conclusion, Islamic religious activities play a significant role in the lives of teenagers addicted to gadgets in Bulan village. These activities are crucial in fostering moral and social development among youth. By participating in these activities, teenagers not only strengthen their faith but also develop important social and life skills. This, in turn, helps mitigate the negative impact of gadget addiction and contributes to a more harmonious and responsible younger generation in the community.

Religious activities play a significant role in enhancing the moral and spiritual development of teenagers in Bulan village. These activities are based on spiritual elements that can strengthen faith, piety (taqwa), and communal values. Spirituality is an inner need that provides a sense of satisfaction that may not be physically visible but is felt by the individual and those in social contact with them. Ideally, the youth association's spiritual activities are directed towards activities that embody religious values. Some of these activities include:

1. Involvement in Mosque Management (Takmiran):

Takmir masjid involves the administration and upkeep of the mosque. Youth in Bulan village are actively involved in this, conducting youth gatherings (mujadahan) every Thursday (Kamis Legi) and Saturday (Sabtu Pahing). They also hold special Quranic recitation sessions (tadarus) for youth during Ramadan. According to Mr. Trubus Ihsanul Kahfi, the General Coordinator of Bulan Village, "The involvement in mosque management makes the youth more expressive and responsible in their assigned tasks." All mosque activities are managed by the youth, from organization to planning and execution, under the supervision and guidance of the local community.

2. Yasinan Groups:

Yasinan, which is a form of Quranic recitation, is conducted by the youth in various locations within the village. It not only consists of prayers but also involves discussions about upcoming events and activities. Yasinan is not just a religious practice but also serves as a platform for community discussions.

3. Rebana Music Groups (Kelompok Sholawat Rebana):

There are five Rebana music groups in Bulan village, consisting of youth and young adults from the local community. These groups perform during national and Islamic holidays, religious gatherings, and other cultural events. The purpose is to promote Islamic teachings, preserve cultural traditions, develop the talents of young people, and encourage solidarity and teamwork among youth.

In the social realm, activities encompass:

Celebration of National Holidays: Bulan village organizes celebrations for national holidays such as Indonesian Independence Day (August) and Village Anniversary (Merti Desa). These celebrations include various competitions and cultural displays, with Karang Taruna playing a pivotal role in coordinating and executing these events.

Village Arts and Culture: The village encourages youth participation in cultural activities that enliven various community events. Different sub-districts within the village have their own cultural groups. The local government provides support in the form of musical instruments and costumes.

Village Library: The village has established a library with the aim of promoting reading among the youth. The facility includes various resources, including books and internet access. This initiative aims to foster a reading culture among the younger generation and enhance their sense of responsibility for the library's resources.

Participation in Community Service (Kerja Bakti): Community service activities, or "Kerja Bakti," are carried out for the common good. In Bulan village, this includes activities like renovating houses, community clean-up efforts, and supporting local farmers in their agricultural work. These activities foster a sense of community and cooperation among the youth and other community members.

Assisting with Community Events (Sinoman Hajatan): Youth often assist in hosting and organizing community events and gatherings (hajatan). They help in serving guests, ensuring a smooth event, and maintaining proper etiquette. These experiences help them develop good behavior, communication skills, and social etiquette.

Overall, Islamic religious activities contribute positively to the development of youth in Bulan village, serving as a meaningful alternative to excessive gadget use. These activities help in nurturing their potential, making them more active and productive. The integration of spiritual and social values through these activities helps foster positive character traits among the youth and benefits the community as a whole.

Conclusion

Islamic religious activities serve as a platform for individuals to acquire knowledge, broaden their horizons, and gain experiences, making teenagers more productive and engaged in beneficial activities. The Islamic religious activities in Bulan village include various working programs, such as religious aspects encompassing mosque management (takmir masjid), study groups (pengajian), Rebana musical ensembles for religious songs (sholawat rebana), Yasinan gatherings, and religious study groups. In the social sphere, they participate in celebrating national and religious holidays, maintain the village library, engage in community service (kerja bakti), contribute to mutual aid projects, play a role in community celebrations (sinoman hajatan), and join youth forums (PIK remaja). In the realm of health, they are involved in family planning and adolescent health programs. The strategy for internalizing values is accomplished through modeling and guidance.

References

- Albi Anggito, J S, *Metodologi Penelitian Kualitatif* (Jawa Barat: Cv Jejak (Jejak Publisher), 2018)
- Afifah, Shelly Fitri, Utomo, Sigit Tri, & Azizah, Ana Sofiyatul. (2022). Pembinaan Karakter Kepemimpinan melalui Kegiatan RISMA (Remaja Islam Masjid) di Desa Mojotengah Kecamatan Kedu. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(2), 106–116.
- Aji, Ahmad, Ifadah, Luluk, & Alfi, Nur. (2022). Efektivitas Pembelajaran berbasis Multimedia dalam Meningkatkan Nilai Kognitif Peserta Didik di SMP Maarif Tlogomulyo. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(2), 70–83.
- Ardiansyah, Mochamad, Ibnu Sasongko, M.Si Ardiyanto, And Program Studi Perencanaan Wilayah D, Kontak Dan Tingkat Interaksi Sosial Masyarakat Berdasarkan Tipologi Perumahan, Article (Malang, 2015)
- Ardianta, S. (2022). Strategies for Utilizing Fiction Literature as an Antidote to Radical Islamic Understanding among Students of UIN KHAS Jember. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(2), 122–130.
- Damsar, *Pengantar Sosiologi Pendidikan* (Jakarta: Kencana Prenada Medua, 2011) Diananda, Amita, 'Psikologi Remaja Dan Permasalahannya', *Journal Istighna*, 1.1 (2018), 116–33
- Erika Ayu, Lestari, Ari Sofia, And Vivi Irzalinda, 'Pentingnya Kelekatan Ibu Membangun Kecerdasan Sosial Emosional Anak Usia 5 – 6 Tahun', *Jurnal Pendidikan Anak*, 8.1 (2022), 9– 16
- Fatnar, Virgia Ningrum, And Choirul Anam, 'Kemampuan Interaksi Sosial Antara Remaja Yang Tinggal Di Pondok Pesantren Dengan Yang Tinggal Bersama Keluarga', *Jurnal Fakultas Psikologi*, 2.2 (2014), 71–75
- Gani, A, 'Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spiritual Dan Akhlakul Karimah', *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10.2 (2020), 275–86
- Gunawan, Rudy, Suci Aulia, Handoko Supeno, Andik Wijanarko, Jean Pierre Uwiringiyimana, And Dimitri Mahayana, 'Adiksi Media Sosial Dan Gadget Bagi Pengguna Internet Di Indonesia', *Techno-Socio Ekonomika*, 14.1 (2020), 1–14

- Hidayat, Tatang, Ahmad Syamsu Rizal, And Fahrudin Fahrudin, 'Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami', *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 8.2 (2018), 218
- Hikmawati, Erna, 'Kajian Saintifik Fenomena Adiksi Gadget Dan Media Sosial Di Indonesia', *Jurnal Teknologi Dan Informasi*, 10.1 (2020), 25–39
- Husna Nashihin. (2017). *Pendidikan Akhlak Kontekstual*. Retrieved from <https://books.google.co.id/books?id=UBWiDwAAQBAJ>
- Irvan Marzuki Lumban, Beby Mashito Batubara Gaol, And Yurial Arief, 'Peran Karang Taruna Marsada Dalam Pembinaan Remaja Di Desa Hutapau (2018). *Jurnal Civics : Media Kajian Kewarganegaraan*
- Julkifli. (2022). Kedudukan dan Tugas Manusia dalam Perspektif Tafsir al-Qur'an Zubdatu At- Tafsir Karya Muhammad Sulaiman Abdullah Al Asyqar. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(2), 103–110.
- Muhammad Irsan Zazari, 'Internalisasi Nilai-Nilai Bersedekah Pada Mahasiswa Program Studi Pendidikan Agama Islam Angkatan 2018 Skripsi', Skripsi, 2022 Muhammad Kholil, 'Upaya Guru Agama Dalam Menanggulangi Kenakalan Siswa', *Jurnal Penelitian Dan Pemikiran Keislaman*, 6.2 (2019), 40–49
- Nashihin, Husna, 'Praxis Internalisasi Karakter Kemandirian Di Pondok Pesantren Yatim Piatu Zuhriyah Yogyakarta', *J-Pai: Jurnal Pendidikan Agama Islam*, 5.1 (2018), 1–14
- Nashihin, Husna, Noor Aziz, Ida Zahara Adibah, Neni Triana, And Qiyadah Robbaniyah, 'Konstruksi Pendidikan Pesantren Berbasis Tasawuf-Ecospiritualism Dan Isu Lingkungan Hidup', *Jurnal Pendidikan Islam*, 2022, 11–1
- Nashihin, H. (2019). *Analisis Wacana Kebijakan Pendidikan (Konsep dan Implementasi)*. Retrieved from <https://books.google.co.id/books?id=SXcqEAAAQBAJ>
- Nashihin, Husna. (2017). *Pendidikan Karakter Berbasis Budaya Pesantren*. Retrieved from <https://books.google.co.id/books?id=X27IDwAAQBAJ>
- Nashihin, Husna. (2019a). Character Internalization Based School Culture of Karangmloko 2 Elementary School. *Abjadia*, 3(1), 81–90. <https://doi.org/10.18860/abj.v3i2.6031>
- Nashihin, Husna. (2019b). Konstruksi Budaya Sekolah Sebagai Wadah Internalisasi Nilai Karakter. *At-Tajdid: Jurnal Ilmu Tarbiyah*, 8(1), 131–149.
- Nashihin, Husna. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. Retrieved from https://www.google.co.id/books/edition/Metode_Penelitian_Kualitatif_Kuantitatif/w-bFEAAAQBAJ?hl=id&gbpv=0
- Nirwani Jumala, Nirwani Jumala, And Abubakar Abubakar, 'Internalisasi Nilai-Nilai Spiritual Islami Dalam Kegiatan Pendidikan', *Jurnal Serambi Ilmu*, 20.1 (2019), 160
- Putri, A. (2022). Penerapan Pola Asuh Parenting Style dalam Membina Moral Remaja (Studi Kasus Panti Asuhan Tirtonugroho Tirtomoyo). *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 13–22.
- Raco, Jozef, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (Jakarta: Pt Grasindo, 2010)
- Ristianah, Niken, 'Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan', *Journal Pendidikan Agama Islam*, 3.1 (2020), 22
- Saputra, Mahardika Erin, 'Analisis Penanaman Nilai - Nilai Sosial Oleh Orangtua Pada Anak Usia Sekolah Di Desa Peniti Besar', 2019
- Sarwadi, Husna Nashihin. (2023). *Character Education between The Western Context and Islamic perspective*. 4(1), 1–12.
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://www.google.co.id/books/edition/Metode_Penelitian_Kualitatif_Kuantitatif/w-bFEAAAQBAJ?hl=id&gbpv=0
- Sugiyono. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D* (2011).
- Sugiyono. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D* (2017).
- Sugiyono. *Metode Penelitian Kombinasi*. Bandung: Alfabeta (2011).
- Suradi, 'Karang Taruna, Agen Perubahan Dan Pengembangan Masyarakat Di Pandeglang', *Sosio Konsepsia*, 8.3 (2019), 241–54
- Triana, Neni, M. Daud Yahya, Husna Nashihin, Sugito Sugito, And Zulkifli Musthan, 'Integrasi Tasawuf Dalam Pendidikan Islam Dii Pondok Pesantren', *Edukasi Islami: Jurnal Pendidikan Islam*, 12.01 (2023), 299–314

Utomo, Sigit Tri, And Ana Sofiyatul Azizah, 'Internalisasi Nilai Kecerdasan Sosial Remaja Dalam Kegiatan Bakti Sosial Ippnu-Ippnu' Social Service Activities', 4.2 (2022), 41-46