



# I J I S

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## The Role of 'Aisyiyah in Women's Empowerment through the Sakinah Family Study Program: A Case Study of PCA Kanor, Bojonegoro Regency

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### Abstract

'Aisyiyah, a women's organisation within Muhammadiyah, plays a strategic role in promoting women's empowerment and strengthening family resilience through Islamic values. This study aims to explore the role of 'Aisyiyah in empowering women through the Sakinah Family Study Program implemented by the 'Aisyiyah Branch Leadership (PCA) of Kanor, Bojonegoro Regency. Using a qualitative case study approach, data were collected through in-depth interviews, participatory observation, and document analysis involving PCA leaders, cadres, and programme participants. The findings reveal that the programme contributes to enhancing women's religious understanding, improving family communication and conflict-resolution skills, promoting economic empowerment through community-based entrepreneurship, and strengthening family resilience through the implementation of the principle of mu'asyarah bil ma'ruf. The programme also increases women's self-confidence and participation in community activities. These findings indicate that grassroots Islamic women's organisations can function as effective agents of social transformation by integrating religious education with women's empowerment initiatives. This study contributes to the growing literature on faith-based community empowerment and family resilience in contemporary Muslim societies.

**Keywords:** 'Aisyiyah, Women's Empowerment, Sakinah Family, Family Resilience

## 1. Introduction

Women's empowerment is widely acknowledged as a critical determinant of sustainable development, particularly in enhancing family well-being and strengthening social resilience. Numerous studies have demonstrated that women's active participation in social, educational, and economic spheres contributes positively to household welfare and community development. Consequently, promoting women's agency and expanding



# I J I S

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Vol. 2 Issue 2, June 2026, pp. 207-218

---

opportunities for meaningful participation have become central priorities in contemporary development agendas.(Ghani et al., 2023)

Within Islamic teachings, women are recognised as pivotal contributors to family and societal development, with roles that extend beyond domestic responsibilities. Islam advocates a balanced partnership between men and women, particularly in the family context, to foster harmonious household relations and ethical social behaviour. The concept of the “Sakinah Family” refers to a model of a harmonious and resilient family, grounded in tranquility, mutual respect, and moral guidance, which serves not only as a domestic unit but also as a foundation for societal character formation. Understanding this concept is essential for initiatives aimed at empowering women and strengthening family resilience in local communities. An ideal sakinah family is based on the values of tranquillity, compassion, and mutual respect (Brand, 2020). This is closely related to the idea of gender equality found in the Sustainable Development Goals (SDGs) (Hidayat & Naim, 2022).

Despite the established concept of a harmonious family, contemporary social, economic, and technological developments pose significant challenges to family resilience and dynamics. Rapid social change, dual-income households, and digital communication shifts have altered traditional family roles and interactions, creating complex demands for maintaining household harmony. In this context, enhancing women's capacities through education, religious guidance, and social support is essential for fostering balanced decision-making, effective conflict resolution, and overall family well-being. Such empowerment enables women to act as key agents in sustaining family stability amid modern pressures(Harahap et al., 2022).

Women's empowerment encompasses not only the enhancement of educational and economic capacities but also the strengthening of spiritual and ethical dimensions that shape women's participation within families and communities. In this regard, faith-based organisations have emerged as important actors in promoting holistic empowerment approaches that integrate religious values with social development initiatives. As one of the largest Islamic women's organisations in Indonesia, 'Aisyiyah has played a significant role in advancing women's education, community welfare, and family development through various grassroots programmes. Through its value-based approach, 'Aisyiyah provides women with opportunities to develop leadership, social awareness, and practical competencies that contribute to both individual empowerment and collective well-being. However, empirical evidence regarding how such initiatives operate at the local level and influence family resilience remains limited, highlighting the need for further investigation.(Basyar, 2020).

As an autonomous women's organisation under Muhammadiyah, 'Aisyiyah has consistently promoted women's empowerment through initiatives that integrate religious values with social development. One of its prominent programmes is the Sakinah Family Study Program, which aims to strengthen family resilience by providing education on marital relationships, parenting practices, conflict management, and shared



# I J I S

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Vol. 2 Issue 2, June 2026, pp. 207-218

---

family responsibilities from an Islamic perspective.(Malahati et al., 2023). Beyond religious instruction, the programme serves as a community-based platform for enhancing women's knowledge, social participation, and capacity to address contemporary family challenges. However, although discussions on Sakinah families have been widely explored conceptually, empirical studies examining how such programmes contribute to women's empowerment at the grassroots level remain limited. This gap underscores the importance of investigating the implementation and impact of the Sakinah Family Study Program within local organisational settings such as PCA Kanor.

In terms of social empowerment, the study of sakinah families encourages dialogue and experience sharing among members, where women are not only recipients of material, but also active subjects in the learning process. This activity, which has been implemented in 'Aisyiyah branches such as PCA Kanor in Bojonegoro Regency, has succeeded in increasing the social capacity of women (Susanti et al., 2022)

Despite its strategic role in community-based empowerment, the implementation of the Sakinah Family Study Program is confronted with several structural and contextual challenges. Differences in participants' educational backgrounds, socio-economic conditions, and cultural perspectives influence the absorption and interpretation of program materials. In addition, limitations in human resources and sustainability mechanisms pose challenges to the long-term effectiveness of the program. These conditions indicate that the success of empowerment initiatives is not only determined by program design, but also by contextual adaptability and organisational capacity, highlighting the need for empirical investigation into how 'Aisyiyah navigates these challenges at the grassroots level (Adawiah et al., 2023).

The discussion highlights that women's empowerment plays a significant role in strengthening family resilience and supporting sustainable social development. In this context, 'Aisyiyah serves as a key actor in translating Islamic values into practical empowerment initiatives through the Sakinah Family Study Program. However, limited empirical evidence exists regarding how such programmes function at the grassroots level and how they influence women's roles within families and communities. This study therefore seeks to address this gap by examining the implementation and impact of the programme in PCA Kanor, providing both theoretical and practical insights for faith-based empowerment initiatives. Accordingly, this study aims to explore the role of 'Aisyiyah in women's empowerment through the Sakinah Family Study Program implemented at PCA Kanor, Bojonegoro Regency. Specifically, it investigates how the programme is implemented, the forms of empowerment generated, and its contribution to strengthening women's roles in family resilience. The findings are expected to provide empirical evidence and practical implications for the development of faith-based women's empowerment programmes in similar community contexts.. (Ardiansyah et al., 2023)



## **2. Literature Review**

### **2.1. Implementation of the Sakinah Family Study Programme at PCA Kanor**

The results of the study show that the 'Aisyiyah Branch Leadership (PCA) in Kanor, Bojonegoro Regency, consistently implements the sakinah family study programme as part of its efforts to empower women. This programme is held regularly and actively involves the administrators, cadres, and members of 'Aisyiyah as well as the surrounding community. The sakinah family study programme serves as a structured and sustainable forum for religious guidance, which is not merely ceremonial but aimed at strengthening the understanding and practice of Islamic values in family life (Salsabila & Abdullah, 2021).

The study materials cover fundamental aspects of Islamic family life, such as husband-wife relations, parental roles and responsibilities, child care, family conflict management, and ethics in household life. The material is delivered using a dialogical and contextual approach, so that it responds to the participants' life conditions. This shows that PCA Kanor not only emphasises the normative aspects of Islamic teachings but also pays attention to the social realities faced by women (Abdi & Darmawan, 2022).

### **2.2. The Role of 'Aisyiyah in Women's Empowerment**

Based on research findings, 'Aisyiyah, through PCA Kanor, plays an active role as an agent of women's empowerment at the grassroots level. This role is not only manifested in the delivery of religious material, but also through strengthening women's social and spiritual capacities. The study of sakinah families provides a space for education and social interaction for women to increase their self-awareness, confidence, and ability to carry out their family roles (Alwis et al., 2023).

Women's empowerment in this context can be seen from the increased active participation of members in discussions, sharing experiences, and taking on roles in organisational activities. Women are no longer positioned as objects of guidance, but as subjects who have experiences and knowledge to strengthen each other. These findings are in line with the concept of empowerment that emphasises increasing women's critical awareness and independence (Putri et al., 2024)

### **2.3. The Impact of Sakinah Family Studies on Understanding and Family Life Practices**

The results of the study indicate that sakinah family studies have a positive impact on women's understanding of the concept of Islamic families. Study participants showed an increased understanding of the importance of good communication within the family, fair division of roles, and wise conflict resolution. This understanding did not stop at the cognitive level, but began to be implemented in daily life (Alwis et al., 2023).



In practical terms, several informants reported changes in their attitudes towards married life, such as increased patience, mutual respect, and awareness of the need to resolve family problems through deliberation. This shows that the study of sakinah families contributes to the formation of more harmonious and ethical families. Thus, this programme serves as a means of internalising sakinah family values in a sustainable manner (Tamlekha, 2021)

#### **2.4. Sakinah Family Studies as a Medium for Strengthening Family Resilience**

The findings also show that sakinah family studies play a role in strengthening family resilience. In these studies, women are equipped with an understanding of how to deal with family life challenges, whether economic, social, or psychological. The religious approach used provides a strong spiritual foundation for women in dealing with the dynamics of household life (Rismawati et al., 2021)

The family resilience built through these studies is not only individual but also collective. The existence of study communities creates a social network that supports its members. This condition strengthens the role of women as the main pillars of family resilience and as agents of social harmony in the community (Said et al., 2021).

#### **2.5. Supporting and Hindering Factors in Programme Implementation**

The results of the study identified several supporting factors in the implementation of the sakinah family study at PCA Kanor. These factors include the commitment of the 'Aisyiyah administrators, the active participation of cadres and members, and a strong organisational culture in da'wah and women's development. In addition, the emotional closeness between members is a social capital that supports the sustainability of the programme (Hidayat & Naim, 2022)

However, this study also found several inhibiting factors. Differences in educational backgrounds and levels of religious understanding among members affected their absorption of the study material. Time constraints and domestic responsibilities for some members also posed challenges in maintaining consistent attendance. These factors indicate the need for more adaptive and inclusive programme management strategies (Abuabakar & Mohamed, 2024)

### **3. Research Method**

This study employed a qualitative research approach using a single-case study design (Maryana, 2024). The case study method was selected to explore in depth the implementation of the Sakinah Family Study Program within its real-life context at the 'Aisyiyah Branch Leadership (PCA) in Kanor, Bojonegoro Regency (Achadah, 2019). This approach is appropriate for understanding complex social phenomena related to women's empowerment and family resilience. The design enables a comprehensive exploration of processes, interactions, and program outcomes in their natural setting.



# I J I S

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Vol. 2 Issue 2, June 2026, pp. 207-218

---

This research is grounded in an interpretivist paradigm that views social reality as constructed through meanings and interactions among participants (Syafrinal & Putra, 2023). The researcher served as the primary instrument in data collection and interpretation, consistent with qualitative research principles (Ardiansyah et al., 2023). This role allowed for an in-depth understanding of participants' lived experiences within the empowerment program. The subjective perspectives of participants were considered essential in capturing the social dynamics of the study.

The informants in this study consisted of PCA Kanor administrators, 'Aisyiyah cadres, and community members participating in the Sakinah Family Study Program (BUKOTING, 2023). Participants were selected using purposive sampling based on their direct involvement and relevance to the research focus. Data collection continued until data saturation was achieved, where no new significant information emerged from additional participants (Malahati et al., 2023). This ensured that the data obtained were sufficiently rich and comprehensive for analysis.

Data were collected through in-depth interviews, participatory observation, and document analysis (Ridlwan, 1970). In-depth interviews were conducted to explore participants' experiences and perceptions regarding women's empowerment and family resilience. Participatory observation was used to directly examine interactions and activities during the implementation of the Sakinah Family Study Program. Document analysis included organizational records, program modules, and activity reports relevant to the study context.

The data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing (Akbar & Wasisto, 2022; Syafrinal & Putra, 2023). In addition, thematic analysis was applied to identify key patterns related to women's empowerment, family resilience, and the role of 'Aisyiyah in community-based education programs. This analytical approach allowed the researcher to systematically interpret qualitative data. The findings were continuously compared across data sources to ensure consistency and depth of interpretation.

To ensure the credibility of the findings, triangulation of data sources and methods was employed. Member checking was also conducted by confirming interview results with participants to ensure accuracy of interpretation. These strategies were used to enhance the validity and reliability of the qualitative data. Dependability and confirmability were maintained throughout the research process in accordance with qualitative research standards.

Ethical considerations were strictly observed during the study. All participants were informed about the purpose of the research and provided voluntary consent prior to participation. Confidentiality and anonymity of participants were maintained throughout the research process. The study ensured that no harm was caused to participants during data collection.



## **4. Result and Discussion**

### **4.1 PCA Kanor's Vision as an Institutional Framework for Women's Empowerment**

Data from interviews and organizational documents indicate that PCA Kanor positions women's empowerment as an integral component of its broader vision of developing "progressive women" within the framework of harmonious Islamic families. This vision reflects an institutional commitment to integrating religious values with social and economic dimensions of family development. The findings show that the concept of a harmonious family is operationalised not only as a spiritual construct but also as a socio-economic framework aimed at strengthening family resilience. This aligns with the implementation of the Balai Sakinah Aisyiyah (BSA) program, which functions as a grassroots empowerment platform within the community.

Through BSA, PCA Kanor provides structured premarital counseling and mentoring for young families, focusing on the internalization of Islamic principles regarding marital roles, rights, and obligations. These activities are grounded in the Tarjih Muhammadiyah framework, which serves as the normative reference for family ethics and relational governance. From an analytical perspective, this institutional vision reflects a faith-based empowerment model in which religious values are translated into structured social interventions. In Kabeer's (1999) terms, the program provides "resources" that enable women to develop agency within the family structure, while also contributing to broader social resilience at the community level.

### **4.2 Women's Economic Empowerment and Gender-Responsive Family Resilience in 'Aisyiyah Context**

Findings from interviews and field observations indicate that women's economic empowerment within the Sakinah Family Study Program is primarily operationalized through small and medium enterprise (SME) initiatives facilitated by 'Aisyiyah. These initiatives aim to enhance women's financial autonomy and contribute to household economic stability, which participants identified as a key factor in maintaining family resilience.

One participant stated that:

*"Setelah ikut kegiatan ini, saya mulai berjualan kecil-kecilan dan membantu ekonomi keluarga..."*

This reflects the role of economic agency in reducing household financial pressure, which in many cases is perceived as a source of marital conflict. From a theoretical perspective, this aligns with Kabeer's (1999) concept of "agency", where access to economic resources enables women to make strategic choices that improve household well-being.



The findings further reveal that economic empowerment is closely linked to the internalization of Islamic family values, particularly the principle of *mu'asyarah bil ma'ruf*. This principle promotes mutual respect and shared responsibility between husband and wife, framing the household as a collaborative partnership rather than a hierarchical structure.

From a gender studies perspective, this represents a context-specific interpretation of gender equality, where equality is understood not as identical roles, but as complementary partnership grounded in religious ethics. Thus, 'Aisyiyah integrates economic empowerment with religious values to produce a culturally contextualized model of family resilience.

#### **4.3 Intergenerational Value Transmission and Transformative Empowerment in PCA Kanor**

Findings indicate that PCA Kanor actively promotes the intergenerational transmission of Islamic family values through continuous cadre development within the 'Aisyiyah community. This process is framed as a form of religious commitment, where women's empowerment is understood not only as socio-economic improvement but also as an act of worship (*ibadah*) and social responsibility within Islamic teachings.

From an organizational perspective, empowerment activities are embedded within *da'wah*-based education, emphasizing that educated and economically independent women play a strategic role in promoting *الخير* (goodness) and preventing social harm. This reflects a faith-based empowerment model in which religious values function as motivational and structural foundations for women's social participation.

However, empirical data from participants reveal a more personal and transformative dimension of empowerment. One informant stated:

*"Sejak menjalankan usaha kerajinan ini, hidup saya berubah total... saya bisa membantu ekonomi keluarga dan merasa lebih percaya diri..."*

This narrative reflects a shift in women's lived experience from passive household roles to active economic agents. Using Kabeer's (1999) framework, this transformation illustrates the transition from access to resources (economic activity) to agency (decision-making power) and achievements (improved family welfare).

The findings further suggest a reconfiguration of gender relations within the household, where women perceive themselves as equal contributors in supporting family welfare. This does not necessarily indicate a rejection of traditional family roles, but rather a contextual reinterpretation of gender complementarity grounded in Islamic values such as *mu'asyarah bil ma'ruf*. Overall, the data demonstrate that empowerment in PCA Kanor operates simultaneously at ideological, social, and economic levels, producing both spiritual meaning and tangible improvements in women's lived realities



#### **4.4 Transformative Family Dynamics and Holistic Learning Outcomes in 'Aisyiyah Participation**

Findings indicate that women's participation in 'Aisyiyah activities leads to significant changes in family interaction patterns, particularly in communication, emotional regulation, and decision-making processes. Participants reported that engagement in the Sakinah Family Study Program enhanced their ability to manage household conflicts more calmly and constructively.

One participant explained:

*"Sekarang saya lebih tenang menghadapi masalah rumah tangga dan lebih memilih berdiskusi dengan suami..."*

This reflects a shift in emotional and communicative agency, where women develop greater capacity for reflective and solution-oriented responses in family interactions. From Kabear's (1999) perspective, this transformation represents an expansion of "agency," particularly in the domain of intra-household decision-making.

Participants also reported perceived positive responses from their husbands, who observed noticeable behavioral changes such as improved patience and communication. Although husbands were not directly interviewed in this study, their responses were consistently reflected through participants' accounts, indicating a perceived improvement in relational harmony within the household.

In addition, the findings reveal that the 'Aisyiyah learning environment provides a holistic empowerment framework. This includes religious education, developmental psychology, parenting strategies, and reproductive health awareness. Such multidimensional learning contributes to both cognitive and practical empowerment, enabling women to manage family responsibilities more effectively. From a theoretical standpoint, this aligns with faith-based empowerment frameworks, where religious organizations function not only as spiritual institutions but also as providers of social knowledge and life skills. This integration contributes to strengthened family resilience through improved emotional stability, communication quality, and shared responsibility within households.

#### **4 Conclusion**

This study concludes that 'Aisyiyah plays a significant role in strengthening women's empowerment and family resilience through the Sakinah Family Study Program implemented at PCA Kanor. The program functions as a community-based educational platform that integrates religious values with practical knowledge, including parenting education, marital relationship guidance, reproductive health awareness, and ethical



# I J I S

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Vol. 2 Issue 2, June 2026, pp. 207-218

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family communication. These findings indicate that women's empowerment in this context extends beyond individual capacity building to encompass collective strengthening of family and community well-being.

Furthermore, the integration of the principle of mu'asyarah bil ma'ruf fosters more egalitarian and cooperative family relationships, while economic empowerment through small-scale entrepreneurship contributes to household financial stability. This demonstrates that faith-based empowerment initiatives can serve as effective mechanisms for enhancing both social and economic dimensions of family resilience.

Theoretically, this study contributes to the understanding of women's empowerment within faith-based organizational settings by highlighting the interplay between religious values, social learning, and family resilience. Practically, it provides insights for Islamic women's organizations in developing community-based empowerment programs that are both contextual and sustainable. Future research is recommended to examine the long-term impact of such programs across different regional contexts and organizational structures.

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# I J I S

**Immortalis Journal of Interdisciplinary Studies**

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