

## CHARACTER BUILDING THROUGH THE APPLICATION OF SANTRI PLEDGE VALUES AT MA PERSIS 03 PAMEUNGPEUK GARUT

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DOI: 10.29313/tjpi.v11i2.10315

### Abstract

The purpose of this research is to describe the stages of value internalization through the implementation of the Santri pledge at MA Persis 03 Pameungpeuk. The research method used is using a qualitative descriptive analysis. The results of the study revealed that the application of the Santri pledge became character-building. The character development of making promises/pledges is related to the value of trustworthiness and obedience in the sense that trustworthiness and obedience are not only applied to school institutions but in essence, carry out mandate and obedience to Allah SWT. The results obtained from the first point regarding the value of trust, when viewed from the stage of internalization of values have reached the stage of moral values, meaning that the internalization of trust values in MA Persis 03 Pameungpeuk does not only occur at the information stage but has reached the stage of belief, attitude to the stage of moral values. , while the character and dignity stages are yet to be seen.

**Keywords:** Santri Pledge; Descriptive Qualitative; Value Internalization.

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Received October 05, 2022. Accepted November 18, 2022. Published December 15, 2022.

## INTRODUCTION

A pledge is a solemn promise and a promise (with an oath). Based on the definition of the pledge, an understanding emerges that the santri pledge is synonymous with the santri promise, meaning that the santri when pronouncing the pledge in front of the asatidz/teachers are considered the same as the santri making a promise before the teacher which essentially promises to Allah SWT. Therefore, the santri pledge that has been pronounced must be implemented in everyday life both at school and at home (Ardani, 2017; Sofia, 2022).

Talking about values, the santri pledge contains noble values that must be implemented in everyday life, because if you look at it in detail, there are absolute values and some are relative values. Then the values of the santri pledge have relevance to the concept of education exemplified by Rosulullah SAW in fostering the character of his people as an example among friends which is the result of education given by Rosulullah SAW, there are lots of positive characters possessed by friends such as having a strong mentality in carrying out his Islam and having intelligent thoughts, this is the result of the coaching carried out by the Prophet throughout his life.

If the pledge is interpreted as a promise, then it will have the meaning expressed by (Khaeriyah, 2017) it is said that there are several meanings of this word found in the Koran, including:

- 1) Meaning buying and selling or giving up as the word of Allah has justified buying and selling and forbidding usury (Q.S. al-Baqarah: 275).
- 2) According to Al-Ashafani, بايع (sell) means giving goods that are cashed and taking payment (the money).
- 3) Bayat also means taking an oath of allegiance to the leader.
- 4) Bayat also means appointment and coronation (leader) and promises made in the ceremony.

Furthermore, the term pledge which is synonymous with promise (bai'at) (Rosyadi, 2012) says bai'at in everyday conversation, implies agreement, promise of loyalty or mutual promise and loyalty. The implementation of the pledge always involves two parties voluntarily. The meaning of the pledge itself is an oath of allegiance to a leadership. So that there is a strong relationship between those who lead and those who are led. With the procession of pledge or bai'at a legal bond is established in the form of rights and obligations as well as the responsibilities of both parties in a fair and proportional manner. The existence of these rights and obligations is the result of an agreement.

Then in the Encyclopedia of Islamic Law (2011; Saebani, B. A., Falah, S., & Djaliel, 2011) Ibn Khaldun said in his book, Al-Muqaddimah, "bai'at is identified with a promise to obey. It is as if the person who made the pledge promised his leader to give him all wisdom regarding his own affairs and the affairs of the Muslims, without the slightest bit of opposition to it; and obey the orders of the leadership imposed on him, whether he likes it or not. When Rasulullah SAW was sent, people who were given instructions by Allah SAW made a vow or pledged allegiance to the Messenger to always listen and obey, whether they like it or not. Also promised to protect him. This story is very well known and recorded in the Qur'an, sunnah and the history of the life of the Prophet Muhammad.

In the Treatise on Bai'at, which is a translation of the work (Ibnu Taimiyah (2002; Khalik, 2014) it is explained that regarding the pledge of allegiance, there are those who allow it and those who refuse, but both have a right side. Those who refuse have reasons that he sees the consequences that bai'at must be given to the amirul mukminin (leader of the Muslims – in this case the head of state), and must not be given to the shaykh, teacher or certain congregations. that he sees pledges or bai'at as a type of contract and agreement that includes issues that are muted by the shari'ah, especially if conditions demand it where Muslims are complacent and lazy to fight for Islam, and leaders are reluctant to uphold Islamic shari'a .

In a pledge there are values, the internalization of the values of the Santri Pledge is the most important part that needs to be developed, because the Santri pledge is seen as a social value that will be included in the individuals (students) in that group. the values contained in the content of the Pledge have absolute value when it is related to Islamic education taught by the Prophet and

the hope is that it can truly become the character of all students to the fullest in carrying out the wheel of life in the present and in the future. Because in (Hakam & Nurdin, 2016; Faiz, 2019) it is said that the internalization process is essentially presenting values that are in the external world and then become one's internal property.

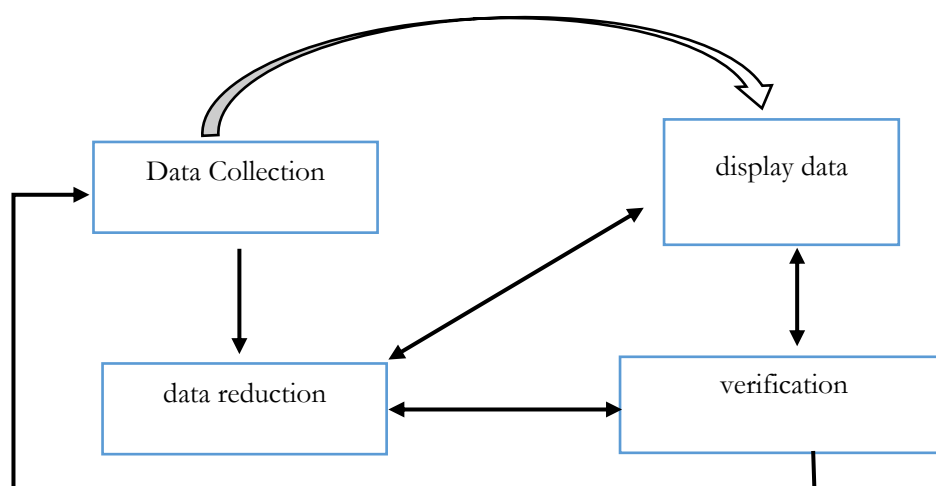
The term pledge is often found in an activity carried out by the people. even in the history of Islam at the time of the Prophet Muhammad, a pledge which was interpreted as a promise preceded the founding of a state. The pledge is the basis of Islamic society and a device for declaring the prevalence of Islamic paths and shari'ah. Pledge is also known as an agreement or expression of loyalty to convince someone to do the right thing and then enter and become a follower of Islam. Pledge Also useful for holding the trust of someone who has a position as a leader,

The implementation of the Pledge occurred at the time of the Prophet Muhammad SAW, such as the Bai'ah aqabah I which occurred in 621 BC which was the agreement of the Prophet Muhammad SAW with 12 people from the Khazraj and Aus tribes from Yatsrib (Medina) who pledged to the Prophet not to associate partners with Allah, not to steal, not commit adultery, do not kill children, do not accuse with false accusations, do not disobey the Prophet in goodness (Sumardi, 2007). Then after completing their vows they embraced Islam with full confidence and hoped for the pleasure of Allah. Then the Pledge of allegiance to 'Aqabah II (622 AD) was an agreement made by the Prophet Muhammad SAW against 73 men and 2 women from Yathrib at midnight. The women were Nusaibah bint Ka'ab and Asma' bint 'Amr bin 'Adiy (Muniroh, 2022). The result is that obedience appears within them to Allah and His Messenger. This agreement took place in the thirteenth year of the prophethood. There was another pledge that the Prophet made with his friends known as the pledge-ridwan, when there was an issue of the killing of Usman Bin Affan who was sent to Mecca when he was going to perform the Umrah pilgrimage, the friends who came with the Prophet were able to hold themselves until they were all safe and This situation is a positive impact that occurred after the pledge of allegiance to Rasulullah SAW. From the various events mentioned above, a thought emerged that after the pledge of allegiance, followers became so obedient to their leaders, anytime and anywhere. Therefore, in Persis Education institutions, especially at MA Persis 03 Pameungpeuk, Bandung Regency, activities are carried out in the form of a santri pledge and as a follow-up to this activity, it can be used as a tool and means to foster the morals of the santri/students through the process of internalizing values.

## METHODOLOGY

The research approach used in this study is qualitative research which is expected to reveal in depth the phenomena that occur. According to Sugiono in (Harahap, 2020), qualitative research is research that is used to examine the conditions of natural objects, where the researcher is the key instrument.

In this study, it was stated about human subjects or participants who were used as a source of data collection. In this case the participants are needed to dig up information related to the internalization of the values of the santri pledge, so the human subjects or participants in this study are: 1) Mudir 'am (Leaders of Islamic Boarding Schools); 2) Mudir (Principal); 3) Vice head of curriculum; 4) Deputy Head of Student Affairs; 5) homeroom teacher; 6) Head of RG/UG (OSIS). These informants became the focus of data sources in this study. To obtain accurate data, researchers performed data analysis techniques using theories taken from books (Sugiyono, 2015; Faiz, Hakam, et al., 2022) with the composition; 1) researchers collect data from observations and interviews; 2) researchers carry out data reduction to obtain what things are considered important; 3) the researcher presents data resulting from data reduction; 4) the researcher draws conclusions from the results of the three previous series. The flow of data analysis can be described as follows;



**Figure 1:**  
Data analysis flow (Sugiyono, 2013; Faiz et al., 2022)

## RESULTS AND DISCUSSION

When there are values that are internalized from the external world to the internal world, or from a school which is a social environment to individuals or students (santri), then it requires an internalization process. As (Hakam, K. A dan Nurdin, 2016) said that there are four types of the process of inheriting values from society to individuals, namely through the process of training, modeling, conditioning and habituation.

The process of internalizing or transmitting values carried out at MA Persis 03, after conducting research using observation, interview and documentation techniques, it was not specifically found which included training, then which included modeling, which included conditioning and which included habituation. but all the activities carried out by the school are one unit of these four aspects. If explained one by one is as follows:

First (Training), namely training students to be able to act according to what is promised in the MA Persis 03 santri pledge. In connection with the first point, the Principal of MA Persis 03 (Ust Samsu) explains that training activities are related to the application of the contents of the santri pledge, happened during the ta'aruf period, namely at the beginning of the new school year for grade 10 and after that the students immediately applied it in their daily attitudes, because the majority of the new students came from the Persis 03 MT's level where in fact the pronunciation of the students' vows already existed and was the same. Furthermore, the deputy head of student affairs (Ust Deni Hilman) added that the training program to apply the contents of the pledge was by holding kulusub (Dawn Lectures) activities, studying the fathu majid book, because the content of the santri pledge was taken from the Shari'ah. Then the deputy principal for the curriculum section (Ust Rahmat Ibnu Usin) added about the training program that was carried out including prayer practice, ablution practice, funeral prayer practice, caring for corpses (mengkafani), slaughtering chickens, and calculating inheritance in the community.

The second (modelling), namely confronting students with models so that they can imitate the values of the santri pledge. In connection with this second point, the principal of MA Persis 03 Pameungpeuk explained that the process of being a role model is always carried out by the Asatidz so that they get used to it, then new students always follow the example of their older siblings, especially in good morals such as how to get along, keeping a distance between brothers and sisters, and that is a role model. from classmates and asatidz. So regarding the modeling related to the content of the santri pledge which must be applied by the santri, it is always modeled by the asatidz and the students with the largest class level, then followed or imitated by their younger classmates, especially the students who have just entered to become students at MA Persis 03 Pameungpeuk Bandung .

Third (conditioning), namely preparing conducive conditions so that the values contained in the santri pledge can be applied either by providing a number of activities, both intra-curricular and extra-curricular. Conditioning activities carried out by MA Persis 03 Pameungpeuk Bandung Regency, according to the deputy head of curriculum (Ustadz Rahmat Ibnu Usin) are carried out from an academic perspective, for example daily tests, midterms and end of semesters. Then from various practices, such as teaching practice / PPL whose goal is for students to be able to teach, then do community service (PKKJ). Furthermore, there is the tahfidz program, making scientific works and qiroatul Kitab meetings.

Fourth (habituation), namely getting students used to implementing the values contained in the santri pledge in everyday life, both in the school environment and outside of school. Regarding the habituation that occurred at Persis 03 Pameungpeuk Islamic High School, Bandung Regency, according to the deputy head of student affairs (Ust. Deni Hilman) it was carried out in collaboration with asatidz, school security guards. Like when there is a violation, there are sanctions given as a form of habituation and these sanctions are given to students who violate based on monitoring. Then according to the deputy head of the curriculum field, the implementation of habituation is adjusted to what is contained in the school rules, of course the implementation of these activities has relevance to the values contained in the santri pledge. asatidz including older or younger friends.

In connection with internalizing the value of the santri pledge which is seen as a community value, namely the school so that it becomes a value owned by students at MA Persis 03 Pameungpeuk Bandung Regency, the types of activities can be described as follows:

1. Ta'aruf period

The Ta'aruf period is an activity that is routinely held once a year every new school year. In this activity, new students will undergo a period of Ta'aruf or introductions within a few days. During this ta'aruf period, the students were introduced to various insights about the profile of the Persis 03 Pameungpeuk MA school, the vision and mission of the school, the contents of the santri pledge were also introduced, the introduction of activities that were often carried out at the Persis 03 Pameungpeuk MA, listening to various presentations of material from the students. Asatidz (Teacher) and of course fellow students know each other and adapt between themselves and other students.

2. Mukhoyyam

This activity is routinely held once a year at the beginning of a new school year and is still one activity with the Ta'aruf Period. Mukhoyyam is an activity held outside of school. In this activity, the students are guided by the organization's administrators and under the guidance of asatidz. Not much different from the ta'aruf period, Mukhoyyam also held various presentations of materials from asatidz, trained the cohesiveness of each group of students in activities and walked around the natural mountains to pray and pray. So that the ultimate goal is to train students to get used to carrying out the contents of the santri pledge and this can also be said as habituation or habituation so that every character that has been owned by the santri becomes a character that settles in him in all situations.

3. Field trip

Field trips are activities carried out outside of school. This activity includes all students from grades 10, 11 and 12 with asatidz who are assigned supervisors in this activity. The places visited to carry out this field trip included Tangkuban Perahu Mountain, Binoculars (Boscha), the Geology Museum, and Puspa Science and Technology. These places were chosen and visited by santri and asatidz because they are useful places, to seek new knowledge, and to have broad insights into their santri and asatidz. Apart from holding this field trip, namely seeking broad insights, this field trip is also a good effect for the students so that the students feel at home and are more enthusiastic about carrying out their obligations to study at MA Persis 03 Pameungpeuk.

4. Musfakar (Musabaqah Fanniyah Wa Ibtikariyah)

This activity is an activity that is routinely held at the end of the year which contains competitions between students. The students from grades 10, 11 to 12 participated in



enlivening this event. This Musfakar activity contains the development of the interests and talents of the students which are implemented in various competitions. Among the competitions that are often held at Musfakar are Poetry Contests, Speech in 3 languages including English, Indonesian and Arabic, Quiz, Cooking, Chess, Calligraphy, Qiroatul Kitab, Tahfizh Qur'an, and so on. Each competition held has its technicalities so that the students who take part in the competition can be kind, honest and disciplined in accordance with the rules provided by the competition committee. This Musfakar activity is also a place for students to display their talents as well as being an activity to release them from feeling tired and bored after undergoing study activities and after carrying out exams.

5. Extracurriculars

Extracurricular activities are activities that are held outside of the KBM (Teaching and Learning Activities). Every student has the right to take part in these extracurricular activities. Each type of extracurricular is guided by one ustadz. Among the types of extracurriculars held at MA Persis 03 Pameungpeuk are Sewing, the Book of Al-Hidayah, the Book of Fathul Majid, Interpretation of Al-Munir, Art (Harmony), and so on. But based on information from one of the students that the extracurricular activities were only attended by the majority of all the students at MA Persis 03 Pameungpeuk. Then the purpose of holding extracurriculars is for coaching, strengthening character by increasing monotheism and fostering morals or character. (Ustadz Samsu).

6. Tahfidz

This Tahfizh activity is targeted by schools at least 3 Juz and a maximum of 10 Juz. But among the students there are those who have memorized 30 Juz. This Tahfizh is contained in the subject and at the end of grade 12 will be tested as many juz as memorized. The tahfizh session which was held at the end of grade 12 was a graduation requirement for the students. The technical learning of tahfizh is carried out in a way that each student is required to deposit memorization at least once a week to the asatidz who is assigned as a tahfizh supervisor.

7. Qiroatul Book

Qiroatul Kitab is an activity held in the subject. In addition, at the end of the semester in grade 12, it is also a requirement for graduation such as the tahfizh trial. Qiroatul Kitab is learning about the discussion of a book regarding the science of syntax (the science of sentence structure) or in Arabic it is often called the science of nahwu and also discusses the science of morphology (the science of changing word forms) or often called the science of shorof. In this qiroatul book, the students apply these two knowledges in reading bare books without a vowel. The ustadz who teaches also guides the students to have knowledge and equips them so that they are accustomed and able to read bald Arabic books. It also fosters confidence in reading Arabic texts.

8. Scientific Work

Scientific work is something that is required for all grade 12 students as a graduation requirement. In compiling this scientific work, all grade 12 students were divided into several groups and for each group, students got one supervisor from the assistant MA Persis 03 Pameungpeuk. In the process of its preparation, students have the right to follow guidance with their supervising ustadz regarding the development and writing of their scientific work. Until finally the students have the ability to write ideas scientifically as outlined in a scientific work and scientific discipline. This scientific work will then be tested by examiners from the asatidz circle on their students.

9. PPL (Practice of Field Education)

PPL activities or better known as teaching practice are activities that must be carried out by grade 12 students. PPL is a place for students to practice the knowledge they have acquired and train themselves in conveying it in the form of teaching to the target. Usually the target of the santri that has been determined by the Asatidz to teach is Madrasah Diniyah Ula or the equivalent of Elementary School. This PPL is held for one week in each school that has been assigned to groups of students.

10. PKKJ (Educational Practice and Khidmah Jam'iyah)

PPKJ activities are activities that must be followed by students in grade 12 as a graduation requirement. These activities are usually carried out in places that are quite far from school. Activities to serve the students and preach in places such as mosques, schools, the community and so on. The places that were used as targets for PKKJ activities were Ciwidey, Bandung Regency, Cisomang, West Bandung Regency, and so on. This activity trains the students in serving places to spread the knowledge they already have and the courage to express themselves in the community as a provision to live a real life in the future.

11. Saturday Ceremony

This activity is an important thing to carry out at MA Persis 03 Pameungpeuk. The ceremonial activity on Saturday is the reading of the pledge led by one of the students and followed by other students. Then the *asatidz* who is on duty every week gives *tausyiah* or advice to the students in motivating the students themselves and reminding them of good things. *Asatidz* also does not forget to remind his students in practicing the values contained in the pledge read. This activity starts each week before carrying out learning by making promises and embedding them in the life of the school community and more broadly in other communities.

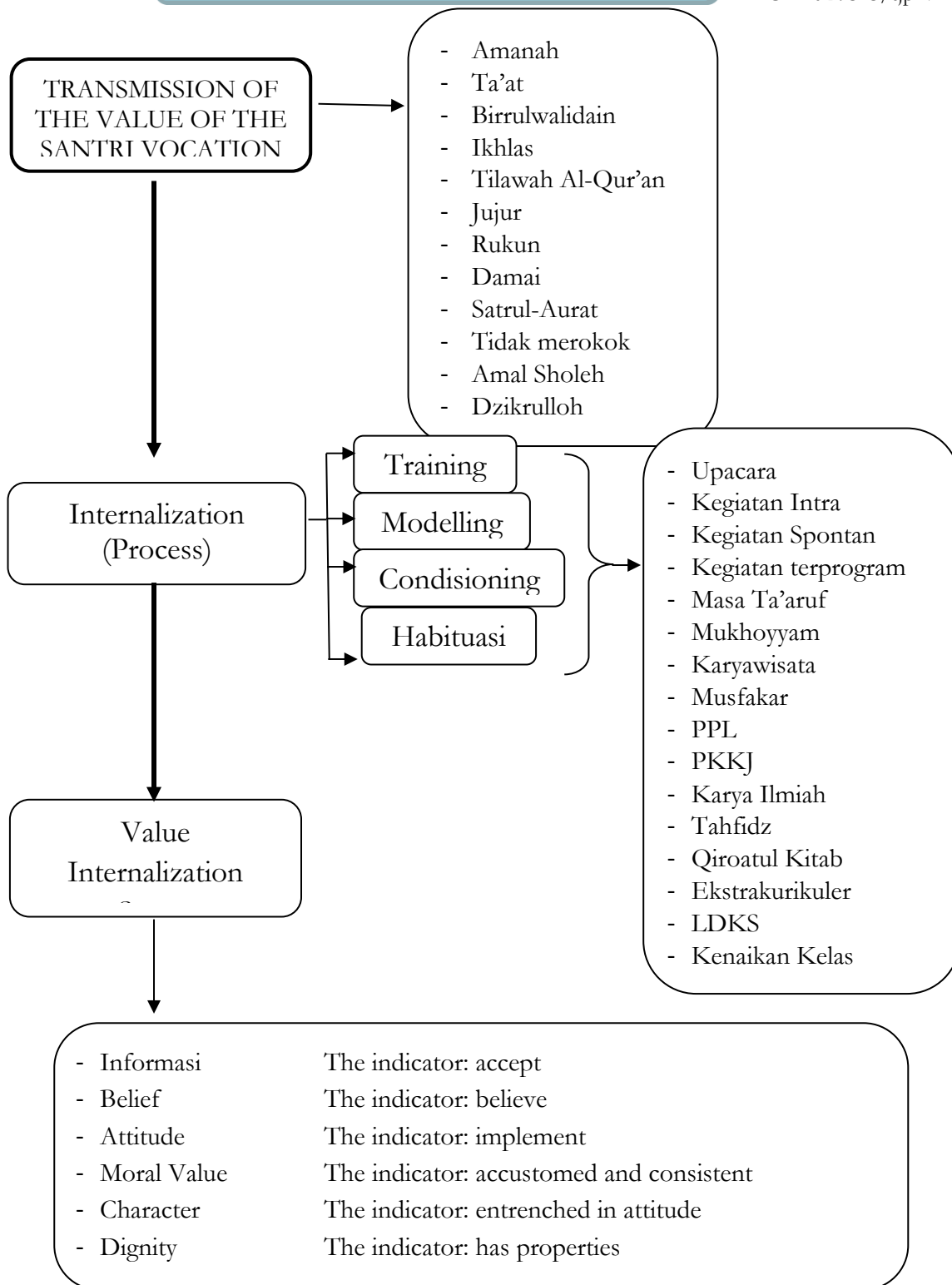
12. LDKS

The Santri Leadership Basic Training or abbreviated as LDKS is an activity carried out by the students under the guidance of *asatidz*. This activity contains training for students in courage, responsibility, discipline, honesty, and other values that will become a provision when they become leaders in an organization. So in this LDKS the students are trained in the basics of leadership. Then the *asatidz* also provided provisions and insights about the organization in holding leadership later.

13. Student Emirate Region (DIM)

*Daurah Imarah Murid* or abbreviated as DIM is an activity that has the right to be carried out when a leadership in an organization in this school, in particular, is about to be deposed. This activity is an activity that contains plenary sessions conducted by all students, especially by the organization's management who will step down from office. This activity also contains the reading of the Accountability Report while serving 1 period within a period of one year. It ends with the election of the candidate for chairman and the determination of the most votes who will be appointed as the official chairman of an organization. At MA Persis 03 Pameungpeuk the student organization is called "RG-UG" which means 'Rijaalul Ghad and Ummahaatul Ghad.

From the description of the empirical model or models that occur in the field based on the results of interviews, observations, and documentation, the model can be charted as follows:



**Figure 2. Visualization of the empirical model in MA Persis 03 Pamengpeuk**

The illustration of this model is the application of the value of the santri pledge which is internalized at MA Persis 03 Pamengpeuk. Judging from the theory of value internalization (Hakam, K. A dan Nurdin, 2016) that the application of the santri pledge includes the habit of reading the santri pledge. The stages that appear in the application are; 1) students enter the information stage. At this stage students enter the stage of receiving information. At this stage students are only limited to receiving information or knowledge but it does not affect their self-esteem; 2) students begin to believe in values (belief), at this stage students can explain and state



reasons for the meaning of the pledge obtained related to values and individuals who have received information based on the pledge; 3) students behave in accordance with the pledge (attitude), at this stage a series of value information that has become an individual's belief will influence a person's attitude in acting. So at this stage it can be understood that a person will take a certain position according to what is believed, and he is able to predict something that will happen according to his beliefs, such as someone carrying an umbrella or a raincoat, because based on his belief that it will rain, he acts to bring an umbrella or a coat. Rain. This is an attitude that appears according to his beliefs. At the attitude stage, it can be said that a person is not only able to appreciate the value of information but is able to behave when faced with a value situation; 4) moral values, at this stage students are getting used to behavior because of the beliefs they have believed in so that there is consistency in the values of the vows that are read; 5) the character stage, at the character stage, it can be explained that information that has been believed then becomes a habitual attitude, will continue to be institutionalized, entrenched and become a characteristic and has become the identity of a student; 6) the stage of becoming Diti (Dignity), at this stage it is the highest stage which is believed to have encouraged attitudes that are considered important so that they become self-principles that take place continuously and can differentiate themselves from other people who are settled and will not change.

Based on the theory of the stages of value internalization above, the results obtained from the first point regarding the value of the trust, when viewed from the stages of value internalization have reached the stage of moral value, meaning that the internalization of the value of the trust in MA Persis 03 Pameungpeuk does not only occur at the information stage but has reached the belief, attitude stage to the moral value stage, while the character and dignity stages have not yet been seen.

## CONCLUSION

The implementation of the santri pledge is one of the ways of fostering morals or character in Persis 03 Pameungpeuk MA. Character development must take precedence because it relates to morals or daily behavior. The character development of making promises/pledges is related to the value of trustworthiness and obedience in the sense that trustworthiness and obedience are not only applied to school institutions, but in essence carry out mandate and obedience to Allah SWT. Furthermore, the implementation of developing the character of students so that they have a trustworthy and obedient attitude must be supported by basic knowledge, namely the science of monotheism which is related to faith so that with a strong faith will give birth to noble attitudes and characters. The results obtained from the first point regarding the value of trust, when viewed from the stage of internalization of values have reached the stage of moral value, meaning that the internalization of trust values in MA Persis 03 Pameungpeuk does not only occur at the information stage but has reached the stage of belief, attitude to the stage of moral value. , while the character and dignity stages are yet to be seen.

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