

ISLAMIC EDUCATIONAL VALUES IN THE CAWISAN TRADITION OF PALEMBANG CITY: AN ETHNOGRAPHIC STUDY ON THE INTERNALIZATION OF AQIDAH, SHARIA, AND AKHLAK

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ABSTRACT

This study aims to describe the implementation of the Cawisan tradition in Palembang City, identify the Islamic educational values embedded within it, and analyze its impact on community social behavior. This research employed a qualitative approach with an ethnographic design conducted in Tangga Buntung, Kertapati (Kemas Rindo), and Seberang Ulu II (11 Ulu), Palembang City. The study involved religious leaders, mosque administrators, community figures, and Cawisan congregants selected purposively. Data were collected through participant observation, in-depth interviews, and documentation, then analyzed using the Miles and Huberman interactive model. The findings reveal that the Cawisan tradition functions as a form of local wisdom-based non-formal Islamic education that remains sustainable amid urban modernization. Its implementation consists of kitab recitations, tausiyah, dhikr, and religious discussions conducted alternately in mosques and residents' homes. The tradition internalizes aqidah values through strengthening tawhid and spiritual awareness, sharia values through the habituation of worship and Islamic social ethics, and akhlak values through the cultivation of politeness, solidarity, and ukhuwah Islamiyah. In addition, Cawisan contributes positively to strengthening social care, improving interaction ethics, and reinforcing community-based social control in the digital era. This study contributes to the discourse of community-based Islamic education by demonstrating that the Cawisan tradition not only preserves Palembang Islamic cultural identity but also serves as an adaptive socio-religious mechanism for character formation in modern urban society. The novelty of this study lies in its ethnographic analysis of Cawisan as an integrated model of Ta'lim, Tarbiyah, and Ta'dib rooted in Palembang local wisdom.

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INTRODUCTIONS

Islam in the Nusantara archipelago developed through a process of cultural acculturation in which Islamic values were integrated into local traditions rather than replacing them entirely. Within the Palembang Malay community, this process produced various religious traditions that continue to function as media of Islamic education. One tradition that remains actively practiced today is the Cawisan tradition.

Cawisan is a community-based religious gathering (*pengajian*) conducted alternately in mosques and residents' homes. Beyond serving as a medium of *da'wah*, this tradition functions as a non-formal Islamic educational space that internalizes *aqidah*, *sharia*, and *akhlak* values through *kitab* recitations, *tausiyah*, *dhikr*, communal discussions, and collective social interaction. Through these activities, Cawisan strengthens *ukhuwah Islamiyah*, social solidarity, and moral character within the community.

In the context of globalization and the Society 5.0 era, contemporary society faces increasing challenges related to individualism, weakening social ethics, and declining communal awareness. These conditions reflect what Syed Muhammad Naquib Al-Attas describes as the "loss of *adab*" in modern life. Therefore, local wisdom-based traditions such as Cawisan remain relevant as alternative spaces for strengthening religious values, social ethics, and community-based character education. Previous studies on the Cawisan tradition have generally emphasized aspects of *da'wah*, religious moderation, and socio-cultural communication.

However, limited research has explored Cawisan from the perspective of Islamic pedagogy, particularly regarding the internalization of *aqidah*, *sharia*, and *akhlak* through the integrated approaches of *Ta'lim*, *Tarbiyah*, and *Ta'dib*. This study fills that gap by positioning Cawisan not merely as a religious tradition, but as a living pedagogical practice that integrates religious learning, moral formation, and social habituation within the daily life of the Palembang community.

This study employed a qualitative ethnographic design conducted over four months in *Tangga Buntung*, *Kertapati* (*Kemas Rindo*), and *Seberang Ulu II* (11 Ulu), Palembang City. The research involved 18 informants consisting of *ulama*, mosque administrators, community leaders, female congregants, youth participants, and local residents actively involved in Cawisan activities. Informants were selected purposively based on active participation in the tradition for at least three years, involvement in organizing activities, and willingness to provide in-depth information. Data were collected through participant observation, in-depth interviews, and documentation. Data analysis followed the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing. Interview transcripts and field notes were openly coded to identify recurring concepts, which were then grouped into themes related to *aqidah* values, *sharia* values, *akhlak* values, and social behavior transformation.

Data saturation was achieved when no new themes emerged across interviews from different locations. To ensure validity and replicability, the study applied source triangulation, technique triangulation, prolonged engagement, member checking, and peer debriefing. Based on this background, the research questions include: (1) how is the implementation process of the Cawisan tradition in Palembang City, (2) what Islamic educational values are internalized through the tradition, and (3) how does the tradition influence community social behavior. This study is expected to contribute theoretically to the development of local wisdom-based Islamic education and practically to the preservation of socio-religious traditions within contemporary urban society.

METHOD

This study employed a qualitative approach with an ethnographic design to explore the socio-religious practices and Islamic educational values embedded within the Cawisan tradition in Palembang City. The qualitative approach was chosen because the study aimed to understand social and cultural phenomena naturally from the perspectives of community members directly involved in the tradition (Moleong, 2017). The ethnographic design was specifically used to examine patterns of interaction, religious learning culture, and the internalization of *aqidah*, *sharia*, and *akhlak* values within the daily life of the Palembang Malay community.

The research was conducted over four months across three primary locations in Palembang City: *Tangga Buntung*, *Kertapati* (*Kemas Rindo*), and *Seberang Ulu II* (11 Ulu). These locations were selected purposively because

they actively preserve and practice the Cawisan tradition as part of their socio-religious life. The study involved 18 informants consisting of ulama, mosque administrators, community leaders, female congregants, youth participants, and local residents actively involved in Cawisan activities. Informants were selected using purposive sampling based on several inclusion criteria: (1) active participation in the Cawisan tradition for at least three years, (2) direct involvement in organizing or attending activities regularly, and (3) willingness to provide detailed information regarding the tradition and its educational values. Data collection techniques included participant observation, in-depth interviews, and documentation. Participant observation was conducted by directly attending and engaging in Cawisan activities such as kitab recitations, tausiyah, dhikr, communal discussions, and collective meals. In-depth interviews were carried out semi-structurally to obtain comprehensive information regarding the implementation of the tradition, the internalization of Islamic educational values, and its influence on social behavior. Documentation included photographs, field notes, attendance records, and supporting community archives related to Cawisan activities.

Data analysis followed the Miles and Huberman interactive model consisting of data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994). Interview transcripts and field notes were first coded openly to identify recurring concepts and meaningful statements. The codes were then categorized into broader themes related to the implementation of the tradition, aqidah values, sharia values, akhlak values, and social behavior transformation. Thematic grouping was conducted continuously throughout the research process to compare findings across different locations and participant groups. Data saturation was achieved when repeated interviews and observations no longer produced new categories, themes, or significant information regarding the educational and social dimensions of the Cawisan tradition.

Saturation was identified after data consistency emerged across informants from the three research locations. To ensure the credibility and replicability of the findings, the study applied several validation strategies, including source triangulation, technique triangulation, prolonged engagement in the field, member checking, and peer debriefing. Source triangulation was conducted by comparing information obtained from ulama, congregants, community leaders, and mosque administrators. Technique triangulation compared findings from interviews, observations, and documentation. Member checking was conducted by reconfirming interview results with several key informants, while peer debriefing was used to review the consistency of coding and thematic interpretation.

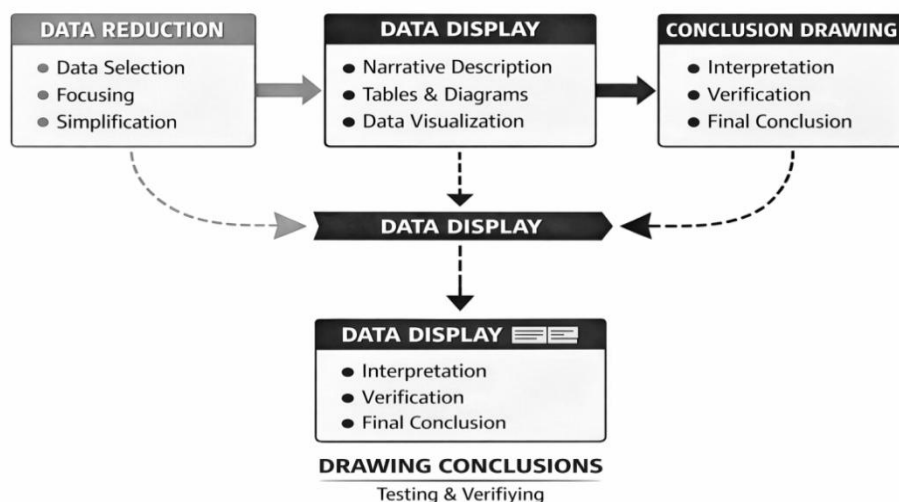


Figure 1. Miles & Huberman Data Analysis Technique Model

Source: Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks, CA: Sage Publications.

RESULT AND DISCUSSION

Result

The Implementation of the Cawisan Tradition in Palembang City

The Cawisan tradition in Palembang City is implemented through routine religious gatherings (pengajian) conducted alternately in residents' homes and mosques. Based on observations across the research locations, this tradition reflects a form of flexible and participatory community-based Islamic education. Activities are generally held after Maghrib or Isha prayers and led by ustadz, religious leaders, or respected community elders. The implementation of Cawisan does not follow a formal institutional structure; however, this flexibility becomes one of its main strengths in maintaining continuity within urban society. Congregants come from diverse educational, occupational, and age backgrounds, creating an open religious learning space accessible to all community members. Participation is voluntary and driven by spiritual needs as well as social solidarity among residents.

In Tangga Buntung, Cawisan activities are mostly conducted in residents' homes on a rotational basis. Gatherings are held in living rooms or house yards where congregants sit together while listening to kitab recitations, tausiyah, and religious discussions. The atmosphere is communicative and familial, allowing congregants to discuss not only religious matters but also social issues such as children's education, neighborhood relations, and the influence of social media on youth behavior. Community members also cooperate in preparing food and logistical needs, strengthening social solidarity within the neighborhood.

In Kertapati (Kemas Rindo), the tradition is predominantly mosque-based and attended mainly by female congregants. Activities are relatively more organized with scheduled programs and structured learning sessions. The materials discussed focus on women's fiqh, family education, child upbringing, worship practices, and moral education within domestic life. Female congregants reported that participation in Cawisan encouraged them to become more active in educating children religiously, habituating prayer practices at home, and strengthening family morals.



Figure 1. Cawisan Activities of the Female Congregation at the Darussalam Mosque in Kertapati

Source: Researcher during participant observation in the Cawisan activities of the female congregation at Darussalam Mosque, Kertapati (Kemas Rindo), Palembang City, collected on February 12, 2026.

Female congregants in Kertapati also actively participate in social programs such as charity fundraising, takziah visits, and mosque-based community activities. This demonstrates that the Cawisan tradition not only functions as religious learning but also strengthens women's social participation within the community. Meanwhile, in Seberang Ulu II (11 Ulu), Cawisan functions as a medium for strengthening social cohesion within densely populated urban neighborhoods. Routine gatherings create spaces for silaturahmi among residents from different social and economic backgrounds. Residents who previously had limited interaction became more familiar through regular religious

gatherings, while community members used the forum to discuss neighborhood issues and maintain harmonious social relations.



Figure 2. Cawisan as a Medium for Public Social Cohesion in Seberang Ulu II

Source: Personal documentation by the researcher during field observation of routine Cawisan gatherings in Seberang Ulu II (11 Ulu), Palembang City, documenting community interaction and social solidarity activities, collected on March 3, 2026.

Generally, the implementation of Cawisan across the three locations consists of opening activities, kitab recitations or dhikr, delivery of tausiyah, religious discussions, collective prayers, and shared meals. Beyond their ritual functions, these stages also strengthen social interaction, emotional bonds, and community togetherness. The findings show that the Cawisan tradition serves not only as a religious activity but also as a community-based Islamic educational space that integrates religious learning, social interaction, and local cultural values within everyday life.

Islamic Educational Values in the Cawisan Tradition

Aqidah Values

Aqidah values constitute the primary foundation of the Cawisan tradition. Based on observations and interviews, activities are directed toward strengthening faith in Allah SWT through Quranic recitation, tawhid studies, tafsir, hadith explanations, dhikr, and religious advice related to daily life. The materials are delivered using simple and contextual language, allowing congregants from various educational backgrounds to easily understand the teachings. Religious materials are closely connected to contemporary social realities, including economic challenges, family problems, social media usage, and youth morality. Congregants reported feeling spiritually calmer, more patient, and more aware of their religious responsibilities after routinely participating in the gatherings. Collective dhikr and prayer activities also created a solemn spiritual atmosphere that strengthened emotional and spiritual resilience among participants. In Tangga Buntung, the reinforcement of aqidah is strengthened through kitab kuning studies delivered gradually with practical examples related to daily life. This approach helps congregants connect Islamic beliefs with their lived experiences.

Sharia Values

Sharia values in the Cawisan tradition are reflected through the learning of worship practices and Islamic social ethics conducted routinely and contextually. The materials discussed include prayer procedures, fasting, zakat, thaharah, Quran recitation, and practical fiqh related to daily social life. Ustadz frequently explain religious teachings through practical examples and direct demonstrations, enabling congregants to better understand and apply worship correctly. Congregants acknowledged that regular participation improved their understanding of Islamic practices and encouraged them to perform worship more consistently according to sharia guidance.

In Kertapati, sharia learning focuses strongly on women's fiqh, family responsibilities, and child education. Female congregants stated that they became more confident in worship practices and more active in educating their children based on Islamic values after joining the gatherings regularly. Cawisan also functions as a public religious consultation space where congregants discuss practical issues related to trade, inheritance, debts, family problems, and social ethics. In the aspect of muamalah, sharia values are emphasized through honesty, responsibility, trustworthiness, and ethical social interaction. Congregants involved in trade activities admitted becoming more careful in avoiding fraudulent practices and maintaining integrity in economic activities. The tradition also strengthens social responsibility through mutual assistance, charity, and collective concern for residents experiencing illness or economic hardship.

Akhlak Values

Akhlak values are the most dominant educational aspect within the Cawisan tradition. Moral cultivation occurs through religious advice, role-modeling by ustadz and community leaders, collective interaction, and continuous social habituation. Congregants are habituated to greeting one another, speaking politely, respecting elders, helping prepare gatherings, and maintaining harmonious social relations. Based on interviews, many participants admitted becoming more patient, more careful in speech, and more caring toward neighbors after routinely attending Cawisan activities. The shared meal tradition after gatherings strengthens togetherness and social equality among congregants. Community members from different social backgrounds sit together in a familial atmosphere, reinforcing ukhuwah Islamiyah and emotional closeness within the neighborhood.

Children and teenagers involved in the activities also learn values of respect, cooperation, and communal responsibility through direct participation in religious and social activities. In several locations, congregants demonstrated strong participation in social programs such as gotong royong, takziah visits, and assistance for residents experiencing disasters or economic difficulties. The findings indicate that akhlak education within the Cawisan tradition develops naturally through repeated social interaction and collective community practices.

The Impact of the Cawisan Tradition on Social Behavior Changes

The Cawisan tradition has a significant influence on community social behavior, particularly in strengthening social solidarity, improving communication ethics, and increasing public religious awareness. In Seberang Ulu II, regular gatherings function as a form of social control that strengthens relationships among residents and reduces potential social conflict. Community members become more active in gotong royong activities, social assistance, and neighborhood cooperation after routinely participating in the gatherings. In Kertapati, the tradition contributes positively to family education patterns. Female congregants reported becoming more active in guiding children's worship practices, Quran recitation, and moral behavior at home. Children who regularly attend gatherings also appeared more accustomed to practicing Islamic greetings, respecting parents, and participating in mosque-centered activities. In Tangga Buntung, the tradition strengthens interpersonal relationships within urban society. Residents who previously had limited interaction became more socially connected through routine gatherings and shared religious activities. Shared meals and communal discussions also created stronger emotional bonds among congregants.

The study further found that the Cawisan tradition provides an alternative moral and spiritual space for young people amidst the influence of digital culture. Although challenges remain in attracting youth participation, several religious leaders have adapted their da'wah approaches by discussing contemporary youth issues and involving younger generations in mosque social activities. Overall, the findings demonstrate that the Cawisan tradition functions not only as a religious gathering but also as a community-based Islamic educational space that strengthens social cohesion, preserves Islamic cultural identity, and contributes to the formation of socio-religious character within modern urban society.

Discussion

The Cawisan tradition in the context of Palembang society can also be understood as a form of hidden curriculum in community-based Islamic education. Educational values are not only conveyed through verbal lectures, but also through patterns of social interaction, respect for religious scholars, sitting etiquette, manners in speaking, and traditions of mutual cooperation that naturally occur within the congregation's daily life. From the perspective of contemporary education, the hidden curriculum has a significant influence on character formation compared to formal instruction-oriented learning. This aligns with Jackson's view that the social culture within educational environments often becomes the primary medium for internalizing moral values and social discipline (Jackson, 1968). Therefore, the Cawisan tradition can be understood as a cultural educational space that shapes the character of the congregation through continuous social habituation.

Within the context of Cawisan, the researcher found that congregants learn not only from the content of the religious lectures, but also from the overall religious atmosphere created throughout the activity. The tradition of sitting in circles without social barriers between the ustadz and the congregation reflects an egalitarian educational model that still upholds adab (proper conduct). This condition demonstrates that traditional Islamic education in Palembang contains a humanistic dimension that places emotional relationships as the foundation of learning. These findings reinforce Carl Rogers' humanistic education theory, which states that learning becomes more effective when it takes place in a warm, participatory, and respectful emotional atmosphere (Rogers, 1983). Based on the researcher's observations, the strong emotional bond between congregants and religious teachers makes the internalization of Islamic values more profound than formal education, which tends to focus primarily on cognitive aspects.

In addition to functioning as a medium for transmitting Islamic knowledge, Cawisan also serves as a space for reproducing the social identity of the Palembang Malay community. This tradition preserves the continuity of local Islamic values passed down from generation to generation, ensuring that society does not become detached from its cultural roots amid globalization. From the perspective of educational anthropology, this condition demonstrates that religion and local culture are not always in opposition, but rather can strengthen one another in shaping social structures. As explained by Clifford Geertz, local religious practices are part of a cultural system that provides meaning to social life (Geertz, 1973). Therefore, the Cawisan tradition functions not only as a religious ritual, but also as a mechanism for preserving the cultural identity of Palembang society in a sustainable manner.

The researcher also found that the continuity of the Cawisan tradition reflects the community's cultural resistance to the negative impacts of modernization and digitalization. Amid the rise of individualism in urban society, Cawisan continues to maintain traditions of togetherness, social bonding, and social concern. This condition indicates that society still requires spaces for direct face-to-face interaction as a means of building social solidarity. These findings are relevant to Émile Durkheim's theory of social solidarity, which explains that collective religious practices function to maintain social cohesion and moral stability within society (Durkheim, 1912). In this context, the collective rituals within Cawisan strengthen the collective consciousness of Palembang society, enabling it to serve as a social fortress amid modern cultural changes.

From the perspective of the sociology of Islamic education, the Cawisan tradition also demonstrates a process of value transformation through the approach of exemplary conduct (*uswah hasanah*). The researcher found that congregants more easily accept religious advice because they directly witness the implementation of those values in the behavior of religious teachers and community figures. This condition indicates that the success of Islamic education is determined not only by the quality of teaching materials, but also by the moral integrity of educators. This is in line with the view of Abuddin Nata, who emphasizes that exemplary conduct is the most effective method in Islamic education for shaping morality because it directly touches the affective and spiritual dimensions of learners (Nata, 2017). Thus, the role of religious scholars in the Cawisan tradition is not merely as transmitters of knowledge, but also as moral role models within society.

Furthermore, the Cawisan tradition can be analyzed through Albert Bandura's social learning theory, which explains that human behavior is formed through observation, imitation, and social reinforcement (Bandura, 1977). Congregants who routinely participate in Cawisan indirectly undergo a process of social learning by observing the religious behavior of ustadz and fellow congregants. Therefore, behavioral change among congregants does not occur

instantly through lectures alone, but through a continuous process of social habituation within the religious community. The researcher found that congregants actively involved in Cawisan demonstrated behavioral changes such as increased patience, politeness, and social concern in their daily lives.

The researcher also observed that Cawisan has an important function as a medium for strengthening community social capital. The emotional relationships established among congregants create trust, solidarity, and strong social concern. This can be seen in the culture of helping one another when community members fall ill, experience misfortune, or require financial assistance. From the perspective of Robert Putnam's social capital theory, social networks based on trust constitute an essential foundation for maintaining social stability within society (Putnam, 2000). Thus, Cawisan not only produces individual piety, but also strengthens social cohesion and the social resilience of urban Palembang communities.

In its spiritual dimension, the Cawisan tradition demonstrates that traditional Islamic education remains highly relevant in the digital era. The spiritual experiences gained by congregants through collective dhikr, communal prayers, and direct interaction with religious scholars generate emotional depth that cannot easily be replaced by social media-based learning. The researcher argues that this phenomenon reflects the limitations of digital education in addressing the affective and spiritual dimensions of human beings. As explained by Syed Muhammad Naquib Al-Attas, genuine Islamic education is not merely oriented toward the mastery of information, but toward the formation of adab and the purification of the soul (*tazkiyatun nafs*) (Al-Attas, 1994). Therefore, the existence of the Cawisan tradition is important as a spiritual space that maintains the balance of modern society so that it does not experience moral crises and existential emptiness.

Moreover, the Cawisan tradition can also be positioned as a form of community resilience in facing modern cultural disruption. This tradition is capable of preserving religious values while simultaneously strengthening the social resilience of society amid rapid social changes. The researcher found that members of the Cawisan congregation exhibit higher levels of social involvement and communal concern compared to those who are less active in collective religious activities. This demonstrates that community-based Islamic education remains highly relevant as a strategy for strengthening the moral foundation of contemporary urban society. These findings are reinforced by Hayati et al. (2025), who state that community-based education possesses high effectiveness in character building because it takes place within authentic and participatory social relationships.

Thus, the findings of this research confirm that the Cawisan tradition is not merely a routine religious gathering within Palembang society, but rather a culturally-based Islamic educational system that holistically integrates the dimensions of *Ta'lim*, *Tarbiyah*, and *Ta'dib*. This tradition functions as a medium for transmitting the values of *aqidah*, *sharia*, and *akhlak*, while simultaneously serving as an instrument for character formation, social control, strengthening social capital, and preserving the cultural identity of Palembang Malay society in a sustainable manner. In the context of modernization and digitalization, the existence of Cawisan holds strategic value as a moral fortress for society and as a model of Islamic education based on local wisdom that remains adaptive to changing times.

CONCLUSION

The Cawisan tradition in Palembang functions as a form of community-based Islamic education that integrates religious learning, social interaction, and local cultural values within everyday community life. Its implementation in *Tangga Buntung*, *Kertapati*, and *Seberang Ulu II* demonstrates that Cawisan remains adaptive to different social contexts while consistently preserving activities such as *kitab* recitations, *tausiyah*, *dhikr*, religious discussions, and communal gatherings. The study found that the Cawisan tradition internalizes *aqidah*, *sharia*, and *akhlak* values through collective religious practices, role-modeling, and social habituation. These values contribute to strengthening religious awareness, improving social ethics, encouraging mutual assistance, and reinforcing *ukhuwah Islamiyah* among community members. In addition, the tradition positively influences community social behavior by increasing social solidarity, strengthening family-based religious education, and fostering harmonious social interaction within urban society. Theoretically, this study contributes to the discourse of local wisdom-based Islamic education by showing that non-formal religious traditions can function as sustainable spaces for character formation and socio-

religious development. Practically, the findings highlight the importance of preserving community religious traditions such as Cawisan as part of efforts to strengthen moral education and social cohesion amidst the challenges of modernization and contemporary urban life.

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