

Character Building of the Young Generation Through Participation in the Islamic Organizations IPNU and IPPNU in Bangeran Village, Dukun, Gresik

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Abstract: This study aims to analyze the role of the Ikatan Pelajar Nahdlatul Ulama (IPNU) and Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) organizations in the development of Bangeran Village, Dukun District, Gresik Regency. The research employed a qualitative method with a descriptive approach. Data were collected through interviews, observations, and documentation, then analyzed using triangulation techniques to ensure data validity. The findings show that IPNU and IPPNU play a significant role in the development of youth character and contribute to various development programs at the village level. These organizations not only focus on character education but also improve the quality of education, skills, and leadership among students. Factors influencing the effectiveness of IPNU-IPPNU in village development include effective leadership, active member participation, and partnerships with various stakeholders. Overall, this study concludes that the existence of IPNU-IPPNU has proven to provide a real contribution in shaping a high-quality young generation while supporting sustainable village development. Therefore, the role of these student organizations needs to be continuously strengthened to become strategic partners in community development and education.

Keywords: Character; Young Generation; IPNU; IPPNU.

Abstrak: Penelitian ini bertujuan untuk menganalisis peran organisasi Ikatan Pelajar Nahdlatul Ulama (IPNU) dan Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) dalam pembangunan Desa Bangeran, Kecamatan Dukun, Kabupaten Gresik. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan deskriptif. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang kemudian dianalisis dengan teknik triangulasi untuk menjamin validitas data. Hasil penelitian menunjukkan bahwa IPNU dan IPPNU memainkan peran signifikan dalam

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pengembangan karakter generasi muda, serta berkontribusi dalam program-program pembangunan di tingkat desa. Organisasi ini tidak hanya berfokus pada pendidikan karakter, tetapi juga meningkatkan kualitas pendidikan, keterampilan, dan kepemimpinan di kalangan pelajar. Faktor-faktor yang mempengaruhi efektivitas IPNU-IPPNU dalam pembangunan desa termasuk kepemimpinan yang efektif, partisipasi aktif anggota, dan kemitraan dengan berbagai pihak. Secara keseluruhan, penelitian ini menyimpulkan bahwa keberadaan IPNU-IPPNU terbukti memberikan kontribusi nyata dalam mencetak generasi muda yang berkualitas sekaligus mendukung pembangunan desa yang berkelanjutan. Dengan demikian penguatan peran organisasi pelajar ini perlu terus dilakukan agar dapat menjadi mitra strategis dalam pembangunan masyarakat dan pendidikan.

Kata Kunci: Karakter; Generasi Muda; IPNU; IPPNU.

A. Introduction

The formation of young people's character is one of the essential aspects in creating a generation that is civilized, virtuous, and ready to face the challenges of globalization and rapid technological advances, which have a significant impact on various aspects of life. On the one hand, these developments provide convenience in accessing information, communication, and improving the quality of life. On the other hand, however, globalization also presents major challenges for young people in relation to the shifting of moral values and character. The phenomenon of weakening morality, increasing deviant behavior, and the tendency of adolescents to spend time on less productive activities has become a shared concern for both society and the education sector. Therefore, it is important to direct this generation into a nurturing environment that can instill Islamic values, nationalism, and a sense of responsibility toward their surrounding environment.

In this context, religious organizations serve as one of the strategic means for shaping the character of young generations. IPNU (Ikatan Pelajar Nahdlatul Ulama) and IPPNU (Ikatan Pelajar Putri Nahdlatul Ulama) are Islamic organizations whose members consist of teenagers and students, functioning as a medium for cadre formation and youth development. These organizations not only emphasize religious aspects, but also encourage their members to actively participate in social, educational,

and leadership activities. Through various structured programs and activities, IPNU and IPPNU play an important role in shaping the character of students to become religious, nationalistic, independent, and equipped with leadership qualities (Thohir et al., 2024). Thus, the existence of Islamic-based organizations such as IPNU and IPPNU is crucial. Both organizations are autonomous bodies under the auspices of Jam'iyah Nahdlatul Ulama operating in the realm of students. Since their focus is on students, IPNU and IPPNU contribute not only in the field of education, but also in the development of creative ideas, cultural preservation, and regional development. (Aliefudin & Pujiyanto, 2023).

One of the main focuses of these organizations is the formation of a young generation with integrity and morality. Character building cannot be separated from religious values, particularly those of Ahlussunnah wal Jama'ah (Aswaja), which form the foundation of many educational institutions (Adhim, 2020). IPNU and IPPNU hold a strategic role in internalizing Aswaja values among their members. This Islamic values-based character education becomes increasingly important in the midst of globalization and modernization, which often erode the moral values of youth. With the many positive activities provided, the free time of young men and women is filled with meaningful engagement, thereby reducing the likelihood of being exposed to negative impacts such as gadget addiction, online gambling, or promiscuity. These activities also indirectly foster social skills and community participation.

Several previous studies have examined character building among youth through educational and organizational approaches. Suradi (2018) emphasized the importance of religious character education in schools. M. Riziq (2021) highlighted the role of religious social communities in increasing adolescent religiosity. Meanwhile, Alan Sigit Fibrianto (2020) focused on the influence of organizational culture on the formation of students' ethics and morals. However, most of these studies concentrated only on the school environment or specific religious communities. There has been little research exploring the contributions of Islamic-based student organizations such as IPNU and IPPNU in the broader context of village development and cultural preservation. This is where the novelty of the present study lies—not only analyzing the role of IPNU and

IPPNU in shaping the younger generation, but also examining their contribution to the development of Bangeran Village, Dukun District, Gresik Regency. Thus, this study is expected to provide new perspectives on how religious student organizations can serve as strategic partners in community development, while simultaneously strengthening the role of youth as agents of change with integrity, noble character, and a vision of nationalism (Aliefudin & Pujianto, 2023).

This research also aims to preserve the religious traditions and culture of society, which have begun to fade due to lifestyle changes and the influx of foreign cultures. Youth are the main target in the process of knowledge transfer, creativity development, and the preservation of local culture that is now being forgotten. With a religious organization-based approach, it is expected that young people can become agents of change who are not only religious but also beneficial for society and regional development.

The young generation is the backbone of the nation. Along with rapid technological advancement, they are not only exposed to positive impacts but also negative influences. Many students, for instance, prefer spending their time hanging out at coffee stalls rather than engaging in religious activities at places of worship. This phenomenon became one of the researcher's considerations in determining the title of this study.

B. Research Method

This study employed a qualitative method with a descriptive approach. This method was chosen to provide a comprehensive and in-depth description of the role of the IPNU and IPPNU organizations in shaping the character of adolescents within the community. This approach allowed the researchers to uncover various conditions and social realities that naturally occurred in the field (Mukhlis et al., 2021).

The sampling technique used was purposive sampling, which is the selection of samples based on specific objectives and considerations. In this study, the sample consisted of 10 informants who were considered relevant and directly involved in

organizational activities, such as administrators, active members, and local community leaders (Lenaini, 2021).

The sources of data in this study came from both primary and secondary data. Primary data were obtained directly through observations of organizational activities and in-depth interviews with informants. These interviews served as the main source for gathering the necessary information. Meanwhile, secondary data were collected from documentation related to organizational activities, the geographical conditions of the village, and other supporting archives.

The data collection process was carried out through observation, interviews, and documentation studies. Observations were conducted by directly observing the activities of IPNU and IPPNU, while interviews were conducted openly and in depth to understand the perspectives of the informants. Documentation was used as a complement to strengthen the research findings in the field.

The collected data were analyzed through the processes of data reduction, data presentation, and conclusion drawing. Data reduction was done by filtering relevant information, then organizing it narratively to facilitate analysis. Conclusions were drawn based on patterns that emerged from the results of the data analysis (Data, 2019).

To ensure the validity of the data, this study employed a triangulation technique, namely by comparing the results from various data sources and collection methods such as interviews, observations, and documentation. Thus, the findings of this study are expected to have high validity and reliability.

C. Result and Discussion

The majority of the people in Bangeran are Muslims and adhere firmly to the teachings of Ahlussunnah wal Jama'ah (Aswaja). They uphold the values taught by the Prophet Muhammad, based on the Qur'an, Hadith, Ijma', and Qiyas. In Bangeran Village, many organizations operate under the leadership of Nahdlatul Ulama (NU). In addition to IPNU and IPPNU, there are also other organizations such as GP Ansor, Fatayat, Muslimat, and Ishari.

This is evident from the numerous religious study groups and gatherings held in prayer rooms (mushola), Islamic learning assemblies (majelis ta'lim), and madrasahs. In

every neighborhood (RT), musholas are established where congregational prayers are conducted five times daily. Besides functioning as a place for prayer, musholas are also used by the community as venues for various religious activities, such as the celebration of the Prophet's birthday (Maulid Nabi), Isra' Mi'raj, and other Islamic events. This phenomenon reflects the concept of the four centers of Islamic education, which places the house of worship as the hub of community activities.

The Ikatan Pelajar Nahdlatul Ulama (IPNU) and Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) are organizations targeting students, aiming to provide cadre training and instill social, national, and religious values. These organizations represent the NU movement in the field of education and students, forming cadres ready to continue and uphold the spirit of Ahlussunnah wal Jama'ah while strengthening Nahdlatul Ulama's brotherhood (ukhuwah Nahdliyah). In other words, these organizations are socio-religious bodies under NU, working specifically among students.

As religious-based organizations, the activities of IPNU and IPPNU are rooted in the teachings and creed of Ahlussunnah wal Jama'ah. The cultural values and mindset of Aswaja are applied and serve as guiding principles in IPNU-IPPNU's activities. Thus, IPNU-IPPNU in Bangeran aims to instill and develop Islamic culture within the community. These organizations function as student-based movements that play an important role in nurturing character values.

Character education should not be confined to formal educational institutions. Broader character-based education also needs to be implemented in non-formal contexts, such as through organizations like IPNU and IPPNU. In Bangeran, character building within IPNU-IPPNU is carried out through various structured religious, educational, and training activities. These activities are designed to foster habits and stimuli that help shape good character.

The role of IPNU-IPPNU in fostering character-based education is actualized through various activities developed within the organization in Bangeran Village, such as:

1. Deepening Aswaja

The understanding of Ahlussunnah wal Jama'ah covers aspects of aqidah, sharia, and tasawuf/akhlaq. In aqidah, it follows the thoughts of Abu Hasan al-Asy'ari and al-Maturidi. In sharia or fiqh, it follows the four madhhabs: Imam Shafi'i, Imam Maliki, Imam Hanbali, and Imam Hanafi. In tasawuf, it follows the teachings of Imam al-Ghazali and Imam al-Junaid.

Previous research by Mochammad Zainal Arifin Hasan and Muhammad Rizal Ansori (2022) examined the implications of learning Aswaja on strengthening religious moderation. The concept of religious moderation encourages a balanced attitude in practicing religion, both in relation to one's own beliefs and those of others. Such a balanced attitude helps prevent extremism, radicalism, fanaticism, and revolutionary tendencies in religion. In Islam, religious moderation is known as wasathiyah(Moch Zainal Arifin Hasan & Muhammad Rizal Ansori, 2024).

Religious moderation is seen as a reflection of Aswaja values derived from the teachings of the Prophet Muhammad (peace be upon him), as it aligns with the concept of moderation in religion. Thus, learning and deep understanding of Aswaja are considered to foster tolerance, harmony, and social cohesion in Indonesia's religiously diverse society.

2. Istighosah and Collective Preyers

Istighosah is a form of seeking help and protection from Allah SWT regarding problems faced, by reciting supplications and sacred words. Within IPNU-IPPNU, istighosah activities are held to encourage students to become individuals who constantly remember Allah, surrender, and rely on Him in all efforts.

Previous research by Fatimah (2021), which studied religious cultural preservation and moral development among students, highlighted that religious culture serves to guide and direct humans to realize their limited existence while nurturing faith and piety to Allah. Religious culture in practice also functions to develop students' character, teaching them to control negative tendencies and strengthen positive traits. Good morals are essential in both vertical (with God) and horizontal (with others) relationships(Fatimah, 2021).

On the contrary, his positive qualities are reflected in everyday life. Noble morals are something that every human being must have. In carrying out vertical and horizontal relationships, a person needs to use noble morals. Morals according to Mubarak are a person's inner state which is the source of the birth of actions where the actions are born easily without thinking about profits and losses. People with good morals will do good things spontaneously without any strings attached. Likewise, people with bad morals do bad things spontaneously without thinking about the consequences for themselves or being criticized (Fibrianto & Yuniar, 2020).

3. Pilgrimage to Graves (Ziarah Makam)

The essence of pilgrimage is to remind visitors of death and the afterlife, while also serving as an occasion to pray for the deceased.

Research by Jamal Mirdad, Helmina, and Iiril Admizal (2023) discussed the tradition of grave pilgrimage, its motives, and the activities of pilgrims at sacred graves. This religious tradition thrives in society due to strong beliefs in spiritual powers and sanctity. From a cultural perspective, this belief functions as a set of values and ideas formed in response to environmental and historical challenges (Mirdad et al., 2022).

4. Shalawat Assembly

This activity is regularly held on Thursday evenings at mosques and musholas in Bangeran. It involves reciting praises and prayers (shalawat) for the Prophet Muhammad SAW, such as Al-Barzanji, Ad-Diba'i, and Ratibul Haddad. The goal is to foster love for the Prophet, hoping to receive his intercession on the Day of Judgment.

Adrika Fithrotul Aini (2022), in her study on the tradition of Thursday night shalawat gatherings, highlighted this practice as an inherited tradition that preserves values, morals, and sacred teachings through socialization. This tradition, once tied only to the Prophet's birthday, has expanded to occasions like childbirth or moving into a new house. Reciting diba' poetry, viewed by many Muslims as spiritually significant, remains preserved as an Islamic art form often performed at various event (Aini, 2015).

The tradition of reciting diba' poetry, which according to some Muslim communities has an important value in increasing the belief in worship, this tradition,

which has been passed down from generation to generation, is still preserved and has become one of the Islamic cultural arts that is often performed at various events.

5. Assemblies Dhikr (Majlis dzikir)

Al-Hidmah (Manaqib) is a platform for those wishing to serve others through communal dhikr. It provides a means of seeking Allah's pleasure, learning the stories of Sheikh Abdul Qadir al-Jailani, and praying for teachers, relatives, national figures, and ancestors. This activity is held monthly at Ar-Rahmah mosques and musholas. The main lesson conveyed is the importance of love (mahabbah), tolerance, and empathy.

Research by Muhammad Nur Hakim (2024) explored the symbolic role of Al-Khidmah dhikr assemblies in shaping the local Sufi community. Bangeran has been home to active Sufi practices since the 1980s, introduced by KH. Ustman al-Ishaqi through the Qadiriyyah wa Naqsyabandiyah order, later continued by his son KH. A. Asrori al-Ishaqi. Initially mosque-centered, dhikr evolved into community-wide practices held daily, weekly, monthly, and annually, attended by most villagers. This spiritual routine provides balance, integrating local culture with Islamic traditions to foster strong communal bonds (Hakim et al., 2023).

Spiritual life is a necessity for maintaining and restoring faith and fulfilling religious obligations. For rural communities, Sufi spiritual practices are a way to lead a more conducive social life, achieving a balance of social interests that combines local cultural interests and traditions, creating a community connected by a shared purpose and a deep spiritual connection with God.

6. Lailatul Ijtima

Lailatul Ijtima is a monthly gathering of NU members, held after the evening prayer at Sabilul Muttaqin Mosque. The activities include repentance prayers, tasbeih prayers, istighosah recitations, and religious lectures. Its purpose is to strengthen brotherhood among NU members, increase knowledge, and seek forgiveness for past mistakes. The character values emphasized include Islamic brotherhood, harmony, unity, and social cohesion.

Maulida Fitri Aulia Dewi, Vivi Dianita, Dina Nailis Sa'adah, and Fathur Rohman (2023) examined religious character strengthening through Lailatul Ijtima in Sinanggul

Village, Mlonggo. They argued that religious character is a fundamental trait mandated by the constitution and should be instilled not only in formal education but also within families and communities, across all stages of life. Lailatul Ijtima, with its dhikr, tahlil, and shalawat, alongside discussions of contemporary religious issues, is a long-standing NU tradition. Its primary goal is to preserve Aswaja values, strengthen religious knowledge, and support the well-being of the community (Dewi et al., 2024).

There are many ways to strengthen the religious character of the community, one of which is through the Lailatul Ijtima' activity. Lailatul Ijtima' is a monthly gathering held by NU members from the top to the bottom, focusing on developing the religious character of NU members. This activity usually includes the recitation of dhikr, tahlil, and shalawat in congregation, accompanied by Koran reading and dialogue about religious issues developing in society. This activity has become a tradition held regularly by Nahdlatul Ulama. The main purpose of this activity is not only to preserve and develop the teachings of Ahlussunah wal Jamaah annahdliyah but also to practice and knowledge of an organization that is oriented towards religious teachings and regulates all aspects of the community's welfare.

In addition to the points mentioned above, the young student generation of Indonesia is the backbone of the nation in bringing about better change compared to their predecessors. Young students are the future leaders of the nation, equipped with the ability to determine the best direction for the country. Since they still possess pure ideals, the government should accommodate their ideas. Among the current youth organizations is IPNU-IPPNU, which was established out of the need to create cadres of leaders—both for the community and the nation—who are mature in attitude, mentality, wisdom, spiritual intelligence, intellectual wealth, and innovation.

Moreover, this organization plays an important role in shaping the young generation as the hope of families and the nation, and therefore deserves great attention. In this context, IPNU-IPPNU supports character-based education, which is actualized through various religious activities. These activities indirectly have a positive impact on youth by shaping them into individuals with morals, ethics, and noble character (akhlaqul karimah).

The development of character, ethics, and morals results from various aspects experienced by individuals or groups, either personally or collectively. Character is a reflection of human nature that determines one's behavior and becomes habitual in daily life. Such nature can be good or bad, depending on the formation of character within the surrounding environment. Organizations play an important role in shaping one's character. Organizations embody values and norms that influence the behavior of their members and become ingrained in every activity. Various organizations have flourished across different sectors of society, including the education sector. In education, organizations serve as a platform for students to express themselves in non-academic ways.

Character can also be understood as a way of thinking and behaving that each individual develops in order to live and work together, whether within the family, society, nation, or state. Every individual must be accountable for the consequences of the decisions they make.

The IPNU-IPPNU organizations hold significant roles, especially in the era of Generation Z. This is inseparable from their functions as spaces for gathering, communication, self-expression, and as integral parts of the potential of Indonesia's youth. Therefore, the presence of IPNU-IPPNU is strategic in NU's student cadre development and as a tool for NU's struggle to position youth as vital human resources. These young people are expected to contribute more significantly to the nation's development.

For the continuity of future governance, leaders with integrity, honesty, fairness, and wisdom are needed. A leader must possess compassion and the ability to guide others. Since young people have the potential to become future leaders, it is essential for them to develop leadership skills early, during their school years and adolescence. IPNU-IPPNU groups teach the young generation how to develop leadership qualities. Even today's national leaders were shaped by organizations, where they learned and honed their leadership skills.

In this context, the role of IPNU-IPPNU in Bangeran Village is not only focused on character education but also contributes to the progress of village development.

Their involvement includes:(Rizki et al., 2022): The role of the Nahdlatul Ulama Student Association (IPNU) and the Nahdlatul Ulama Female Student Association (IPPNU) in the development of Bangeran Village, Dukun District, Gresik Regency, creates a solid foundation for the advancement of the local community. In this context, IPNU and IPPNU are not merely student organizations, but strategic partners involved in formulating and implementing development programs focused on improving the community's quality of life.

1. Factors Influencing the Effectiveness of IPNU-IPPNU in Village Development

The effectiveness of IPNU-IPPNU in Bangeran Village's development is influenced by several factors that can either strengthen or hinder their contributions. Effective leadership is a key factor. The quality of leadership within the organization, including the ability to lead, inspire, and coordinate members, strongly affects IPNU-IPPNU's capacity to design and implement development programs successfully. In addition, the active participation of members is another crucial factor. The higher the level of involvement, the greater the potential to achieve development goals.

2. IPNU-IPPNU's Contribution to Sustainable Village Community Development

IPNU-IPPNU contributes to sustainable community development in Bangeran Village through various aspects that create wide-reaching positive impacts. In the education sector, IPNU-IPPNU plays an important role in improving access to and quality of education in the village. Through scholarship programs, extracurricular activities, and skills training, the organization helps enhance students' literacy and abilities, thereby building a strong foundation for long-term community development.

3. A Model for Developing Student Organizations for Sustainable Village Development

A model for developing student organizations to support sustainable village development requires a holistic approach covering several crucial aspects.

Strategic partnerships serve as the main foundation. Student organizations such as IPNU and IPPNU need to establish close cooperation with the government, non-governmental organizations, and the private sector to achieve sustainable development goals.

D. Conclusion

This study illustrates the important role of the Ikatan Pelajar Nahdlatul Ulama (IPNU) and Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) organizations in the development of Bangeran Village, Dukun District, Gresik Regency. These organizations not only contribute to the development of young people's character, ethics, and morals but also directly support the progress of the village community through education-based programs, skills enhancement, and religious activities, while also helping to preserve culture.

Through activities involving students, IPNU-IPPNU have successfully created an environment that supports the growth of a quality young generation, instilling values of nationalism, social responsibility, and religiosity. This aligns with the significant role of young people as future leaders of the nation.

On the other hand, factors such as effective leadership, active member participation, and strategic partnerships between IPNU-IPPNU and various stakeholders, including the government and community, are key to enhancing the effectiveness of the organizations' contributions to village development. Programs implemented by IPNU-IPPNU, such as scholarships and skills training, have had a significant positive impact on the community of Bangeran Village, particularly in improving educational quality and economic independence.

Thus, IPNU-IPPNU are not merely student organizations, but strategic partners in advancing village development and creating a young generation capable of actively contributing to the development of the nation and state.

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