

A COMPREHENSIVE APPROACH TO CULTIVATING CHARACTER VALUES BASED ON THE *SANTRI TRILOGY* IN MADRASAH IBTIDAIYAH

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Abstract

This study aims to analyze the implementation of the values of the Trilogy of Santri - responsibility for fardhu 'ain obligations, honesty in avoiding major sins, and noble character towards God and His creatures - at MI Raudhatul Muta'alimin Jember. Using a qualitative approach with a case study design, this research explores the application of formal, hidden curriculum, and habituation programs in shaping student character. The results show that this integrative approach is effective in increasing students' awareness in carrying out religious obligations (85%), reducing dishonest behavior (decreased from 15% to 3%), and improving social interaction and environmental awareness (90%). This approach is supported by Kohlberg's moral development theory, Lickona's character education, and Gardner's multiple intelligences. This research makes a significant contribution to the development of a character education model based on pesantren values in the formal education system, especially at the primary education level.

Keywords; *Character Education, Comprehensive Approach, Santri Trilogy.*

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai Trilogy of Santri tanggung jawab terhadap kewajiban fardhu 'ain, kejujuran dalam menghindari dosa besar, dan akhlak mulia terhadap Allah dan makhluk-Nya—di MI Raudhatul Muta'alimin Jember. Menggunakan pendekatan kualitatif dengan desain studi kasus, penelitian ini menggali penerapan kurikulum formal, tersembunyi, dan program pembiasaan dalam membentuk karakter siswa. Hasil penelitian menunjukkan bahwa pendekatan integratif ini efektif meningkatkan kesadaran siswa dalam melaksanakan kewajiban agama (85%), mengurangi perilaku tidak jujur (penurunan dari 15% menjadi 3%), dan meningkatkan interaksi sosial serta kepedulian lingkungan (90%). Pendekatan ini didukung teori perkembangan moral Kohlberg, pendidikan karakter Lickona, serta kecerdasan majemuk Gardner. Penelitian ini memberikan kontribusi signifikan pada pengembangan model pendidikan karakter berbasis

nilai-nilai pesantren dalam sistem pendidikan formal, khususnya pada jenjang pendidikan dasar.

Kata kunci: Pendidikan Karakter, Pendakatan Komprehensif, Trilogi Santri.

INTRODUCTION

Character education is a fundamental issue in shaping a generation that is not only intellectually intelligent but also possesses high moral and spiritual integrity (Muzammil, 2019). In the context of Islamic education, character development has a more specific dimension, particularly in relation to Islamic values derived from *sharia* (Fitriyah et al., 2022). The *Trilogy of Santri*, which encompasses responsibility for fulfilling *fardhu 'ain* obligations, honesty in avoiding major sins, and good conduct towards Allah and His creations, is a concrete manifestation of a comprehensive approach to Islamic character formation (Bali & Susilowati, 2019).

The moral degradation affecting Indonesia's younger generation today touches various aspects directly linked to the three values of the *Trilogy of Santri* (Ruswinarsih et al., 2022). Data from multiple studies reveal low awareness among young people in performing religious obligations, an increase in cases of academic dishonesty, and a decline in the quality of social interactions, both with others and the environment (Shalihah & Tohet, 2020). A 2022 survey by the Ministry of Education and Culture indicated that 60% of elementary school students face difficulties in integrating religious values into their daily lives (Nurhayati & , Langlang Handayani, 2020).

Kohlberg's theory of moral development provides a theoretical foundation that elementary school age is a critical period for character formation, where children are in the stage of conventional morality (Rørvik, 1980). At this stage, students begin to develop a more complex understanding of morality, including concepts of responsibility, honesty, and social interaction. Thomas Lickona reinforces this through his theory of character education, emphasizing the importance of *moral knowing*, *moral feeling*, and *moral action* (Smadi, 2022). These three components align with the dimensions of the *Trilogy of Santri*, which stress understanding (*knowing*) of *fardhu 'ain* obligations, internalization (*feeling*) of the importance of honesty, and implementation (*action*) of good character.

Erik Erikson's psychosocial development theory highlights that elementary school age represents the *industry versus inferiority* phase, where children develop a sense of accomplishment through mastering tasks and responsibilities (Maree, 2021). This is relevant to instilling the value of responsibility for *fardhu 'ain* obligations, which is one of the pillars

of the *Trilogy of Santri*. Meanwhile, Rest's moral development theory adds the dimensions of moral sensitivity, moral judgment, moral motivation, and moral character, which resonate with efforts to instill values of honesty and good character.

In the context of implementing the *Trilogy of Santri* at MI Raudhatul Muta'alimin Jember is the formation of students with a high awareness of performing *fardhu 'ain* obligations, upholding honesty by avoiding major sins, and consistently displaying good character in vertical relationships (*hablun minallah*) and horizontal relationships (*hablun minannas*). Bandura, through his social cognitive theory, emphasizes the importance of role modeling in shaping behavior, which in this context is realized through the exemplary conduct of teachers and the school environment in implementing the values of the *Trilogy of Santri*.

Albert Ellis's Rational Emotive Behavior Therapy (REBT) provides a framework for understanding how beliefs influence behavior (Edd et al., 2016). In the context of instilling the values of honesty and avoiding major sins, this understanding helps develop more effective strategies for internalizing values. This theory is reinforced by Bandura's concept of moral disengagement, which explains how individuals may engage in unethical behavior through mechanisms of self-justification.

Vygotsky's social constructivism theory emphasizes the role of social interaction and scaffolding in learning (Cha & Kweon, 2024). This aligns with efforts to instill values of good character towards Allah and His creations, where students learn through social interaction and gradual support from the educational environment. Gardner's theory of multiple intelligences in pa (Pamungkas et al., 2021) supports a multidimensional approach to instilling the values of the *Trilogy of Santri*, integrating interpersonal, intrapersonal, and existential intelligences.

MI Raudhatul Muta'alimin Jember implements the values of the *Trilogy of Santri* through a systematic approach that integrates formal curricula, hidden curricula, and habituation programs. These programs represent efforts to bridge the gap between *das sein* and *das sollen* in the context of character education based on Islamic boarding school values. The urgency of this research becomes increasingly relevant considering the need for an effective character education model that transforms religious values into formal educational practices.

The significance of this research lies in its contribution to the development of the body of knowledge on character education based on Islamic boarding school values at the

elementary school level. This study aims to deeply explore how the values of the *Trilogy of Santri* are instilled, identify factors affecting the effectiveness of its implementation, and analyze its impact on students' character formation. The findings are expected to serve as a reference for developing character education models that integrate religious values with the demands of modern education.

The program of instilling character values based on the *Trilogy of Santri* at MI Raudhatul Muta'alimin Jember represents an innovation in character education that combines the traditional wisdom of Islamic boarding schools with contemporary educational approaches. The success of this program has the potential to make a significant contribution to the reformulation of character education in Islamic educational institutions, particularly in the context of transforming Islamic boarding school values into formal education systems.

METHODS RESEARCH

This study employed a qualitative approach using a case study design. The selection of this approach was based on the nature of the research, which aims to deeply understand the phenomenon of character value cultivation based on the *Trilogy of Santri* at MI Raudhatul Muta'alimin Jember. Bogdan and Biklen in (Azharhary & Adhim, 2023) argue that qualitative research enables researchers to explore and comprehend the meanings attributed by individuals or groups to a social phenomenon.

The study was designed as a single case study focusing on the implementation of a program to instill character values based on the *Trilogy of Santri*. Yin in (Faizin & Farhah, 2018) explains that case studies are particularly suitable for addressing "how" and "why" questions about contemporary phenomena within real-life contexts. This design allows for an in-depth exploration of practices related to character value cultivation, encompassing three main aspects of the *Trilogy of Santri*: responsibility for *fardhu 'ain* obligations, honesty in avoiding major sins, and good character towards Allah and His creations.

The researcher acted as a key instrument directly involved in the data collection process. Spradley in (Insani et al., 2023) emphasizes the importance of the researcher's role in qualitative studies as a human instrument capable of holistically understanding and interpreting social phenomena. The researcher's presence in the field was carried out in three phases:

1. **Orientation Phase:** Building rapport and understanding the research context.
2. **Exploration Phase:** Conducting intensive data collection.

3. **Member Check Phase:** Verifying and validating findings with participants.

Research Setting

The study was conducted at MI Raudhatul Muta'alimin Jember, located in Jember. This site was selected because the school has systematically and sustainably implemented a program to cultivate character values based on the *Trilogy of Santri*. The research setting included formal classroom activities, extracurricular programs, and habituation activities relevant to the implementation of the *Trilogy of Santri*.

The data collection process involved three main techniques:

1. **Participant Observation:** The researcher participated in the daily activities of the research subjects while making observations. Miles, Huberman, and Saldana in (Bahri et al., 2023) emphasize the importance of participant observation in obtaining rich and contextual data.
2. **In-depth Interviews:** Semi-structured interviews were conducted to allow flexibility in gathering information. Interview protocols were developed based on the research focus and literature review.
3. **Document Analysis:** Relevant documents were analyzed to enrich and validate data from observations and interviews

RESULT AND DISCUSSION

Result

A. Instilling the Character Values of Responsibility for Fardhu 'Ain Obligations

The research findings reveal that instilling the character values of responsibility for fardhu 'ain (individual religious obligations) at MI Raudhatul Muta'alimin Jember is carried out through an integrative approach that combines theoretical and practical aspects. These findings align with Kohlberg's theory of moral development, which emphasizes the importance of the conventional morality stage during elementary school age. The implementation of this program encompasses three main dimensions: formal curriculum, hidden curriculum, and habituation programs.

In the formal curriculum dimension, the integration of responsibility values for fardhu 'ain is conducted through thematic learning that connects subject material with daily worship practices. Observations show that teachers consistently use the scaffolding approach, as proposed by Vygotsky's theory, where students are gradually guided to understand and perform religious obligations. This is reflected in a statement by one

Islamic Education teacher:

"Kami menerapkan sistem bimbingan bertahap, mulai dari pengenalan konsep dasar ibadah hingga praktik mandiri. Misalnya untuk shalat, dimulai dari pemahaman gerakan, bacaan, hingga kesadaran akan makna spiritual di baliknya."

The hidden curriculum plays a significant role in fostering collective awareness of worship responsibilities. The study found that the madrasa environment is designed to support the performance of worship, such as providing adequate ablution facilities and adjusting class schedules to prayer times. This supports Bandura's theory on the importance of role modeling, where all components of the madrasa act as role models in practicing religious obligations (Agus Sulthoni Imami, 2020).

The habituation program serves as a key element in the internalization of responsibility values. Data indicate a significant increase in students' awareness of performing obligatory worship, with 85% of students consistently reporting the practice of the five daily prayers. These findings contrast with data from the Ministry of Education and Culture, which show that 60% of students face challenges in integrating religious values into their daily lives. For the detail you can see in the table below;

Tabel 1. Dimensions of Implementation of the Fardhu 'Ain Responsibility Value Cultivation Program

Dimensions	Activity Form	Outcome Indicators	Percentage of Success
Formal Curriculum	- Thematic PAI Learning	- Understanding the concept of worship	87%
	- Integrated Worship Practices	- Ability to practice worship	85%
	- Tahfidz Program	- Mastery of prayer recitation	90%

Hidden Curriculum	- Teacher Exemplary	- Consistency of teacher worship	95%
	- Religious Environment	- Availability of worship facilities	100%
	- Madrasah Culture	- Discipline of prayer time	88%
Habitation Program	- Congregational Prayer	- Attendance of congregational prayer	92%
	- Worship Monitoring	- Completion of mutaba'ah book	85%
	- Spiritual Development	- Participation in spiritual activities	89%

B. Planting Honest Character Values in Abandoning Major Sins

The implementation of the value of honesty and avoidance of major sins shows complexity in line with Albert Ellis' REBT theory (Hasanah & Munif, 2024). The research identified three main approaches: cognitive reinforcement, behavioral habituation, and creation of a supportive environment.

Cognitive reinforcement is conducted through an integrated learning program that builds learners' understanding of the concept of honesty from an Islamic perspective. Observations show the effectiveness of using experiential learning methods that allow learners to experience first-hand the consequences of dishonesty in a controlled context. As the Head of Madrasah stated:

"Kami mengembangkan program 'Kejujuran dalam Praktik' yang mengintegrasikan nilai-nilai kejujuran dalam setiap aktivitas pembelajaran, termasuk ujian dan interaksi sosial sehari-hari."

Habituation of honest behavior is facilitated through the "Honesty Canteen" program and the "Amal Yaumiyah Monitor Book". The data shows a significant decrease in cases of academic dishonesty, from 15% at the beginning of the program to 3% after one year of implementation. This reinforces Rest's moral development theory on the importance of moral sensitivity and moral motivation in character building. For more detail you can see in the table below;

Table 2. Program for Cultivating the Value of Honesty and its Achievements			
Program	Activity Form	Indicators of Success	Percentage
Cognitive Reinforcement	- Moral Learning	- Understanding the concept of honesty	90%
	- Hadith Study	- Knowledge of the impact of lies	85%
	- Case Discussion	- Moral analysis ability	82%
Behavior Habituation	- Honesty Canteen	- Conformity of payment	95%
	- Monitor Book	- Honesty of worship report	88%
	- Self Evaluation	- Objectivity of judgment	85%
Environment Creation	- Honesty Poster	- Moral awareness	87%
	- Reward System	- Motivation for honest behavior	90%
	- Counseling	- Decrease in dishonest behavior	92%

C. Planting Good Character Values to God and Creatures

The implementation of good moral values shows the success of a multidimensional approach that is in line with Gardner's multiple intelligences theory (Ahmed, 2009). The program covers three aspects: spiritual development, interpersonal intelligence development, and environmental awareness.

Spiritual development is carried out through the “Tahajud Call” and “Morning Dzikr” programs that build closeness to Allah. Data shows that 78% of learners reported an improvement in the quality of worship and spiritual relationships. In the interpersonal aspect, the “Buddy System” and “Social Care Project” programs facilitate the development of empathy and social care.

Program evaluations show significant transformation in learners' behavior, with 90% of teachers reporting improved quality of social interactions and environmental care. The findings reinforce Vygotsky's social constructivism theory on the role of social interaction in learning. For more detail you can see in the table below;

Table 3. Moral Development Program and Its Effectiveness

Program Aspects	Form of Activity	Target Outcome	Realization
Spiritual Development	- Tahajud Call	Discipline of night worship	78%
	- Morning Dzikr	Habituation of morning dhikr	85%
	- Muroja'ah Al-Qur'an	Consistency in reading the Qur'an	82%
Interpersonal Intelligence	- Buddy System	Ability to empathize	88%
	- Social Care Project	Social care	90%

	- Conflict Resolution	Problem solving ability	85%
Environmental Awareness	- Green School Program	Environmental awareness	92%
	- Waste Management	Waste management	87%
	- Environment Care	Environmental program participation	89%

Discussion

A. Cultivating Responsibility for Fardhu 'Ain Obligations

The cultivation of responsibility for fardhu 'ain obligations among elementary school students at MI Raudhatul Muta'alimin involves an integrative approach encompassing a formal curriculum, hidden curriculum, and habituation programs. Based on (Schlueter et al., 2020) elementary school students are at the conventional morality stage, where their behavior is heavily influenced by social norms and authority. This responsibility is instilled through the following approaches.

Formal Curriculum

The formal curriculum approach is implemented through thematic learning that integrates worship values into every lesson. In line with Vygotsky's theory, the scaffolding method serves as the foundation of this approach, providing gradual assistance until students can independently understand and perform religious practices. This is further supported by programs such as Quran memorization and structured worship practices (Fitriyah et al., 2022).

Outcome: Data shows that 85% of students are able to perform worship practices effectively, reflecting the success of thematic and scaffolding approaches.

Hidden Curriculum

The cultivation of values also takes place through a school environment that supports worship practices. Adequate facilities and class schedules aligned with prayer times are concrete examples of a hidden curriculum. Bandura's role modeling theory is highly

relevant here, as teachers and staff serve as role models for worship.

Outcome: The consistency of teachers' worship practices reaches 95%, demonstrating the effectiveness of role modeling in fostering collective awareness.

Habituation Program

Programs such as congregational prayers, monitoring mutaba'ah worship records, and routine spiritual guidance help students develop consistent habits. This approach emphasizes the importance of habituation for the internalization of worship values.

Outcome: 92% of students consistently participate in congregational prayers, reflecting the success of the habituation approach.

The implications of this value cultivation extend beyond improving individual worship quality, fostering collective discipline as a reflection of responsibility values.

B. Cultivating Honesty in Avoiding Major Sins

The character education approach for fostering honesty at MI Raudhatul Muta'alimin employs three primary strategies: cognitive reinforcement, behavioral habituation, and the creation of a supportive environment. This model aligns with Albert Ellis's Rational Emotive Behavior Therapy (REBT) theory, emphasizing the importance of rational beliefs in shaping behavior.

Cognitive Reinforcement

The cognitive reinforcement program aims to enhance students' understanding of the concept of honesty in Islam. Methods such as experiential learning and case discussions help students comprehend the harmful impacts of dishonesty.

Outcome: 90% of students understand the concept of honesty, supporting Rest's theory on the importance of moral sensitivity.

Behavioral Habituation

Programs such as the Honesty Canteen and the daily activity monitoring book aim to cultivate honest behavior through direct experience. This approach has shown tangible effects in reducing dishonest behavior.

Outcome: Cases of dishonesty decreased from 15% to 3%, reflecting the program's success.

Supportive Environment Creation

The school environment is designed to encourage honest behavior, including honesty posters, reward systems, and counseling. Outcome: 92% of students are motivated to act honestly, demonstrating the effectiveness of a conducive environment. This program

highlights the success of instilling honesty values, marked by significant behavioral changes among students.

C. Cultivating Good Morals Toward God and Fellow Beings

The multidimensional approach to cultivating good morals encompasses aspects of spiritual development, interpersonal intelligence, and environmental awareness. This aligns with Howard Gardner's multiple intelligences theory.

Spiritual Development

Programs such as the “Tahajud Call” and “Morning Dhikr” are designed to enhance students' closeness to God. Outcome: 78% of students reported improvements in the quality of worship, demonstrating the program's success.

Interpersonal Intelligence

Programs such as the “Buddy System” and the “Social Care Project” help students develop empathy and social care. In line with Vygotsky's social constructivism theory, social interaction supports moral learning processes. Outcome: 90% of students showed improvements in the quality of social interactions.

Environmental Awareness

Programs such as the Green School initiative and waste management teach students the importance of caring for the environment as part of Islamic ethics. Outcome: 92% of students actively participate in environmental programs, reflecting the approach's success. This multidimensional approach demonstrates that comprehensive character education can integrate spiritual, social, and ecological values into students' lives.

CONCLUSION

The cultivation of character values based on the Trilogy of Santri at MI Raudhatul Muta'alimin Jember is successful through an integrative approach that includes formal, hidden curriculum, and habituation programs. The value of responsibility for fardhu 'ain obligations, honesty in avoiding major sins, and noble morals towards God and His creatures are applied systematically with the support of Kohlberg's moral development theory, Lickona's character education theory, and Gardner's multiple intelligence theory. The results showed a significant increase in students' awareness in carrying out religious obligations, avoiding dishonest behavior, as well as improving social interaction and environmental awareness. The program provides an effective model of character education in integrating

Islamic values into the modern education system, making it relevant for the development of Islamic education at the primary level.

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