

# Teachers According to the Philosophy of Madurese Local Wisdom in the Gurindam of the *Tarbiyatus Shibyan* Book

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**Abstract.** Teachers are special figures in the philosophy of Madurese society. The *Tarbiyatus Shibyan* (KTS) book is a gurindam by KH. Habibullah Rais which instills respect for teachers. This study aims to discuss respect for teachers in the KTS Gurindam. Data collection was carried out by identifying each line of the Gurindam and conducting in-depth interviews with KTS practitioners and cultural figures. The data were then analyzed qualitatively descriptively with an ethnolinguistic approach. The results of the study show that the KTS Gurindam is rich in advice on respect for teachers. Gestures when dealing with teachers. Do everything that is ordered by the Teacher. The prohibition of disappointing teachers and the obligation to make teachers happy. Expecting the teacher's approval. Honoring those related to the teacher such as family, his messengers, and his property. The teacher maintains the safety of students in the world and the hereafter. The form of obedience of the Madurese people to teachers is applied to various aspects of life such as education, politics, and culture.

**Keywords:** Teachers, Madurese local wisdom, Gurindam, *Tarbiyatus Shibyan*.

## 1 Introduction

The appreciation of the Madurese people for Islamic values combined with the traditional culture and customs of Madura, is an extraordinarily high respect for the Madurese culture which is the basis of their lives, namely the proverbs *bhuppa'*, *bhabhu'*, *ghuru*, *rato* which greatly influence the cultural patterns of people's lives in Madura [1]. The culture and traditions of the Madurese people are formed and developed based on the implementation of Islamic values which are the basis of life in community life as a form of infinite devotion to Allah SWT, this form of devotion is oriented towards a culture of obedience to both parents, teachers and/or *kiai* and the last order is obedience to the government [2]. The culture of obedience of the Madurese people to both parents, *kiai* which is interpreted as teachers and the government can be interpreted that the cultural pattern of the social life of the Madurese people has a standard of culture of obedience to the main figures in sequence, which seems to be a normatively binding rule and culture for the Madurese people [3].

Based on the three hierarchies of obedience of the Madurese people as mentioned above, the main elite of obedience of the Madurese people is the teacher. Madurese people define a teacher as a *kiai*, according to his abilities and religious knowledge, as well as his expertise in reading the scriptures in the field of Islam and his services in providing guidance, protection, direction and can even be a role model in ethics, behavior and developing Madurese society as a whole without expecting anything in return [4].

Through the culture and local wisdom of the Madurese people in respecting teachers is instilled from an early age through education in Islamic boarding schools and formal institutions such as *madrasas*. One of the media for instilling the value of respect for teachers is the book *Tarbiyatus Shibyan*. This book is written by KH. Habibullah Rais, a famous *kiai* from the eastern tip of Madura Island, namely *Sumenep Regency*. This book is unique in the form of verses with the end of each line of each verse having the same sound or rhyming *a/a*. The method of delivery is by way of *dinadzhamkan* (sung). [5] typographically, the book *Tarbiyatus Shibyan* is an old poem, namely *gurindam*. The book *Tarbiyatus Sibyan* is in the form of verses with two lines, has the same ending sound on each line, each line consists of 8-12 syllables, and contains advice. The book *Tarbiyatus Shibyan* contains lessons on morals or what is known as *akhlak*. [6] The verses of this book use Arabic and the sentence structure is like most forms of poetry, then below it is inserted Madurese language which is also in the form of verses.

[7] This book contains about how to study and respect teachers, manners towards parents, manners in socializing and being in society and manners towards Allah SWT. [8] The *Tarbiyatus Shibyan* book is used as a medium of preaching in the development of children's morals which is packaged in the form of a collection of *Nadzam gurindam* in Arabic-Madurese. This book is also widely used as a subject of morals in *Madrasah Diniyah* and Islamic Boarding Schools spread across the *Sumenep* area and several *Madrasahs* and Islamic Boarding Schools outside *Sumenep Regency*, Madura (*Sampang*, *Pamekasan*, and *Bangkalan*). It has even spread to East Java Province, especially *Madrasahs* and Islamic Boarding Schools whose teachers are alumni of the *Al-Is'af Kalabaan Guluk-Guluk Islamic Boarding School*, *Sumenep*, Madura.

The philosophy of the Madurese people in giving respect to teachers is certainly very relevant to the current educational context. Respecting others, especially teachers, is a reflection of good character in students. [9] Character education is an important aspect for the younger generation to have in order to have a strong character because they understand and act in accordance with applicable norms. Character education for teenagers is a very important indicator for realizing the progress and development of the country. [10] Character education teaches students to instill basic human values, namely honesty, kindness, courage, generosity, freedom, equality and respect for others. [11] The many problems that often arise among students related to character education such as violence, brawls, use of illegal drugs and other forms of criminal behavior indicate that character education in Indonesia is not evenly distributed and is not perfect enough in shaping personality development in order to realize culture and religion in community life.

Teachers are the main pillars in the world of education. The teaching profession has several advantages over other professions. The Javanese term says that a teacher is someone who is trusted and imitated, a profession that deserves to be appreciated and upheld [12]. Teachers are one of the important components in education, which plays a role in efforts to form potential human resources in the field of development [13]. The very important and noble role of

teachers does not guarantee that this profession will not face challenges and threats. Teachers often become victims of violence by students or parents of students, both verbal and physical violence. Adhering to the Madurese philosophy in respecting teachers is a form of strengthening and protecting the noble role of teachers in the world of education. Normatively, teachers have received special attention, as stipulated in Article 39 of Law Number 14 of 2005 (1) "The government, regional government, community, professional organizations, and/or educational units are required to provide protection for teachers in carrying out their duties". The formulation of this law has provided and required protection for teachers in their duties. Also in paragraph (2) it explains the scope of protection which includes "Protection as referred to in paragraph (1) includes law, professional protection, and protection of occupational safety and health [14].

This study focuses on the figure of a teacher according to Madurese philosophy who occupies a special position as a highly respected figure. Currently, education in Indonesia is in great need of instilling the value of respecting teachers amidst various cases experienced by teachers. Gurindam Kitab Tarbiyatus Shibyan has great potential to be used as a medium to teach an attitude of respecting teachers. On this basis, research on teachers according to the philosophy of Madurese local wisdom in the Kitab Tarbiyatus Shibyan is important and interesting to do. The problem in this study is how is the philosophy of Madurese local wisdom towards teachers in the gurindam Kitab Tarbiyatus Shibyan. The purpose of this study is to discuss what forms of respect for teachers are based on the philosophy of Madurese local wisdom contained in the gurindam Kitab Tarbiyatus Shibyan.

There are many previous studies that examine Madurese local wisdom in the form of respect for teachers. [15] Susylawati (2022) revealed the compliance of the Madurese people with the regulations set regarding the Covid-19 pandemic outbreak. In addition to the role of parents and the government, teachers in this case teachers at schools and religious leader teachers (kiai) play a very significant role in appealing to the public to comply with the regulations in dealing with the pandemic. [16] Dewi, et al. (2024) showed the use of obedience to teachers by the Darussalam Torjun Islamic Boarding School in an effort to overcome the high rate of early marriage which has a significant impact on student education. Obedience to teachers in the philosophy of bhuppa'-bhabhu', ghuru, rato succeeded in increasing students' understanding of the dangers of early marriage by 16%, increasing communication knowledge by 3%, and increasing parental awareness by 10%. [17] Wahyudi (2024) revealed obedience to the figure of the kyai who is believed to be the central figure who oversees every behavioral order of the Madurese community. Kyai can be used as a driving force to influence lifestyle and economic patterns in accordance with sharia principles.

Previous studies have described how the Madurese community's attitude of obedience to teachers is very strong and applies to various aspects of life. This attitude is part of the manifestation of Madurese local wisdom in the proverbs bhuppa', bhabhu', ghuru, rato. Previous studies have studied the Madurese community's obedience to teachers in terms of social activities. This study will discuss Madurese local wisdom in the form of respect for teachers in the object of study in literary works in the form of gurindam Kitab Tarbiyatus Shibyan. Gurindam is an old poem that is rare in Madura compared to poetry, pantun, and mantras. Therefore, the researcher is interested in studying Madurese local wisdom in the form of respect for teachers contained in the gurindam Kitab Tarbiyatus Shibyan.

## **2 Research Method**

This study focuses on examining the philosophy of respect for teachers which is the local wisdom of Madura contained in the gurindam of the Tarbiyatus Shiblyan Book. This study is based on library research because it relies on written sources in the form of gurindam manuscripts. This study will discuss the form of obedience to teachers in the gurindam of the Tarbiyatus Shiblyan Book.

This research is a qualitative research with a descriptive method. The descriptive method is used to describe and discuss the form of obedience to teachers contained in the gurindam of the Tarbiyatus Shiblyan Book. This research is classified as qualitative research because it produces data in the form of descriptive data. The descriptive data comes from the results of observations in written, oral or behavioral forms of the research subjects. Descriptive or narrative data is formed from the results of the researcher's exploration and interpretation of the social environment being studied [18].

The approach to this research is ethnolinguistic. Ethnolinguistics helps in the contextualization of literary learning in local culture. Ethnolinguistics helps in the analysis of meaning in translations of literary works or foreign or regional language texts. This approach helps understand the cultural context behind certain words and expressions [19].

The data source for this research is the Tarbiyatus Shiblyan Book by KH. Habibullah Rais, a great cleric from Sumenep Madura. This book is written using Arabic letters with two languages, namely Arabic and Madurese. This book contains a collection of verses consisting of 2 lines so that it can be categorized as gurindam. The data for this research are in the form of lines of gurindam that express obedience to teachers. The obedience of teachers in question is a philosophy in Madurese local wisdom.

The data collection techniques for this study are library research and in-depth interviews. Data collection begins with the translation of the manuscript of the Tarbiyatus Shiblyan Book of Gurindam. The translation process requires in-depth interviews with practitioners in this case cultural figures and teachers of the Tarbiyatus Shiblyan Book. In-depth interviews are needed because in the Tarbiyatus Shiblyan Book of Gurindam there are several terms that use classical Madurese language so that for the validity of the data an explanation from an expert is needed. Furthermore, the data is documented according to the needs which include the form of obedience to the teacher. After the data is collected, the data is analyzed.

The data analysis technique of this research uses the Miles and Huberman technique which includes the stages of data reduction, data presentation, and data analysis [20]. The data analysis aims to discuss the form of respect for teachers contained in the gurindam of the Tarbiyatus Shiblyan Book. The results of further research are expected to be useful in applying the philosophy of Madurese local wisdom in the form of respect for teachers in various aspects of life.

## **3 Result And Discussion**

The Gurindam Book of Tarbiyatus Shiblyan consists of 6 chapters which include: opening, ethics in seeking knowledge, ethics towards parents, ethics in socializing, fear of Allah, and closing/additions. A total of 132 lines are spread across each stanza in the gurindam of the Tarbiyatus Shiblyan Book, there are 7 stanzas which specifically discuss respect for teachers.

1. Honoring teachers in seeking knowledge/reciting the Koran

Lalakon Ngaji Kada' Ilmu Hukuma

Ma' Ta' Sala Sambi Amolja Ghuruna

(learn to recite the Koran, especially legal knowledge)

(so as not to make mistakes while honoring the teacher)

2. Gestures when dealing with teachers

Meddhet Nonduk Isep Jawab Nya'tanyana

Manjheng Ngormat Ban Jaga Kabhutoanna

(keep your head down and answer his questions)

(stand respectfully and take care of his needs)

3. do everything that is ordered by the Teacher

Wajib Lakoni Se Epakon Ghuruna

Kor Ta' Makon Se Sala Da' Pangerana

(He is obliged to do what his teacher tells him to do)

(as long as he doesn't tell his God the wrong thing)

4. Prohibition on doing things that the teacher doesn't like and obligation to do things that make the teacher happy.

Jha' Lakoni Jhi' Bajhi'enna Ghuruna

Tape Wajib Ngarepot Nga'bunga'anna

(Don't do what the teacher hates)

(but must try to do what the teacher likes)

5. In order to be safe, students must hope for the teacher's approval.

Ma' Salamet Sopre Ridho'na Ghuruna

Letaoh Mutlak Libelih Ajhi'enna

(In order to be safe you have to hope for the teacher's approval)

(in order to be good you have to learn by repeating things over and over again)

6. Honoring those related to the Teacher such as his family, his messengers, and his possessions.

Moljeaghi Se Sambungan Ka Ghuruna

Labhalana Wekillan Ban Di'andi'na

(honor those who are related to his teacher)

(the family of the messenger and his property)

7. Teachers guide students towards goodness because teachers protect the safety of students in this world and the hereafter.

Sabab Ghuru Ngajheri Se Ngontongaghi

Dhunnya Akhirat Ajaga Ngabbhiaghi

(because the teacher teaches what is profitable)

(the teacher sincerely protects the world and the afterlife)

### **3.1 Glorifying teachers in seeking knowledge/reciting the Koran**

The verse of the gurindam above suggests that Madurese people prioritize learning Islamic religious knowledge. Students who want to be smart or successful in learning must be followed by honoring their teachers. Islam is the majority religion in Madura. Madurese society in terms of education places Islamic religious education above general education. On the island of Madura, there are many Islamic boarding schools which indicate the tendency of Madurese people towards Islamic religious education. Kuntowijoyo labels Madura as the island of a thousand Islamic boarding schools [21].

Along with the shift in progress in the world of education, now Islamic boarding schools are also establishing formal public schools. Public schools in Madura are also starting to have many Islamic nuances. This phenomenon does not immediately differentiate the respect between public school teachers and teachers in Islamic boarding schools or madrasas. The position of kiai/ustadz who are seen as Islamic religious experts or have more knowledge than the general public. Madurese society views teachers in formal educational institutions as figures who are more seen as experts in general fields, this position is apparently comparable to the perception of Madurese society in viewing teachers (teachers) who teach in formal educational institutions such as Madrasah Ibtidaiyah, or Elementary Schools and Madrasah Tsanawiyah, or Middle Schools and Madrasah Aliyah, or High Schools and Madrasah Aliyah Religious, and Vocational who are called fathers are no longer kiai/ustadz [2].

Respect for teachers does not only apply to students/santri. Parents in Madura also adhere to respect for teachers. Full trust in teachers to educate their children. Parents view the services of teachers in educating their children as very great and not comparable to the rewards they can give to teachers. Parents also tend to entrust their children to teachers or educational institutions where the parents previously studied. This certainly increases respect for the teacher. More broadly, Madurese people view teachers/kiai/ustadz as figures who must be respected wherever and whenever.

### **3.2 Gestures when dealing with teachers**

Respecting others, especially those who are older, is a form of norm that applies everywhere. Local wisdom in each region upholds such norms. Attitudes and ways of speaking to older people also apply to anyone with any profession. Madurese people specifically give respect to teachers starting from the simplest thing, namely gestures when facing and speaking to teachers/kiai/ustadz. When students meet

teachers/kiai/ustadz, they will start communication by shaking and kissing hands as a form of respect. Other forms of politeness are not looking at the face and bowing the head when in front of the teacher [22].

Another gesture shown by Madurese people when in front of a teacher is to remain silent except to answer the teacher's questions. As a Madurese, researchers understand the gesture of bowing and bending when passing in front of a teacher. If you are driving and have to pass in front of a teacher, you must get out of the vehicle and choose to push the vehicle until the teacher is passed. An even more unique sight in the Islamic boarding school environment. Students will stand still when the teacher/kiai/ustadz passes in front of them either on foot or by driving. Such gestures are rarely found in other areas. Some people think that the gesture is excessive. However, some support such gestures of respect to form students' politeness to teachers which is currently starting to fade.

### **3.3 Do everything that is ordered by the Teacher**

Madurese people consider teachers as figures who can be good role models for everyone. The community considers teachers as figures who protect and provide good examples to the community and their surroundings. Teachers in Madura become leaders in almost every activity and community tradition. Engagement, marriage, pregnancy, birth, and death events are events that usually involve teachers as leaders. When there is a dispute in the family or between communities, teachers are also the main reference in resolving the conflict [2].

Madurese people consider obeying teachers to be something that cannot be negotiated because teachers are believed to have the ability to lead and resolve every problem. The role of teachers is so vital in Madurese society that they become figures who are always prioritized and relied on. The verse of the *gurindam* above also provides advice that although obeying the teacher's orders is an obligation, it should be noted that what is ordered is not something that deviates from the teachings of Islam. The *Gurindam Kitab Tarbiyatus Shibyan* also views teachers as ordinary people who can make mistakes in giving orders.

One example that shows the Madurese community's compliance with teacher orders is when the Covid-19 pandemic hit. The government did everything it could to suppress the spike in transmission and death rates due to the pandemic. The government issued appeals and orders to comply with health protocols. Initially, the Madurese community was still ignorant and few complied with the health protocols. The government's recommendations to stay at home, work from home, and vaccination recommendations tended to be ignored and resistant to government policies. When teachers directly gave appeals and orders, they gradually finally agreed to comply with health protocols [16].

### **3.4 Prohibition on doing things that teachers don't like and the obligation to do things that make teachers happy**

The advice in the *Gurindam Kitab Tarbiyatus Shibyan* is that it is taboo for the Madurese people to make their teachers angry and disappointed. The Madurese people always try to do anything that makes their teachers happy. The Madurese people consider teachers as figures who try to adhere to religious teachings. Because

of this, things that teachers do not like are things that are contrary to religious norms and things that make teachers happy are things that are in accordance with religious teachings.

Teachers/kiai/ustadz in Madura in making decisions or formulating policies always refer to Islamic religious norms without harming non-Muslims. They will always maintain the trust of the community and direct the community to adhere to Islamic teachings. The appreciation of the Madurese people for Islamic values combined with traditional Madurese culture and customs is an extraordinarily high respect for the Madurese culture which is the basis of life, namely the proverb *bhuppa 'bhabhu', ghuru, rato* which greatly influences the cultural patterns of people's lives in Madura [23].

The local government when formulating a major policy involves the role of teachers, especially *kiai*. Pamekasan is identical to Islamic boarding schools and is characterized by Islam. The Pamekasan Regency Government for example. When initiating the nickname of Pamekasan city as the city of Gerbang Salam (Islamic Sharia Development Movement) [24]. This policy is based on trust in teachers in directing policies towards goodness. This also takes into account the strong influence of teachers on society so that the policy does not cause polemics.

### **3.5 In order to be safe, students must hope for the teacher's approval**

Madurese society respects teachers as figures who have done great service for educating them. This respect remains true even though they are no longer studying with the teacher. The knowledge they gain is used as a bond for the teacher's services that always stick forever. Madurese society believes that the knowledge they gain will be useful knowledge if they get the teacher's approval. Another reason for this obedience is also the view that teachers are parents for students. Islam teaches that Allah's approval is in line with the approval of parents. This also applies to teachers. Students who want to get the benefits of knowledge and Allah's approval must obey their teachers.

Islamic boarding schools emphasize obedience to teachers as figures who have done great service for the future of students. This is reflected in the many books that specifically discuss student ethics in learning. The book *Adabul "Alim Walmuta'alim"* explains the manners of students towards teachers, including being humble towards teachers, respecting teachers, and expecting the teacher's approval [25]. So, *Gurindam Kitab Tarbiyatus Shibyan* discusses the ethics of students towards teachers as in other Islamic boarding school books.

### **3.6 Honoring those related to the Teacher such as his family, his messengers, and his property**

Madurese society respects teachers by returning their kindness. The form of reciprocation is by honoring everything related to the teacher. Honoring means giving the same respect to the teacher's family and envoys. The teacher's property is also respected by helping to protect it from damage or loss. The teacher's/kiai's family, especially his descendants, have the same place as figures who must be respected by Madurese society. Special terms or nicknames for the son of a *kiai* apply in Madura. Boys are called *Lora* and girls are called *Ning*. The variety of Madurese language for



speaking to both is also the same as that used when speaking to a kiai, namely with the high language variety *engghi bhunten*.

[2] The kiai or his generation, often called *Lora*, provides selfless service to the community with full patience and affection. The obedience of the Madurese people to the kiai teacher or his generation in certain matters goes beyond the limits of reasonableness. Society in general not only does not dare to oppose or fight, but also corrects the kiai as a teacher. Madurese society considers all actions of the kiai, whether words, deeds or orders, to be the truth.

Respect for the descendants of the kiai is very apparent in political contests in Madura. The kiai as a respected figure greatly influences their political affiliation [26]. Politicians in competing as regional candidates, especially for Regent, prioritize support from the kiai. Political parties will nominate candidates for Regent or Deputy Regent who are supported by the kiai. An easier way is to nominate a kiai or the son of a kiai. This phenomenon applies in all regencies in Madura. Political contestants who receive the support of the kiai have a better chance of winning.

Kiai in managing Islamic boarding schools need help from other parties. The parties in question are teachers assigned by the kiai to help manage learning and other things. As people who are sent or trusted by the kiai, they will receive respect from the community. The kiai's property does not escape the attention of the Madurese community. They also give respect to the kiai's property. They are prohibited from using or borrowing the kiai's property. There is a special term in the Madurese culture, *cangkolang*. This term means an excessive or shameless action when using or borrowing the kiai's property, unless the kiai asks or forces it. One of the traditions found in Islamic boarding schools is arranging the kiai's or teacher's sandals. The students will scramble to arrange the kiai's sandals when praying in congregation or when teaching. This is done as a form of respect in order to get blessings from the kiai/teacher [27].

The Madurese community does many things as a form of gratitude and respect for teachers. Researchers witnessed the Madurese community's external attention to teachers regarding fulfilling the teacher's needs. The community works together to donate manpower and materials to build houses for teachers. They willingly do this for the teacher.

### **3.7 Teachers guide students towards goodness because teachers ensure the safety of students in this world and the hereafter**

Madurese society views teachers as figures who should be good role models. Teachers are believed to be intermediaries to obtain blessings from knowledge in the form of knowledge that is conveyed both in this world and in the hereafter. Blessings are a goodness given by Allah to His servants in navigating the world and in the hereafter [2]. Seeking knowledge is a form of a person's way to find happiness in the hereafter. The purpose of seeking knowledge is none other than in order to practice their knowledge which will produce useful benefits throughout time [29].

Madurese society strongly adheres to Islamic teachings. They are very aware of the obligation to seek knowledge. For them, knowledge is both an obligation and a necessity. Imam Syafii once said that achieve the world with knowledge, achieve the

hereafter with knowledge and achieve both with knowledge. Teachers are inseparable from knowledge because teachers are the ones who convey knowledge. The role of teachers is very important and has merit for society. This makes society never make mistakes and hurt teachers. Madurese society believes that the knowledge obtained will never be separated from the teacher. The knowledge obtained can be useful or not also depends on how we treat the teacher.

## 4 Conclusion

Gurindam, the Book of Tarbiyatus Shibyan, provides a lot of advice regarding respect for teachers. This advice is in accordance with the philosophy of Madurese local wisdom. Respecting teachers is an embodiment of the philosophy of bhuppa', bhabhu', ghuru, rato. A form of respect for teachers in the Gurindam Book of Tarbiyatus Shibyan takes the form of advice to students on how to behave and act towards teachers. Gestures when facing the teacher. Obey everything the Master commands. Prohibition of doing things that the teacher doesn't like and obligation to do things that make the teacher happy. To be safe, students must hope for the teacher's blessing. Honoring those related to the teachers such as his family, his messengers, and his possessions. The teacher directs students to goodness because the teacher maintains the safety of students in this world and the afterlife. The Madurese community's form of obedience to teachers is applied to various aspects of life such as education, politics and culture.

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