



Social capital shapes mahasantri's social care character at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon

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Abstract

The social capital of Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon serves as a critical factor in shaping the social care character of its mahasantri. This article aims to analyze the social capital of the Ma'had and examine the formation of social care character among the mahasantri. A qualitative methodology with a case study approach was employed. The data sources included informants, document studies, and events. Data collection techniques involved observation, interviews, and documentation. Data validity was ensured through methodological triangulation. The data analysis techniques encompassed data collection, data reduction, data display, and conclusion drawing. The research was conducted at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon. The findings indicate that social capital at this Ma'had is evidenced by interactions that foster kinship, togetherness, and networks among mahasantri, tutors, administrators, and the director. The social care character among the mahasantri is cultivated through communal activities such as cleaning, Marhabanan and Muhadoroh ceremonies, sharing food, caring for ill comrades, and lending money to those in need. The conclusion of this study is that the social capital at the Ma'had effectively promotes the development of social care character among mahasantri through various activities within the Ma'had environment.

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INTRODUCTION

This study is based on the concept of social capital, which is not well understood within the Ma'had contexts (Fathurrohman, 2019). Social capital plays a significant role in educational participation. In the educational context, social capital is a crucial element in enhancing student participation in the learning process and in developing communication, cooperation, and coordination among institutions concerned with educational progress. Social capital can only be recognized or its symptoms identified when individuals engage in social relationships, with analyses of social capital generally focusing on the group and community levels (Usman, 2018). This is because social capital analysis at the individual level overlaps with human capital. Regarding social capital, the resources available at this Ma'had can serve as a reference for interaction and cooperation, enabling the completion of collective tasks.

The importance of character education is highlighted by the emergence of various social phenomena today (Sari, 2017). The character of the mahasantri at Ma'had Al-Jami'ah still requires improvement, given that undesirable behaviors among mahasantri can erode morals. This aligns with the findings of Utomo & Muntholib (2018), where negative attitudes from various strata, including the community and other students, indicate poor or even the absence of good character according to societal norms.

The community, serving as a reconciliatory space in social arenas, is losing its role in instilling fundamental values in students (Hunter, 2020). It is essential for the community to participate actively in supporting the development of social care character. Fundamental values that need emphasis include tolerance, mutual assistance, and concern. There are three pillars instrumental in addressing relational issues among mahasantri: the families within the Ma'had, the community environment around the Ma'had, and educational institutions. The surrounding community is also expected to set a good example for the students, ranging from demonstrating communal activities, helping each other, respecting one another, and not discriminating based on social status.

A caring attitude is an action motivated by participation with others. This is in line with the views of Ningsi & Suzima (2021), where social care involves a sense of responsibility for the conditions experienced by others and a desire to help them. Having a caring spirit and willingness to help is a principle advocated by all religions. Possessing a caring spirit towards others is crucial for everyone, as we, as human beings, are social creatures who need others (Dhofier, 2019).

Character development through educational institutions like Islamic boarding schools (pesantren) begins by cultivating positive activities such as simple living, fostering relationships, and kinship among mahasantri, thereby minimizing conflicts and disputes (Dhofier, 2019). A supportive environment, including family, friends, and the local community, can significantly impact the level of social concern in interactions.

Several studies on character formation at Islamic boarding schools have been conducted previously, one of which is titled "Membangun pendidikan karakter santri melalui panca jiwa pesantren" by Nurul Romdoni & Malihah (2020). This study focuses on developing santri character at Islamic boarding schools by incorporating the Panca Jiwa of pesantren, which includes sincerity, simplicity, independence, brotherhood, and the freedom to choose a better life. Therefore, this researcher examines these gaps in this article.

Continuing from the study titled "Figur Kiyai dan Pendidikan Karakter di Pondok Pesantren" by Masrur (2017), the focus here is that not all pesantren employ the Panca Jiwa pesantren value system, and a crucial aspect in the formation of santri character is the exemplariness of a kiyai. Based on this premise, this research focuses on the role models provided by kiyais. Thus, the novelty of this study lies in examining how the pattern of social capital used at the Ma'had supports the development of mahasantri's social care character through the utilization of existing resources.

Given these phenomena, the capacity of social capital to shape the social care character at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon still needs to be further explored through research. This necessity is evidenced by observations indicating that the optimization of

social care character building has not yet been achieved. Although efforts have been made, the reality remains that some mahasantri demonstrate that the social care character traits are not fully practiced.

The objectives of this paper can be achieved using Pierre Bourdieu's theory, given that the activities at the Ma'had constitute a system that occurs regularly and will form habits that serve as a basis for structured and integrated change objectively in the arena (Ma'had).

METHOD

This study employed a qualitative method (Sugiyono, 2019). The approach used was a case study. The research was conducted at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon. The selection of this research site was based on the large number of mahasantri and its relevance to the issue being investigated, aiming to gather information on the patterns of social capital utilization to support the development of social care character among the mahasantri at this Ma'had. The researcher focused on the natural environment and actual conditions to clearly depict the research object through experiences related to activities at the Ma'had.

The technique used for selecting informants in this study was purposive sampling. Sampling was based on gender criteria and the results of the mahasantri placement tests, considering the grouping of learning classes at the Ma'had. The main informants in this study consisted of 6 mahasantri selected based on the results of the placement tests for entry into the Ma'had. Additionally, the supporting informants included the director and the deputy director of the Ma'had in charge of student affairs, as well as 4 tutors teaching at the Ma'had. The total number of informants in this study was 12.

Data sources in this research included informants, document studies, and events. Data collection techniques consisted of observation, interviews, and documentation. Data validity was ensured using methodological triangulation. The data analysis techniques involved data collection, data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION

Social Capital at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon

The social capital existing at the Ma'had contributes significantly to the participation of the mahasantri. This is evidenced by the involvement of mahasantri in the learning process, developing communication, cooperation, and coordination in classroom activities. In terms of social capital, the life of mahasantri at this Ma'had can serve as a reference for interacting with their peers, enabling them to complete tasks together, and the benefits of these achievements are felt by all members.

Social capital plays a crucial role in shaping the social care character of mahasantri at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon through the presence of togetherness, kinship, and an alumni network.

The social capital of togetherness at this Ma'had is part of the success of the institution in producing human resources capable of competing with other Islamic boarding schools. Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon maintains various relationships with professionals in their fields to meet the educational needs of mahasantri. The teaching staff here includes kiyais/nyais and ustadz/ustadzah from the pesantren as well as lecturers from the environment of UIN Siber Syekh Nurjati Cirebon.

The connections between the resources at the Ma'had and the community do not just appear spontaneously; they are the result of both individual and collective interactions, conducted both consciously and unconsciously, leading to a sense of togetherness. Thus, in this context, social capital is essentially the network that links individuals and community groups, resulting in positive impacts for each party involved.

The kinship-based social capital at the Ma'had can enhance the institution's quality if it is well-managed. This is demonstrated by the absence of barriers in interactions among tutors, administrators, and the director of the Ma'had. The kinship established here occurs during scheduled activities; kinship is achieved through communal participation in Ma'had meetings divided by departments such as security, education, and worship. Additionally, activities like Marhabanan

and Muhadoroh on Friday nights foster kinship, as these events assign specific roles to mahasantri, who are responsible for presenting to their peers, thereby ensuring the continuity of Ma'had activities. With such roles, connections naturally form, especially during major events where every department collaborates based on their respective duties, thus building trust in the collective execution of tasks. The pattern of group living at the Ma'had, characterized by reciprocity, kinship, togetherness, and mutual assistance, emerges through the organization of various activities. Therefore, the use of social capital at this Ma'had is feasible due to the kinship among educators, facilitated by social capital components such as networks, norms, and trust, which ease coordination and cooperation for mutual benefit. This is supported by Usman (2018), who suggests identifying and developing insights on the outcomes of social capital, such as mutually beneficial reciprocal relations, survival strategies, preparedness for life challenges, and fostering openness, participation, and responsibility in managing various activities.

Additionally, social capital at the Ma'had is realized through kinship built on emotional ties based on the teachings of the Al-Qur'an and Hadits. The nature of this kinship varies by boarding school; some are based on decisions made by the kiyai, while others adhere to the standards of the institution itself. The kinship system at this Ma'had is governed by standard operating procedures (SOP) that focus on roles and responsibilities, thereby facilitating the coordination among educators during the implementation of all activities at the Ma'had. This aligns with Fadli's (2020), an explanation that the use of social capital is crucial among educators through social capital components such as networks, norms, and trust to ease cooperative relationships for mutual benefit.

The alumni network at the Ma'had represents another form of social capital that helps to source human resources matching the required qualifications. The pattern of social capital here is linked with the alumni of the Ma'had, as this network is already part of a tracer study. Therefore, alumni who meet the qualifications are given opportunities to teach at the Ma'had. The alumni network at this Ma'had is built based on the required

qualifications and commitments established by the Ma'had itself. If there are alumni interested in teaching but lacking the necessary qualifications, upgrading through training and coaching is provided in their chosen field.

The Formation of Social Care Character Mahasantri at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon

The knowledge acquired by mahasantri regarding character formation at the Ma'had can be implemented in their daily activities. Research findings related to the character values of mahasantri here align with the explanation by Islamy (2022), which states that character components consist of three main interconnected elements: knowledge, feelings, and attitudes. These character values are applied to form habits such as the religious character internalized into communal prayers, Quranic recitation, or memorization of Juz' Amma. Additionally, there is the practice of studying the "kitab kuning" that includes knowledge of Islamic jurisprudence and ethics. The implementation of the mahasantri character at this Ma'had follows the explanation by Mutakin (2014), suggesting that religious character education through habitual methods can foster santri activities to perform five daily prayers, enhance understanding of religious knowledge, encourage routine Quranic reading, and improve the overall good character of mahasantri in their daily lives. However, it is recognized that the success of this theory is inseparable from the role of educators at the Ma'had and parental supervision at home.

Ma'had Al-Jami'ah as an educational institution serves as a crucial resource for educating its mahasantri. Ma'had Al-Jami'ah also instills character education in its mahasantri using comprehensive strategies and methods to foster good competencies. One of the character values emphasized is social care.

Building social care character in the educational world involves instilling values of gentleness, care, attention, responsibility, and integration into the life of the pesantren, aligning with the character of the surrounding community. This is in accordance with the explanation by Xie et al., (2020), which states that building character will possess the power of self-control from negative

actions and curiosity in the learning process. The exemplary role of a kiyai as the leader of the pesantren and his familial-like relationships with the pesantren administrators and santri, along with high obedience, can also serve as a model in daily life (Irfan & Fatih, 2020).

The mindset of the mahasantri at this Ma'had is one of the indicators in the process of instilling a character of social care. This is particularly evident in the activities of the masyaikh who discuss the *kitab "Taisyirul Kholaq,"* held twice a week, which covers the ethics of interactions between mahasantri and their teachers, teachers and their students, and among the mahasantri themselves. Therefore, mahasantri here are equipped with a positive mindset regarding character. These characteristics influence the formation of social care character, endowing the mahasantri with distinctive traits such as sincerity, humility, unpretentiousness, and other positive characteristics.

Critical thinking is the process of utilizing skills in active and rational thought, consciously assessing and scrutinizing information (Komariyah et al., 2018). The purpose of critical thinking is to achieve a desired understanding or comprehension. In this context, the mahasantri of Ma'had Al-Jami'ah have not been fully directed towards positive aspects, considering that entering and residing at the Ma'had is often feared and viewed as unpleasant by the students.

The next indicator in the formation of social care character among mahasantri at the Ma'had is the learning habits of the mahasantri here. The instruction provided by tutors in the classroom is highly varied, due to the grouping of learning based on the placement test at the beginning of their academic journey. The learning habits of mahasantri at the Ma'had are also based on specific module guidelines and methods, with a focus on repeated *talaqi*. Furthermore, the learning habits of mahasantri are tailored to their individual methods, meaning that the pedagogical approaches vary according to the different class levels at the Ma'had. Interactions between tutors and mahasantri in the classroom also contribute to the behavioral and emotional development of the mahasantri. Such interactions include reciprocal exchanges, such as inquiring about each other's well-being between

tutors and mahasantri, or between the mudabbir/ah and mahasantri. This attention helps in shaping the behavior and emotional responses of mahasantri during character development. Additionally, these interactions influence the behavior management of mahasantri.

The learning habits of mahasantri at the Ma'had are expected to achieve educational outcomes based on module guidelines, especially as the Ma'had is equipped with various facilities such as teaching aids, Quranic modules, and kitab kuning.

Ma'had Al-Jami'ah serves as a hub for santri who wish to learn under the guidance of caretakers and teaching tutors. It also holds a favorable position for directly creating habits that form spiritual character (Sandage et al., 2019). This aligns with the findings of Zailiah (2023), indicating that Islamic boarding schools (pesantren) aim to teach religious doctrines and emphasize the importance of good behavior as a guideline for living in society under the guidance of educators. The rules at Ma'had Al-Jami'ah are quite systematic, based on decisions from the rector and the modules from the Ministry of Religious Affairs, implemented to fulfill the function of the pesantren as a place to develop and maintain education and habits prevalent in the community.

The community environment at the Ma'had, involving interactions between the mudabbir/ah and santri, tutors, and santri, and administrators and santri, has so far been well-established and supportive of forming positive character traits in mahasantri. This means that positive changes such as the development of kinship, togetherness in activities, and active participation in learning can enhance the quality of available resources. Moreover, routine practices such as tadarus, communal prayers, and Qiyamul Lail also influence the character formation of mahasantri here.

The environment at Ma'had Al-Jami'ah is distinct from typical educational institutions; here, mahasantri are expected not only to grasp religious knowledge but also to understand general sciences imparted through various skills. At Ma'had Al-Jami'ah, for instance, every friday night, mahasantri are required to participate in marhabanan and muhadoroh (public speaking performances in

Arabic and English), equipping them with skills that can be utilized within the community. This aligns with the findings of Aulia et al., (2018), which suggests that pesantren education serves both as an educational process and as social capital that is internalized through optimization and recognition for enacting change in human formation.

This is evidenced by a series of activities that cultivate habits leading to more positive behaviors. Activities at the Ma'had begin with the mudabbir/ah and tutors waking the santri at 03:30 AM to perform Qiyamul Lail and scheduled tadarus. Following this, the santri prepare for and perform the Subuh prayer in congregation. After the prayer, the next activities include communal dhikr followed by studies in designated groups until 06:15 AM. After studying, mahasantri take turns bathing and then has breakfast. Starting at 07:00 AM, mahasantri engage in activities according to their individual class schedules. In the evening, after returning from campus, mahasantri again take turns bathing, a common practice and a part of life in the pesantren, teaching them patience and togetherness. As Maghrib approaches, some mahasantri engage in tadarus with their roommates according to a schedule set by the administrators. At Maghrib, they perform the Maghrib prayer in congregation. Following this, mahasantri study in their groups until 8:00 PM. After their studies, they perform the Isha prayer in congregation and then continue with individual activities until bedtime.

The social care character of mahasantri can be internalized through activities at Ma'had Al-Jami'ah as follows:

Social care, discipline, and responsibility are exemplified in the execution of communal prayers and tadarus duty.

The practice of performing these prayers and tadarus together at the Ma'had is a continuous activity that all mahasantri participate in, thereby fostering a habit of collective learning where mahasantri become accustomed to engaging automatically. In this context, the activities at the Ma'had inherently instill a sense of discipline and responsibility in performing tadarus and communal prayers, reflecting an attitude and willingness to comply with the rules established, which must be adhered to by the mahasantri of Ma'had Al-Jami'ah.

This is consistent with research by Sutrisno (2019), which states that discipline is the readiness of an individual to comply and adhere to the norms prevailing in their environment. Possessing good discipline supports the achievement of desired goals, while a lack of discipline can slow down the attainment of these goals.

Social care character and cooperation in Marhabanan and Muhadoroh activities

Activities in Islamic boarding schools are not the same as those in typical educational institutions. Mahasantri at Ma'had Al-Jami'ah is expected to master general knowledge in addition to religious studies. Consequently, mahasantri here are equipped with various skills and competencies, such as those demonstrated every Friday night in activities like Marhabanan and Muhadoroh (public speaking in Arabic and English). In this context, mahasantri, along with their study groups at the Ma'had, will divide tasks for Marhabanan and Muhadoroh activities to ensure their best performance. Therefore, mahasantri here are equipped with skills that can be utilized in community settings. Additionally, graduates from the Ma'had possess knowledge, skills, and exhibit good behavior, making them valuable to the community and capable of living independently in society.

The Character of Social Care and Mutual Cooperation in Clean-Up Activities (Roan)

Mutual cooperation is a distinctive trait in Indonesian community life. This spirit of mutual cooperation is implemented through *roan* (cleaning activities) as a form of *takziran* (punishment) for mahasantri who do not participate in learning activities, communal prayers, tadarus duty, masyaikh activities, and Marhabanan. This approach demonstrates that these activities also aim to instill discipline based on the character values of social care through mutual cooperation. All mahasantri are assigned cleaning tasks by the security division according to the severity of their infractions. This *takziran* serves an educational purpose for mahasantri who frequently break the rules. Consequently, the cleaning activities at the Ma'had foster the character of social care and mutual cooperation, while also nurturing a sense of brotherhood among mahasantri, despite them being far from their families.

Social Care Character for Friends Who Are Sick or Out of Money

Empathy towards peers is also instilled in the Ma'had. This is internalized among all mahasantri when a friend is sick; their dorm mates or close friends help by providing medicine, buying food, or offering other assistance. Other caring habits include lending money when a friend runs out of funds. Additionally, when receiving food from their families, mahasantri share it with their friends by eating together, and they visit friends who are ill. Although empathy is an emotional response, it can imply cognitive skills in recognizing others' emotional conditions with feelings.

No	Activity	Social Care Character
1	Wake up before dawn	Discipline
2	Group tadarus and communal prayers	Religious
3	Study the Qur'an and Kitab Kuning	Religious and Responsible
4	Marhabanan and Muhadoroh	Mutual cooperation in sharing tasks and responsibilities
5	Visiting sick friends	Social Care
6	Eating and cooking together	Togetherness
7	Queuing for bathing	Tolerance
8	Roan (cleaning) and group exercise twice a week	Mutual cooperation

Table 1: Character Values in Mahasantri at the Ma'had

CONCLUSION

Based on the research data, the conclusion is that social capital, including togetherness, kinship, and the alumni network at the Ma'had, can support the social care character of mahasantri at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon through the cultivation of mahasantri's mindset, learning habits, and community cooperation within the Ma'had environment. This supports the development of various characters, including discipline, religiousness, and responsibility towards

tasks, mutual cooperation in sharing tasks and responsibilities, togetherness among friends, care for friends who are sick or out of money, and other forms of togetherness. These are applied through activities at the Ma'had such as waking up before dawn, performing communal prayers and tadarus, participating in Marhabanan and Muhadoroh, visiting sick friends, conducting communal cleaning, and cooking and eating together.

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