

Perceptions of Class X MIPA Students of SMA N 1 Mejobo Regarding the Islamization Process in Kudus Regency

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Abstract

The aim of this research is (1) Historical learning on the subject of the Islamization process by Walisongo; (2) The perception of student SMA N 1 Mejobo to the Islamization process in Kudus regency; (3) The obstacles to historical learning on the subject of the Islamization process by Walisongo. This research is arranged in SMA N 1 Mejobo using a quantitative method. Informants are teachers and students of the school. Based on the analysis of the data of the research that can be expressed, (1) In learning historical learning about the process of Islamization by Walisongo, the teacher used the lecture method, discussion, and questions where students talk to teachers related to the subject; (2) Student have a positive perception to Sunan Kudus that is considered as Walisongo who spread Islam in Kudus. Students perceive Sunan Kudus as an Ulama who has a very high knowledge of Islam and a pioneer of Kudus as the town of Santry; (3) The obstacles in historical learning on the subject of the Islamization process by Walisongo is about time with the subject, which is very limited.

Keywords: *Perception of Students, Islamization Process, Sunan Kudus*

Introduction

Global communication, which has developed rapidly, has given rise to new values that influence the way of life of the Indonesian people and have almost eroded the character values of local genius, which the ancestors of the Indonesian people have inherited. The rapid flow of information and globalization has given rise to a trend that leads to the fading of the values of preserving culture and character. One of the most prominent influences of globalization is capitalism. Kudus is one of the cities that has experienced relatively rapid development due to globalization.

The capitalist side of the city of Kudus can be seen from the many physical developments carried out. Unfortunately, physical development, as an effort to keep up with the flow of globalization, is often carried out by ignoring existing historical heritage buildings. Often, the historical value of a historic building is lost due to economic factors that are considered more profitable. One of the historical buildings in Kudus that has undergone renovation is the RSUD, one of the heritage buildings from the Dutch East Indies era.

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Currently, it has been used as a new building and the construction of shophouses on Jalan A. Yani by demolishing the previous building, namely the Youth Building, which is considered more economically profitable (Suprayitno, 2012; Mulyanto, 2014). The renovation of these historic buildings occurred because capitalism had begun to penetrate the life of this city sharply. Apart from looking at factors from the capitalist side, another factor considered to be the cause is the lack of historical awareness in society. Researchers say that society lacks historical awareness because it still allows several historic buildings, such as those in the example above, to be renovated into other buildings that are considered more economical from a pragmatic perspective. However, not all people are indifferent to the historical heritage of Kudus City. The elements of society that are considered to be able to play the most role in preserving historical heritage buildings are the young generation, which is the next generation of the nation.

If human life is based on historical dimensions, it will always be related to the past, present, and future (Amin, 2011: 105; Tanjung, 2015; Al-Haqiri, 2012). Through historical education, it is hoped that the impact of science and technology can be captured and understood well without eliminating the values of national character that have been embedded since ancient times. From understanding and appreciating historical events, it is hoped that we will also be able to reap the benefits and historical value to be used as lessons so that we can avoid undesirable events in the future and be able to continue the struggle for the survival and welfare of the nation (Bain, 2011, p. 192; Supatma, 2014; Fauzan, 2015).

Learning history in schools is also an effort to achieve national education goals, especially to foster and develop a sense of social and national responsibility in every student's soul. The importance of learning history can be seen in the statement of Edwin Mirza (2014: 141), who stated that "learning history is a bridge to nationalize attitudes of nationalism in students, so that the more students learn history, the more historical values students will internalize, which ultimately results in their achievement. Student learning in the field of history has increased, and students' nationalistic attitudes have also improved."

Understanding a person's learning outcomes is sometimes not always the same, even though their learning process is the same. This depends on each individual's perception. An individual's perception is obtained from the interpretation of the knowledge they have. According to Walgito (2002: 53), perception is a psychological process that occurs within the individual, where this process is preceded by a sensing process, namely a process that takes the form of receiving a stimulus by the individual through the receptor. After the sensing process occurs,

it does not stop there; there is still a further process until it becomes a perception. This perception is one of the forms of historical awareness in students.

The formation of historical awareness can be seen in the expression of Syaiful Amin (2010: 5), who stated that "every society basically owns awareness of history, and they often teach history informally in everyday life." This statement shows that historical awareness has been attempted to be passed on through informal means, such as through stories that have developed in society, which are usually called oral history traditions. This means that students have been equipped with knowledge about historical awareness since they came from their family environment. It was developed formally through history learning at school.

Sunan Kudus is the figure who is considered the most instrumental in establishing the forerunner of the city of Kudus as a city of Islamic students. According to Said (2013:46), the power of Sunan Kudus through a cultural approach in preaching Islamic values to the present tracks and markers can still be reproduced by any community through various traditions and works of art. From the statement in the journal, a conclusion can be drawn that understanding the Islamization process that Sunan Kudus carried out can also be seen from the traditions and works of art he has inherited to date.

Sunan Kudus is considered to have succeeded in instilling traditional Islamic values in the Kudus community. The prohibition on the slaughter of cows is also believed to be a form of tolerance inherited by Sunan Kudus to attract sympathy from the people of Kudus at that time. In a study published in the Journal of Aqidah and Religious Studies, it is said that the taboo on slaughtering cows is legendary and seems to have become a fatwa that must be implemented, considering that cows are very sacred animals in Hinduism (Rosyid, 2016, p. 278; Ni'mah, 2015; Marqiyah, 2013).

The success of instilling traditional Islamic values in Sunan Kudus can also be seen through various traditions still maintained and implemented today, such as the dhandangan and buka luwur traditions. Unfortunately, maintaining and carrying out Islamic ceremonies and traditions cannot guarantee that the people of Kudus, especially the younger generation, have a high historical awareness of Sunan Kudus. Observing the decreasing awareness in disclosing historical facts during the spread of Islam by Sunan Kudus, it is necessary to dig up information and cultivate historical awareness. This is so that future generations know about the critical role of Sunan Kudus in spreading Islam in Java, especially in Kudus.

Historical awareness can be formed through good perceptions of students as the younger generation in interpreting the knowledge they have obtained both from informal means through oral traditions and from formal means through learning history in the classroom. The learning

process can be seen in student behavior when studying teaching materials. This learning behavior is considered the student's response to the learning actions they receive from the teacher (Dimiyati, 2009, p. 18; Indrahti et al., 2013; Hartatik, 2011). The student's response will later give birth to a perception within the student.

The perception of each individual is critical to shaping a person's character and personality, especially in the current era of globalization, where it is straightforward for someone to be influenced by new trends whose meanings they do not understand. Perception is how we interpret and organize stimulus patterns in the environment. For this reason, it is essential to know how students perceive the Islamization process in Kudus Regency with the hope that after knowing students' perceptions of the Islamization process in Kudus Regency, students can have historical awareness to protect historical heritage buildings in Kudus Regency, especially heritage buildings. The Islamic era was the result of the Islamization process of Sunan Kudus. Based on the statement above, this research aims to find out (1) History learning on the subject of the Islamization process by Walisongo; (2) Perceptions of SMA N 1 Mejobo students regarding the Islamization process in Kudus Regency; (3) Obstacles in learning history on the subject of the Islamization process by Walisongo.

Method

In reviewing research regarding students' perceptions of the Islamization process carried out by Sunan Kudus, the research method used by researchers is qualitative research. Qualitative research aims to holistically understand phenomena experienced by a group of research subjects, for example, behavior, perceptions, motivations, actions, etc., and use descriptions in the form of words and language in a specific context. Naturally, this can be done by utilizing various natural methods (Moleong, 2011: 6).

To the title of this research, researchers conducted research at SMA N 1 Mejobo because this high school is one of the high schools in Kudus Regency that often uses Sunan Kudus in learning the history of the Islamic era. Data collection techniques were interviews, participant observation, field notes, and document review. The interview conducted by the researcher was structured as an interview in which the interviewer determines the problem and questions to be asked (Moleong, 2011, p. 190).

The observation technique used in this research is passive participation observation; that is, the researcher comes to the place of activity of the person being observed but is not involved in the activity (Sugiyono, 2010, p. 312). The objects of observation in this research were the History Teacher and students of class X MIPA 1 and X MIPA 3 at SMA N 1 Mejobo.

Meanwhile, field note activities prevent the researcher from neglecting information because a person's memory is limited, especially if they have encountered other information. In qualitative research, the "heart" is field notes (Moleong, 2011, p. 209).

The researcher's official document study was to collect data through recording written data regarding the perceptions of history teachers and students at SMA N 1 Mejobo related to this research. Other additional data was obtained from teacher learning tools (RPP, Syllabus, Prota, and Promes), photos, including photos of informants, learning activities, condition of learning resources and media, and research locations. This research used a purposive sampling technique aimed at history teachers and several students. Researchers can use triangulation techniques in qualitative research as a data examination technique. Triangulation is a data validity-checking technique that utilizes something else (Moleong, 2011, p. 330). In this research, researchers used interaction analysis or interactive analysis.

Results and Discussion

History Learning on the Subject of the Islamization Process by Walisongo at SMA Negeri 1 Mejobo

In implementing history learning at SMA N 1 Mejobo, students currently use two types of curriculum, namely KTSP 2006 and Curriculum 2013. Students who are informants in this research use the 2013 Curriculum—based on the results of research regarding learning history on the subject of the Islamization process by Walisongo at SMA N 1 Mejobo obtained the results that in the learning process, there are three stages carried out by the teacher in conducting learning, namely planning and preparing for learning, the learning process and also evaluating learning. In order for history learning on the subject of the Islamization process by Walisongo to run well, there needs to be synergy between the planning stages, the implementation process stages, and the evaluation stages.

From the research and data analysis results, the history learning process for classes X MIPA 1 and in the audio-visual room by showing videos related to the material. Teachers seem more active in transferring knowledge than students when using the lecture method. Based on research conducted by researchers, to anticipate this, teachers are asked to read the material first before the teacher enters the class to explain. By reading the material first, students will at least have basic knowledge regarding the material to be discussed. Meanwhile, the discussion learning method is usually used by teachers for material that is considered to require critical thinking.

Walisongo's implementation of the history learning process on the subject of the spread of Islam by Walisongo begins with a discussion of the theories of the entry of Islam into the archipelago. It also discusses the channels of Islam entry and continues with the process of Islam entry and who the leading figures were. The figures referred to are the ulama, who are members of the Walisongo da'wah council, including Sunan Kudus. Regarding the members of the Walisongo, the teacher said that he did not explain the nine members of the Walisongo in detail and detail because he remembered that the learning hours had been divided up and required discussing other material, mainly regarding Islamic kingdoms where there was much more material.

Based on the research results, the researchers concluded that students were very enthusiastic about learning about the spread of Islam by Walisongo. This is evident from the number of students who responded when the teacher explained the critical role of Walisongo in spreading Islam in the archipelago. The same thing happened when the teacher showed a video regarding the critical role of Walisongo in spreading Islam. The students looked very enthusiastic in watching the video. They are also able to express their opinions after watching the video.

According to Pramono (2014: 115), the ability of history teachers to prepare plans, develop tools, manage the learning process, create educational interactions between students and teachers and learning resources, as well as evaluation tools and their implementation, are essential to see teacher performance. The relevance of learning the history of the subject matter of the spread of Islam by Walisongo to the formation of students' perceptions of the Islamization process of Sunan Kudus. Based on the interviews, it can be concluded that there are three stages of teacher performance in teaching and learning activities: the planning and preparation stage for learning, the learning process stage, and the evaluation stage. Learning has the same role in shaping students' perceptions of the Islamization process of Sunan Kudus in Kudus Regency. In the sense that existing student perceptions cannot be separated from the teacher's performance in explaining the learning material on the spread of Islam by Walisongo. From the results of the research discussion, data and facts were obtained that the three stages of teaching and learning in history subjects had run smoothly and well to support students' perceptions of the Islamization process of Sunan Kudus in the Kudus Regency. The existence of good synergy and mutual support in carrying out the planning and preparation stages of learning, stages of the learning process, and stages of learning evaluation can produce positive/good student perceptions of the Islamization process of Sunan Kudus in Kudus Regency.

Perceptions of Mejobo 1 Public High School Students towards the Islamization Process of Sunan Kudus in Kudus Regency

The implementation of history learning on the subject matter of the spread of Islam by Walisongo at SMA N 1 Mejobo can raise the perception of SMA N 1 Mejobo students regarding the Islamization process of Sunan Kudus. Based on the results of observations and interviews conducted by researchers in this study, data was obtained that students already knew about the ins and outs of the history of Sunan Kudus before they received material from teachers at school. One thing they know is the actual name of Sunan Kudus. All students asked to be interviewed in this research could say the actual name of Sunan Kudus, namely Ja'far Shodiq. This is the theory written by Agus Sunyoto in his book, which tells that Sunan Kudus was the son of Sunan Undung and Nyi Ageng Manila, who was also the younger brother of Sunan Bonang. Ja'far Shodiq, later known as Sunan Kudus, was born in this marriage (Santosa, 2013).

Another research result obtained by researchers from this research is that students also know the channels for spreading Islam. They can state their perception that the channels for the Islamization process can be carried out through several methods, namely marriage, education, Sufism, arts, trade, and also politics. This aligns with the theory presented by De Graaf (1989) that there are three methods of spreading Islam. The research results also show that students know that the presence of Islam in the archipelago was closely linked to the existence of the Hindu-Buddhist religion at that time. In the interviews conducted, students said that when Sunan Kudus preached the spread of Islam in the Kudus area, most of the people of Kudus City had already known and embraced Hinduism. In such circumstances, Walisongo, including Sunan Kudus, must spread Islam without coercion and must be able to synergize with the local wisdom patterns of the community that have been formed. The perceptions conveyed by these students are by the theory contained in the research conducted by Mas'udi, which was published in the journal with the title *DAKWAH NUSANTARA (Harmonious Framework for Walisongo Da'wah in the Dissemination of Islamic Teachings in the Archipelago)*. In his research, he said that the presence of Islam in the archipelago was closely linked to the manifestation of the Hindu-Buddhist religion.

Someone with a positive or good perception of an event/object/thing/character will also have positive or good motivation. Vice versa, if someone has a negative or wrong perception of an event/object/thing/character, then he will also have negative or lousy motivation. This is to the theory presented by Robert Salvin in his book, which states that between perception and motivation, a relationship influences each other. Perception of a stimulus is not only about the

process of receiving the stimulus but also involves the interpretation of the mind and is influenced by our state of mind, experience, knowledge, motivation, and many other factors (Robert Slavin, 2008: 221).

The conclusion of the research results that the researcher can also convey in this research is that there are research results which show that positive or good student perceptions of the Islamization process of Sunan Kudus can increase the level of students' understanding of the role of Sunan Kudus in spreading Islam in Kudus Regency. A person's level of understanding of history closely influences a person's historical awareness. This is based on research conducted by Amboro (2015:115) in the *Historical Journal*, which states that understanding history with awareness of history (historical consciousness) is closely related.

There are several reasons why students have a positive or good perception of the Islamization process of Sunan Kudus. One of the students said that the reason he had a positive or good perception of the Islamization process of Sunan Kudus was because, in the process of spreading Islam, Sunan Kudus was able to change the city of Kudus, which previously had a majority of the population embracing Hinduism, into a majority embracing Islam. Another reason is that the existence of the city of Kudus as a city of Islamic students as it is today cannot be separated from the critical role of the Islamization process of Sunan Kudus. Apart from that, Sunan Kudus taught positive values, especially tolerance towards other religions, while spreading Islam.

One of the teachings of the exemplary value of tolerance that was exemplified in his life and is still believed in today is the prohibition on the slaughter of cows during Eid al-Adha. The reason for the ban is that cows are sacred animals and are even considered the embodiment of god in Hinduism. Another reason is that, in the process of spreading Islam, Sunan Kudus had very high creativity in preaching to spread Islam in Java, especially in the Kudus area. Sunan Kudus created the macapat songs Maskumambang and Mijil in his preaching to get closer to the community. This factor is also the reason why some students have a positive or good perception of the Islamization process of Sunan Kudus.

From the interview data, which has been reduced and processed by researchers, it can be concluded that the Islamization process in Kudus Regency cannot be separated from the critical role of Sunan Kudus as a cleric who spread Islam in Kudus Regency. Students' perceptions of the Islamization process in Sunan Kudus Regency cannot be separated from history teachers' important role in carrying out classroom learning activities. Positive or good student perceptions of the Islamization process carried out by Sunan Kudus were formed from the teacher's support in explaining material related to the process of spreading Islam by Walisongo. With the help of the teacher's explanation, the students of SMA N 1 Mejobo perceived that

Sunan Kudus was a cleric who had a very high knowledge of the Islamic religion and was the pioneer and founder of the forerunner of Kudus City as a city of Islamic students. Having a positive or good perception from students regarding the Islamization process carried out by Sunan Kudus will motivate students to learn history, especially about the figure of Sunan Kudus. Research results show that positive or good student perceptions of the Islamization process of Sunan Kudus can increase the level of students' understanding of the role of Sunan Kudus in spreading Islam in Kudus Regency. A person's level of understanding of history closely influences a person's historical awareness. Students who have a positive perception of the Islamization process of Sunan Kudus in the Kudus Regency are also expected to have a high historical awareness of preserving the historical heritage buildings of Sunan Kudus.

Obstacles in Learning History on the Subject of the Islamization Process by Walisongo at SMA Negeri 1 Mejobo

In a learning activity, there will be obstacles or obstacles that try to hinder the teaching and learning activity. Likewise, what happens in history learning activities? Of course, there are also several obstacles experienced by teachers and students in carrying out learning activities. Moreover, there is a negative stigma from a society that seems to view history lessons as tricky and quite dull. For this reason, teachers must be competent in choosing which methods are suitable to use in explaining each history lesson material.

Based on the research results, it can be seen that there are several obstacles experienced by teachers in implementing history learning activities, including the tendency of teachers to be considered less innovative in choosing learning methods and using available learning media. Even though the facilities and infrastructure needed for learning activities are already available, the existing time allocation does not allow optimal use of learning media.

Another obstacle that is also felt is regarding the allocation of learning time. The 2013 curriculum requires teachers not to give homework to students because students spend more time studying at school, making teachers better utilize the time available to explain all the material. In the 2013 curriculum, students must be more active in mastering detailed learning material. For this reason, teachers always remind students to repeat the material they have been given at school when they get home as a substitute for not having homework.

A particular obstacle felt by teachers in carrying out history learning activities on the subject of the Islamization process by Walisongo is the gap between the reality that occurred and the guidelines in the curriculum, which require discussion of material regarding Islamic kingdoms in the archipelago in more meetings than the Islamization process by Walisongo. In fact, in the

reality of students' lives, Walisongo plays a more significant role in the process of spreading Islam. Walisongo is considered by students to have more influence and an essential role in the Islamization process in their region. Apart from that, another obstacle experienced by teachers in conveying material on the Islamization process by Walisongo is the lack of sources from government books. Existing sources are still considered inadequate; for this reason, teachers try to look for additional references through books in the library or the internet.

Conclusion

Based on the results of the research and discussion above, it can be concluded that in implementing history learning on the subject of the process of spreading Islam by Walisongo, history learning is carried out using lecture, discussion, and question and answer methods, the teacher uses media in the form of PowerPoint and shows films related to the material. Meanwhile, student evaluation or assessment is carried out in a process where the evaluation is carried out for each basic competency / each part of the learning material and is completed as soon as possible. The obstacle experienced in learning history is allocating limited time with much material.

Students' perceptions of the Islamization process in the Kudus Regency among SMA N 1 Mejobo students can be said to be positive or good. All students who became research informants had a positive or good perception of Sunan Kudus, the Walisongo who spread Islam in Kudus. Students perceive Sunan Kudus as a cleric with a very high knowledge of the Islamic religion and was the pioneer and founder of the forerunner of Kudus City as a city of Islamic students. Therefore, the history of Sunan Kudus is significant for the people of Kudus to know. Students who have a positive perception of the Islamization process of Sunan Kudus in the Kudus Regency are also expected to have a high historical awareness of preserving the historical heritage buildings of Sunan Kudus.

The obstacle in learning the history of the Islamization process by Walisongo is the limited time allocation, with the material being quite dense. Apart from that, another obstacle experienced by teachers in conveying material on the Islamization process by Walisongo is the lack of sources from government books. Existing sources are still considered inadequate; for this reason, teachers try to look for additional references through books in the library or the internet.

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