REPRESENTATION OF ISLAMIC RELIGIOUS EDUCATION VALUES IN THE FORMATION OF CHILDREN'S RELIGIOUS CHARACTER: AN ETHNOGRAPHIC STUDY OF THE BIBIBI TRADITION IN PROBOLINGGO CITY

Dwi Karimatun Nisa[1], Ahmad Khumaidi[2], Moch Yunus[3]

[123] Universitas Islam Zainul Hasan Genggong

Email:
[1]karimatunn048@gmail.com
[2]adi765316@gmail.com
[3]mochyunus701@gmail.com

ABSTRACT

This study is grounded in the continued preservation of the Bibibi, or Petolekoran, tradition as a form of religious culture among the people of Probolinggo City. Conducted on the 27th night of Ramadan, this tradition is not only a form of local cultural heritage but also contains values of Islamic Religious Education that contribute to the formation of children's religious character. This study aims to describe the Bibibi tradition, analyze the representation of Islamic Religious Education values within the tradition, and examine its role in shaping children's religious character. The study employed a qualitative approach with an ethnographic research design. Data were collected through observation, interviews, and documentation in Probolinggo City, particularly in Kedopok and Kademangan Urban Villages. Data analysis involved data reduction, data display, and conclusion drawing, while data validity was examined through source and technique triangulation. The findings indicate that the Bibibi tradition is a religious culture transmitted across generations and closely associated with the community's social and spiritual values. The tradition represents Islamic Religious Education values such as generosity (as-sakha'), ukhuwah Islamiyah, and sincerity through sharing activities, social interaction, and cultural symbols. In addition, the Bibibi tradition contributes to the formation of children's religious character through social habituation and direct cultural experience. The character traits developed include generosity, social concern, religiosity, politeness, and respect for parents.

Keywords: Ethnography, Religious Character, Islamic Religious Education Values, Bibibi Tradition

INTRODUCTION

Islamic Religious Education is essentially concerned not only with the transmission of religious knowledge but also with the formation of students' religious character within social life. Islamic education plays a strategic role in developing individuals who have faith, piety, noble character, and the capacity to internalize Islamic teachings in everyday life (Syukur, 2020). In the context of Indonesia's multicultural society, the

cultivation of Islamic educational values does not occur solely through formal educational institutions but also through culture, tradition, and local wisdom embedded in community life (H. I. Syarifah & Choridah, 2025). In the current era of modernization and globalization, technological development and the flow of global culture significantly influence the behavioral patterns of younger generations, particularly children (Muchtar et al., 2025). Moral degradation, declining religious attitudes, individualism, reduced respect for parents, and the weakening of the culture of mutual cooperation have become serious challenges in education (Mau'idah et al., 2022). These conditions indicate that religious character education requires an approach that is not merely theoretical but also contextual and closely connected to community social life. Therefore, local culture and community traditions can serve as alternative media for cultivating Islamic educational values in practical and sustainable ways.

Local wisdom is a cultural heritage containing moral, social, and religious values transmitted from one generation to the next (Ferdiansyah & Hasan, 2025). From the perspective of Islamic education, local traditions that do not conflict with Islamic law can be used as media for character education and for the formation of the community's socio-religious identity. This is consistent with the view that Islam and local culture have a dynamic relationship through a process of value acculturation, giving rise to religious traditions rich in educational meaning (H. I. Syarifah, 2024). Local traditions should not be understood merely as ceremonial activities, but as representations of community values containing moral and spiritual messages. One local tradition that continues to develop in Probolinggo City is the Bibibi tradition. This tradition forms part of the community's cultural identity, has been transmitted across generations, and remains maintained in local social life (Hukum, 2025). In practice, the Bibibi tradition functions not only as a cultural activity but also contains various symbols, social norms, and religious values that have the potential to serve as educational media for children. Values such as togetherness, respect for elders, social solidarity, concern for others, gratitude, and the religious practices embedded in the tradition demonstrate its connection with the values of Islamic Religious Education.

The Bibibi tradition can be viewed as a form of representation of Islamic educational values in community life. These representations are evident in cultural symbols, patterns of social interaction, religious rituals, and the community's practice of involving children in each observance of the tradition. Children's involvement in cultural traditions plays an important role in the internalization of religious values because children learn through social experience, exemplary behavior, and cultural interaction that occur naturally within the community environment (Ardiyani, 2025). Thus, the Bibibi tradition serves not only to preserve local culture but also as a medium for forming children's religious character. The formation of children's religious character is an important issue in contemporary education. Religious character reflects attitudes and behaviors consistent with Islamic values, such as honesty, discipline, responsibility, tolerance, social concern, and devotion in worship (Santoso, 2023). Such character cannot be formed instantly but requires continuous habituation within the family, school, and community environments (Utami & Saputra, 2019). In this

context, cultural traditions make an important contribution as a means of value habituation capable of developing children's religious awareness through concrete social experiences.

Research on character education based on local culture has been widely conducted; however, most studies have focused on more common traditions such as sedekah bumi, nyadran, slametan, or pesantren culture. Research specifically examining the Bibibi tradition of the Probolinggo City community from the perspective of the representation of Islamic Religious Education values and the formation of children's religious character remains relatively limited. This study therefore offers novelty by seeking to reveal the meaning of Probolinggo's local culture through an ethnographic approach to Islamic education. The ethnographic approach was selected because it enables an in-depth understanding of community social life, the symbolic meanings of tradition, patterns of cultural interaction, and the process of internalizing Islamic educational values within the Bibibi tradition (Iskandar & Irawati, 2023). Through this approach, the researchers can describe how the community interprets the Bibibi tradition, how religious values are represented, and how the tradition contributes to the formation of children's religious character in the social life of Probolinggo City.

Based on the foregoing discussion, this study is important for an in-depth examination of the representation of Islamic Religious Education values in the Bibibi tradition as a medium for forming children's religious character in Probolinggo City. The study is expected to make a theoretical contribution to the development of Islamic education studies based on local wisdom and to support the preservation of the community's religious culture amid continuing modernization.

RESEARCH METHOD

This study employed a qualitative approach using an ethnographic research design. The qualitative approach was used because the study sought an in-depth understanding of social and cultural phenomena related to the representation of Islamic Religious Education values in the Bibibi tradition of the Probolinggo City community (Sugiyono, 2021). Ethnographic research was selected because the research focus concerns culture, tradition, social symbols, and community practices transmitted across generations (Sunaryanto, 2023). Through an ethnographic approach, the researchers can understand the cultural meaning of the Bibibi tradition, patterns of community interaction, and the process of internalizing Islamic educational values in the formation of children's religious character. According to Clifford Geertz, ethnographic research seeks to produce a thick description, namely an in-depth account of a community's culture through direct observation of social life and cultural practices (N. Syarifah & Mushthoza, 2022). This study therefore seeks to provide an in-depth description of the implementation of the Bibibi tradition and the representation of Islamic Religious Education values contained within it.

The study was conducted in Probolinggo City, particularly among communities that continue to practice the Bibibi tradition. The research location was selected because the Bibibi tradition is one of the local cultural practices still maintained by the community as a means of internalizing religious educational values in children. The research participants consisted of individuals considered knowledgeable about and directly involved in the implementation of the Bibibi tradition. Participants were selected through purposive sampling, namely the selection of informants based on specific considerations aligned with the research needs. The participants included community elders, religious leaders, community members who participated in the Bibibi tradition, and children involved in the tradition. These participants were considered relevant and capable of providing information concerning the implementation of the tradition, Islamic educational values, and the process of forming children's religious character in community life (Sugiyono, 2021).

The data sources consisted of primary and secondary data. Primary data were obtained directly through field observations, in-depth interviews with informants associated with the Bibibi tradition in Probolinggo City, and documentation. Secondary data were obtained from books, reputable scholarly journals, cultural archives, photographs and videos of activities, and scientific articles relevant to this study. Data collection techniques included direct observation of the implementation of the Bibibi tradition to obtain information concerning the process of the tradition, community involvement, religious activities, and the social behavior of children and community members. The researchers also conducted in-depth interviews with research informants to obtain information regarding the history and meaning of the Bibibi tradition, the Islamic Religious Education values contained within it, the formation of children's religious character, and community perspectives on the tradition. Interviews were semi-structured to allow the data to be explored flexibly and in greater depth. Documentation was used to strengthen the findings obtained through observation and interviews.

In qualitative research, the primary research instrument is the researcher as the human instrument. The researchers collected data, conducted observations and interviews, analyzed the data, and interpreted the cultural meanings held by the community. Supporting instruments included interview guidelines, field notes, documentation devices, and audio recorders. Data analysis used the Miles and Huberman model, comprising data reduction, data display, and conclusion drawing. During data reduction, the researchers selected, focused, and simplified field data according to the research focus. During data display, the reduced data were presented in descriptive narratives and cultural accounts to facilitate understanding and analysis. During conclusion drawing, the researchers formulated conclusions regarding the representation of Islamic Religious Education values in the Bibibi tradition and its relationship with the formation of children's religious character based on the analyzed data. To ensure data validity, the study employed source triangulation by comparing interview data from different informants (Adlini et al., 2022).

RESULTS

A. Overview of the Bibibi Tradition in Probolinggo City

The Bibibi tradition, also known locally as Petolekoran, is one of the religious cultural traditions of the Probolinggo City community and is observed every 27th night of Ramadan. The tradition has become part of the community's cultural identity and has been passed down across generations since the colonial period, around 1746, during the administration of Probolinggo's first Regent, Joyolelono. Based on observations and interviews with community leaders, the Bibibi tradition initially took the form of a community slametan or tasyakuran as an expression of gratitude for successfully observing the Ramadan fast. The tradition later developed into an activity of sharing food and giving alms to children as an expression of joy in welcoming the final nights of Ramadan, which the community believes possess special spiritual merit, particularly because of the possibility of Laylat al-Qadr occurring during this period. Etymologically, two interpretations of the term Bibibi circulate within the community. First, it is understood as deriving from the word "bi," meaning two, and "pitu," meaning seven, thus referring to the 27th night of Ramadan. Second, the term is associated with the habit of children calling out "bibi" when visiting residents' homes to ask for Ramadan gifts or alms.

Over time, the form of gifts distributed during the Bibibi tradition has changed. In the past, community members gave traditional foods such as rice, sticky rice, tofu, tempeh, and simple side dishes wrapped in banana leaves. With modernization, these gifts have increasingly shifted toward packaged snacks, beverages, and cash, which are considered more practical. Despite these changes in form, the philosophical values and socio-religious purposes of the Bibibi tradition continue to be maintained by the people of Probolinggo City. The findings show that the Bibibi tradition is understood not merely as a form of community entertainment but also as a medium of social and religious education for children. The community views the tradition as a form of appreciation for children who have made an effort to observe the Ramadan fast.

Field observations indicate that the Bibibi tradition in Kedopok Urban Village has a particularly strong religious atmosphere. Children usually gather first at a prayer room or mosque before going from house to house. Preparations may begin as early as approximately 1:00 p.m. Western Indonesian Time. The children enthusiastically prepare bags or containers for the gifts they expect to receive. After breaking the fast or completing the tarawih prayer, they begin visiting residents' homes in groups. This pattern illustrates the close relationship between cultural activities and the community's religious life. Prayer rooms and mosques function not only as places of worship but also as centers of social and cultural interaction.

In contrast to Kedopok, the Bibibi tradition in Kademangan Urban Village displays a more pronounced family atmosphere. Interview findings indicate that householders are more active in calling children by shouting "Bibibi" in front of their homes so that the children will come and collect the prepared gifts. One distinctive food consistently

associated with the Bibibi tradition is Ketan Kratok, sticky rice served with kratok beans or serundeng. The findings indicate that this food carries strong symbolic meaning in Probolinggo culture. Philosophically, the sticky texture of the rice is interpreted as a symbol of "kraketan," or the bond that holds relationships of kinship together among community members. This meaning represents the community's hope that social relations will remain harmonious and resistant to division.

The white sticky rice and white grated coconut symbolize purity of heart after nearly a full month of Ramadan fasting. This symbolism illustrates the relationship between local culture and Islamic spiritual values. The combination of different ingredients in Ketan Kratok is interpreted as a symbol of community diversity that can continue to live harmoniously in togetherness. This value teaches children about social tolerance and the importance of living peacefully amid differences. The filling nature of sticky rice is also interpreted as a symbol of children's spiritual strength and endurance after observing the Ramadan fast. This meaning demonstrates a symbolic relationship between traditional food and the community's spiritual education.

B. The Bibibi Tradition as a Medium for Forming Children's Religious Character

The findings indicate that the Bibibi tradition makes a substantial contribution to the formation of children's religious character through social habituation and direct cultural experience. This demonstrates that the Bibibi tradition functions not only as an annual cultural activity in Probolinggo City but also has a strong educational function in the formation of children's religious character. The tradition becomes a medium of socio-religious education that occurs naturally through habituation, social modeling, and direct cultural experience or learning by doing. From the perspective of Islamic Religious Education, character formation cannot rely solely on the theoretical delivery of material at school or madrasah; it also requires a social environment capable of providing children with authentic experience.

The Bibibi tradition constitutes an effective form of education based on local wisdom because children are directly involved in the community's social, cultural, and religious practices. Through this tradition, children learn Islamic values not through formal lectures but through enjoyable emotional experiences and social interaction. The joy of receiving gifts, gathering with peers, interacting with community members, and participating in the Ramadan atmosphere becomes a process of value internalization that occurs naturally and remains in children's memories.

1. Formation of Generosity

The findings show that one of the principal values formed through the Bibibi tradition is generosity, or a willingness to share with others. This value is evident in the community's practice of voluntarily preparing gifts in the form of food, snacks, beverages, and even cash for children without expecting anything in return. Children learn the importance of sharing and giving through the example set by community members. In the context of Islamic Religious Education, such behavior reflects the values of almsgiving and social concern, both strongly encouraged in Islamic

teachings. Children involved in the Bibibi tradition indirectly learn that happiness is derived not only from receiving but also from giving to others. Interview findings indicate that some children who had previously participated only as recipients began expressing a desire to share as they grew older. As stated by Mrs. Maryati, children often ask their parents for permission to help prepare snacks to be distributed to other children on the following Petolekoran night. This phenomenon indicates that the Bibibi tradition successfully cultivates an awareness of sharing from an early age through an enjoyable cultural experience.

2. Formation of Social Concern

The findings indicate that the Bibibi tradition plays an important role in developing children's social concern and solidarity toward their surrounding environment. The tradition creates a space for social interaction that brings together people from all social strata regardless of economic status or family background. Children gather, walk from house to house, exchange information, and experience togetherness within the community. These activities generate social experiences that strengthen a sense of fraternity and collective belonging. Social interaction in the Bibibi tradition develops children's concern and social solidarity toward their surroundings. Based on observations in Wiroborang Urban Village, children who received more gifts tended to redistribute some of them to friends who had not yet received any food. Interviews with local residents also indicated that children sometimes spontaneously helped younger children carry their gifts. In addition, community members demonstrated social solidarity by working together to prepare the Bibibi tradition.

3. Formation of Religious Attitudes

The observance of the Bibibi tradition on the 27th night of Ramadan has a strong influence on the formation of children's religious awareness. The religious atmosphere is particularly pronounced because it is associated with the community's belief in the virtue of Laylat al-Qadr. Children do not merely participate in a cultural activity; they also become involved in the spiritual atmosphere of Ramadan, which is rich in worship, prayer, almsgiving, and togetherness. In Kedopok Urban Village, children generally gather at a prayer room or mosque before going around the neighborhood to participate in the Bibibi tradition. This activity demonstrates a close relationship between cultural tradition and the community's religious life. Several parents also reported that children became more enthusiastic about fasting during Ramadan because they looked forward to Bibibi night. This suggests that the Bibibi tradition functions as a form of psychological appreciation for children who observe the fast. The Bibibi tradition can therefore be understood as a form of religious education rooted in local culture. Values such as almsgiving, gratitude, ukhuwah, and the blessings of Ramadan are taught through direct experience and are therefore more readily understood by children.

4. Formation of Respect for Parents and Elders

The Bibibi tradition involves polite interaction between children and adults, thereby helping to form courteous behavior and respect for parents. The findings show that the

tradition also contributes to the development of politeness and respect toward parents and community elders. During the tradition, children are taught to behave politely when visiting residents' homes, offer greetings, speak courteously, and respect the adults who give them gifts. Observations showed that many children kissed the hands of parents or elders after receiving gifts. Interview findings also indicated that parents reminded children not to compete excessively for gifts and to maintain proper manners while participating in the Bibibi tradition. Family involvement in the tradition further strengthens emotional bonds between children and parents. The Bibibi tradition develops courteous character through cultural habituation. Respect is not taught through punishment or formal rules, but through social experience and community role modeling that occur continuously.

The findings therefore indicate that the Bibibi tradition demonstrates the potential of local culture to serve as an effective medium for forming children's religious character. The tradition integrates Islamic educational values, social experience, religious practice, and emotional learning. Through an enjoyable cultural approach, children learn to share, care for others, show respect, and live together harmoniously. The ethnographic approach further indicates that the Bibibi tradition is not merely a cultural ritual but a living system of social education within the community. It can therefore be understood as a form of Islamic education based on local wisdom that remains relevant to the formation of children's religious character in the era of modernization.

C. Representation of Islamic Religious Education Values in the Bibibi Tradition

The findings indicate that the Bibibi tradition contains various Islamic Religious Education values represented through sharing activities, social interaction, food symbolism, and community involvement in the tradition. The findings further show that Bibibi is a form of religious culture in Probolinggo City that is rich in representations of Islamic Religious Education values. These values are not formally taught through lectures or classroom instruction but are represented through social action, cultural symbols, sharing activities, patterns of community interaction, and children's involvement in the tradition. The Bibibi tradition functions as a medium for representing Islamic values because the community collectively expresses religious teachings through cultural activities that children can easily understand and experience directly.

The representation of Islamic Religious Education values in the Bibibi tradition can be observed in practices of sharing, the spirit of togetherness, sincere attitudes, traditional food symbolism, and social interactions reflecting Islamic morality. The tradition demonstrates that local culture and Islamic teachings maintain a harmonious and mutually reinforcing relationship in the life of the Probolinggo community.

1. Representation of Generosity

Generosity is the most dominant value in the Bibibi tradition. Community members voluntarily provide food, snacks, and money for children without expecting anything in return. Such behavior reflects the Islamic teachings of almsgiving and social concern.

Children indirectly learn that part of one's wealth contains the rights of others and should be shared. The tradition also trains children to develop social empathy and avoid miserliness from an early age. The findings indicate that generosity is represented through the voluntary sharing of food, snacks, beverages, and money with children on the 27th night of Ramadan. These acts of sharing are understood not merely as an ordinary social tradition but as part of the religious awareness of the Probolinggo City community.

The Bibibi tradition demonstrates that community members understand wealth not only as private property but also as a social trust that includes the rights of others. This understanding is consistent with the Islamic concept of almsgiving, which emphasizes social distribution and concern for others. The value of generosity cultivated through the tradition is not limited to material giving but also reflects a process of moral and spiritual education embedded in culture. Children involved in the tradition directly observe how enthusiastically community members prepare gifts to be shared with others. Such experience becomes a process of value internalization that is more effective than theoretical instruction alone.

Nevertheless, this study also identified a transformation in the form of almsgiving associated with modernization and consumer culture. In the past, community members distributed traditional foods such as sticky rice, wrapped rice meals, and simple home-cooked side dishes as symbols of togetherness and sincerity. Today, some community members have begun replacing them with instant snacks and cash because these are considered more practical. This change indicates a shift in cultural orientation from symbolic value toward practical value. On the one hand, modernization makes the tradition easier to organize; on the other hand, it may reduce the philosophical meaning and emotional closeness previously created through the shared process of cooking and preparing food within the family.

Observations showed that some children who received more gifts tended to share them with friends who had not yet received any. This phenomenon suggests that the value of generosity is beginning to be reproduced by children through their social behavior. Children also learn that happiness does not always arise from receiving something but can also come from the ability to give to others. From the perspective of Islamic educational psychology, emotional experiences such as the joy of sharing have an important influence on the formation of children's social character.

2. Representation of Ukhuwah Islamiyah

The Bibibi tradition creates a strong atmosphere of togetherness within the community. All children, regardless of social, economic, or family background, may participate in the tradition. Social interactions during the tradition reflect the value of ukhuwah Islamiyah, or fraternity among Muslims. Children learn to live together, respect one another, and build social solidarity within the community. The value of fraternity is also reflected in the involvement of residents in preparing the tradition without coercion from any party. The findings indicate that the Bibibi tradition strongly represents the value of ukhuwah Islamiyah in the life of the Probolinggo City

community. This value is evident in the sense of togetherness created during the tradition, in which community members participate regardless of social status, economic condition, or family background. The Bibibi tradition becomes a social space that brings people together in an atmosphere of joy and solidarity. Children from different neighborhoods gather, walk from house to house, interact with one another, and collectively experience the Ramadan atmosphere.

The Bibibi tradition also demonstrates that the Probolinggo community continues to maintain a collective culture amid the development of modern culture, which tends to encourage individualism. In modern urban society, social relationships often shift because of economic pressures and the development of digital technology. The Bibibi tradition, however, becomes a social occasion capable of reviving direct interaction among community members. The value of ukhuwah in the tradition is not merely symbolic but is realized through concrete actions, such as helping one another prepare gifts, ensuring children's safety, sharing food, and opening homes to neighbors. This indicates that ukhuwah Islamiyah is represented through concrete social practices repeated each year. In general, community members continue to regard the Bibibi tradition as a medium for strengthening social relationships and maintaining neighborhood harmony.

For children, the Bibibi tradition provides a social experience that develops their ability to live together within the community. They learn to cooperate, respect friends, share with one another, assist younger children, and maintain positive relationships with their social environment. Observations showed that children frequently walked in groups and helped one another carry the gifts they received. Some children even appeared to give younger children priority in receiving gifts. This behavior demonstrates that ukhuwah is not understood only at the conceptual level but is practiced directly through children's social interactions.

3. Representation of Sincerity

The value of sincerity is evident in the attitude of community members who give gifts to children solely to seek the blessings of Ramadan and enliven Petolekoran night. Interview findings indicate that community members do not expect any return for what they give. They feel happy when they see children enjoying the Bibibi tradition. This demonstrates that the Bibibi tradition contains spiritual education concerning the importance of giving with a sincere heart. The findings show that sincerity is a particularly prominent spiritual dimension of the Bibibi tradition. It is reflected in the community's willingness to give gifts to children voluntarily without expecting compensation, praise, or specific social benefit.

The community views the Bibibi tradition as a form of charitable practice and a means of seeking the blessings of Ramadan, particularly on the 27th night, which is believed to possess special spiritual merit. The tradition represents sincerity through acts of giving carried out with wholeheartedness and joy. Community members experience happiness when seeing children enjoy the Bibibi atmosphere, and this happiness becomes a form of spiritual satisfaction in itself. The value of sincerity in this

tradition demonstrates that local culture can function as a contextual medium for the internalization of Islamic spirituality.

Amid the expansion of social media and a digital culture of self-presentation, the Bibibi tradition also faces challenges related to changing social orientations. Some community members have begun documenting sharing activities for publication on social media. This phenomenon indicates a possible shift in meaning from spiritually oriented social charity toward activities that also carry social and symbolic dimensions in digital spaces. Nevertheless, most community members continue to regard the Bibibi tradition as a cultural-religious activity motivated by spiritual considerations and inherited tradition rather than by a desire for popularity.

The Bibibi tradition serves as a medium of spiritual learning through which children understand the meaning of sincere giving. Children learn that sharing is not always associated with personal gain but also with the happiness of others. Through this cultural experience, children understand that goodness in Islam should be practiced with good intentions and a sincere heart. Thus, the Bibibi tradition not only represents sincerity as a spiritual concept but also embodies it in community social practices that children can directly observe and learn from.

DISCUSSION

A. Overview of the Bibibi Tradition in Probolinggo City

Etymologically, two interpretations of the term Bibibi have developed within the community. First, it is understood as deriving from the word "bi," meaning two, and "pitu," meaning seven, thereby referring to the 27th night of Ramadan. Second, the term is associated with the habit of children calling out "bibi" when visiting residents' homes to request Ramadan gifts (Interview Results, 2025). From the perspective of Clifford Geertz's symbolic theory, language and cultural terms have symbolic functions in shaping a community's social meanings (Firdaus, 2025). Bibibi is therefore not merely the name of a tradition but a cultural symbol representing the emotional relationship among the community, children, and the atmosphere of Ramadan. This meaning indicates that the Bibibi tradition originated in community social experience and was subsequently transmitted as a form of collective cultural identity.

In addition, the use of local terminology in the Bibibi tradition reflects the community's effort to maintain regional cultural identity amid increasingly homogeneous modern cultural developments. This illustrates the important role of local language in preserving the continuity of tradition and the community's collective memory. The Bibibi, or Petolekoran, tradition is a form of religious culture among the people of Probolinggo City and is closely related to social, spiritual, and Islamic educational values. It is observed every 27th night of Ramadan and has been transmitted across generations since the colonial period, around 1746, during the administration of Probolinggo's first Regent, Joyolelono. The continuity of the Bibibi tradition to the present day demonstrates the resilience of local culture in maintaining the community's social and religious identity amid modernization (Jauhari, 2025).

From the perspective of cultural anthropology, the Bibibi tradition can be understood as a form of living culture that continues to be practiced and transmitted across generations. This finding is consistent with Clifford Geertz's view, as discussed by Sugeng, that culture is a historically transmitted system of meanings and symbols that shapes how people think, act, and understand social reality (Riady, 2021). The Bibibi tradition is not understood merely as an annual ceremonial activity but as a symbol of the collective identity of the Probolinggo community, rich in religious and social meaning. Based on observations and interviews with community leaders, Bibibi initially took the form of a community slametan or tasyakuran expressing gratitude for successfully observing the Ramadan fast. The tradition later developed into the sharing of food and alms with children as an expression of joy in welcoming the final nights of Ramadan, which the community believes possess spiritual merit, particularly because of the possibility of Laylat al-Qadr occurring during this period.

This development indicates a process of acculturation between local culture and Islamic values. The finding is relevant to Koentjaraningrat's theory of cultural acculturation, which explains that local culture can adapt to religious teachings without losing its basic identity. In the Bibibi tradition, elements of Probolinggo's local culture are integrated with Islamic values such as almsgiving, gratitude, ukhuwah, and the pursuit of Ramadan blessings. This suggests that Islam within the Javanese-Madurese community is not expressed rigidly or formalistically, but adapts to local culture and thereby gives rise to distinctive religious traditions that are broadly accepted by the community. The findings also show that the Bibibi tradition has a strong religious dimension because it is observed on the 27th night of Ramadan, which the community regards as one of the nights on which Laylat al-Qadr may occur.

From the perspective of the sociology of religion, the Bibibi tradition can be understood as a form of religious culture within the community. According to Emile Durkheim, religious practices function not only as individual spiritual activities but also as a means of strengthening social solidarity (Latifa et al., 2024). The Bibibi tradition illustrates how cultural practices and religious activities are integrated within the social life of the Probolinggo community. The findings show that community members interpret the tradition not merely as Ramadan entertainment but as a form of social worship and a means of seeking blessings. Sharing food and giving alms to children are viewed as good deeds with high spiritual value during the final nights of Ramadan. This demonstrates that community members do not separate cultural and religious dimensions; instead, they use culture as a medium for actualizing Islamic values in everyday life.

The Bibibi tradition also demonstrates the function of religion in fostering social integration. Children, parents, and community leaders participate together in an atmosphere that creates strong social solidarity (Syarifah, 2024). In this context, the tradition not only preserves local cultural identity but also strengthens the religious identity of the Probolinggo City community. The form of gifts distributed during Bibibi has changed over time. In the past, community members provided traditional foods

such as rice, sticky rice, tofu, tempeh, and simple side dishes wrapped in banana leaves. Today, gifts have increasingly shifted toward packaged snacks, instant beverages, and cash, which are considered more practical.

This phenomenon can be analyzed through modernization theories of social change, which explain that technological development and changing lifestyles influence traditional cultural patterns. Changes in the form of Bibibi gifts reflect the community's cultural adaptation to contemporary developments (Rosana, 2011). Community members tend to select forms of giving that are more practical and efficient in accordance with the needs of modern society. Nevertheless, the findings indicate that although the physical form of the gifts has changed, the core social and religious values of the Bibibi tradition remain preserved. Sharing, togetherness, and appreciation for children continue to constitute the central elements of the tradition. This shows that the Probolinggo community is capable of cultural adaptation without losing the philosophical values of its tradition.

One important finding of this study is the presence of Ketan Kratok as a distinctive food consistently associated with the Bibibi tradition. Ketan Kratok functions not only as traditional food but also carries strong symbolic meaning within Probolinggo culture. From the perspective of Victor Turner's symbolic anthropology, food in cultural traditions often carries social and spiritual meanings that represent particular community values. The sticky texture of the rice is interpreted by the community as a symbol of "kraketan," or the bond that strengthens fraternal relationships among residents. This symbol represents the community's hope that social relationships will remain harmonious and resistant to fragmentation. Such meaning indicates that traditional food in community culture is understood not merely in material terms but also as containing moral and social messages.

The white color of the sticky rice and grated coconut is also interpreted as a symbol of purity of heart after observing the Ramadan fast. This symbolism demonstrates the integration of local culture and Islamic spirituality. The combination of various ingredients in Ketan Kratok is likewise interpreted as a symbol of community diversity that can coexist harmoniously in togetherness. This value conveys a social educational message concerning the importance of tolerance and unity in community life. Meanwhile, the filling quality of sticky rice is interpreted as a symbol of children's spiritual strength and endurance after observing the Ramadan fast. These symbolic meanings demonstrate how traditional food within the Bibibi tradition functions as a medium of moral and spiritual education transmitted across generations.

The Bibibi tradition functions not only as an annual cultural ritual but also as a medium for character education, the strengthening of social solidarity, the internalization of Islamic values, and the preservation of local cultural identity. The ethnographic approach used in this study shows that Bibibi constitutes a living cultural system continually transmitted within the community as a form of social education based on local wisdom. The tradition demonstrates that local culture can effectively

preserve religious values, strengthen social relationships, and shape the character of younger generations amid the challenges of modernization in contemporary society.

B. The Bibibi Tradition as a Medium for Forming Children's Religious Character

The findings indicate that the Bibibi tradition makes a significant contribution to the formation of children's religious character through social habituation and direct cultural experience. The tradition functions not only as an annual cultural activity of the Probolinggo City community but also as a medium of socio-religious education that occurs naturally in community life. This educational process takes place through habituation, social modeling, and direct experience or learning by doing, involving children in the community's cultural and religious practices. The finding is consistent with Thomas Lickona's theory of character education, which states that character formation cannot rely solely on the transmission of moral knowledge but must also involve moral feeling and moral action (Susanti, 2022).

Within the Bibibi tradition, children do not merely understand the concepts of sharing, caring, and religious attitudes theoretically; they also experience and practice them directly in community social life. The tradition creates a social space in which children can undergo a contextual process of character education. Islamic values are not taught through formal methods such as lectures or memorization, but through enjoyable emotional experiences and social interaction. The joy of receiving gifts, gathering with peers, interacting with community members, and participating in the Ramadan atmosphere becomes a form of value internalization that occurs naturally and remains in children's memories. From the perspective of Islamic Religious Education, this finding reinforces Muhaimin's view that Islamic education is oriented not only toward the transfer of knowledge but also toward the transfer of values and the formation of moral character (Muhaimin, 2005).

The Bibibi tradition therefore demonstrates that the community social environment plays an important role in forming children's religious character through cultural practices rich in Islamic values. The ethnographic approach also shows that Bibibi is not merely a cultural ritual but a living system of social education transmitted across generations in the Probolinggo community. This is consistent with Clifford Geertz's view that culture is not simply a collection of symbolic activities but a system of meanings that shapes the way people think and behave (Firdaus, 2025). One of the principal religious character traits formed through the Bibibi tradition is generosity, or a willingness to share with others. This value is evident in the community's practice of voluntarily preparing gifts consisting of food, snacks, beverages, and even cash for children without expecting anything in return.

This finding demonstrates that the Bibibi tradition represents the Islamic values of almsgiving and social concern. Children involved in the tradition learn that happiness is obtained not only by receiving something but also by giving to others. From the perspective of Albert Bandura's social learning theory, the formation of generosity in children occurs through mechanisms of observation and imitation or modeling.

Children directly observe parents and community members engaging in voluntary sharing. They then imitate and reproduce this behavior in their own social conduct. This process is reflected in the interview with Mrs. Maryati, who stated that some children began asking their parents for permission to help prepare gifts to be distributed to other children during the following Petolekoran night. This phenomenon indicates that the value of generosity has been internalized through enjoyable cultural experience repeated annually.

The finding is also relevant to Al-Ghazali's concept of moral education, which emphasizes the importance of habituation or ta'dib in shaping children's moral behavior. According to Al-Ghazali, character is not formed instantly but through the continuous habituation of good behavior within the social environment (Rohayati, 2011). The Bibibi tradition represents a form of social habituation that trains children to share with others, develop social empathy, avoid miserliness, and understand the social function of wealth in community life. In the context of modern society, which tends toward individualism and consumerism, the Bibibi tradition has an important function as a medium of social education that cultivates solidarity and concern for others from an early age.

The Bibibi tradition also plays an important role in developing children's social concern and solidarity toward their surroundings. It creates a space for social interaction that brings together people from all social strata without distinguishing economic status or family background. Children gather, walk from house to house, exchange information, and enjoy a shared atmosphere within the community. These activities create social experiences that strengthen children's sense of fraternity and social solidarity. This finding can be analyzed using Emile Durkheim's theory of social solidarity, which states that traditional societies possess mechanical solidarity built on shared values, collective experience, and social togetherness (Latifa et al., 2024). The Bibibi tradition is a form of social solidarity within the Probolinggo community that strengthens relationships among residents through shared cultural activity.

Observations in Wiroborang Urban Village showed that children who received more gifts tended to share them with friends who had not yet received any. Some children also spontaneously helped younger children carry their gifts. This phenomenon demonstrates that social concern is not taught only verbally but is practiced directly through children's social interactions. From the perspective of Islamic Religious Education, such behavior reflects the values of ukhuwah Islamiyah and ta'awun, or mutual assistance, which are important elements of Muslim social life. Community involvement in preparing the Bibibi tradition also demonstrates social solidarity among residents. Community members work together to prepare gifts, maintain neighborhood safety, and create an atmosphere of togetherness during the tradition. These findings reinforce the view that local culture has an integrative function in maintaining social harmony amid increasingly individualistic modern cultural developments.

The observance of the Bibibi tradition on the 27th night of Ramadan strongly influences the formation of children's religious awareness. The religious atmosphere is particularly pronounced because it is associated with the community's belief in the virtue of Laylat al-Qadr. Children participate not only in cultural activities but also in the spiritual atmosphere of Ramadan, which is rich in worship, prayer, almsgiving, and togetherness. The findings indicate that the Bibibi tradition constitutes a form of religious education based on local culture. This is consistent with Muhaimin's view that Islamic education should connect religious values with the realities of community social life so that learners can more readily understand and internalize them.

In Kedopok Urban Village, children usually gather at a prayer room or mosque before going around the neighborhood to participate in the Bibibi tradition. This pattern demonstrates a close relationship between cultural traditions and the community's religious life. Several parents also reported that children became more enthusiastic about observing the Ramadan fast because they looked forward to Bibibi night. This finding suggests that the tradition has a psychological function as a form of appreciation for children who observe the fast. From the perspective of Islamic educational psychology, enjoyable religious experiences have an important influence on children's spiritual development. Children tend to develop a stronger attachment to religious values when those values are introduced through positive and enjoyable social experiences.

The Bibibi tradition not only strengthens the community's cultural identity but also becomes a means of internalizing religious values among children through contextual spiritual experience. It also contributes to the development of respectful and courteous attitudes toward parents and community elders. During the tradition, children are taught to behave politely when visiting residents' homes, offer greetings, speak courteously, and respect adults who provide gifts. This finding is relevant to the Islamic concept of moral education, which positions proper conduct toward parents and elders as an important component of religious character formation. Observations showed that many children kissed the hands of parents or elders after receiving gifts. Parents also continued to remind children not to compete excessively for gifts and to maintain good manners while participating in the Bibibi tradition.

From the perspective of Bandura's social learning theory, such courteous behavior is formed through imitation of the behavior of community members and parents within the children's social environment. Children learn to respect others through concrete examples repeated in everyday life. Family involvement in the Bibibi tradition also strengthens emotional relationships between children and parents. This indicates that cultural tradition can serve as an effective medium of family education for cultivating moral values in children.

C. Representation of Islamic Religious Education Values in the Bibibi Tradition

The findings indicate that the Bibibi tradition is not merely a cultural activity of the Probolinggo City community but also a medium through which Islamic Religious

Education values are represented and sustained in social practice. Values such as generosity (as-sakha'), ukhuwah Islamiyah, and sincerity are represented through sharing activities, social interaction, cultural symbols, and community participation in the implementation of the Bibibi tradition. These findings can be analyzed using Stuart Hall's theory of representation, which defines representation as the process of producing meaning through language, symbols, and cultural practices in social life (Ayuanda et al., 2024). In the context of the Bibibi tradition, Islamic values are not communicated formally through lectures or textual instruction but are represented through social actions collectively performed by the community.

The activity of sharing gifts with children becomes a cultural symbol representing the Islamic teachings of almsgiving and social concern. Community members are not merely giving material items; they also construct the religious meaning of Ramadan as a period for increasing good deeds and sharing happiness with others. This is consistent with Stuart Hall's view that culture is an arena for the production of social meaning. The Bibibi tradition becomes a cultural space in which the community reproduces Islamic values through social practices collectively understood as part of Probolinggo's religious identity. The findings also indicate that the tradition contains a contextual process of internalizing Islamic Religious Education values.

According to Muhaimin, Islamic education is oriented not only toward the transfer of knowledge but also toward the transfer of values and the formation of moral character. In the Bibibi tradition, Islamic values are cultivated through social experience and cultural habituation that occur naturally in community life. The tradition demonstrates that local culture can serve as an effective medium of community-based Islamic education for forming children's religious character (Muhaimin, 2005). The findings show that generosity is the most dominant value in the Bibibi tradition. Community members voluntarily provide food, snacks, and money to children without expecting a particular return. This activity represents the Islamic teaching of almsgiving while simultaneously functioning as a medium of social education for children.

This finding is relevant to Thomas Lickona's theory of character education, which states that character formation must involve three principal dimensions (Lickona, 2019):

1. Moral knowing (moral knowledge),
2. Moral feeling (moral feeling),
3. Moral action (moral action).

Within the Bibibi tradition, children not only learn theoretically about the importance of sharing but also directly see, feel, and experience sharing practices in the community's social environment. Consequently, generosity is more readily internalized because it is acquired through concrete experience.

Albert Bandura's social learning theory further supports this finding. Bandura explains that children learn through observation and imitation or modeling (Bandura, 1974). In the Bibibi tradition, children directly observe parents and community

members enthusiastically preparing gifts for others. Such experience encourages children to imitate generous behavior that is positively valued by their social environment. The findings also show that Bibibi contains a dimension of Islamic social education. According to Al-Ghazali, moral education should be developed through habituation or ta'dib and exemplary behavior so that moral values become part of the individual's personality. The Bibibi tradition becomes a form of social habituation that trains children to share, help others, develop social empathy, and avoid miserliness.

Nevertheless, the study also identified changes in the form of almsgiving under the influence of modernization. In the past, community members more commonly distributed traditional home-cooked foods, whereas today some have replaced them with instant snacks and cash because these are considered more practical. This phenomenon can be analyzed through modernization theories of social change, which state that societal development can alter cultural patterns, including religious traditions. The change indicates a shift in orientation from symbolic value toward practical value. Even so, the substantive value of generosity in the Bibibi tradition remains maintained by the community. The tradition demonstrates the important role of local culture in forming children's generosity through social habituation and community role modeling.

The Bibibi tradition also represents the creation of a strong atmosphere of togetherness within the community. All children may participate regardless of social status or family background. Social interactions during the tradition reflect the value of ukhuwah Islamiyah, or fraternity among Muslims. This finding is consistent with Emile Durkheim's theory of social solidarity, which explains that traditional societies possess mechanical solidarity built on shared values, beliefs, and collective experiences. The Bibibi tradition represents a form of social solidarity within the Probolinggo community that strengthens social relationships through shared cultural activity. Gathering, sharing, and mutual assistance during Bibibi demonstrate that local culture retains an integrative function in maintaining community harmony amid modern cultural developments that tend toward individualism.

From the perspective of Islamic Religious Education, ukhuwah Islamiyah is also an important element in the development of Muslim social life. According to Quraish Shihab, ukhuwah should not be understood merely as an emotional relationship among Muslims but also as an effort to build solidarity, concern, and togetherness in social life. The Bibibi tradition becomes a medium of social education that teaches children the importance of living together, respecting one another, cooperating, and helping others. The internalization of sincerity also constitutes a highly prominent spiritual dimension of the Bibibi tradition. Community members voluntarily give gifts to children without expecting a return or specific benefit.

Community members view the Bibibi tradition as a form of social charity and a means of seeking the blessings of Ramadan. This finding is consistent with the Islamic Religious Education concept of ikhlas, which places intention at the center of every deed. According to Imam Al-Ghazali, sincerity is the condition in which a person performs an act solely for Allah SWT without expecting human praise. In the Bibibi

tradition, community members feel happy when they see children enjoying the Petolekoran atmosphere. This happiness becomes a form of spiritual satisfaction, indicating that sincerity has become part of the community's religious culture. The findings also show that the Bibibi tradition serves as a medium of spiritual education for children. Children learn that sharing with others does not always need to be accompanied by an expectation of material return. This finding is considered relevant to Lawrence Kohlberg's theory of moral development, particularly the conventional and post-conventional stages (Ibda, 2023). Children begin to understand that good actions are performed not because of fear of punishment or a desire for rewards, but because of moral awareness and the value of goodness itself. Nevertheless, the study also identified challenges to sincerity arising from the development of social media and digital culture. Some community members have begun documenting sharing activities for publication on social media.

CONCLUSION

The Bibibi tradition is a religious cultural tradition of the Probolinggo City community observed every 27th night of Ramadan and transmitted across generations since the colonial period. It functions not only as a community cultural practice but also as a medium of social and religious education for children. Its implementation contains values of togetherness and almsgiving as well as spiritual symbolism expressed through distinctive foods such as Ketan Kratok, which symbolizes fraternity, purity, and social solidarity. The Islamic Religious Education values represented in the Bibibi tradition include generosity (as-sakha'), ukhuwah Islamiyah, and sincerity. These values are manifested through the sharing of gifts, community social interaction, and the spirit of togetherness in welcoming the final nights of Ramadan. The tradition demonstrates that local culture can serve as a medium for internalizing Islamic values in community life. Bibibi contributes to the formation of children's religious character through social habituation and direct cultural experience. The character traits formed include generosity, social concern, religiosity, politeness, and respect for parents and elders.

The Bibibi tradition constitutes an effective form of Islamic education based on local wisdom because it integrates religious values, culture, and social experience in the community's everyday life. The community is expected to continue preserving Bibibi as a religious cultural heritage containing Islamic Religious Education values and contributing to children's character formation. Future research is expected to develop studies of the Bibibi tradition from broader and deeper perspectives, such as cultural anthropology, symbolic communication, multicultural education, and the influence of modernization on the continuity of local traditions. Further research may also focus on the effectiveness of the Bibibi tradition in children's character formation and on the role of families and the social environment in the internalization of Islamic Religious Education values through local cultural traditions.

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