

# Reviving Values through Tradition: Integrating the *Haul* of KH. R. As'ad Syamsul Arifin into Character Education

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## ABSTRACT

Character education is essential for shaping individuals with noble values, social responsibility, and integrity. This study explores how character values are embedded in the *haul* tradition, focusing on the Haul of KH. R. As'ad Syamsul Arifin at Pondok Pesantren Salafiyah-Syafi'iyah Sukorejo, Situbondo. Using a literature review method grounded in the anthropology of Islam, the research identifies key values such as exemplary behavior, humility, respect for scholars, social solidarity, and spiritual leadership within the *haul*. These values play a crucial role in character development. The study reveals that character education can be integrated into the community through adaptive strategies like hidden curriculum and intra-curricular and extracurricular activities. The results suggest that character education extends beyond formal classroom settings, flourishing through religious-cultural practices within the community, making the *haul* tradition a valuable model for culturally grounded character education.

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## 1. INTRODUCTION

Character education is the central pillar in forming the personality of students with noble character, integrity, and social responsibility. Amid the challenges of globalization and digitalization, character education requires a more contextual approach integrated with people's real lives. One approach that can be used as a reference is the integration of local wisdom values, including in religious practices such as the *haul* tradition. The *haul* tradition, a form of respect for deceased scholars, not only functions as a religious ritual, but is also full of social, spiritual, and moral values that can be interpreted educationally (Rajasyah, 2023; Meidiana, 2024) KH *haul* tradition. R. As'ad Syamsul Arifin at the Sukorejo Salafiyah-Syafi'iyah Islamic Boarding School, Situbondo, is a clear example of how religious cultural practices can shape the collective character of society. KH. R. As'ad Syamsul Arifin is a charismatic ulama whose influence reaches various groups, from ordinary people to political elites and national figures. In every *haul*, the community is present to pray for the deceased and absorbs the values of exemplary, laughter, social solidarity, and spiritual leadership inherited through his preaching (Labib & Setiadin, 2024; Masrur, 2017).

This tradition also shows how society reproduces religious and cultural legitimacy through symbolism and mass participation (Nisa, 2024). Apart from that, the moral messages conveyed in the *haul* strengthen the spirit of collectivity, respect for ulama, and the importance of maintaining manners and ethics in social life. Thus, the *haul* not only functions as a warning, but also becomes a space for non-formal education that strengthens communal character values (Mawardi, 2011; Mediawati, 2023). However, the *haul* tradition is so massive and solemn in society, especially in the context of the KH *Haul*. R. As'ad Syamsul Arifin at the Sukorejo Salafiyah-Syafi'iyah Islamic Boarding School has not been studied in depth from a character education perspective. The question that then arises is how this *haul* tradition is carried out and interpreted by the community. What character values are implicitly or explicitly contained in its implementation? Also, to what extent can these values be integrated systematically into character education practices, especially in the context of local culture-based Islamic education?

These questions are essential to answer to explore local potential in character education, which has so far still focused on formal and textual approaches. Using a literature study approach, this research attempts to answer these challenges by examining relevant sources regarding haul traditions, character education, and the role of ulama in society. The anthropological approach in Islamic studies has also become a strong theoretical basis in interpreting the cultural and symbolic meaning of the *haul* tradition in the educational context (Ismail et.al, 2023). The development of contemporary Islamic education studies also shows a shift in focus from dogmatic education towards transformative and humanistic education. Educational character values such as honesty, responsibility, tolerance, and social piety in traditional religious practices are the main concerns in developing local culture-based educational curriculum (Kolb, 2023; Kurniati et al, 2019). This shows that educational character does not always have to be formed through the formal education system alone, but can also be built through a religious cultural approach such as *haul*.

Therefore, this study aims to describe and analyze how the values of character education are contained in the *haul* tradition of KH. R. As'ad Syamsul Arifin, and formulate a strategy for integrating them into Islamic education practices, especially character education based on local wisdom. The results of this study are expected to contribute to developing a more contextual and applicable character education model in a pluralistic and religious Indonesian society.

The literature review in this study covers three main aspects: the concept of the *haul* tradition in Indonesian Islamic society, character education in the context of Islamic education, and the integration of local culture into the education system. Several previous studies have shown that the *haul* tradition is not just a form of commemoration of the death of a cleric, but also a religious cultural practice full of symbolic and educational meaning. Nisa (2024) emphasized that the *haul* tradition functions to reproduce religious legitimacy through symbolic power internalized in society. Meanwhile, Rajasyah (2023) highlighted the connection between *hauls* and pilgrimages and society's social and cultural structure, which shows the continuity of values between generations. In the context of character education, several studies highlight the importance of Islamic education, which relies on cognitive aspects and forms a complete personality. Kurniati, et.al (2019) show the strategic role of *kiai* in shaping the character of santri through example and habituation to social ethical values. Masrur (2017) also reinforces this, who states that *kiai* figures are central in conveying moral and spiritual values in Islamic boarding schools, which are implicitly part of the *hidden curriculum*. Labib and Setiadin (2024) even highlight the innovative role of *kiai* in presenting *hidden curriculum* hadith-based as an educational model integrated with local values.

On the other hand, integrating local culture in Islamic education has become an essential concern in studying multicultural education and Islamic anthropology. Using an Islamic anthropology approach, Ismail, et.al (2023) explain how cultural and religious values in local communities can act as a source of education. Sumadi (2017) also conveyed the same thing, highlighting the importance of educational values in Indonesian Islam as a bridge between local traditions and formal Islamic education. Research by Meidiana (2024), which focuses on the *haul* tradition in Gubugsari, shows how local Islamic values help shape society's collective moral awareness. Furthermore, in a global context, Khalili et.al (2021, 2022) explain the characteristics of *human agency* in the Islamic religious education curriculum, which prioritizes the active role of students in forming life values. Kolb (2023) also emphasizes that religious education in European Muslim families is based on spiritual experiences and everyday practical values, which shows the importance of a contextual approach. Thus, the findings from previous studies support the urgency of integrating the values in the *haul* tradition into character education as a form of locality-based Islamic education.

## **2. METHODS**

This research uses a literature study approach to analyze the integration of *haul* traditions into character education. The literature study examined various relevant sources, including books, articles, journals, and other documents that discuss the *haul* tradition in the context of Islamic culture and its relation to character formation in education. This study focuses on the results of the *haul* of KH. R. As'ad Syamsul Arifin at the Salafiyah-Syafi'iyah Islamic Boarding School in Sukorejo as a case study, so that references related to the *haul* practices, the values contained in the tradition, and their influence on society and character education are the core of the literature review. In addition, this study also explores theories of character education that can be applied to integrate the *haul* tradition into the education system. Using qualitative analysis of the various references found, this study aims to provide a deeper understanding of the role of *haul* as a means of forming positive character in society, especially the younger generation at the Salafiyah-Syafi'iyah Islamic Boarding School in Sukorejo.

### 3. RESULTS AND DISCUSSION

#### 3.1. Haul Concept in Islamic Tradition and Its Meaning in Community Life

The *haul* tradition is a religious practice that has developed dynamically in Islamic society, especially in the archipelago. The *haul* event is an annual commemoration of the death of a religious figure, such as a *kiai* or ulama, who is respected for his exemplary role in spiritual and social life. In the context of Indonesian Islam, this tradition has become a medium for strengthening religious, social, and cultural values integrated with the lives of the local community (Luthfi, 2016; Nashihin & Dewi, 2020). The *haul* practice is not just a ritual but also an educational and spiritual event that strengthens the symbolic legitimacy of religious figures in society (Nisa, 2024). Islamic values instilled through *haul*, such as exemplary behavior, respect for ulama, and social solidarity, are real forms of internalizing local culture-based character education. (Masrur, 2017; Meidiana, 2024).

*Haul* activities also represent Islamic education, which is not formalistic but rich in moral and symbolic messages. According to Labib and Setiadin (2024), the role of *kiai* is in presenting *hidden curriculum* through religious moments such as *hauls*, which becomes one of the hadith-based learning innovations full of spiritual values. This aligns with Mawardi's (2011) view that internalizing Islamic educational culture is significant in building social ethics and strengthening community development. Apart from that, *haul* is also a space for transforming Islamic values in forming the character of students and the broader community through a persuasive and exemplary approach (Mediawati, 2023; Rohmat & Dewi, 2022). In the studies of Rajasyah (2023) and Rusmawaty & Sultan (2024), *haul* is even positioned as a socio-cultural practice that integrates religious values and local traditions in daily life, including in multi-ethnic communities such as East Kalimantan.

Thus, the concept of *haul* in the Islamic tradition has religious significance and plays an important role in the reproduction of values, the formation of cultural identity, and the character education of society. This tradition has become a powerful medium for non-formal education in transmitting Islamic values contextually and sustainably, as exemplified by the role of figures such as KH Asnawi in the history of Situbondo Islam (Sahara et al., 2022) and the role of contemporary *kiai* in spiritual education in various Islamic boarding schools (Rahma et al., 2024).

#### 3.2. Character Education in an Islamic Perspective

Character education in Islam is an integral process that leads to the formation of the human personality, including spiritual, moral, and social aspects. This concept is deeply rooted in Islamic teachings, which make morals the primary foundation in human life. The Prophet Muhammad SAW himself was sent to perfect morals, as he said, "Innamā bu'itstu that utamimima makārimal-akhlāq". This shows that character is not just an additional aspect, but rather the primary goal of Islamic education (Yusuf, 2014). Morals in Islam involve human relationships with God, fellow humans, and the natural environment. Character education instilled through religious values such as honesty, responsibility, and compassion is taught consistently in Islamic institutions, especially in Islamic boarding school environments (Masrur, 2017; Silfiyasari & Zhafi, 2020). Islamic boarding schools are an effective forum for internalizing character values because the example of *kiai* and a holistic learning system supports them.

The role of the *kiai* as a central figure in character education is vital. They are teachers of religious knowledge and moral guides who instill life values in students (Ahmad, 2021; Kurniati et al., 2019), the charisma of *kiai* like KH. R. As'ad Syamsul Arifin at the Salafiyah-Syafi'iyah Islamic Boarding School, for example, reflects a figure who can deeply instill religiosity and social values in his congregation and students (Askar & Kurniawati, 2020; Hanifah, 2023). In fact, through routine activities such as weekly *ta'lim* and *hauls*, the internalization of spiritual values becomes more meaningful and contextual. The *haul* tradition is an important medium for character education in Muslim communities. *Haul* is a momentum to commemorate religious figures' services and a means of social and spiritual learning that strengthens collective solidarity and morals (Amin, 2020; Meidiana, 2024; Hanif, 2015). From an anthropological perspective, the *haul* tradition contains elements of the transmission of values and norms which indirectly shape the character of society (Ismail et.al, 2023; Hasim, 2019). Therefore, character education does not only occur in the classroom, but also through cultural and religious practices that live in society

The integration of character education in the Indonesian Islamic tradition reflects Islam's ability to dialogue with local culture without losing the substance of its teachings. This can be seen in *hauls*, pilgrimages, and other forms of social worship which contain moral, spiritual, and social messages (Sumadi, 2017; Rajasyah, 2023). This tradition forms exemplary and moral loyalty to the community, strengthening social bonds and shared responsibility. The transformation of Islamic values through education is also pursued in a modern context, especially when facing the challenges of the digital era. Islamic religious education must be adaptive in conveying moral messages, for example, through social media and digital literacy (Ju 'subaidi et al., 2025; Rahma et al., 2024). However, the essence of character education remains adhering to the basic principles of Islam, such as sincerity, justice, and community service.

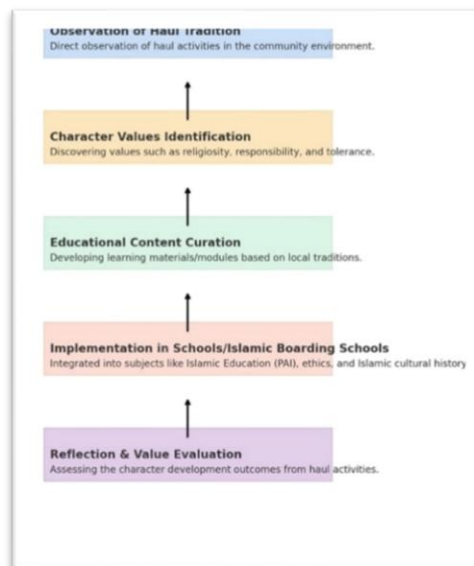


Figure 1. Stages of integrating haul tradition into character education

Figure 1 illustrates the basic principles of Islam that are the primary foundation in forming a just, civilized, and compassionate society. Core values such as sincerity (*ikhlas*), justice (*'adl*), and community service (*khidmah li al-mujtama'*) are inseparable parts of Islamic teachings that

originate from the Qur'an and the Sunnah of the Prophet. Sincerity in Islam is not only a matter of intention, but also reflects honesty and spiritual commitment in every action, both in worship and social activities. When someone acts sincerely, no room for personal interests to damage the social order.

Furthermore, the principle of justice is a universal value highly respected in Islam. In the Qur'an, Allah commands humans to uphold justice, even towards themselves or close relatives (QS. An-Nisa: 135). Justice in this context includes social, legal, economic, and human rights justice. This is the foundation for forming a social structure that is not unequal and free from oppression. No less important is community service. Islam encourages its followers to actively contribute to improving social welfare. Concepts such as zakat, sedekah, and *amar ma'ruf nahi munkar* show that caring for others is a moral obligation. These values, as illustrated in Figure 1, are the foundation for building a harmonious and sustainable civil society based on Islamic values.

The development of a value-based curriculum in Islamic education emphasizes its importance *as a hidden curriculum*, namely character formation through practice and example in everyday life (Labib & Setiadin, 2024). Informal activities and habits in Islamic boarding schools, such as mutual cooperation, collective dhikr, and social service, effectively form responsible and religious individuals. This is a real form of character education that is theoretical and applicable. From a global perspective, Islamic character education has universal relevance. Research such as that conducted by Khalili et al. (2021, 2022) shows that Islamic education curricula in various countries contain characteristics *of human agency*, namely emphasizing freedom of responsibility and forming ethics through spiritual values. Therefore, Islamic character education is not just a local value, but also offers a global ethical paradigm relevant to building a moral civilization.

In conclusion, character education in Islam continuously involves spiritual, social, and cultural dimensions. Through educational institutions such as Islamic boarding schools, *kiai* figures, and religious traditions such as *haul*, character values are instilled in layers and contextually. This shows that character education in Islam is not only the formal responsibility of educational institutions but also part of the socio-cultural dynamics that continue to live and develop in society.

### 3.3. The Relationship between the Haul Tradition and Character Education

Apart from being a religious commemoration, the tradition of haul also plays an important role in forming the character of individuals and society. As a tradition often carried out in the context of Islamic boarding schools or communities, *haul* becomes a medium for transmitting moral, religious, and social ethical values. According to Buska and Prihartini (2019), education is a process of transmitting socio-cultural values which can be implemented through various religious and traditional activities such as *haul*. Through this tradition, society can pass on the moral teachings from previous generations, which can act as a pillar of character formation. Cahyono (2016) believes that character education aims to instill religious and ethical values in individuals. *Haul* is an effective tool, mainly because this activity is often filled with teaching exemplary values based on the figure's life being commemorated. In this case, teaching Islamic values contained in the *haul* tradition can increase religious awareness and deepen understanding of character in the younger generation.



Hanif (2015) uses a sociology of knowledge approach to explain that *hauls* function as memorial ceremonies and as a form of social learning that shapes people's outlook on life and character. According to Hanif, the learning at *haul* events is more informal but very effective in creating collective awareness about morality and religious ethics. Apart from that, Fauziah et al. (2021) emphasize the importance of strengthening religious character education, which involves all aspects of life, both formal and non-formal. As a routine non-formal activity, the *haul* tradition strengthens character education by involving the community directly in implementing the values taught. In the context of Islamic boarding schools, Hanifah (2023) shows how the *haul* tradition serves to educate and strengthen students' character, especially about exemplary values passed down from respected figures. *Haul* activities in Islamic boarding schools are not only limited to commemorations, but are an integral part of students' character formation.

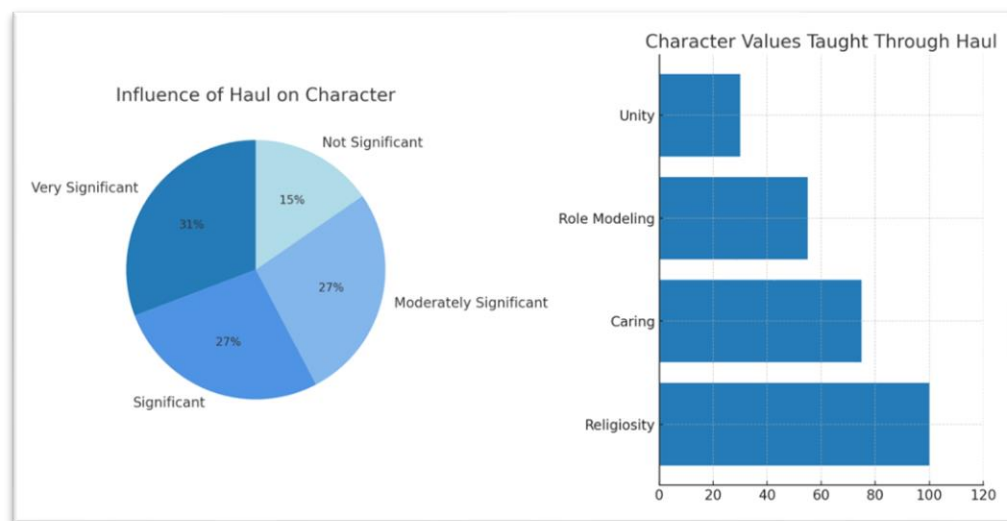


Figure 2. *Haul's* influence on character values

Figure 2 illustrates how the *haul* commemoration, an annual tradition to commemorate the death of a cleric or religious figure, significantly influences the formation of character values in society, especially in Islamic boarding schools and traditional Muslim communities. *Haul* is not just a ceremonial religious agenda but also a medium for transforming spiritual, social, and moral values passed down from generation to generation.

The scheme explains that three main dimensions bridge the implementation of *haul* and character formation. First, spiritual values, where *haul* instills exemplary behavior from the remembered figure, such as piety, sincerity, and steadfastness of faith. *Haul* participants are often inspired to emulate the noble morals of the cleric, which are conveyed through lectures, prayers, or readings of *manaqib* (life history). This strengthens personal integrity and the spirit of worship.

Second, the social values built through *haul* include *ukhuwah Islamiyah* (brotherhood among Muslims), concern for others, and cooperation. The *haul* momentum is usually used to strengthen ties, increase solidarity, and help each other through shared consumption and collective work to prepare for the event. This fosters empathy, collaboration, and a spirit of togetherness in society.

Third, *haul* also strengthens national values and local identity. This event combines various generations and social groups with one spiritual and cultural goal. Values such as love for the homeland, tolerance, and preservation of Islamic culture in the archipelago are naturally fostered.

Through *haul*, society not only remembers the past, but also builds a future that is religious, civilized, and contextual with local wisdom. Thus, *the haul* plays an important role in preserving Islamic values within the framework of a strong national character. Therefore, the *haul* tradition can be seen as a strong form of character education, strengthening spiritual values and social and cultural ties in Islamic society. As shown by Kurniati et al. (2019), character education based on religious values and social ethics is very important in forming a generation with integrity and responsibility.

#### 3.4. Character Building Through the Haul of KH. As'ad Syamsul Arifin at Sukorejo Pesantren

The *haul* tradition is a form of respect for deceased scholars and is part of the Indonesian Islamic cultural heritage. At the Sukorejo Salafiyah-Syafi'iyah Islamic Boarding School, *haul* KH. R. As'ad Syamsul Arifin Turtusi is not just a religious ritual, but is a social and spiritual event that has great appeal, especially for the younger generation. This *haul* involved thousands of pilgrims from various regions and was filled with prayer readings, *dhikr*, *manaqib*, and religious tausiyah. This momentum provides space for young people to witness firsthand the example passed down by the figure of KH. R. As'ad Syamsul Arifin and how society glorifies science and ulama (Hanifah, 2023). KH *haul* activities. R. As'ad Syamsul Arifin becomes a place to internalize character values through spiritual appreciation. *Haul* participants, especially young people, experience indirect learning through a meaningful religious atmosphere. In *haul* activities, values such as sincerity, laughter, ukhuwah Islamiyah, and love of knowledge are conveyed through lectures and social interactions in the community. As mentioned by Hanifah (2023), the figure of KH. R. As'ad Syamsul Arifin has become a symbol of morality and spiritual leadership in the Tangerang area, and his influence is still powerful through regularly carried out *haul* activities.

Furthermore, the practice of *haul* also forms a kind of religious habitus that contributes to building collective character. The younger generation involved in this activity will become accustomed to a positive religious atmosphere, shaping their perceptions and value orientations. From the perspective of the sociology of knowledge proposed by Berger and analyzed by Hanif (2015), social realities such as *haul* can construct individual consciousness through internalization and objectification of religious meanings. In addition, the younger generation's involvement in *haul* activities often involves an active role, such as a committee member, performer, or documentation manager. These roles train responsibility, cooperation, and social awareness, part of character education. They are not only objects of a tradition, but also subjects who contribute to maintaining the continuity of that tradition (Kurniati, Surur, & Rasyidi, 2019).

Thus, the *haul* tradition of KH. R. As'ad Syamsul Arifin at the Sukorejo Salafiyah-Syafi'iyah Islamic Boarding School is a medium for character education based on local wisdom and Islamic spirituality, the noble values taught by KH. R. As'ad Syamsul Arifin lives on through social *haul* practices that touch all levels of society, including young people. This tradition not only commemorates the past but also instills moral principles relevant to the times' challenges. Therefore, *the haul* has excellent potential to be used as a contextual and applicable character education model (Masrur, 2017; Luthfi, 2016).



### 3.5. Strategy for Integrating the Haul Tradition in the Character Education Curriculum

Integrating the *haul* tradition into the character education curriculum requires a holistic and contextual approach. Character education is not only limited to theory in the classroom, but must present real experiences that shape students' values and behavior. With its rich spiritual and social values, the haul tradition can be used as a relevant learning resource to develop students' personalities with noble morals (Mediawati, 2023). This approach aligns with Masrur's (2017) idea that *kiai* figures and Islamic boarding school traditions have an important contribution in forming the character of the younger generation. One integrative strategy can be implemented is *project-based learning*, where students can be involved in documentation and reflection activities on implementing the *haul*. Through this activity, students are invited to understand the meaning of *haul*, its values, and society's role in preserving religious heritage. They can make reports, documentaries, or essays reflecting on these experiences (Mawardi, 2011). This strategy will combine cognitive, affective, and psychomotor dimensions in the character learning.

Another strategy is strengthening the hidden curriculum through the example of figures like KH. R. As'ad Syamsul Arifin. Labib and Setiadin (2024) state that *kiai* is important in presenting hidden values in the educational process. Biography of KH. R. As'ad Syamsul Arifin can be included in learning as part of the study of inspirational figures who have contributed scientifically, socially, and spiritually. Students will learn from the figures' exemplary lives and internalize values such as sincerity, responsibility, and community service. Another model that can be implemented is collaboration between schools and local religious institutions, especially Islamic boarding schools, which regularly organize *haul*. Schools can collaborate to hold educational visits, seminars, or cross-generational discussions regarding the meaning of the *haul* tradition and its relevance in modern life (Hasim, 2019). This is in line with the community approach in character education, where the learning process occurs not only in the classroom, but also through social interaction in society (Ismail, et.al 2023).

Finally, considering the local context and learner characteristics, it is important to ensure this integration is carried out. The values raised from the *haul* tradition must be translated into language and methods that suit the students' world, without losing their spiritual and cultural substance. This is relevant to the views of Khalili, et.al (2021; 2022) on the importance of human agency in Islamic education, namely how students become active actors in understanding and practicing religious values. Thus, integrating the *haul* tradition in character education is possible and has great potential in forming a young generation rooted in local and universal values.

## CONCLUSION

This study shows that the *haul* tradition, especially the *haul* of KH. R. As'ad Syamsul Arifin at the Salafiyah-Syafi'iyah Sukorejo Islamic Boarding School not only functions as a religious ritual and respect for religious figures, but also has great potential in shaping the character of the younger generation. The *haul* practice contains spiritual, social, and cultural values relevant to character education, such as role models, respect for parents and teachers, social solidarity, and commitment to moral and religious values. By examining the local context and cultural approach, the *haul* tradition can be integrated into the character education curriculum through adaptive and contextual strategies, either in the form of a hidden curriculum,

extracurricular, or extracurricular. Activities. Thus, character education based on local traditions, such as *haul* is a form of educational innovation that not only strengthens national identity but also maintains the continuity of noble values in the lives of the younger generation.

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