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PENGABDIAN DAN
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**EMPOWERING THE ROLE OF WOMEN AS MADRASATUL ULA WITH ULUL
SCIENTIFIC CHARACTERISTICS THROUGH THE UMMAHAT COUNCIL OF TA'LIM
QOSHRUL MUTTAQIN PROGRAM**

**PEMBERDAYAAN PERAN WANITA SEBAGAI MADRASATUL ULA YANG
BERKARAKTER ULUL ILMU MELALUI PROGRAM MAJELIS TA'LIM UMMAHAT
QOSHRUL MUTTAQIN**

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Abstract

This empowerment research aims to strengthen the role of women as *madrasatul ula* with the *Ulul Ilmi* character to develop the potential of children who believe in monotheism in building Islamic civilization. This activity was carried out at the Ummahat Ta'lim Assembly at the Qoshrul Muttaqin Mosque, Kopo Village, Bojongloa Kaler District, Bandung City. The service method used is the Participatory Action Research (PAR) approach, where this activity is carried out in a participatory manner in the community. Involvement is carried out in the form of field observation, as well as direct strengthening of the role of women as *madrasatul ula* with *Ulul Ilmi* character. The results of this research activity are, firstly, strengthening the role of women as *madrasatul ula* with the *Ulul Ilmi* character through a routine recitation program for mothers which is held on the second Saturday of each month. Second, strengthening mental health and spiritual strength through a life mentoring program that aims to solve problems faced in household life. This activity is guided by competent da'iyah who have specific strategies in favoring *Ulul Ilmi's* character in each discussion. Members and participants involved have a diverse age range. From this community service program, it is hoped that women in the majlis ta'lim ummahat community at the Qoshrul Muttaqin Mosque will have new habits in fostering a healthy mentality, positive paradigm through education on the importance of fostering *Ulul Ilmi* character which is the first pillar in building Islamic civilization. Thus, the role of women as *madrasatul ula* can be applied more optimally.

Keywords: Empowerment, Women, Madrasatul Ula, and Ulul Ilmi.

Abstrak

Riset pemberdayaan ini bertujuan untuk memperkuat peran wanita sebagai *madrasatul ula* yang berkarakter *Ulul Ilmi* untuk menumbuhkembangkan potensi anak yang berketauhidan dalam membangun peradaban Islam. Kegiatan ini dilaksanakan di Majelis Ta'lim Ummahat Masjid Qoshrul Muttaqin, Kelurahan Kopo Kecamatan Bojongloa Kaler Kota Bandung. Metode pengabdian yang digunakan yakni dengan pendekatan *Participatory Action Research* (PAR), dimana kegiatan ini dilakukan secara partisipatif dalam masyarakat. Keterlibatan dilakukan dalam bentuk observasi lapangan, serta penguatan secara langsung mengenai peran wanita sebagai *madrasatul ula* yang berkarakter *Ulul Ilmi*. Hasil kegiatan riset ini, pertama, melaksanakan penguatan peran wanita sebagai *madrasatul ula* yang berkarakter *Ulul Ilmi* lewat program pengajian rutin ibu-ibu yang diselenggarakan pada hari sabtu ke dua di setiap bulannya. Kedua, melaksanakan penguatan mental sehat ruhani kuat lewat program mentoring hidup yang bertujuan untuk memecahkan permasalahan yang dihadapi dalam kehidupan rumah tangga. Kegiatan ini dibimbing oleh para da'iyah yang kompeten yang memiliki strategi khusus dalam mengunggulkan karakter *Ulul Ilmi* di setiap pembahasan. Anggota dan peserta yang terlibat memiliki rentang usia yang beragam. Dari program pengabdian masyarakat ini, para wanita di komunitas majelis ta'lim ummahat Masjid Qohsrul Muttaqin diharapkan memiliki kebiasaan baru dalam membina mental sehat, berparadigma positif lewat edukasi pentingnya membina karakter *Ulul Ilmi* yang menjadi pilar pertama dalam membangun peradaban Islam. Dengan demikian, peran wanita sebagai *madrasatul ula* dapat diaplikasikan dengan lebih optimal.

Kata Kunci: Pemberdayaan, Wanita, Madrasatul Ula, dan Ulul Ilmi.

INTRODUCTION

Allah has created special features for every woman which is characterized by the three characteristics mentioned in the Al-Quran, namely (1) being able to conceive, (2) being able to give birth, (3) being able to breastfeed. These three characteristics are closely attached to the nature of women who are the pillars of Islamic civilization. This confirms that women have a very big contribution in providing the best education for their children in developing the potential that God has given. This role is not static but dynamic, adapting to the times and changes in society locally and globally, both in the educational, social, economic, cultural and technological fields. It is through this role that a woman must have the ability to see the potential that exists, opportunities that might be developed, which of course is by expanding knowledge, one of which is through an empowerment program. Empowering women is an effort to increase women's abilities in developing their capacities and skills in life.

Empowerment can be done in all fields, including in the religious field in the majlis ta'lim program. The ta'lim assembly is an Islamic da'wah and tabligh strategy. The ta'lim assembly has a style that plays a central role in fostering and improving the quality of life of Muslims according to the guidance of Islamic teachings. In addition, to awaken Muslims in order to live and practice the teachings of Islam. The Ta'lim Assembly has two functions, namely as a da'wah institution and a non-formal educational institution that aims to increase faith and piety to Allah SWT in order to obtain happiness in the world and the hereafter in various wise ways.

The majlis ta'lim program can be pursued to broaden knowledge and develop individuals who have healthy parenting patterns in the family environment. As in the program for the assembly of the Talim Ummahat at the Qoshrul Muttaqin Mosque, Kopo Village, Bojongloa Kaler District, Bandung City. This empowerment activity is here to minimize the mistakes of a wife in fostering the integrity of the household, and minimize the mistakes of a mother in educating children in the family environment. Based on the survey results, many women are married but unable to provide good direction for their children, as seen by the silence of the maghrib recitation activities at the mosque, which is defeated by the online game media which is mushrooming among the

community, moreover, there are many speakers of languages that are not polite to free association. This is clearly visible, of course it becomes a concern for local residents, when the mosque becomes quiet. For this reason, it is necessary to have a program to empower women as mothers who are fully obliged to guide their children to be more obedient to Allah.

Based on the results of previous research, a lot of community service focuses on empowering the activities of the ta'lim assemblies in various regions, one of which is empowering the ta'lim assemblies to foster young people in Wakatobi Regency, empowering women in fostering economic resilience families through MSMEs in Makassar City, empowering women through entrepreneurial activities in Sae Village, Minahasa Regency, comprehensively empowering women through the activities of Islamic study groups in Pandeglang Regency, empowering ta'lim assemblies to prevent radicalism and inter-religious conflicts in Negeri Repeat Village, Pesawaran Regency, and training programs for young people.

The results of the preliminary study resulted in an assumption that empowering the role of women as madrasatul ula with *ulul'ilm*i characteristics had not been socialized in society. For this reason, it needs to be socialized as material for strengthening the identity of Muslim women who have the character of *ulul ilmi*. What's more, the city of Bandung has a religious nuance because it has the slogan "silah asah, silih asih and silih asuh". The biggest role of a woman is her obligation as a human being to remind and strengthen each other in fostering household integrity towards sakinah by creating a healthy family parenting pattern in accordance with the guidance of the Prophet in accordance with paradima "al-ummu madrasa al-ula, idza a'dadtaha a'dadta sya'ban tayyiban al-a'raq" This means that mother is the first school, if you prepare it, then you have prepared the best generation.

Great mothers will certainly produce great children. *Ulul Ilmi's* character strength will guide the role of women as madrasatul ula. *Ulul Ilmi* is someone who has knowledge based on reality, broad-minded, his intelligence is able to reach makrifat, and his heart is firm in monotheism because he has a special level like the scholars. The inherent character covers six domains, namely the cognitive domain, the affective domain, the psychomotor domain, the social domain, the ethical domain and the spiritual domain. However, what is the main key to the characteristics of *Ulul ilmi* is to produce a strong hash of his Lord, as the cause of his knowledge.

This empowerment program has its own novelty which aims to provide education on the importance of understanding the role of women as madrasatul ula with *ulul ilmi* characteristics with the integration of life mentoring programs that aim to provide solutions for every problem being faced by Muslim women in life. This is certainly an empowerment program that must continue to be carried out and developed to achieve the goal of public welfare, to deepen the discussion, the author presents a theoretical framework that provides discussion in data analysis.

LITERATURE REVIEW

Empowerment Concept

Empowerment is a translation of the term empowerment. In Indonesia, the term empowerment is already known by NGOs, it was only after the 1995 Beijing Conference that they used the same term. In its development, the term empowerment has become a public discourse and is often used as a keyword for the progress and success of community development. Empowerment is an effort to meet the needs desired by individuals, groups and the wider community so that they have the ability to make choices, so that they can fulfill their desires, including accessibility to resources. Community empowerment is an effort to strengthen the capacity and capability of the community so that they have the empowerment to overcome problems and at the same time seize

opportunities to improve welfare. Through empowerment, individuals or groups can control their own lives and strive to shape the future according to their wishes.

Empowerment is divided into four types in terms of the target scope, namely as follows: (1) Empowerment of individual members of community member organizations; (2) Empowerment of teams or community groups; (3) Empowerment of the organization; and (4) Empowerment of society as a whole. Judging from the objectives and scope of the discussion that will be carried out in the context of community empowerment, it will be more focused on community empowerment, empowerment of teams or community groups. However, considering that community groups also consist of members of the community, then by itself it will also discuss empowerment at the core of community members.

Empowerment is a way in which communities, organizations and people are guided to be able to control their lives. Community empowerment based on the taklim assembly is an effort or a strategy to maximize the potential to improve the quality of life of the community through the activities of the taklim assembly. Community empowerment activities based on the taklim assembly are interpreted as a central force centered on the participation of the congregation, the community and the taklim assembly's administrators. This activity can be a driving force for empowerment activities. Several ways of community empowerment through taklim assemblies include education or training, discussions or consultations, developing resources, and understanding religious teachings. Thus, community empowerment based on the taklim assembly can help the community gain the strength and ability to overcome problems and improve the quality of life.

The Ta'lim Assembly Program

The word Taklim Assembly comes from Arabic, namely Majlis which means "gathering place" or "meeting", and Taklim which means "teaching" or "studying". So literally the Taklim Assembly means "meeting to study" even though this phrase is not generally known in Saudi Arabia. The Ministry of Religion defines it as an Islamic educational institution whose study time is regular, regular, but not every day like at school, but congregations attend on their own awareness because it is not a compelling obligation but rather a spiritual necessity. In general, taklim assemblies are conducted as a forum for participants to deepen religious knowledge, strengthen beliefs, and interact with fellow citizens. Taklim assembly is a strong means of interaction and communication between the audience and the pilots (knowledgeable people) and fellow members of the taklim assembly without being limited by place and time. The existence of the taklim assembly has brought benefits and benefits to society, especially for Muslim women. Women's taklim assemblies as non-formal educational institutions in society have great potential and role when they can be maximally empowered.

Generally, the majlis ta'lim are purely non-governmental organizations, which are born, managed, maintained, developed and supported by their members. As Helmawati said that the Talim assembly is a place to inform, explain, and convey knowledge, both religious knowledge and knowledge and skills that are carried out repeatedly so that the meaning can make an impression on the muta'allim so that later the knowledge conveyed is beneficial, giving birth to good deeds, giving directions to the path of happiness in the afterlife, to achieve the pleasure of Allah in order to strengthen monotheism, straighten worship, and improve morals. Effendy Zarkasyi in Muhsin's quote says that the Talim Assembly is part of the da'wah model and learning forum to reach a level of religious knowledge. As Syamsuddin Abbas also interprets the ta'lim assembly as a non-formal Islamic educational institution that has its own curriculum which is held regularly and regularly, and is attended by relatively large congregations. In addition, to awaken Muslims in order to live and practice the teachings of Islam. The Taklim Assembly has two

functions, namely as a da'wah institution and a non-formal educational institution that aims to increase faith and piety to Allah SWT in order to obtain happiness in the world and the hereafter in various wise ways.

Ulul Ilmi character

In the Koran there is the term '*ulul 'ilmi*' (اولوا العلم) which is only expressed once, namely in QS Ali Imrân verse 18. This verse relates to the testimony of angels and knowledgeable people that there is no God who has the right to be worshiped but Allah SWT, the One who Infinite Justice. This meaning has been through the results of an in-depth study in previous research which concluded that the meaning of *ulul ilmi* (knowledgeable people) is the messengers of the Prophet, both from the Muhajirin and Anşor circles, who have a sharp mind and a firm heart in aqidah. The strong Aqidah that is formed within him can increase the fear of Allah. Thus, this spiritual experience is able to reach makrifat. The sharpness of his mind is able to prove the existing reality, based on evidence and evidence. Thus, this knowledge is able to give a lively impact, because good deeds are not limited to counting tasbih, but integrate knowledge and faith to form good deeds as a whole. *Ulul ilmi* is included in the category of 'kasby science. Therefore, to give birth to the figure of *ulul ilmi* must undergo several processes, by empowering hearing, sight, mind and heart as well as possible in order to obtain objective truth.

Based on the results of the study, the term *Ulul Ilmi* derives the characteristics that have been discussed in the Al-Quran, namely someone who has sufficient knowledge, has expertise and qualified deepening both in the aspects of faith, worship or morals. Have a strong faith, want to bring steady faith, give birth to spiritual acuity and straight character to transmit positive energy and maintain a will to carry out all forms of God's commands. Various behaviors that must be reflected in the personality of *ulul ilmi*, among others, namely; fair, wise, open behavior, graceful, good language, tawadhu', zuhud, wara', sincere, obedient, gratitude, love and hash, and istiqomah. The perfection of this behavior will give color to the virtue of knowledge with strong spiritual values. This character will be a reference for Muslim women in life. Because with the breadth of knowledge and thickness of faith, it will become a life support that can produce ritual good deeds and social good deeds.

METHODS

The service method used is the Participatory Action Research (PAR) approach, where this activity is carried out in a participatory manner in the community. Involvement is carried out in the form of direct observation, strengthening through routine recitation programs for women in the Islamic Boarding School and life mentoring to strengthen mental health with a positive paradigm that emphasizes the importance of fostering the character of *Ulul Ilmi*. This empowerment research is carried out every 2nd Saturday of every month, which has been held for 3 years in the community assembly taklim Ummahat of the Qoshrul Muttaqin Mosque. The cycle that is used as a benchmark for the success of the community empowerment-based research process can be summarized in the cycle chart below:

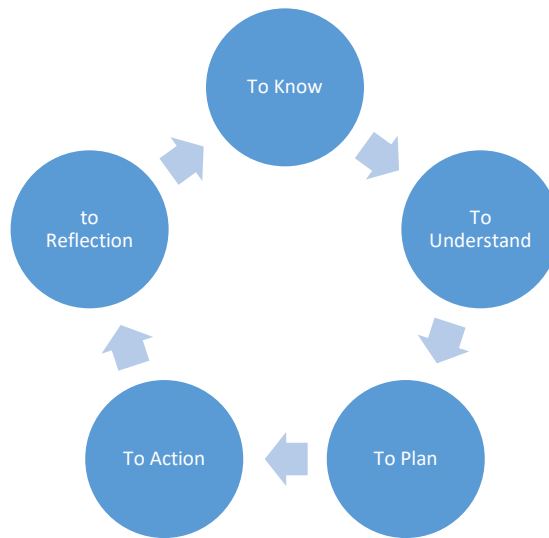


Figure 1
Participatory Action Research Cycle
 Source: *Researcher Documentation 2023*

Based on the cycle above, it can be explained that the steps in this service method are the first , *to know* (to know), where the initial empowerment process is carried out by taking into account the subjective views of researchers on the lives of the people studied, such as identifying natural and human resources, as well as providing arrangements so that researchers can be accepted by the community. Second, *to understand* (to understand), this activity includes a process where empowered researchers and communities can identify existing problems in life and then correct them with the assets owned by the community so that they can explore community involvement in solving strategic problems in life. Third, *to plan* (to plan), which includes the strategic action planning process to solve problems that arise in society. This plan takes into account the balance between human and natural resources and the flow of community liaison agents. Fourth, *to action* (to launch an action), in the form of implementing a product resulting from a thought so that it can function optimally and proportionately. The final step is *to reflection* which is a period in which researchers and the community evaluate and monitor the empowerment actions taken, in order to strengthen the role of women as *madrastaul ula* with the character of *ulul ilmi* as the main pillar in building Islamic civilization.

RESULT AND DISCUSSION

The results of this empowerment research are several findings related to strengthening the role of women as *madrastaul ula* with *ulul ilmi* characters through the *majlis ta'lim* program of the Qoshrul Muttaqin Mosque, Kopo Village, Bojongloa Kaler District, Bandung City, as illustrated in the following chart:



Figure 2

Activity Flowchart of the Role of Women as Madrasatul Ula with Ulul Ilmi Characters

Source: Researcher Documentation 2023

Based on the chart above, it can be explained the process and stages of activities to strengthen the role of women as madrasatul ula with the character of *ulul ilmi* through the initial process of mapping the sociological and psychological conditions of the local community which based on the survey results showed that 80% of married women did not fully understand the study about Islamic parenting and munakahat fiqh in more depth, because of the limited knowledge they have, and the age that is old enough that they do not have access to study in more depth again. While 20% of married women answered that they understood Islamic parenting studies and munakahat fiqh studies, but they had not comprehensively explored them. The classification of married women who already understand Islamic parenting studies tends to study knowledge non-formally through offline and online recitations which can be accessed via mobile phones. Of course, this gives a big picture that the community has a good opportunity to deepen their knowledge even more, which is related to the role of women as madrasatul ula with the character of *ulul ilmi*, because there is a great willingness to take part in the routine recitation process.

In the second stage, a socialization process was carried out related to the role of women as madrasatul ula with the character of *ulul ilmi* through the recitation program for the women's assembly of the ta'lim ummahat DKM Qoshrul Muttaqin Mosque. This activity has been going on for a long time, but there has not been a meeting point for a comprehensive discussion related to the role of women as madrasatul ula with the character of *ulul ilmi*. Before the socialization was held, the mothers who attended the routine recitation only understood the importance of the role of women as the main educators in the family. This understanding certainly has not been applied properly, due to the lack of strategies that have been implemented, especially in terms of family parenting patterns. For this reason, the existence of this empowerment program which has been carried out for a long time aims to provide the right strategy in fostering good parenting patterns in the family and appropriate and effective communication patterns. Of course, this requires qualified knowledge. As the slogan "*Ulul Ilmi*" gives a signal that the role of women in educating requires qualified knowledge.

The third stage, through a routine recitation program, it is hoped that the mothers who attend can equip themselves to become *genarani "Ulul Ilmi"*. *Ulul Ilmi* is a term in the Koran which means people who have knowledge. Of course, the knowledge that is possessed has a strong spiritual nuance, meaning that a knowledgeable person in question is that with the knowledge he

has he is able to reach closeness to the Creator. This term has gone through an in-depth review process in previous research, so that it contains the unique characteristics that need to be reflected in the personality of every knowledgeable person. This characteristic of *Ulul Ilmi* has played a significant role in instilling the spirit of Islam into the identity of a Muslim woman, as a generation of *Ulul Ilmi* in facing the challenges of the end of time, to bring back spiritual values. As Sodiman says that these spiritual values will be present with the existence of Divine awareness, which of course this awareness needs to be grown in the educational process. Because true education must be in line with the guidance of Islamic law (Harahap and Siregar, 2017). With this guidance, humans can synergize knowledge and faith to become good deeds, so that they are able to become superior individuals who can bring the welfare of the people in creating a stronger Islamic civilization. The routine study process can be seen in the following figure:



Figure 3

Routine Study Program

Source: Researcher Documentation 2023

Based on the picture above, this routine recitation program is attended by mothers of various ages, there are young, middle-aged, elderly mothers with various professions, both housewives and career mothers. This diversity leads to complex but complementary discussions. This program was initially attended by 20 worshipers, but over time the congregation continued to grow to 50-70 worshipers. This learning process uses the book " *Tarbiyatun Nisa* " and several other books related to life issues which aim to equip women to become Muslim women who are longed for by heaven, to guide their role as a wife and guide their role as a mother.

The fourth stage, through a life mentoring program which is carried out at the end of the routine recitation agenda carried out by the women studying the majlis ta'lim ummahat at the Qoshrul Muttaqin mosque. This program aims to solve the problems that are being faced by mothers in their household. Because the role of the mother in the family is very large, including in building a healthy psychological situation. This psychological situation needs to be treated properly, because this is the most important thing in spreading positive spirit in the family environment. Apart from that, this program also makes married women aware of the importance of passing on Divine values in their daily lives, armed with the *uswah hasanah* strategy. As was the strategy of the Prophet Muhammad who succeeded in producing quality companions, because of the

example that had been given by the Prophet Muhammad. What's more, Khadijah's mother who has succeeded in having the figure of a sholihah daughter who lives in heaven, namely Fatimah bint Muhammad. The Prophet's parenting strategy is a benchmark for designing healthy parenting patterns in the family environment. Thus, this will minimize the occurrence of various problems that should not occur. That's how Islam always provides the best solution to every problem in human life. The following is the documentation of the service program that has been carried out to strengthen the role of women as *madrasatul ula* with *ulul ilmi* characters through the community life mentoring program at the Qoshrul Muttaqin mosque as follows:



Figure 4

Life Mentoring Programs

Source: Researcher Documentation 2023

The fifth stage is strengthening the identity of a Muslim woman with *ulul ilmi* character. Through routine recitation programs and life mentoring, the women who are mostly married are guided to have full awareness of human status before Allah as a servant, who must submit, obey, obey Allah's commands following the guidelines of life, namely the Al-Quran and As- Sunnah. In addition, women are also guided to have full awareness of the role of humans in life as *khalifatullah*, Allah's representatives who must regulate, manage and prosper the earth properly, especially the big role women play in building Islamic civilization. It is from this two awareness that will guide a person to follow what has been exemplified by the Prophet, as the Prophet has a high enthusiasm in studying. Women need to be formed to have a strong spirit to seek knowledge, because it is through their thoughts that they can lead to educational actions.

The sixth stage, strengthening and forming *Ulul ilmi's* character through the potentials of social life, after passing through the potential of spiritual life in managing obedience to Allah. Women have the potentials of social life, including: (1). Women are able to accept themselves as they are, (2). Women are able to be open to experience, (3). Women are capable of being assertive, (4). Women know what they want, (5). Women dare to defend their rights, (6). Women dare to show their abilities, (7). Women always try to increase their confidence through exercises. Armed with these social potentials, women are always ready to adapt to the differences in their environment.

Social potential is a strength in creating a good culture in fostering a healthy character. Character is a person's character, behavior, temperament, and good character is an inner

motivation to do what is right, in accordance with the highest standards of behavior in every situation. In line with that, character is a characteristic possessed by an object or individual. This characteristic is original and rooted in the personality of the object or individual, and is the engine that drives a person to act, behave, say, and respond to something. The character resulting from the process of empowering women through routine recitation programs and life mentoring in question is *Ulul Ilmi's* character. As the results of previous studies illustrate that *Ulul Ilmi's* character has several indicators that are visible from cognitive, affective, psychomotor, social, ethical and spiritual aspects. *Ulul Ilmi's* character has the same goal of supporting the achievement of life goals in Islam in the context of worshiping Allah, revealing the oneness of Allah by fostering the soul, mind and heart towards a person who is able to show behaviors that are in accordance with *Ulul Ilmi* and the main thing is to have a good characteristic, deeply towards his Lord, so that he is sensitive to family upbringing and always guides the family with full sincerity and loyalty in goodness and benefit.

CONCLUSION

The conclusions from the results of this research activity are, first, to strengthen the role of women as *madrasatul ula* with the *Ulul Ilmi* character through a routine recitation program for mothers which is held on the second Saturday of every month. Second, strengthening mentally healthy, spiritually strong through a life mentoring program that aims to solve problems faced in household life. This activity is guided by competent da'iyah who have specific strategies in favoring *Ulul Ilmi's* character in each discussion. Members and participants involved have a diverse age range. From this community service program, it is hoped that women in the majlis ta'lim ummahat community at the Qohsrul Muttaqin Mosque will have new habits in fostering a healthy mentality, positive paradigm through education on the importance of fostering *Ulul Ilmi* character which is the first pillar in building Islamic civilization. *Ulul Ilmi's* character has the same goal of supporting the achievement of life goals in Islam in the context of worshiping Allah, revealing the oneness of Allah by fostering the soul, mind and heart towards a person who is able to show behaviors that are in accordance with *Ulul Ilmi* and the main thing is to have a deep *khasyyah* towards his Lord, so that he is sensitive to family upbringing and always guides the family with full sincerity and loyalty in goodness and benefit.

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