

Halal Bihalal in Cultural and Sharia Perspective: Study in Islamic Religious Education

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ABSTRACT

The halal bihalal tradition is one of the social customs that are widely practiced by Muslims in Indonesia after Eid al-Fitr. This activity is not only interpreted as forgiving each other, but also as a means to strengthen social relations and strengthen friendship. However, although halal bihalal has become an integral part of Indonesian culture, there are various perceptions regarding the suitability of this practice with the principles of Islamic law. This study aims to analyze halal bihalal from two views: tradition and sharia. Traditionally, halal bihalal is believed to be a moment to strengthen social relations between individuals, but in the aspect of sharia, it is necessary to examine the extent to which this activity is in accordance with Islamic teachings. This study uses a qualitative approach with literature studies and interviews as data collection methods. The results of the study show that although halal bihalal has positive social values, there are elements in this practice that need to be adjusted to the principles of Islamic law. This research provides an understanding of the relationship between Indonesian cultural traditions and Islamic religious teachings, as well as provides directions for the improvement of halal bihalal practices to be more in line with sharia values. Future research is recommended to empirically examine halal bihalal practices across different regions in order to identify variations in their implementation and to analyze their impact on strengthening religious and social values within communities.

Keyword: Halal Bihalal; Islamic Traditions; Friendship; Sharia Principles; Indonesian Culture.

ABSTRAK

Tradisi halal bihalal menjadi salah satu kebiasaan sosial yang banyak dilaksanakan oleh umat Islam di Indonesia setelah Idul Fitri. Kegiatan ini tidak hanya dimaknai sebagai saling memaafkan, tetapi juga sebagai sarana untuk mempererat hubungan sosial dan menguatkan silaturahmi. Namun, meskipun halal bihalal telah menjadi bagian tak terpisahkan dari budaya Indonesia, terdapat berbagai persepsi mengenai kesesuaian praktik ini dengan prinsip-prinsip syariat Islam. Penelitian ini bertujuan untuk menganalisis halal bihalal dari dua pandangan: tradisi dan syariat. Secara tradisional, halal bihalal dipercaya sebagai momen untuk memperkuat hubungan sosial antar sesama individu, namun dalam aspek syariat, perlu ditelaah sejauh mana kegiatan ini sesuai dengan ajaran Islam. Penelitian ini menggunakan pendekatan kualitatif dengan studi kepustakaan dan wawancara sebagai metode pengumpulan data. Hasil penelitian menunjukkan bahwa meskipun halal bihalal memiliki nilai-nilai sosial yang positif, terdapat elemen-elemen dalam praktik ini yang perlu disesuaikan dengan prinsip-prinsip syariat Islam. Penelitian ini memberikan pemahaman mengenai hubungan antara tradisi budaya Indonesia dan ajaran agama Islam, serta memberikan arahan untuk penyempurnaan praktik halal bihalal agar lebih sesuai dengan nilai-nilai syariat. Penelitian selanjutnya disarankan untuk mengkaji praktik halal bihalal secara empiris di berbagai daerah guna melihat variasi pelaksanaannya serta dampaknya terhadap penguatan nilai keagamaan dan sosial masyarakat.

Kata Kunci: Halal Bihalal, Tradisi Islam, Silaturahmi, Prinsip Syariat, Budaya Indonesia

1. INTRODUCTION

The halal bihalal tradition is a form of social tradition in carrying out the habit of mingling with various contents of changes in local Islamic traditions that are typical of

Indonesian Muslim society, especially after the Eid al-Fitr celebration (Husna, 2019). Literally, the term halal bihalal can be interpreted as forgiving each other or justifying all mistakes between others. This culture is not only interpreted as a gathering activity, but also has deep social and cultural values, departing from the problem that the habits that develop in society are starting to lose their existence. Hasanah, L. U., & Andari, N. (2021) especially in strengthening relationships between individuals and fraternities (Hasanah & Andari, 2021). Halal bihalal is generally characterized by meetings of family, friends, and colleagues, and is filled with various activities that aim to maintain togetherness in the social life of the community. The life experience of a person interacting with others for a long time will form conformities of treatment that are internalized as a common value, as the basis of social action (Kudubun, Esra, 2016; T. M. Nasir & Karimah, 2023; Robaeah et al., 2023).

However, although halal bihalal has become an inherent tradition in the lives of Indonesian people, especially Muslims, this implementation often reaps various views, both from social and religious aspects. The development of the times has caused a variety of problems in life, including the presence of Islamic law in nation-states, this of course requires a measurable study in order to be able to answer each of these circumstances (Ikhwan & Jamal, 2021). From a social perspective, halal bihalal is considered a moment to strengthen the bond of friendship, while from the perspective of Islamic law, questions arise about the extent to which these activities are in accordance with the rules taught in religion.

Some parties argue that halal bihalal, with all its forms of tradition and celebration, has the potential to contain parts that are not in line with Islamic values, in today's global competition the concern that arises is the destruction of the sense of humanism and the loss of religious spirit and the fading of human norms (Arif et al., 2024; Zulfikar, 2018). Especially related to aspects of excessive consumption, activities that seem worldly, or ceremonies that are considered more cultural than religious. In human life, religion and culture are interconnected, both have their respective roles; in line with creating and then affirming each other. Religion is a guideline for human life created by God, in living his life (Derung et al., 2022).

In this condition, this study aims to examine more deeply about halal bihalal in two main perspectives: tradition and sharia. From a traditional perspective, halal bihalal can be seen as a cultural heritage that has positive social values in strengthening relationships between others (T. M. H. Nasir, 2023). On the other hand, from the point of view of shariah, it is important to understand whether this practice is fully in accordance with the teachings of Islam

or if there are elements that need to be further reviewed in order to better reflect the true principles of Islam.

This research will discuss these two dimensions, with the aim of providing a more holistic understanding of halal bihalal, both as part of Indonesian culture and as a practice that is studied in depth within the framework of Islamic law. It is hoped that the results of this research can provide insight for the public to understand halal bihalal more deeply, and can be a reference in carrying out this habit in line with the correct religious teachings.

2. LITERATURE REVIEW

a. Halal Bihalal in a Cultural Perspective

The halal bihalal tradition has strong roots in Indonesian culture. This culture developed as one of the efforts to maintain social harmony, especially after the month of Ramadan. According to Rasyid et al. (2024), local culture such as halal bihalal plays an important role in strengthening the social identity of a society (Rasyid et al., 2024). This is supported by the view that this activity is a space to forgive each other and strengthen social relationships through emotional and spiritual interactions. In the historical context, the practice of halal bihalal was also born from the need to create harmony in the midst of political and social conflicts in the early days of Indonesia's independence (Fuadi & Syam, 2023). This tradition eventually became a symbol of unity that prioritized the values of local wisdom.

b. Halal Bihalal in Sharia Perspective

From the perspective of sharia, halal bihalal can be seen as one of the manifestations of Islamic teachings about the importance of friendship and mutual forgiveness. The hadith of the Prophet PBUH narrated by Abu Hurairah states that, "Whoever forgives his brother sincerely, Allah will forgive him in the hereafter" (HR. Bukhari). However, some scholars remind that the practice of halal bihalal must remain within the corridor of Islamic teachings. According to research by Ikhwan & Jamal (2021), halal bihalal can lose its essence if there are elements such as waste or *riya'* (showing off) (Ikhwan & Jamal, 2021). Therefore, it is necessary to make efforts to direct its implementation to be in accordance with the values of simplicity taught in Islam.

c. Social Dimension of Halal Bihalal

As a tradition that is firmly rooted in society, halal bihalal also has a very significant social dimension. Research by Rahmawati & Purwandari (2021) shows that activities like this can be a medium to increase social cohesion, repair fractured relationships, and strengthen solidarity within the community (Rahmawati & Purwandari, 2021). In addition, halal bihalal activities also provide space for self-reflection and strengthening of good values among participants. Diniaty's research (2017) suggests that this tradition reflects a pattern of balanced human relationships between the dimensions of *hablum minallah* (relationship with Allah) and *hablum minannas* (relationship with fellow humans) (Diniaty, 2017). This is in line with the Islamic view that places social relations as an integral part of faith.

d. The Influence of Technology on Halal Bihalal

Technological advances have affected the way people carry out halal bihalal, especially in the context of the pandemic and the digital era. Activities that were previously carried out face-to-face can now be carried out online through video conference platforms or social media. This shows that the halal bihalal tradition has the ability to adapt to the development of the times (T. M. Nasir et al., 2024). In addition, according to Guay's research (2022), the use of technology in social activities such as halal bihalal can provide ease of accessibility for individuals separated by geographical distance (Guay, 2022). However, there are challenges in maintaining the depth of emotional interaction in online implementation compared to face-to-face.

Overall, the halal bihalal tradition has strong cultural and spiritual roots in Indonesian society. This is reflected in the social and religious values contained in it, which are relevant to the teachings of Islam. However, it is important to continue to keep its implementation in accordance with sharia principles and relevant to the evolving social dynamics (Rosidi et al., 2024).

3. METHOD

The approach used in this study combines two main methods, namely a qualitative approach and a literature study (Creswell & Creswell, 2023; Waruwu, 2023). In a qualitative approach, case studies are used that focus on certain phenomena, such as halal bihalal activities in the context of certain communities or groups. The researcher conducted in-depth interviews with religious leaders or community leaders to get a broader view of the values and meanings contained in these activities. In addition, direct observation of halal bihalal activities provides

data on social interactions that occur, as well as the application of religious and cultural values in these practices. All of this information is processed to provide a deep understanding of the social phenomenon being analyzed.

In addition to the qualitative approach, this study also relies on literature studies to explore theories that are relevant to the topic discussed. Through the study of books, journal articles, and related documents, researchers can gain additional insights that enrich the analysis. Literature studies allow researchers to explore information from various existing sources, both academic and religious, which provides a strong theoretical foundation in understanding halal bihalal activities and their relevance in social and cultural contexts. This combination of direct observation, interviews, and literature review provides a more comprehensive and in-depth picture of the phenomenon being studied.

4. RESULTS AND DISCUSSION

Overall, halal bihalal in Islam describes a social culture that is in line with Islamic teachings, especially in terms of forgiving each other, maintaining brotherhood, and eliminating hatred. As long as halal bihalal is carried out with good intentions and does not deviate from Islamic law, this is highly recommended as part of efforts to maintain good relations between fellow Muslims.

a. Halal Bihalal in the Condition of Social Tradition

Based on interviews with community leaders and people who are active in halal bihalal activities, halal bihalal is seen as a very important event to strengthen social relationships, establish friendships, and maintain harmony in families and communities. This aims as a way to maintain relationships between individuals separated by distance or busyness. This custom shows that people consider halal bihalal to be more than just a ritual event, but also as a means to restore a more harmonious relationship.

The importance of Halal Bihalal as a social link. These findings show that people often use halal bihalal opportunities to reconcile, admit mistakes, and forgive each other. Halal bihalal is not only a habit, but a very important emotional moment in social life. Some speakers even revealed that this event was a moment of self-reflection and an effort to heal broken relationships. The findings from the interviews show that halal bihalal is one of the important aspects in strengthening the social identity of a community. Although it is not a requirement listed in religion, halal bihalal has developed into a part of the cultural tradition of Indonesian

society. Local Wisdom in the Practice of Halal Bihalal: Interviews with community leaders revealed that although this event is not part of the main teachings in Islam, Indonesian people generally view halal bihalal as part of local culture that prioritizes a sense of unity, togetherness, and closeness in the family.

b. Halal Bihalal strengthens social relations and friendship among Muslims

In the era of revolution in 1948, precisely in the middle of Ramadan, Karno summoned KH Wahab Chasbullah to the State Palace to be asked for his opinion and advice in the hope of overcoming the unhealthy political situation in Indonesia at that time (Arif & Al Amin, 2021). Then Kiai Wahab Chasbullah gave advice to Karno to hold a gathering. Because soon Eid al-Fitr, where all Muslims are allowed to stay in touch. Then Karno replied, "friendship is ordinary, I want another term". "It's easy," said Kiai Wahab. "Look, the political elites don't want to unite, it's because they blame each other. Blaming each other is a sin. Sin is haram. So that they do not have sin (haram), it must be permissible. They must sit at the same table to forgive each other, to justify each other. So that we will use the term halal bihalal later," explained Kiai Wahab Chasbullah as narrated by KH Masdar Farid Mas'udi. From Kiai Wahab Chasbullah's suggestion, then Karno on Eid al-Fitr invited all political figures to come to the State Palace to attend a gathering called halal bihalal. Finally, they can sit at one table, as a new chapter to organize the strength and unity of the nation. Since then, the term halal bihalal, the idea of Kiai Wahab, has been closely associated with the tradition of Indonesian Muslims post-Eid until now.

c. Scholars' Perspective on Halal Bihalal

From the results of interviews with scholars, there are various views related to halal bihalal. Most scholars consider that halal bihalal does not contradict Islamic law as long as the event does not contain elements that violate the principles of Islamic teachings, such as ripples (showing off), ghibah (gossip), or immoral acts (Katarina Salona, 2022). Discussion according to shlaw: Halal bihalal according to scholars of Shorof is out of the limitations of the language that is alleged, it is not like that, the word should be muhalalah, but it has become common, what is the cause after celebrating Eid al-Fitr, like to make each other halal or the term halal bihalal, the answer is because we carry out fasting and tarawih prayers and ask for forgiveness of sins because of the sin of haqqullah as the Prophet Muhammad (peace and blessings of Allaah be upon him) said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Meaning: *Abu Hurairah said that the Messenger of Allah (peace and blessings of Allaah be upon him) said: Whoever fasts in the month of Ramadan because he expects the pleasure of Allah will be forgiven for his past sins. (Riyadhus Shalihin, page 490)*

Abu Hurairah said that the Messenger of Allah (peace and blessings of Allaah be upon him) said:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Meaning: *Whoever prays at night when Lailatul Qadar descends, then Allah will forgive the sins of the past many times (An-Nawawi, 2016).*

The hadith explains the superiority of the month of Ramadan when viewed from the birth of this hadith forgiven big sins and small sins, if interpreted as big sins and small sins are forgiven, this shows a dhaif or weak understanding, still the superior one, big sins are not forgiven, only small sins because according to this hadith it is contrary to the Qur'an, surah An-nisa verse 31 and also contrary to several hadiths that are saheeh, including surah an-nisa verse 31 which means "If you stay away from The great sins of what is forbidden to you, We will blot away your transgressions and We will put you in a glorious place." (An-Nisa verse 31) (Al-Qur'an, 2019).

Abu Hurairah said, and Abu Said RA, the Messenger of Allah (peace and blessings of Allaah be upon him) said to him one day and said: The Messenger of Allah (peace and blessings of Allaah be upon him) and myself in his grasp were recited three times, and there was not a single person who performed the five prayers and continued to fast in the month of Ramadan and issued zakat on property and kept away great sins unless it was opened to him all the gates of Paradise and Allah said, "Enter you." all into Paradise wherever you wish with full salvation (HR. Muslim) (Muchlis, 2023).

Because of looking at the Qur'an and this hadith by fasting in the month of Ramadan and performing tarawih prayers and prayers when Lailatul Qadar descends, only small sins and small sins related to Allah are forgiven, but if the great sin is not forgiven, there must be a special repentance, there are 7 great sins, from some of the hadiths are called great sins that damage the righteous deeds that have been done. There are so many sins that destroy the deeds of righteousness in the past, even Ibn Abbas stated almost 700 kinds of sins. The sins that damage the previous deeds of righteousness in the narration apart from the narration of Imam

Bukhari and Muslims are 9 to 10, if one of them is done 7 or one of the nine, then the deeds that have been done will be destroyed, whether it is prayer, zakat, fasting, hajj, and others if they do not immediately carry out repentance (Lubis, 2018).

Abu Hurairah said, the Messenger of Allah (peace and blessings of Allaah be upon him) said that you should stay away from all of you on the great sin that will destroy the righteous deeds, and he asked the Messenger of Allah (peace and blessings of Allaah be upon him) which is the great sin that can damage the righteous deeds. eating riba five eating orphans turning away or fleeing on the battlefield seven seven accusing adultery women of believers who are guarded by Allah from the act of adultery from some of the sahih hadiths plus 8 hurting parents 9 wives of neighbors and other women 10 being a false witness Not lying in testimony (Hadith muttafaq alaihi).

There is no limit to the length of this repentance in the Qur'an, but in the hadith narrated by Al-Bukhari, when the companions of Kaif bin Malik were muroh and if Hilal committed a great sin, namely leaving the Tabuk War with no age by the Messenger of Allah (peace and blessings of Allaah be upon him) to the companions who were not addressed and repented of the companions to Allah, then they received Allah's forgiveness in 50 days of repentance and then the verse was forgiven for their sins.

Furthermore, by carrying out shaum in the month of Ramadan and continuing to carry out tarawih, only minor sins that are related to Allah or Allah's rights are forgiven, as for sins related to habluminannas among human beings or called not being able to fall and being forgiven and forgiven by fasting, tarawih prayers, and pay zakat as we bully others, ridicule others, hit, borrow money, do not pay, steal other people's things, allow other wives or adulterers, kiss other wives, divert land boundaries, peel off, talk about other people and many other sins, now all of this must be asked to be justified or pleased, if the other or wronged are relieved and justified to us, then it is free in the hereafter, there is no billing in the hereafter, but If it does not ease and does not legalize, it is not free, but if the problem of property relations is obliged to replace it with the same item or by replacing it with nothing, then it is free in the hereafter, that's why the Prophet (peace and blessings of Allaah be upon him) said: (Fikri, 2020)

Abu Hurairah said: The Prophet said: Whoever is wronged by his brother, namely with his brother or with any other tyranny, gives evil, then that person must ask for halal from his brother on the day when there is no more property, namely the Day of Resurrection, if he does not ask for halal today, later on the Day of Resurrection, he will not be able to ask for halal from Allah who punishes if the condition of the wrongdoer has righteous deeds, then it will be

taken by Allah if the wrongdoer does not have righteous deeds, then the sin of the person who is wronged is taken by Allah, the sin of the person who is wronged is taken by Allah and then the sin is given to the person who is wronged (HR. Bukhari Ryadhus Shalihin p. 124)

Abu Hurairah said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: Do you know the person who loses the answer, the companions of the bankrupt are the ones who do not have property and money, if they are paid to their receivables or their debts are greater than their money, the Messenger of Allah (peace and blessings of Allaah be upon him) replied that it is not the person who is bankrupt, but the person who is bankrupt according to my people, that is, the person who comes on the Day of Resurrection brings the reward of prayer, the reward of fasting.

Zakat and where are the rewards of various righteous deeds in the world, the person comes to a place, scolds others, then comes again to other hamlets, accusing Zina of continuing to come again to other villages, taking other people's stones. Hitting others, accusing others of adultery, continuing to come again to other hamlets, shedding blood, well, later the reward for prayer will be punished by Allah on the Day of Resurrection, the reward for prayer will be given to the person who has been scolded, then the reward for his prayer will be taken, fasting and the zakat will be given to the person accused of adultery, then the reward will be taken, the zakat will be taken to the person who is stolen, then all the rewards of his righteous deeds will be taken to the person he beats, and the sins of tyranny are still many. The reward of good deeds is exhausted, so Allah takes all the rewards of his righteous deeds to the one who is beaten, pierced or beaten, and the sin of tyranny is still many, the reward of goodness has run out, so Allah takes all the sins of the wronged person given to the person who is then put into hell Hadith Narrated by Muslim Riyadus page 127.

The person who commits injustice and never asks to be justified and prayed for in the world is also explained by the scholars because he should be asked to be allowed and justified, he must be told his mistake whether it is hitting him or deceiving him, if it is not explained one mistake, just apologizing for all his mistakes, it will not fall even if the person who is wronged by making it lawful.

Forgiving Each Other in Islam: One of the main values in halal bihalal that is very much in line with Islamic principles is the concept of forgiving each other. Ulama emphasized that the practice of forgiving each other is part of the very important teachings of Islam, especially after the month of Ramadan as a moment to cleanse oneself and relationships with others. Understanding Sharia: Some scholars are more conservative and warn that the practice of halal

bihalal, if done excessively or involving things that are not in accordance with Islamic teachings, can potentially tarnish its essence. Therefore, it is important to keep halal bihalal events from violating religious principles.

d. Recommendations for Improving Halal Bihalal Practices

Based on the results of the interview, several areas were found that could be improved in the practice of halal bihalal, both in the aspects of tradition and sharia. Recommendations that can be suggested in this study include: Improvement in the Transmission of Religious Values: Further emphasizing Islamic values in every halal bihalal event, for example by educating the public about the importance of sincerely forgiving each other and maintaining simplicity in the celebration. Increased Involvement of Ulema and Religious Leaders: To ensure that halal bihalal events remain in accordance with Islamic sharia principles, there needs to be more involvement from ulama to provide clear directions on the implementation of halal bihalal in line with Islamic teachings.

The findings of this study are consistent with previous research highlighting halal bihalal as a socio-religious practice that strengthens social cohesion, forgiveness, and communal harmony among Muslims, particularly in the Indonesian context (Arif & Al Amin, 2021; Fikri, 2020). Prior studies indicate that halal bihalal serves as an effective medium for reconciliation and the restoration of social relationships related to *habluminannas* (Lubis, 2018). However, some scholars caution that the practice may lose its religious substance if it is reduced to a ceremonial tradition without sincere intention and adherence to Islamic ethical principles (Katarina Salona, 2022; Miskahuddin, 2022). This study supports both perspectives by affirming the social value of halal bihalal while emphasizing the importance of maintaining its alignment with Islamic teachings.

5. CONCLUSION

As a tradition that has deep social and spiritual meaning, halal bihalal plays an important role in strengthening relationships between individuals in Indonesian Muslim society. Although it is not required in sharia, this activity is still considered important because it is in line with Islamic teachings about forgiving each other and maintaining friendship. Halal bihalal provides an opportunity for Muslims to cleanse their hearts, repair broken relationships, and strengthen the bond of brotherhood among others. With good intentions and implemented in accordance

with Islamic principles, halal bihalal is able to strengthen social bonds and create a more harmonious atmosphere in society.

However, in order for halal bihalal to provide maximum benefits, this practice must be carried out with awareness of sharia principles, avoid behavior that is contrary to Islamic teachings, and maintain simplicity. Waste or deeds that are not in accordance with Islamic values can reduce the spiritual meaning of these activities. Thus, halal bihalal, if carried out with the right intention and in accordance with sharia, has great benefits not only in strengthening social relations, but also deepening the spiritual aspect of Muslims. Therefore, halal bihalal remains relevant as a tradition that strengthens social and spiritual relationships in the lives of Indonesian Muslims. Future research is encouraged to examine halal bihalal practices empirically in various regions to identify differences in implementation and their social and religious impacts. Further studies may also explore its role in strengthening social cohesion and the internalization of Islamic values in contemporary Muslim society.

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