

**DEVELOPMENT OF RELIGIOUS CHARACTER STUDENTS IN RA
MUSLIMAT NU NURUD DHOLAM
MAJUNGAN MADURA**

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Abstract: Learning can be said to be successful if there are stages of behaviour change in students. The learning process in children from an early age is the initial basis for character building. Learning and developing religious characters in children has a significant role because education needs a process that makes children religious. Interviews and observations are data collection methods used in this study. The research subjects were four people, three teachers and one principal. Data analysis uses the Miles and Huberman model, which includes data reduction, data presentation and verification – checking the validity of the data using source triangulation. The results showed that the development of religious character in RA Muslimat NU Nurud Dholam Majungan Madura is by practising good morals in class, making routine habits, giving rewards, and monitoring teachers to students. The supporting factor for developing religious character is that all teachers and administrators are actively involved in this effort. The inhibiting factor is the lack of time available at school. Support from the most core level is needed, namely family, community, national leaders, and religious and community leaders.

Keywords: Development, Character, Religious

Abstrak: Pembelajaran dapat dinilai sukses apabila terjadi tahapan perubahan perilaku pada anak didik. Adapun proses pembelajaran pada anak sejak usia dini merupakan dasar awal dari pembentukan karakter. Pembelajaran dan pengembangan karakter religius pada anak memiliki peranan yang sangat penting, karena pendidikan sangat memerlukan proses yang menjadikan anak menjadi Religius. Wawancara dan observasi merupakan metode pengumpulan data yang digunakan pada penelitian ini. Adapun subjek penelitian berjumlah 4 orang, tiga orang guru dan satu orang merupakan kepala sekolah. Data dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data dan verifikasi. Pengecekan keabsahan data menggunakan triangulasi sumber. Hasil penelitian menunjukkan bahwa pengembangan karakter religius di RA Muslimat NU Nurud Dholam Majungan Madura adalah dengan mempraktikkan akhlak yang baik di kelas, melakukan pembiasaan rutin, pemberian reward, dan monitoring dari guru terhadap anak didik. Faktor pendukung pengembangan karakter religius adalah semua guru dan pengelola terlibat aktif dalam usaha ini. Adapun faktor penghambatnya adalah kurang luasnya waktu yang tersedia di sekolah. Maka agar pengembangan karakter

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religius ini semakin bagus, maka perlu dukungan dari tingkat paling inti yaitu keluarga, masyarakat, dan para tokoh bangsa serta tokoh agama dan masyarakat.

Kata Kunci: *Pengembangan, Karakter, Religius*

Introduction

Character education is something that must be taught first by parents. Parents, especially mothers, are the first place of education for their children. Parents are the primary teachers whom God specially gives the advantage in a very affectionate and caring instinct for their children. According to Sukardi and Sugiyanti (2013), parental instincts are very significant for child development. With this fatherly and maternal instinct, parents have a sense of affection and responsibility to look after, care for, teach, and care for their offspring. However, adequate learning will be able to develop character. This learning process must also be carried out in schools.

Character education in educational institutions will be able to develop children's religious attitudes. Likewise, character education is developed by fathers and mothers at home. It should be understood that the character education pursued in schools needs to be based on the character education applied by parents. Moreover, when discussing characters closely related to religion, the roles of three important components in education, namely parents, teachers, and the community, must be interconnected consistently and continuously. (Prasanti & Fitrianti, 2018).

In reality, in the field, there are still many parents who choose to prioritize the field of brain intelligence over the field of morals and religion. Some parents prefer intellectually intelligent children to those who are only spiritually intelligent. It is rarely realized that some parents are not successful in developing and educating their children's religious character because they have a lot of business and busy work and careers and only focus on aspects of children's cognitive abilities. Meanwhile, the aspects of the child's taste and affective domain are often ignored by parents. However, this failure can be guided by providing character education in schools (Tarmizi & Sulastri, 2017).

Character education in schools is an effort that educational institutions must make in forming the character of students. Education can be done through coaching, habituation and development. Currently, many schools are interested in developing

religious character because it is considered to improve their students' behaviour. This is where the term the formation of moral values in school culture comes from.

While the religious or religious character in principle is closely related to the inner life of humans, this is because the religious character is a character that contains the inner awareness of humans in carrying out religion and one's spiritual experience in deepening their religion. This inner awareness and experience are related to divinity and sometimes reaches the religious aspect (Devianti et al., 2020).

The formation of moral values in school culture and the development of religious character as applied by teachers and principals at RA Muslimat NU Nurud Dholam Majungan Madura has tremendous challenges. Those who teach also have children; of course, they experience a significant challenge to provide their students with learning and spiritual character development. Moreover, many teachers happen to bring their children to school to be taught along with other students. Moreover, the limited time is also a different obstacle in the development of this religious character.

The development of religious character values in learning activities and their development in schools, according to (Rahayu, 2021) is a tremendous challenge, both for teachers and principals as managers. In order to be successful in doing this business, innovative ways are needed. Principals, teachers and guardians of students must work together to produce children with a religious character and good morals.

So how exactly is the development of religious character in children through learning at *RA Muslimat NU Nurud Dholam Majungan Madura*, where teachers are required to be able to guide their students to the maximum, especially in this school many teachers also bring their children to school at *RA Muslimat NU Nurud Dholam* this.

According to research conducted by Ifina Trimuliana (Trimuliana et al., 2019), the form of religious or religious behaviour in children is related to faith and worship education. The process of its formation is through strategic synergy between parents and schools. The home environment is the first and foremost environment that provides good examples and habits in forming children's Islamic religious behaviour. The school environment plays a significant role in providing learning programs that support the formation of children's religious behaviour. At the same time, the teacher

is the primary role model who becomes a role model for children in religious and Islamic behaviour.

Cahyaningrum (Cahyaningrum et al., 2017), in their research, concluded that the development of religious or religious character could be applied in the form of extracurricular, extracurricular and habituation activities at school. Everything can be done in the same way, namely introducing, feeling and doing, and getting used to it. The introduction is done by giving advice related to religious character. Feelings and the implementation of religious character are done by praying before and after doing something, shaking hands with teachers and friends, learning morals, and filling in infaq boxes.

While Rizki Ananda, in his research (Ananda, 2017), explained that good morals to children are essential to be instilled from primary age. It is hoped that in any emergency, including the current pandemic, the nation will still be able to produce a generation with good personalities to reflect a true Muslim. The role of the teacher in inculcating moral values and character for early childhood is essential.

Other research written by Murniyati (Murniyati, 2017) who said that Religious experience can be the main provision in carrying out religious activities for a person. This religious attitude arises because of a person's deep belief in religion, both as a cognitive element, an affective element and a conative element. The unification of the complexity of religious knowledge, sense of religion and religious actions or actions is what makes a person's religious attitude perfect and extraordinary.

A common thread can be drawn that religious or religious attitudes are closely related to all spiritual realms of a person. Although there is no agreement among psychiatrists, most of them can understand and legitimize that education has a significant role in instilling one's religious character. Suppose it is related to the development of religious attitudes in a child. In that case, it can be said that education is the main medium that is very suitable to shape children's religious attitudes and character. (Prasanti & Fitrianti, 2018).

This study aims to determine the development of religious character in children through learning at *RA Muslimat NU Nurud Dholam Majungan Madura* and the supporting and inhibiting factors it faces in educating early childhood. This research is

not the same as several studies that have been conducted because this research is more focused on the development of religious characters carried out by teachers and school principals at *RA Muslimat NU Nurud Dholam*.

Research methods

The research used in this study is qualitative. The data and information that have been collected are discussed with the relevant theory (Sugiyono, 2013). This research was conducted at *RA Muslimat NU Nurud Dholam Majungan Madura*. Interviews and observations are data collection methods used in this study. Interviews were used to find data by conducting a direct question and answer orally to the principal and teachers who teach at *RA Muslimat NU Nurud Dholam*. At the same time, field observations in the form of observations used were non-participant observations. Researchers observed the situation when conducting interviews with school principals and teachers by seeing and directly describing what was happening in the field related to their students' development of religious character.

To analyze the data, the researcher used the Miles and Huberman model. According to Miles and Huberman, the steps for data analysis are data reduction, data display or data presentation, and data verification or inference. (Huberman, 2002). After the interview data were collected, the researcher carried out data reduction, where the researcher sorted the data obtained from the informants and sorted them out, and sorted out the data that were considered essential to be taken and those that were not important could be set aside. In the next step, presenting the data, the researcher presents the data according to the focus in this study.

Moreover, in the last step, verification or data inference, the researcher concludes all the data and makes a final analysis in a research report. The conclusion will be considered valid if valid and reliable data support it. Therefore, in this study, a technique for checking the validity of the data is needed. In this case, the researcher uses triangulation. Triangulation is a way of checking the correctness of data by utilizing various points of view (Moleong, 2006). The triangulation used is source triangulation by synchronizing the results of interviewing one informant with other informants and comparing the whole through the results of data analysis.

Results and Discussion

Religious Character Development in Children Through Learning at RA Muslimat NU Nurud Dholam

Religious character development should be done from an early age (Hamis Coates, 2005). Early childhood can quickly process various aspects, including religious, moral, social, intellectual, and emotional aspects. Education given to early childhood is believed to be firmly embedded in the hearts and minds of children. If children are taught well, given a beautiful example, and given the habit of living with good values and character, then they will tend to become good people who are soft-hearted, good-minded, and have noble character.

In the educational environment, character education development activities, especially religious characters, have been carried out both planned and natural (Machin, 2014). It is intended as one of the supports for follow-up learning design activities that can develop religious or religious characters. Character education has to adjust to the vision and mission of the relevant educational institution.

As for the development of religious character in children through learning at RA Muslimat NU Nurud Dholam Majungan Madura, including the following:

1. Teachers Practice Good Morals in Class

In education, practising good morals in students in educating is a reasonably effective way to shape students' religious character. Because a student will more easily imitate the behaviour and morals of his teacher, what is exemplified by the teacher, both in the form of words, actions, advice and beautiful words, will be recorded and attached to the self and feelings of students. The teacher's example is a determining factor for the good and bad of a child, in addition to the example of parents (Ananda, 2017).

Some children do not obey the teacher's orders. Many children are not interested in carrying out what the teacher tells them to do because they do not see the example exemplified and practised by a teacher. Children only find that the teacher can order or lecture at length because no teacher has set a good example shown in learning activities at school. Moral education must start from educators because children's teachers will be considered examples and role models. Children, especially

in early childhood, will imitate all teacher behaviour. At an early age, children will think that everything the teacher has done is right. For this reason, teachers must set a positive example. Even some children are more trusting and obedient to their teachers (Jaujah, Rindhatus, Qibtiyah, 2014).

As stated by Ustadzah Hindun Wahyuni (H. Wahyuni, 2021), before the teacher asks students to pray, the teacher first performs prayers or is invited to pray in the congregation. Another example, when students come to school or come home from school, children are taught or accustomed to kissing the teacher's hand and saying greetings when entering or leaving class. Teachers must welcome students' arrival and monitor their return to feeling loved and loved by their teachers so that the spiritual connection is getting stronger and stronger.

Must be done by the teacher, namely by giving examples of greeting when students enter and leave the class to become a good habit for students from an early age. The role of the teacher, especially parents, is in providing examples, so first, they must set a good example following Islamic etiquette. The attitude and behaviour of children is a reflection of the morals of teachers and parents.

This is what is applied at *RA Muslimat NU Nurud Dholam Majungan Madura*. Before 7 o'clock, all the teachers were waiting for the students in front of the class and gave examples of saying greetings, kissing the teacher's hand, and smiling. Likewise, when going home, the teachers will stand in front of the class and ask the students to pray first, then take turns leaving the class and shaking hands with the teacher.

In the world of education, a teacher has a significant role. Namely, the teacher's behaviour will be an example and role model for his students. Good examples, examples and deeds are certainly more powerful than spoken language and verbal commands. Children hear what is ordered or prohibited, but children also see how the teacher carries out the behaviour.

In education, a teacher is a mirror and attitude and a real example for students' learning. Children store what they see and imitate what has been stored in memory in the form of behaviour. It is important to pay attention to because it will shape the child's personality (Ananda, 2017). If students' mirror is good, the child will behave well and eventually have a noble personality, and vice versa. For example, Ustadzah Hindun Wahyuni (2021) teaches good habits to his students at *RA Muslimat NU Nurud Dholam*.

Among them say greetings before entering class and when going home, praying before starting the lesson, kissing the teacher's hand, and so on. It is done to instil good morals from an early age. Because according to him, children at an early age will record and quickly remember what has been taught. It is the same as what Ustadzah Maftuhatin Nikmah, teacher and head of RA (M. Nikmah 2021), said that he gets used to speaking well to his students so that children can imitate him get used to saying friendly and honest in his words. Children who have been accustomed to doing good from an early age will always decorate themselves with good qualities and behave well to others.

2. Making Habits

According to the opinion expressed by Arma Arief (Arief, 2002), the habituation method is a model of direct education to students, which in the process is carried out slowly. Done by getting used to good behaviour and character as a routine that must be done consistently, so that it can be carried out easily and lightly, does not lose a lot of energy, feels easy and does not experience any difficulties when carrying it out. (Ahsanul Khaq, 2019).

Education experts also agree that to shape moral and religious character in children, they can use and apply the habit of good things. The habituation method is very urgent to be given and instilled in children, especially kindergarten or PAUD school-age children, because children in the kindergarten or early childhood school period are a very easy time to be embedded in children when we convey advice, habituation. Or Islamic teachings (Cahyaningrum et al., 2017).

Implementation of habituation in RA *Muslimat NU Nurud Dholam* implemented programmatically. This is in line with the habituation theory based on Mulyasa's opinion (Mulyasa, 2016) that programmatic habituation activities can be carried out by carrying out special planning within a certain period, either for the personal development of students individually or in groups. The purpose of the school informing the religious character of children through habituation is to produce graduates who have a noble character, are Islamic civilized, have good manners and have commendable manners as provisions for social life.

With this habituation, educational institutions continue to strive optimally to improve morals to shape students' character by conducting dynamic and innovative

habituation programs. Various forms of activities are made by *Muslimat NU Nurud Dholam* to develop the religious character of their students. They start from reading activities to practical activities.

According to Ustadzah Ruwaidatul Jannah (R. Jannah, 2021), one of the teachers at *RA Muslimat NU Nurud Dholam* said that the activities related to the development of religious character are carried out by the habituation pray before studying and before going home. Prayer activities in *Muslimat NU Nurud Dholam* done together in their respective classrooms. At 06.55 WIB the teacher and students must be in the classroom. Meanwhile, when it is time to go home from school, prayer activities are directly led by the last hour subject teacher.

In addition, there are also activities in the form of reading short letters on juz 30. This activity is carried out after praying together at the beginning of entering. In making this habit, students read at least three short letters in *juz' amma*. In addition to reading short letters in *juz' amma*. In increasing religious-based habituation, chanting *Asma'ul Husna*. *Asma'ul Husna* chants that students read are given songs that make them happy and like.

Of course, what has been usually done is expected to be something that is *istiqomah* to be carried out by students and becomes a character in themselves. Something ordinary will usually feel comfortable to do. The habit of praying, reading short letters and *juz amma* will eventually make children like the teachings of Islam, both related to *dhikr-dhikr* and practices related to the practice of bodily worship.

Hamka Abdul Aziz thinks, (Aziz, 2016) that the way to form the character is not only by teaching personality because there is a difference between personality and character. Personality is human behaviour that is a product of education and teaching. So personality is the result of the formation and is strongly influenced by the environment. At the same time, the character is the primary character in humans since they were born in the world.

Character education is essential in children's development because it aims to improve the quality of educational processes and outcomes that lead to the formation of the noble character of students. Through character education, students are expected to have the ability to independently improve and use their knowledge, study and

understand and practice the values of character and noble character so that they can be realized in everyday life.

3. Giving Rewards/Awards

A reward is a form of appreciation teachers give to their students who have achievements as expected by the school. The award is given to the best students. The reward is given to appreciate the form of behaviour carried out by students to always have the noble character to teachers, friends and themselves (Febianti, 2018).

The reward is a way that someone can give an award to other people who excel so that it can give enthusiasm again in achieving other achievements and motivate others to achieve the same achievement. In education, this is a common thing to do (Mila Sabartiningsih, Jajang Aisyul Muzakki, 2018).

Rewards given at *RA Muslimat NU Nurud Dholam Madura* in the form of certificates, gifts and made peer ambassadors. The reward is given at the end of each year to students who have achievements in worship and morals.

According to ustadzah Maftuhatin Nikmah (M. Nikmah, 2021), the principal of the *RA Muslimat NU* school, *Nurud Dholam*, is held at the end of every year an imtilhan celebration. At that moment, the committee and we gave awards to outstanding students, for example, achievement in the field of the Koran, memorizing chapters 30 and Asmaul Husna, achieving in the field of subjects and having the most moral character. This reward is given to stimulate the enthusiasm of the students in developing religious character and academic achievement.

Giving awards has an important function and role in developing children's behaviour in a way that is approved by the community, including awards that have educational value, function as motivation, and function to strengthen religiously and socially approved behaviour.

According to ustadzah Hoiriyah (Hoiriyah, 2021), one of the teachers at *RA Muslimat NU Nurud Dholam*, the goal of giving rewards is to further develop internal motivation from external motivation, in the sense that students do an action. The action arises from awareness in itself. Moreover, with the reward, it is hoped to build a positive relationship between students because the reward is part of a teacher's love for students.

4. Mentoring

Mentoring is a form of activity in the context of education and development of the Islamic religion in small groups. This activity is held regularly every week and is ongoing. Each group can consist of 3-7 people under the guidance of one teacher (Sharoh & Mizani, 2020).

In mentoring, there is also a learning and teaching process. Ideally, mentoring activities do not focus on giving advice alone but also on getting students to listen to advice. In this way, a learning atmosphere will be created that will provide a change for the better. Someone who previously did not know at all understands may even become an expert in his field. Mentoring also educates us to believe in mentors. This trust is the key to the success of students in participating in mentoring activities. When someone already believes in the leader, that will lead us to the peak of success in the hereafter (Princess Rahayu, 2020).

Mentoring is one way of developing a religious character that is applied at *RA Muslimat NU Nurud Dholam*. Mentoring is an effort to establish a conducive environment because it is filled with various motivations and more comprehensive directions. Likewise, creating a conducive scientific atmosphere in schools can create a culture that can build character, especially those related to work culture and to learn at school. Of course, it is not just an academic culture built but also other cultures, such as being punctual in carrying out religious obligations, routinely carrying out tasks. (Djibu & Shofwan, 2019).

Mentoring is an activity to monitor the condition and character development of students at *RA Muslimat NU Nurud Dholam Madurai*. In mentoring activities, the teacher provides various enthusiasms, directions and inputs in the daily life of the students. They control the implementation of worship, such as praying, checking memorization, and morals to parents when the child is in their respective homes.

Mentoring is carried out in the form of small groups. In the mentoring activity, the teacher will evaluate various worship activities and students' memorization at home. The purpose of mentoring is to ensure that the character development activities that the school has programmed can be carried out correctly and according to the expectations of the institution and parents.

Conclusion

Character education is an important thing that must be pursued to develop the human individual as a whole and must be done from an early age. Character education is very urgent to be applied by educational institutions to pay attention to the needs of students' academic competence and character development so that graduates become alumni who are academically ready and have good character. Development of religious character in students at *RA Muslimat NU Nurud Dholam Majungan Madura* by practicing good morals in class, doing routine habits, giving rewards, and monitoring from teachers to students. With the provision of character education, it is hoped that it can change the minds of the nation's children to become people who can compete and have a complete horizon of thought. The correct implementation of character education will run well if all elements of Indonesian society support it. All elements of the nation must be actively involved in the development of character education towards a better Indonesia. Everything must support the individual, family, community, educational institutions, national and religious leaders, and society. The supporting factor for developing religious character at *RA Muslimat NU Nurud Dholam Majungan Madura* is that all teachers and managers are actively involved in this effort. The inhibiting factor is the lack of time available at school. So that the development of this religious character is getting better, it needs support from the family level, community, national leaders and of course, religious and community leaders.

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