

**INSTITUTIONALIZING *SABAR NGANTRI* AS A LIFE PHILOSOPHY AT
BAITUL MAKMUR ISLAMIC BOARDING SCHOOL IN A GENERATION
ALPHA CONTEXT**

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Abstract

This study examines how SANTRI, an acronym for *sabar ngantri*, is enacted as a locally grounded life philosophy at Pondok Pesantren Baitul Makmur in Metro, Lampung, within the Generation Alpha context. The study addresses recurring tensions in crowded routines, including line cutting, pushing, verbal disputes, and difficulty sustaining discipline during shared activities. A qualitative field-based study with a descriptive orientation was conducted. Data were collected through observation, in-depth interviews, and documentation, then analyzed using an interpretive approach with thematic coding and triangulation across sources. The main informant was an *ustadzah* responsible for supervising daily routines, complemented by student perspectives representing varied experiences in the boarding environment. The findings indicate that SANTRI is reinforced as an ethical discipline across core routines such as submitting Qur'anic recitations and classical text readings, performing ablution, taking meals, bathing, and practicing respect rituals such as *sungkem* and *sowan* to the *kiai*. In this setting, SANTRI supports emotional regulation and fairness by translating moral instruction into observable turn-taking behavior reinforced by caregivers and peers. The study presents SANTRI as a locally grounded model of character education that helps reduce everyday conflict while supporting communal stability in a dense pesantren environment shaped by the fast-paced habits associated with digitally socialized youth.

Keywords: SANTRI, sabar ngantri, character education, Generation Alpha, pesantren,

A. Introduction

Pondok Pesantren Baitul Makmur in Metro, Lampung represents an Indonesian Islamic educational tradition that integrates religious instruction, moral cultivation, and communal living. Daily life is organized through shared routines that shape students' knowledge and their social dispositions. Prior research suggests that the pesantren environment produces distinctive educational experiences depending on how learning, supervision, and discipline are implemented within the institution (Sartika, 2020, p. 149). For many students, this setting becomes sustained training in self-regulation, especially in situations that require restraint, cooperation, and consideration for others.

Within this communal environment, waiting one's turn becomes a recurring social practice. Students routinely queue for laundry, bathing, ablution, meals, and scheduled learning activities. These routines often function as informal character education because they require patience, emotional control, and respect for shared rights. Communal responsibilities also strengthen peer solidarity through mutual assistance and collective care for cleanliness and safety (Fadilah et al., 2022, p. 10). In principle, Baitul Makmur seeks to sustain an atmosphere of religious seriousness and togetherness while maintaining a safe and comfortable environment for all students (Najat & Yasir, 2024, p. 59).

Crowded routines can also expose behavioral vulnerabilities, particularly among students growing up in the Generation Alpha era. Although research on *pesantren* education is extensive, much of it still emphasizes broad normative themes such as moral cultivation, discipline, and character formation, often discussed at the level of general institutional ideals rather than everyday micro-practices (Mujahid, 2021). At the same time, fewer studies attend to locally developed value systems that emerge from *pesantren* culture and function as practical mechanisms for managing routine tensions in dense communal settings. Scholarship that directly engages Generation Alpha in *pesantren* contexts also remains limited, even though this cohort has been shaped by digital environments that normalize speed, immediate response, and individualized preference in everyday interaction (Peccerillo, et al., 2025; Hutajalu et al., 2024). This gap matters because it leaves unanswered how a locally rooted philosophy such as *sabar ngantri* can operate as a deliberate educational strategy that mediates tensions between a *pesantren* ethic of collective patience and the fast-paced habits often associated with digitally socialized youth.

This study examines SANTRI, a *pesantren*-based philosophy of life that emphasizes *sabar ngantri* as an ethical discipline. At Baitul Makmur, *sabar ngantri* is practiced across routines such as submitting Qur'anic recitations and classical text readings to teachers, taking meals, performing ablution, bathing, and observing etiquette when meeting senior figures. These practices unfold alongside the *pesantren*'s core curriculum, which includes study of the Qur'an, *hadith*, *fiqh*, *aqidah*, and Islamic history (Baidawi, 2023, p. 83). While religious learning remains central, the *pesantren* also supports broader competence building that prepares students for social life beyond the

institution (Febrianto& Mustajib, 2020, p. 307). Communal events such as *haul* and *kenduri* further strengthen bonds between students and the surrounding community.

Field observations indicate that disruptions at Baitul Makmur often emerge in situations where queuing norms should regulate access to shared resources. Students may cut in line during meals, step ahead of others during laundry turns, or push and argue when entering the mosque. Similar tensions arise during crowded study routines, especially when many students submit memorization or readings to a limited number of teachers. The pesantren population was estimated at approximately 350 students, consisting of about 170 female students and 180 male students, based on field interview data with informant NQ (June 3, 2025). Under these conditions, turn taking becomes a recurring challenge linked to social order, emotional regulation, and institutional harmony.

Examining *sabar ngantri* as a life philosophy is therefore important on theoretical and practical grounds. Theoretically, it clarifies how localized ethical constructs function as social tools within religious educational institutions. Practically, it offers a lens for understanding how pesantren leaders, caregivers, and peers respond to everyday conflict while strengthening self-control, mutual respect, and communal stability. Prior work suggests that queuing practices can carry moral meaning and support social discipline in everyday life (Amin & Marlina, 2023, p. 56), and that pesantren culture can cultivate adaptive habits through modeling and collective routines (Setiawan et al., 2015, p. 2). However, existing studies do not yet explain how *sabar ngantri* is mobilized as a locally articulated strategy for addressing pressures specific to the Generation Alpha era.

Accordingly, this study focuses on how the SANTRI life philosophy is implemented at Pondok Pesantren Baitul Makmur to address social and educational problems among Generation Alpha students. The guiding research question asks how *sabar ngantri* is practiced and institutionalized as a strategy for managing recurring challenges in everyday pesantren life. The study aims to describe and interpret the mechanisms through which SANTRI shapes student conduct, supports emotional regulation, and contributes to character development within a dense communal environment.

B. Methods

This study employed a qualitative field design with a descriptive orientation to examine how the SANTRI life philosophy of *sabar ngantri* is practiced at Pondok Pesantren Baitul Makmur in the Generation Alpha era. The research was conducted in the pesantren setting to capture daily routines and social interaction in their natural context. Data were gathered through observation, interviews, and documentation, and relevant literature was consulted to strengthen conceptual understanding of the phenomenon under study (Nazir, n.d., p. 88). Field notes and recorded materials were organized and interpreted to maintain analytic focus on practices and meanings directly related to *sabar ngantri* (Sugiono, 2016, p. 40).

Primary data were collected through in-depth interviews to obtain detailed accounts of experiences, events, and practical challenges associated with queuing practices in everyday pesantren life (J. Noor, 2011, p. 26). The main informant was Ustazdah Nur Qomariah, selected because of her responsibilities in organizing student life, supervising daily routines, and supporting continuity in teaching and activity rotation. Additional perspectives were obtained from students selected to reflect a range of lived experiences in the boarding environment. Credibility was strengthened through triangulation by comparing interview data with observational records and institutional documents.

The analysis followed an interpretive approach. Interview transcripts, observation notes, and written documentation were read iteratively, coded, and grouped into thematic categories that captured how *sabar ngantri* was taught, enforced, negotiated, and internalized in daily routines. The analysis connected observed practices with their philosophical and social meanings, especially in situations where patience regulated access to shared resources and reduced conflict. This approach is consistent with interpretive traditions that seek to uncover meaning systematically in order to understand social realities (Herdiansyah, 2012, p. 29) and to examine the relationship between institutional ideals and everyday practice in the pesantren context (Soetrisno & Hanafi, 2007, p. 52).

C. Results and Discussion

1. Results

a. The Santri Philosophy in Pesantren Life

Interviews and observations at Pondok Pesantren Baitul Makmur show that the *santri* philosophy is articulated through guiding principles promoted by pesantren leadership and reinforced through daily routines. Participants described these principles as rooted in Islamic teachings and sustained through pesantren traditions transmitted across generations. In practice, the philosophy functions as a shared orientation that shapes conduct and expectations in a crowded communal environment where students must coordinate space, time, and access to shared facilities.

Five themes recurred across accounts from the *kiai* and pesantren stakeholders. The first concerns devotion and obedience to God as the moral center of student life, expressed through consistent worship and commitment to religious guidance. The second highlights moral character as a core expectation, including honesty, humility, simplicity, and respectful interaction, alongside avoidance of behavior considered religiously inappropriate. The third emphasizes simplicity as a disciplined lifestyle that supports self-control and spiritual and intellectual development. The fourth theme is self-reliance, understood as students' capacity to manage responsibilities, regulate themselves, and respond to daily problems with accountability. The fifth concerns communal life, framed as an ethical practice that builds solidarity and social care through mutual support and shared responsibility (field interview data, May 21, 2025). These themes clarify how the pesantren's moral orientation is reproduced through routine practice. Students encounter the same values in worship schedules, learning arrangements, and shared daily activities. As the values are reinforced through instruction and correction, students develop patterns of restraint, empathy, and accountability that support social stability and reduce friction in everyday interaction.

b. *Sabar Ngantri* as a Foundational Principle in Pesantren Life

In daily life at Pondok Pesantren Baitul Makmur, *sabar ngantri* refers to a disciplined willingness to wait one's turn while honoring the rights of others. Informants described it as a practical ethic that regulates access to shared spaces and resources, especially under crowded conditions that can trigger irritation and conflict. The practice is introduced through guidance from pesantren authorities and reinforced through routines

that require orderly turn taking. Within this setting, *sabar ngantri* is understood as a learned disposition that shapes how students respond to delay, correction, and social pressure.

Informants first grounded the meaning of *sabar ngantri* in a spiritual orientation. Patience is framed as a religious virtue tied to trust in God's timing and acceptance of divinely ordered circumstances. Informant NQ emphasized that waiting calmly reflects faith, self-control, and restraint from haste that can harm social relations (field interview data, June 3, 2025). This spiritual framing is reinforced through worship routines, including recitation, prayer, fasting, and remembrance, which socialize students into consistency and emotional steadiness.

A social dimension is also central. Informants described patient queuing as a way to protect fairness and reduce everyday tensions by training students to recognize others' claims to shared facilities. NQ noted that empathy and mutual respect become more attainable when students wait without pushing forward, which lowers the likelihood of quarrels and supports cooperation (field interview data, June 3, 2025). These dynamics appear in routine interaction, including how students coordinate movement, share limited facilities, and respond when someone violates queue norms.

A third meaning concerns personality development and self-regulation. Informant MHIS connected *sabar ngantri* with emotional control, discipline, and endurance during discomfort and delay (field interview data, June 7, 2025). These dispositions are reinforced through learning practices common in pesantren education, where progress depends on persistence and careful attention to process (Ghafur, 2025). Students learn to manage frustration when they must wait for their turn, accept correction, or repeat readings.

Informants also emphasized a skills dimension. Pesantren life requires students to manage routines and interpersonal coordination within dense schedules. MHIS described skill-building activities that accompany religious education, including martial arts, sewing, fashion related skills, and digital design tasks using computers (field interview data, June 7, 2025). These activities were linked to preparation for life beyond the boarding environment (Suwarno, 2017). Finally, the cultural setting shapes the stability of *sabar ngantri* as a norm. Informants highlighted ritual events and local traditions that sustain cohesion, and MHIS noted that daily communication often involves Javanese

because many students come from Javanese backgrounds despite the pesantren's location in Lampung (field interview data, June 7, 2025). Shared rituals and etiquette reinforce expectations of order, respect, and mutual acknowledgment.

c. The Effectiveness of *Sabar Ngantri* in Managing Daily Life in the Pesantren

Evidence from interviews and observation suggests that *sabar ngantri* is most visible when students must share limited time and facilities. Informants identified five routines where crowding and competition commonly trigger tension and where patient queuing is reinforced by teachers, caregivers, and peers. These routines include submitting recitations and readings, performing ablution, taking meals, bathing, and participating in respect rituals such as *sungkem* and *sowan* to the *kiai*.

The first routine concerns queues for submitting memorization and classical text readings. Students often wait to recite or submit materials such as *nahwu*, *sharaf*, and texts such as *Alfiyyah Ibn Malik*. NA described the queue as crowded and physically uncomfortable, with heat and noise control contributing to irritation, especially when students worry about time limits (field interview data, June 19, 2025). Delays also occur when a student's recitation requires correction and repetition. Teachers encourage students to arrive early, follow schedule adjustments, remain quiet, and stay focused, which gradually normalizes patience as part of learning discipline.

The second routine is queuing for ablution. LMS explained that waiting is unavoidable because the number of students exceeds available facilities at peak times before congregational prayer (field interview data, June 19, 2025). Informants stressed the importance of respecting prior turns and avoiding pushing or rushing. Observation notes indicate that adherence to queue norms supports order and reduces verbal disputes.

The third routine involves queuing for meals. Sahal Mahfudz noted that meal distribution requires adjustment because it is organized through turn taking rather than individual choice (field interview data, June 23, 2025). Informants described meal queues as a setting where restraint, humility, and respect for shared rights are practiced. When this norm is reinforced consistently, students report fewer confrontations during meals and caregivers can maintain order with less escalation.

The fourth routine concerns bathing schedules and shared bathroom facilities. Tri Darmawan described frustration when some students delay or refuse to yield, which lengthens queues and increases irritation (field interview data, June 23, 2025).

Observations noted disorder in shared areas, including scattered containers and plastic waste. Caregivers respond through repeated reminders and modeling, including cleaning practices that students are encouraged to follow. Over time, queuing becomes linked to broader responsibility for shared spaces.

The fifth routine involves queuing for *sungkem* and *sowan* to the *kiai*. Informants described *sungkem* as a practice of respect and gratitude learned through observation and instruction. Tomi Saputra recalled feeling uneasy during early experiences because of uncertainty about etiquette and concern about the *kiai*'s response (field interview data, June 23, 2025). Students line up and approach the *kiai* one by one, often kissing the hand while kneeling. Queues become longer during *Eid al-Fitr* because many visitors arrive to seek greetings and blessings. This routine reinforces patience as a public form of respect and stabilizes relations between students and authority figures.

2. Discussion

At Pondok Pesantren Baitul Makmur, SANTRI, understood as the lived discipline of *sabar ngantri*, is used to manage everyday friction in a dense communal environment. Informants described this philosophy as a practical moral resource that helps students regulate emotions, respect shared rights, and maintain order during crowded routines. In sociological terms, the findings indicate that SANTRI works through four interrelated functions within pesantren life: social control, socialization, integration, and normative regulation. These functions become visible because queuing is not an occasional activity in the pesantren. It is a repeated situation where authority, peer relations, and institutional values meet in ordinary practice.

SANTRI contributes to social control by reinforcing behavioral boundaries and discouraging actions that disrupt communal order. Rules about manners, fairness in turn taking, and respectful interaction are communicated through advice, reminders, and direct correction from caregivers and teachers. Informants emphasized that these rules are meant to prevent conflict during routines where competition for access can escalate quickly. At the same time, the field accounts suggest a structural constraint. When the number of students is high relative to the number of supervisors, monitoring can become uneven, and harmful behavior may occur outside routine oversight. In such conditions, *sabar ngantri* functions as a concrete tool for regulating conduct because it translates moral

instruction into observable behavior that can be corrected and reinforced. This logic is consistent with Durkheim's view that social norms operate as external forces that shape individual behavior through shared expectations and sanctions (Arifuddin, 2020).

SANTRI also operates through socialization, particularly in routines where students repeatedly learn patience as a social skill rather than a private virtue. Informants described queuing for bathing, meals, ablution, and study submissions as daily training in emotional control, respect for others' rights, and adherence to collective rhythm. These routines gradually build habituated restraint, especially for Generation Alpha students who are often described as shaped by rapid feedback and immediate access patterns in digital life. The findings also indicate an important caution. Patience can be misinterpreted when institutional language frames every hardship as a test of endurance. If this framing is applied without safeguards, it can discourage reporting of bullying or abuse and can shift responsibility from institutional protection to the victim's resilience. This risk does not invalidate the value of patience, but it shows the need for clearer boundaries so that *shabr* supports character formation without becoming a moral cover for harm (Hasim & Falach, 2020).

A third function concerns integration. Through *sabar ngantri*, students learn ways of living with others that require coordination, empathy, and recognition of shared obligations. Informants linked patient queuing with broader etiquette and communication norms, including respectful speech when addressing teachers and seniors. These practices connect the pesantren's internal social order with expectations students will face beyond the institution. This aligns with Weber's view that social action is shaped by meanings learned through interaction and sustained through patterned conduct (Prahesti, 2021). The findings also suggest that integration efforts can be complicated by the intensity of pesantren schedules. Students may experience fatigue when religious routines, institutional discipline, and academic expectations accumulate. Under these conditions, impatience can become more frequent, and the burden of self regulation increases. The SANTRI philosophy appears to reduce friction, but its effectiveness depends on realistic scheduling and consistent caregiver support rather than moral instruction alone.

The normative function is visible in the pesantren's role in defining legitimate conduct and enforcing standards that are treated as religiously grounded. Informants described how norms are enacted through everyday etiquette, including orderly lines

during meals and ablution, respectful posture, and regulated interactions with authority figures. Norm enforcement supports predictability and reduces ambiguity in crowded settings. However, the data also point to a second caution. When norms are applied in rigid, binary ways, they can overlook psychological context, personal background, and the educational purpose of correction. This can lead to punitive responses that produce compliance without reflection. A normative system is most effective when it is paired with proportional guidance that preserves dignity while correcting behavior. Discussions of structure and agency in social theory are useful here because norms are sustained through routine practice, yet their outcomes depend on how institutions interpret and apply them in specific contexts (Achmad, 2020).

The study's contribution lies in framing *sabar ngantri* as a locally articulated educational mechanism that addresses the social character challenges associated with Generation Alpha in a communal religious setting. The novelty does not rest on queuing as an activity. It rests on the institutionalization of queuing as a moral discipline that is expanded across routines and treated as a practical response to impatience, conflict, and self centered behavior in daily pesantren life. In this framing, SANTRI becomes a value based model that connects spiritual formation with social ethics and daily governance. It offers a locally grounded approach to character education that remains rooted in pesantren tradition while responding to contemporary pressures shaped by speed, attention fragmentation, and individual preference patterns commonly associated with digital environment

D. Conclusion

The findings indicate that the SANTRI life philosophy of *sabar ngantri* has been adopted as a routine practice at Pondok Pesantren Baitul Makmur and reinforced through daily instruction and supervision. The *kiai* provides guidance in the mosque and in the *ndalem*, while caregivers and teachers correct impatience during crowded activities. Informants described gradual change in student conduct, marked by improved restraint, greater willingness to wait one's turn, and fewer interpersonal frictions during shared routines.

From a theoretical perspective, *sabar ngantri* functions as a local ethical mechanism that helps balance individual impulses with the social rights of others in a

dense communal environment. The practice provides a concrete pathway for translating moral instruction into daily behavior, especially in settings that easily trigger competition and emotional escalation. In practical terms, character change is most visible in routines where turn taking is unavoidable, including meals, bathing, ablution, and the submission of Qur'anic recitations and classical text readings. Peer support also contributes, as students remind one another to manage emotions and protect fairness within the pesantren community.

Future research may benefit from interdisciplinary approaches that connect philosophy, sociology, and Islamic ethics while remaining grounded in careful empirical work. Studies examining institutional safeguards, caregiver capacity, and student well-being alongside moral instruction would be valuable for clarifying how patience education can remain formative while supporting appropriate reporting and protection mechanisms. This direction can strengthen the application of character education models in pesantren settings.

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