Analysis of the Traditional Values Based on Syara', Syara' Based on Kitabullah for Skills-Based Innovation

Astalini[1], Darmaji[2], Dwi Agus Kurniawan[3], Yusnidar[4], Harizon[5], Gita Salsabilla Nurma Yahya[6], Sri Suryati[7]

[1,2,3, 6,7] Physics Education Study Program, Faculty of Teacher Training and Education, Universitas Jambi, Jambi, Indonesia
[4,5] Chemistry Education Study Program, Faculty of Teacher Training and Education, Universitas Jambi, Jambi, Indonesia

Article Info

ABSTRACT

Purpose of the study: The aim of this research activity is to find out about the description of the customary syara', syara' based on Kitabullah, find out about the description of skills-based innovation, and find out the results of the value analysis of the customary syara', syara' based on Kitabullah for skills-based innovation at Al-Hidayah

Methodology: The type of research used is quantitative research. This study uses data in the form of numbers as a tool to analyze the information to be known. The population used is teachers at the Al-Hidayah Foundation with a sample of 21 teachers. The instruments used are questionnaires and interviews, and the data analysis technique used is descriptive statistical testing.

Main Findings: The results of the study obtained in the teacher response questionnaire showed that teachers who chose strongly agree had a percentage of 23.8%, in the agree category 66.6%, in the neutral category 9.5%, and 0% in the disagree and strongly disagree categories. The results of the study in the teacher perception questionnaire showed that the percentage was 14.2% in the strongly agree category, in the agree category 61.9%, then the neutral category 23.8%, then 0% in the disagree and strongly disagree categories.

Novelty/Originality of this study: Customary values based on Islamic law and the book of Allah can be applied in learning, such as in the curriculum and non-academic activities, namely cultural extracurricular activities such as dance and tradiitional music. The use of these customary values is not only beneficial for students, but also for schools that implement them because they can advance the school environment.

Corresponding Author:
Astalini
Physics Education Study Program, Faculty of Teacher Training and Education, Universitas Jambi, Jl. Jambi – Muara Bulian No. KM. 15, Mendalo Darat, Jambi Luar Kota District, Muaro Jambi Regency, Jambi, Indonesia.
Email: astalinizakir@unja.ac.id

1. INTRODUCTION

Education is an element that cannot be separated from humans. Starting from the womb to adulthood and then old age, humans will experience the process of education [1]. Education is a necessity that plays an important role in human civilization. With education, every human being can develop their abilities so that they can develop to be even better.

Education becomes an effort that is done consciously in realizing a cultural inheritance from one generation to another [2]. In the implementation of education, making this generation a role model for the teachings of the previous generation. With education, humans are able to develop their potential in having

spiritual religious strength, self-control, personality, noble morals and skills needed by themselves, society, nation and state [3]. Therefore, education is not just a transfer of knowledge, but also a sustainable investment in producing the next generation that is qualified, has character, and is able to face the challenges in the future.

Learning is the main activity in the school environment. Learning is a process that contains a series of teacher and student activities based on reciprocal relationships that take place in educational situations in achieving certain goals [4]. The learning process can determine students' perspectives, because it is greatly influenced by interactions with their learning environment, so that students will adjust themselves [5]. Therefore, teachers need to continue to develop their competencies in order to be able to provide quality and relevant learning for students.

Learning can be carried out well if the teacher is able to plan or design learning systematically and carefully [6]. In the process of teaching and learning activities, teachers must be able to create a pleasant teaching and learning atmosphere, so that students do not get bored quickly [7]. In the learning process, planning will be carried out to provide learning experiences to students. This learning process involves mental and physical processes through interactions between students, students with teachers, the environment and other learning resources in order to achieve learning that not only contains knowledge but is also fun.

In the learning process, the use of the learning process skills approach is one of the important things. The learning process skills approach is an activity applied in learning that emphasizes the formation of skills to acquire knowledge and then communicate its acquisition. The skills to acquire knowledge can be done by using the ability to think (psychic) or the ability to act (physical) [8]. The application of the process skills approach to learning makes students able to carry out science activities and easy to produce science products [9].

With the process skills approach used in learning, it becomes the intention in exploring students' talents. Process skills in learning become a method that focuses on developing thinking skills, analysis, and processes in learning [10]. Learning process skills are the key in equipping students with critical and creative thinking skills. So that process skills are not only a tool in achieving learning goals, but also become the foundation for developing students' potential as a whole.

Humans have different characters and are characteristic of each person in behaving. Values are norms that are considered good by each individual. Values are defined as a trait or norm that is believed to be important and useful in human life related to a person's cognitive and affective nature [11]. These values will form a consistent mindset and human behavior in dealing with various existing situations.

It is undeniable that the current era of progress directly or indirectly has positive and negative impacts on the lives of Indonesian society [12]. These impacts also affect the norms of life of Indonesian society, especially students who are in education. The positive impacts of the era of progress for students are that it can make it easier for students to find learning materials, can make it easier for students in the distance learning process, and make it easier for students to get other important information [13]. While the negative impacts of the era of progress for students are that it can influence students' mindsets such as being able to imitate ways of dressing that are not in accordance with community procedures, being able to access pornographic sites and also being able to hijack accounts so as to harm others [14].

In facing the increasingly widespread progress of the times, of course all parties such as the government, educators, and other communities must continue to preserve the customs that have been embedded since ancient times in order to strengthen the spirit of nationalism and not be easily eroded by the progress of the times. Custom can be interpreted as a cultural idea consisting of cultural values, norms, habits, institutions, and customary laws that are commonly carried out in an area. If this custom is not implemented, confusion will occur which will give rise to unwritten sanctions by the local community against perpetrators who are considered deviant [15]. Custom can also be interpreted as a personal habit that is accepted and carried out by the community, so that in this way custom not only regulates social life, but also forms the character and identity of individuals from an early age [16].

One of the customary values that exist in the lives of Indonesian people is the customary seloko which is a guideline, namely "customs are based on syara', syara' is based on Kitabullah" which originates from the Minangkabau region, West Sumatra [17]. This customary value means that it originally started from "customs are based on decent and proper", where customary values and Islamic teachings are always in line with existing guidelines [18]. With this seloko, the Malay community, especially in Jambi, has become the background for all areas of their lives, including how to dress such as covering the genitals for women. Thus, the values contained in this customary seloko must continue to be preserved so that they are not eroded by time.

The application of the traditional values of syara', syara' based on Kitabullah is one of the right things to be applied to students at school. The application of student customs and customs in schools that are based on syara', syara' based on Kitabullah needs to be fostered and developed in order to improve the quality of education, shape students' character, and be able to preserve existing culture [19]. Therefore, the traditional values "traditional with syara', syara' with kitabullah" must continue to be applied in the school environment. This aims to provide optimal learning activities for students.

Previous research conducted by Saputra et al., [20] This research discusses the understanding of the traditional philosophy of "adat besandi syarak, syarak besandi kitabullah" in the community of Kampung Sakti Rantau Batuah, Kota Mukomuko District, Mukomuko Regency, Bengkulu Province. Meanwhile, the difference between this research and previous research is that this research focuses on the integration of traditional and religious values in skills innovation, while the research conducted by Saputra et al., explores the application of these values in the context of education and the lives of certain communities.

The study presents novelty by integrating traditional values based on Syara' and the Book of Allah into the context of skills-based innovation. This approach not only explores the deep cultural roots in Islamic tradition, but also adapts it to answer the challenges of the modern era that demand skills and innovation. By linking religious values with skills development, this study offers a new perspective in connecting cultural heritage with contemporary needs, which has the potential to enrich educational strategies and community empowerment.

This research has high urgency in the context of community development rooted in traditional and religious values. In the era of globalization characterized by rapid change and skill-based innovation, a deep understanding of traditional values integrated with Islamic law is very important to ensure that the innovations carried out remain in line with religious principles. By analyzing these traditional values, this research can provide guidance for creating innovations that are not only oriented towards technological progress, but also maintain the moral and spiritual integrity of society. This is important for building a society that is technologically advanced but remains strong in the religious values it believes in.

Based on the description above, the researcher conducted this research with a problem formulation, namely what is meant by customary values based on syara', syara' based on Kitabullah, what is meant by skills-based innovation, and how is the analysis of the use of indigenous values based on syara', syara' based on Kitabullah for innovation skills at Madrasah Tsanawiyah Private Al-Hidayah. With the aim of the research, namely to find out about the description of the customary Syara', Syara' based on Kitabullah, to know about the description of skills-based innovation, and to know the analysis of the use of the traditional value of the syara', syara' based on Kitabullah for skills-based innovation at the Madrasah Tsanawiyah Private Al-Hidayah.

2. RESEARCH METHOD
2.1. Types of Research

In general, the types of research are divided into three types, namely quantitative research, qualitative research, and mixed research. In this study, quantitative research was used. Quantitative research is an approach that primarily uses the postpositivist paradigm in developing science (such as thinking about cause and effect, reduction to variables, hypotheses and specific questions using measurement and observation and theory testing), using research strategies such as experiments and surveys that require statistical data [21]. Research with quantitative methods uses data in the form of numbers as a tool to analyze information about what is wanted to be known [22]. By using this method, researchers use numerical data and exact sciences in answering research hypotheses [23]. So that in using quantitative methods for this study, researchers can obtain objective, generalized, and statistically testable results.

2.2. Research Subject

The research subject is a data source that can provide information related to the research problem being studied [24]. In this case, the research subject is a teacher at the Al-Hidayah Foundation. With this, the research subject is the parties who are the target of the research or the source that can provide information that is selected purposively in relation to a certain objective [25]. The totality of all the facts studied is called the population, while all the facts that are considered to represent all of them are called samples.

The sample used in research must be able to represent the entire population studied. Therefore, sample selection must be attempted in such a way that the sample can show a picture of the overall situation of the population. The number of samples used cannot be too small and the determination cannot be done randomly or arbitrarily [26]. The selection of teachers at the Al-Hidayah Foundation as research subjects aims to find out to what extent the application of traditional values based on syara' and syara' based on the Kitabullah has been implemented in teaching and learning activities at the Al-Hidayah Foundation.

Table 1. Research Sample

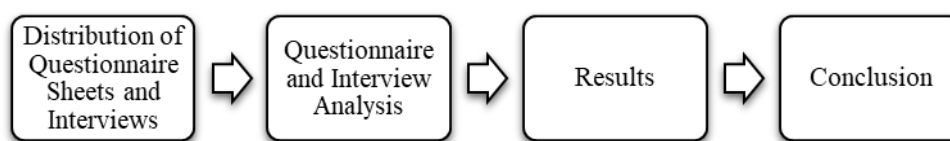| No	School Name	Number of Teachers
1.	Al-Hidayah Foundation	21

2.3. Research Procedures

Figure 1. Research Procedures

In data collection, the first activity carried out was determining research subjects based on predetermined criteria, followed by distributing research instruments in the form of questionnaires for teachers' responses and perceptions in learning the traditional syara', syara' based on Kitabullah and conducting interviews with teachers at the Madrasah Tsanawiyah Private Al-Hidayah, totaling 21 teachers. Where this data collection was carried out to be able to find out the analysis of the value of the syara', syara' based on Kitabullah custom for skills-based innovation at the Madrasah Tsanawiyah Private Al-Hidayah. Then the data that has been obtained will be processed using descriptive statistical methods. By using this test, conclusions regarding the analysis of the value of the syara', syara' and Kitabullah-based customs for skills-based innovation at the Madrasah Tsanawiyah Private Al-Hidayah will be obtained.

2.4. Data Collection Instruments and Techniques

In this study, the instruments used were questionnaires and interviews. The questionnaire is a data collection technique carried out by giving a set of written questions to respondents to answer [27]. The purpose of distributing the questionnaire is to find complete information about a problem and respondents without worrying that respondents will provide answers that do not correspond to reality in filling out the questionnaire. The tool used to collect data is a list of questions or statements made in the form of a questionnaire using a Likert scale [28].

The Likert scale is a scale used to measure the perception, attitude or opinion of a person or group regarding an event or social phenomenon [29]. For the interview, the subjects were teachers at the Al-Hidayah Foundation. The data collection technique used in this study was a survey. The questionnaire response grid and also the teacher's perception can be seen in the table below.

Table 2. Grid of Teacher Response and Perception Instruments

Variables	Indicator	Question Number	Number of Items
Teacher Response	Understanding the Material	1,9	2
	Utilization of Discussion	2,4	2
	Utilization of Mentoring	3	1
	Awareness of Understanding	5,6	2
	Comprehension Ability	7,8,10	3
Teacher Perception	Understanding the Material	1,9	2
	Utilization of Discussion	2,4	2
	Utilization of Mentoring	3	1
	Awareness of Understanding	5,6	2
	Comprehension Ability	7,8,10	3
Amount			20

In the questionnaire sheet to measure the response and also the perception of teachers, a Likert scale is used with 5 categories, namely strongly disagree, disagree, neutral, agree, and strongly agree. Because the Likert scale is used, there will be intervals in each category. The description of the response categories and teacher perceptions can be seen in the following table.

Table 3. Teacher Response and Perception Categories

Category	Interval
Strongly Agree	44-52
Agree	35-43
Neutral	26-34
Don't Agree	17-25
Strongly Disagree	8-16

2.5. Data Analysis Techniques

Descriptive statistics are statistics that have the task of organizing and analyzing data, numbers, in order to provide a regular, concise, and clear picture of a symptom, event or condition, so that a certain understanding or meaning can be drawn [30]. Descriptive statistics are also statistical techniques used to analyze data by describing or depicting the data that has been collected as it is. Descriptive statistics are used without the intention of making conclusions that apply to the public or generalization. This analysis is only an accumulation of basic data in the form of descriptions alone in the sense of not seeking or explaining interrelationships, testing hypotheses, making predictions, or drawing conclusions [31].

3. RESULTS AND DISCUSSION

3.1. Results

Below are the results of descriptive statistics for teacher responses. This research was conducted at the Al-Hidayah Foundation, Muaro Jambi, with data collection using a questionnaire sheet. The description of teacher responses can be seen as follows.

Table 4. Description of Teacher Responses at the Al-Hidayah Foundation Muaro Jambi

School	Score Interval	Category	F	Mean	Median	Min	Max	%
	44-52	Strongly agree	5					23.8%
Madrasah	35-43	Agree	14					66.6%
Tsanawiyah Private	26-34	Neutral	2	42.3	40.0	33.0	48.0	9.5%
Al-Hidayah	17-25	Don't agree	0					0%
	8-16	Strongly disagree	0					0%

Based on the results of the distribution of questionnaires from researchers to teachers related to the responses of each teacher at the Al-Hidayah Foundation Muaro Jambi, in the strongly agree category there are 5 people with a percentage of 23.8%. Then in the agree category there are 14 people with a percentage of 66.6%. Then in the neutral category there are 2 people with a percentage of 9.5%. While in the disagree and strongly disagree categories are occupied by 0 people with a presentation of 0% of each category.

Next is the result of descriptive statistics for teacher perceptions at the Al-Hidayah Foundation Muaro Jambi. This study was conducted by collecting data using a questionnaire sheet. The description of teacher perceptions can be seen as follows.

Table 5. Description of Teachers' Perceptions at the Al-Hidayah Foundation Muaro Jambi

School	Score Interval	Category	F	Mean	Median	Min	Max	%
	44-52	Strongly agree	2					14.2%
Madrasah	35-43	Agree	13					61.9%
Tsanawiyah Private	26-34	Neutral	5	42.3	40.0	33.0	48.0	23.8%
Al-Hidayah	17-25	Don't agree	0					0%
	8-16	Strongly disagree	0					0%

Based on the table of teacher perceptions at the Al-Hidayah Foundation in Muro Jambi, there were 3 people in the strongly agree category with a percentage of 14.2%. Then in the agree category there were 13 people with a percentage of 61.9%. And in the neutral category there were 5 people with a percentage of 23.8%. So in the disagree and strongly disagree categories there were 0 people with a percentage of 0% each.

3.2. Discussion

The results of the questionnaire and interviews conducted to determine the perception and also the response of teachers to the analysis of customary values based on Islamic law and the book of Allah, namely teachers feel that the information provided by the socialization and training team is very useful for teachers who teach. With new information and understanding from the socialization and training team, teachers at the Al-Hidayah Foundation have a more open mind towards customary values based on Islamic law and the book of Allah which of course must be applied in the school environment.

From the results obtained in table 4 and also table 5, it is known that teachers at the Al-Hidayah Foundation agree with the socialization and training provided. It can be seen from the percentage obtained from the questionnaire assessment, where the percentage of teacher response questionnaires in the strongly agree category was 5 people with a percentage of 23.8%. Then in the agree category there were 14 people with a percentage of 66.6%. Then in the neutral category there were 2 people with a percentage of 9.5%. So in the disagree and strongly disagree categories there were 0 people with a presentation of 0% each with each category.

Seeing this, it can be concluded that teachers at the Al-Hidayah Foundation agree with the material presented by the socialization and training team implemented at the Al-Hidayah Foundation Muaro Jambi.

Then in the results of the teacher perception questionnaire percentage at the Al-Hidayah Foundation Muaro Jambi also felt that they agreed with the socialization and training provided by the team, this can be seen from the percentage in the strongly agree category which amounted to 3 people with a percentage of 14.2%. Then there were 13 people with the agree category which had a percentage of 61.9%. And in the neutral category there were 5 people with a percentage of 23.8%. This shows that the disagree and strongly disagree categories got 0 people with a percentage of 0% each. So in the results of the teacher perception questionnaire percentage it can be stated that they agree with the socialization and training with the theme of customary values based on syara', syara' based on Kitabullah.

Customary values based on syara', syara' based on Kitabullah are a very important guideline for Muslims, especially in Indonesia. The application of these customary values can be applied in schools which can be realized in various ways. One of the innovations based on these customary value skills in realizing it is by including these values in the learning curriculum. In addition, non-academic activities can also include these customary values such as cultural extracurricular activities such as dance, traditional music, and also religious study groups. That way, students not only get academic knowledge but also moral values that can shape their personality character.

The application of traditional values based on syara', syara' based on Kitabullah in schools cannot be separated from the influence of challenges within them. One of the challenges is changing times which are eroding traditional values where the influence of foreign culture is becoming stronger. This makes students' interest in traditional values that have been growing for a long time disappear. To overcome this, ongoing efforts are needed, such as schools that can work together with various parties in creating a good environment for student growth and development, especially by using traditional values based on syara', syara' based on Kitabullah.

The traditional value of sharing the syara', syara' based on Kitabullah in schools has a multitude of benefits, including the formation of students' character, such as being honest, polite and virtuous. Then students can also strengthen their national identity and also be able to preserve their nation's culture. Apart from that, the use of traditional values is able to create conducive and enjoyable teaching and learning activities. From these benefits, these traditional values will not only benefit individuals, but also the surrounding community. More than that, by using traditional values based on syara', syara' based on Kitabullah in schools, it is able to advance not only students but also schools that apply these traditional values.

This research has a significant impact in connecting traditional values with skills-based innovation. By examining the values of sharia based on the book of Allah, this research contributes to a deeper understanding of how religious and cultural principles can be integrated into modern skills education and training. The results can provide a strong foundation for the development of curricula that not only focus on improving technical skills, but also build the character and ethics of students in accordance with religious teachings and local traditions. This integration has the potential to strengthen cultural and religious identity in the era of globalization, while still encouraging innovation that is relevant to the needs of today's workforce.

This study has several limitations that need to be considered. One of the main limitations is the subjectivity of the interpretation of traditional and Shariah values that may vary based on the cultural and religious perspectives of different individuals or groups. In addition, this study may be limited by the lack of literature that explicitly links traditional values to skills-based innovation, thus requiring a more holistic and interdisciplinary approach. Finally, this study may face challenges in measuring the actual impact of the integration of these values on innovation, given the complexity of the social and economic contexts in which these values are implemented.

4. CONCLUSION

Based on the results of the data obtained from the distribution of questionnaires given to teachers at the Al-Hidayah Foundation Muaro Jambi, in the response questionnaire there was a percentage of 66.6% in the agree category, then there was a percentage of 23.8% for the strongly agree category and in the neutral category a percentage of 9.5% was obtained while in the disagree and strongly disagree categories got a percentage of 0%. Not much different from the results of the perception questionnaire, where the agree category obtained had more gains than the other categories, namely with a percentage of 61.9% then in the neutral category got a percentage of 23.8% then in the strongly agree category there was a percentage of 14.2%, so that in the disagree and strongly disagree categories got a percentage of 0%. Thus it can be concluded that the socialization and training activities of customary values based on syara', syara' based on Kitabullah for skills-based innovation at Madrasah Tsanawiyah Private Al-Hidayah can be said to be successful. Recommendations for further research are to further examine how the application of traditional values based on Sharia based on the Book of Allah can be

integrated with various skills-based innovations in various educational and cultural contexts, and to evaluate their impact on the development of students' character and competence.

ACKNOWLEDGEMENTS

REFERENCES

[1] E. Nasution, "Problematika Pendidikan di Indonesia," *J. Fak. Ushuluddin dan Dakwah IAIN Ambon*, pp. 1–10, 2008.

[2] A. Rahman, S. A. Munandar, A. Fitriani, Y. Karlina, and Yumriani, "Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan," *Al Urwatul Wutsqa Kaji. Pendidik. Islam*, vol. 2, no. 1, pp. 1–8, 2022.

[3] M. Amin, "Pendidikan Multikultural," *J. Pilar J. Kaji. Islam Kontemporer*, vol. 4, no. 1, pp. 13–23, 2017, doi: 10.30957/edusiana.v4i1.3.

[4] I. Junaedi, "Proses Pembelajaran yang Efektif," *JISAMAR (Journal Inf. Syst. Applied, Manag. Account. Researh)*, vol. 3, no. 2, pp. 19–25, 2019.

[5] I. P. Widyanto and E. T. Wahyuni, "Implementasi Perencanaan Pembelajaran," *Satya Sastraharing*, vol. 04, no. 02, pp. 16–35, 2020.

[6] M. M. Moto, "Pengaruh Penggunaan Media Pembelajaran dalam Dunia Pendidikan," *Indones. J. Prim. Educ.*, vol. 3, no. 1, pp. 20–28, 2019, doi: 10.17509/ijpe.v3i1.16060.

[7] A. P. Wulandari, A. A. Salsabila, K. Cahyani, T. S. Nurazizah, and Z. Ulfiah, "Pentingnya Media Pembelajaran dalam Proses Belajar Mengajar," *J. Educ.*, vol. 5, no. 2, pp. 3928–3936, 2023, doi: 10.31004/joe.v5i2.1074.

[8] L. Mahmudah, "Pentingnya Pendekatan Keterampilan Proses pada Pembelajaran Ipa di Madrasah," *J. Elem.*, no. 1, p. 22, 2019.

[9] K. Nurdin and A. Munawir, "Efektivitas Pendekatan Keterampilan Proses pada Pembelajaran Konsep Bunyi di Sekolah Dasar," *Didakt. J. Kependi*, vol. 14, no. 2, pp. 163–176, 2020.

[10] R. S. Wardhani, S. Utaminingtyas, and N. Trisnani, "Pengaruh Pendekatan Keterampilan Proses terhadap Hasil Belajar IPA Siswa di Sekolah Dasar," *Bima J. Elem. Educ.*, vol. 2, no. 1, pp. 7–15, 2024.

[11] H. Hasnadi, "Penerapan Nilai-Nilai Karakter Melalui Budaya Sekolah," *Idarah (Jurnal Pendidik. dan Kependidikan)*, vol. 3, no. 2, pp. 56–70, 2019, doi: 10.47766/idarah.v3i2.562.

[12] R. Pebrianto, H. Saputra, and N. Bakhtiar, "Kearifan Lokal dalam Tradisi Mandi Balimau Kasai: Peran Pemangku Adat untuk Menjaga Nilai-nilai Islam di Desa Alam Panjang Kec. Rumbio Jawa Kab. Kampar Prov. Riau," *JUSPI (Jurnal Sej. Perad. Islam.*, vol. 3, no. 1, p. 17, 2019, doi: 10.30829/juspi.v3i1.3172.

[13] S. Tampubolon, "Dampak Kemajuan Iptek Bagi Generasi X,Y, Z Dalam Perspektif Etika Kristen," *J. Imparta*, vol. 2, no. 2, pp. 94–103, 2024, doi: 10.61768/ji.v2i2.95.

[14] E. Irmania, A. Trisiana, and C. Salsabila, "Upaya Mengatasi Pengaruh Negatif Budaya Asing Terhadap Generasi Muda di Indonesia," *Din. Sos. Budaya*, vol. 23, no. 1, pp. 148–160, 2021.

[15] M. Salim, "Bhinneka Tunggal Ika Sebagai Perwujudan Ikatan Adat-Adat Masyarakat Adat Nusantara," *Al Daulah J. Huk. Pidana dan Ketatanegaraan*, vol. 6, no. 1, pp. 65–74, 2017, doi: 10.24252/ad.v6i1.4866.

[16] F. A. Siregar, "Ciri Hukum Adat dan Karakteristiknya," *J. Al-Maqasid*, vol. 4, no. 2, pp. 1–14, 2018.

[17] S. Nurfadhillah, A. T. Utari, B. Cempaka, S. Kusminarti, and P. Salsabila, "Pengembangan Media Poster Pada Mata Pelajaran Keragaman Suku Bangsa Dan Budaya Indonesia Siswa Kelas 4 Sd Negeri Pinang 1," *Nusant. J. Pendidik. dan Ilmu Sos.*, vol. 3, no. 2, pp. 267–275, 2021, [Online]. Available: https://ejournal.stitpn.ac.id/index.php/nusantara

[18] F. Nurdin, H. Hartati, and S. M. Putri, "Baju Kurung Pakaian Tradisional Perempuan Melayu Jambi," *J. Ilm. Univ. Batanghari Jambi*, vol. 20, no. 3, p. 751, 2020, doi: 10.33087/jiubj.v20i3.1055.

[19] Supian, S. M. Putri, and Fatonah, "Peranan Lembaga Adat dalam Melestarikan Budaya Melayu Jambi," *J. Titan*, vol. 19, no. 5, pp. 1–23, 2016.

[20] M. F. Saputra, S. Sirait, K. Karwadi, N. Nurchamidah, and M. Hamsah, "The values of Islamic education philosophy 'Adat Besandi Syarak, Syarak Besandi Kitabullah' in Kampung Sakti Rantau Batuah," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, vol. 15, no. 1, pp. 559-572, 2023

[21] Z. Afif, D. S. Azhari, M. Kustati, and N. Sepriyanti, "Penelitian Ilmiah (Kuantitatif) Beserta Paradigma, Pendekatan, Asumsi Dasar, Karakteristik, Metode Analisis Data dan Outputnya," *Innov. J. Soc. Sci. Res.*, vol. 3, no. 3, pp. 682–693, 2023, [Online]. Available: https://j-innovative.org/index.php/Innovative%0APenelitian

[22] A. Fitriani Djollong, "Tehnik Pelaksanaan Penelitian Kuantitatif," *J. Pendidik. dan Pemikir. Islam*, vol. 2, no. 1, pp. 88–100, 2019, [Online]. Available: https://jurnal.umpar.ac.id/index.php/istiqra/article/view/224/197

[23] M. Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)," *J. Pendidik. Tambusai*, vol. 7, no. 2614–3097, pp. 2896–2910, 2023, [Online]. Available: https://jptam.org/index.php/jptam/article/view/6187%0Ahttps://jptam.org/index.php/jptam/article/download/6187/5167

[24] S. Adhimah, "Peran Orang Tua dalam Menghilangkan Rasa Canggung Anak Usia Dini (studi kasus di desa karangbong rt. 06 rw. 02 Gedangan-Sidoarjo)," *J. Pendidik. Anak.*, vol. 9, no. 1, pp. 57–62, 2020, doi: 10.21831/jpa.v9i1.31618.

[25] Damanhuri, W. Hardika, F. A. B, and I. N. Rahman, "Implementasi Nilai-nilai Pancasila Sebagai Upaya Pembangunan Karakter Bangsa," *Untirta Civ. Educ. J.*, vol. 1, no. 2, pp. 185–198, 2016, [Online]. Available: https://jurnal.untirta.ac.id/index.php/UCEJ/article/view/1890

[26] L. M. Nasution, "Statistik Deskriptif," *J. Hikmah*, vol. 14, no. 1, pp. 49–55, 2017.

[27] Sohibun and F. Y. Ade, "Pengembangan Media Pembelajaran Berbasis Virtual Class Berbantuan Google Drive," *Tadris J. Kegur. dan Ilmu Tarb.*, vol. 2, no. 2, p. 121, 2017, doi: 10.24042/tadris.v2i2.2177.

[28] Syarifuddin, J. B. Ilyas, and A. Sani, "Sumber Daya Manusia Pada Kantor Dinas Dikota," *Bata Ilyas Educ. Manag. Rev.*, vol. 1, no. 2, pp. 51–56, 2021.

[29] V. H. Pranatawijaya, W. Widiatry, R. Priskila, and P. B. A. A. Putra, "Penerapan Skala Likert dan Skala Dikotomi Pada Kuesioner Online," *J. Sains dan Inform.*, vol. 5, no. 2, pp. 128–137, 2019, doi: 10.34128/jsi.v5i2.185.

[30] A. Sholikhah, "Statistik Deskriptif dalam Penelitian Kualitatif," *Komunika*, vol. 10, no. 2, pp. 342–362, 2016.

[31] S. Marhamah, . M., and Y. Asdi, "Studi Prestasi Mahasiswa Dengan Analisis Statistika Deskriptif (Studi Kasus: Mahasiswa Program Studi Matematika Fmipa Universitas Andalas Tahun 2009 - 2011)," *J. Mat. UNAND*, vol. 5, no. 4, p. 36, 2016, doi: 10.25077/jmu.5.4.36-44.2016.