

Development Of State Civil Apparatus Religiosity Through The Taklim Assembly Of Karanganyar Regency In 2022-2023

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ABSTRACT

The importance of coaching in the State Civil Apparatus is because it can spur development in various businesses for each civil servant, as well as the smooth implementation of its work programs to achieve effective targets. The objectives of this study are (1) to Analyze the Religiosity of the State Civil Apparatus in Karanganyar Regency, (2) to analyze the Development of Religiosity of the State Civil Apparatus Nahdlatul Ulama Taklim Council, Muhammadiyah Taklim Council, Nurul Iman Taklim Council in Karanganyar Regency in 2022-2023, (3) Analyzing problems and solving problems of State Civil Apparatus Religiosity Development through the Nahdlatul Ulama Taklim Council, Muhammadiyah Taklim Council, Taklim Nurul Iman Assembly in Karanganyar Regency in 2022-2023. This study used a qualitative descriptive method. The research samples are civil servants actively participating in studies at the Nurul Iman Taklim Council, Muhammadiyah Taklim Council, and Nahdlatul Ulama Taklim Council in Karanganyar Regency, Central Java Province, in 2022-2023. Data collection techniques include observation and documentation interviews. Data analysis techniques are collection, reduction, presentation, and conclusions. The conclusions from the results of this study are (1) the religiosity of the State Civil Apparatus in Karanganyar Regency is very good in the dimension of understanding and intellectual dimension; (2) The development of the religiosity of the State Civil Apparatus through the Taklim Council in Karanganyar Regency has been carried out in a structured and systematic manner, so that the civil servants of Karanganyar Regency have a good nature of religiosity, proven in the world of work ASN works responsibly, calmly, professionally and accountably; (3) Problems and problem solving The development of religiosity of the state civil apparatus through the taklim assembly in Karanganyar Regency essentially starts from the problems of civil servants personally carried away when participating in studies, thus making them not concentrated, bored and chatting individually. With the strengthening and deepening of religious knowledge and science carried out by the Taklim Council rhythmically and continuously, these problems can be resolved adequately based on the problems of each of these individuals.

Keywords: Development, Religiosity, State Civil Apparatus

A. INTRODUCTION

Religiosity significantly shapes a person's behavior (Rokhmah, 2021; Wijaya et al., 2022). This religious behavior is inseparable from two critical factors that influence it, namely: first, individual factors (someone) itself, such as length of work, age, psychic, physical, gender, and behavioral motivation. Second, situational or external environment, for example, work atmosphere, work environment, and so on (Madjid et al., 2019). At the same time, the desire to behave religiously is one of the many desires of humans in life (Alfiyanto, 2020). These desires cannot be separated from human nature, which is never satisfied, and people always want to get more than what they have obtained (Rohmah, 2019).

Organizations need to use coaching and determine strategies for carrying out activities so that the organization can adapt (Julia & Masyruroh, 2022). The importance of a da'wah strategy is to achieve a goal, while the importance of a goal is to get the desired result (Arifin, 2019). The focus of da'wah experts' attention is essential to the da'wah strategy because the success or failure of da'wah activities effectively is primarily determined by the da'wah strategy itself. Strategy comes from the Greek word *strategos*, which means general. Therefore, the word strategy means "Art of the Generals." In particular, the strategy emphasizes setting goals and ensuring proper implementation. That is, when the organization has a strategy for carrying out its activities, it indirectly places goals and ensures the implementation of policies.

Religious values and spirituality are essential in shaping individuals' mindsets and ethical behavior, including civil servants (Azizah, 2022). In Indonesia, where religious diversity is a crucial aspect of society, increasing religiosity among civil servants is a critical topic. The initiative to instill spiritual values among civil servants through the Islamic Studies Group of Karanganyar Regency (Majelis Taklim) in 2022-2023 is an effort that deserves careful attention and consideration. Civil servants are tasked with upholding the rule of law, ensuring the welfare of citizens, and advancing social justice. Their behavior and decision-making process should reflect a solid ethical foundation, which their religious beliefs and values can significantly influence. By fostering religiosity among public servants, there is potential to increase their sense of accountability, integrity, and commitment to public service (Manyo'e, 2023).

The establishment of the Islamic Studies Group of Karanganyar Regency has many objectives. First, it provides a platform for civil servants to deepen their understanding of Islamic teachings and values, thus enabling them to integrate these principles into their professional and personal lives. Second, provides space for communal learning, reflection, and exchange of ideas and fosters a sense of solidarity and unity among civil servants. Lastly, the

initiative aims to promote a culture of tolerance, respect, and understanding of diverse religious perspectives, thus contributing to a harmonious work environment.

The Regent of Karanganyar, Central Java, fostered religiosity for civil servants within the Karanganyar Regency Government. What the Regent of Karanganyar does in the context of promoting the religiosity of civil servants is organizing the Majelis Taklim Nurul Iman, the Muhammadiyah Taklim Council, and the Nahdlatul Ulama Taklim Council. Majelis Taklim is a forum for studying, growing, and developing based on family principles to meet religious needs. On this basis, the Taklim assembly grew by leaps and bounds. The general purpose of the Taklim assembly is to improve the quality of understanding and religious practice of each Indonesian Muslim, which refers to the balance between faith and piety with science and technology (Machmud, 2013). Departing from the above, the author seeks to explore the study of "Development of State Civil Apparatus Religiosity through the Ta'lim Council of Karanganyar Regency, Central Java Province in 2022-2023".

The result of the findings in this study is that a new role model was found in personality development and religiosity in civil servants in Karanganyar Regency. This impacts changes in civil servants, so with government regulations such as rules, work ethic rules, and ethical regulations, many civil servants initially lacked discipline and responsibility and liked to procrastinate work. This study found that changes in civil servants after participating in the Taklim assembly study impacted increasing religiosity in Karanganyar Regency civil servants to be more disciplined, responsible, trustful, punctual in work, and obedient.

B. METHODS

This study used qualitative description. Descriptive qualitative research discusses a clearer picture of social situations or social events by analyzing and presenting facts systematically so that they can be easily understood and conveyed without statistical calculations (Sugiyono, 2019). The research site will be conducted in Karanganyar district in 2022-2023. In this study, the population is civil servants who actively participate in studies at the Nurul Iman Taklim Council, Muhammadiyah Taklim Council, and Nahdatul Ulama Taklim Council in Karanganyar Regency, Central Java Province in 2022-2023, as many as 33 people, the samples taken in this study are all civil servants who actively participate in studies at the Nurul Iman Taklim Council totaling 11 people, Majelis Taklim Nahdlatul Ulama 11 people, and Majelis Taklim Muhammadiyah 11 people. So, the total sample of respondents was 33.

The subjects in this study are all Taklim Nurul Iman Council Administrators and State Civil Apparatus Employees of Karanganyar Regency in 2022. The informants in this study are

the Management of MTNI and ASN of Karanganyar Regency in 2022. The data collection methods carried out in this study were 1) observation, 2) interviews, and 3) documentation. While data analysis techniques with 1) Data Collection, 2) Data Reduction, 3) Data Presentation, and 4) Conclusion Drawing. Researchers use the triangulation technique as a data validity technique. This study uses a data source triangulation model, which is a data triangulation research model that directs researchers to use a variety of different data sources to get valid data sources.

C. RESULTS AND DISCUSSION

Research Results

The Concept of Religiosity and Indicators of Religiosity

Religiosity is a standardized system of symbols, beliefs, values, and behavior systems centered on the most lived and interpreted issues. The meaning of the word religiosity comes from the Latin "religio," whose root word is "religare," which means to bind. In the Big Dictionary, Indonesian religion implies belief in God, that is, belief in the existence of supernatural powers above humans (Irodati & Alfi, 2023). Several things can be used as indicators of a person's religiosity, namely: 1) Commitment to religious commandments and prohibitions; 2) Eager to study religious teachings; 3) Active in religious activities; 4) Respect for religious symbols; 5) Familiar with the scriptures; and 6) Use a religious approach in making choices. In the context of religion as a religion adopted by most Indonesian society, the five dimensions can be explained: Ritual Dimesi, Ideological dimension, intellectual dimension, dominance of experience, and the dimension of consequences.

The Concept of Fostering ASN Religiosity

Coaching is a process carried out in a directed manner to develop knowledge, attitudes, and skills in a better direction. The religious formation has now evolved into a profession that demands skills, planning, and reliable management. For this reason, a group of people who continuously review, research, and improve these professional activities are needed.

Anticipating the demands of civil servant discipline needs, the Government has issued Government Regulation Number 30 of 1980 concerning Civil Servant Discipline, which regulates obligations, prohibitions, and sanctions for obligations that are not obeyed or prohibitions are violated. However, despite some of the weaknesses in the regulation, it is still very noticeable that many problems have arisen related to civil servants' attitudes and disciplinary behavior (Kartika, 2012). Examples include absenteeism during office working hours and other severe reprehensible behaviors, such as budget leakage, tax restitution,

employee recruitment, destruction of protected forests, moral depravity, and others. This indicates that the effectiveness of the regulation is still at a shallow level, not to be referred to as a weakness (failure) of the regulation (Hadi et al., 2018).

Problems of Religiosity Development

First, obstacles in the development of religion include internal factors such as educational factors, age level factors, and environmental conditions factors. At the same time, the external factor is the busyness of the community in terms of making a living and the community environment. Second, the solution in overcoming obstacles to religious formation, namely guiding community members who come to the selaparang ta'lim assembly with the aim that the problems experienced by the community are resolved by caregivers, even though routine recitation activities are on holiday, giving direction to pilgrims who bring problems about Islam by finding like-like (materials) to solve the problems asked.

Majelis Taklim Nahdlatul Ulama Kabupaten Karanganyar

The existence of Nahdlatul Ulama Kab. Karanganyar is a religious organization that manages and oversees NU's institutional management and banom-banom at Kab's branch level. Karanganyar's establishment is inseparable from the NU organization by Muhammad Hasyim Asy'ari, K.H. Abdul Wahab Hasbullah, and K.H. Bisri Syansuri. In 1962, the establishment of NU began in Karanganyar Regency based on recommendations from the 23rd NU Congress in Surakarta in December 1962. In Congress, recommendations were issued to establish PCNU in districts/cities throughout Indonesia, including the Karanganyar district. The existence of Nahdlatul Ulama Branch Management (PCNU) is an extended arm of PWNU Central Java, which is in level II areas or Districts / Cities throughout Central Java.

Institutionally, PCNU oversees several institutions that function centrally in NU activities at the district or city level. The main task of PCNU is to organize and manage the wheels of the organization at the branch level so that the wheels of the organization can run directionally and dynamically according to the existence and needs of NU in each region. ASN from Majelis Taklim Nahdlatul Ulama Kabupaten Karanganyar. ASN from Majelis Taklim Nahdlatul Ulama Karanganyar Regency:

Table 1. ASN data from the NU Taklim Council of Karanganyar Regency

| No | Name | Work Unit |
|----|--------------------------|------------------------|
| 1 | Anita Rohmatun, S.Pd | SMK N 2 Karanganyar |
| 2 | Murni Herawati S.Pd | ASN Kecamatan Jaten |
| 3 | Sutrisno, S.Pd | SMKN 2 Karanganyar |
| 4 | Sulistiyowati, S.Pd | SMAN 1 Karanganyar |
| 5 | Hidayati S.Pd | SMAN 1 Karanganyar |
| 6 | Ikha Rahayu, S.Pd | SMAN 1 Karanganyar |
| 7 | Hj. Umi, S.Pd | SMAN 2 Karanganyar |
| 8 | Ninuk Dwi R, S.Pd | SMAN 1 Karanganyar |
| 9 | Moch. Joko Edyanto, M.Pd | MAN 1 Karanganyar |
| 10 | Endang, S.Pd | SMAN 1 Karanganyar |
| 11 | Sadimin, SE | ASN Pemkab Karanganyar |

Karanganyar Regency Muhammadiyah Taklim Council

The Muhammadiyah Taklim Council has a strategic plan to increase the quantity and quality of Muhammadiyah's role as a community da'wah movement that directly influences the creation of an Islamic society as a manifestation of active participation in the development of the Ummah and nation. Based on the program, the Taklim Council has main tasks, including increasing the quantity and quality of da'wah in all dimensions of life by the principles of the Muhammadiyah movement, increasing the range of quality and competence of Muhammadiyah missionaries, expanding the reach of the tackle assembly to be able to touch various levels and types of community groups, as well as civil servants, developing and implementing multimedia da'wah both local media, as well as media with new technology content, developing methods and practices of Islamic life coaching in society and civil servants. ASN from Majelis Taklim Muhammadiyah Kabupaten Karanganyar:

Table 2. ASN Data of Majelis Taklim Muhammadiyah Karanganyar Regency

| No | Name | Work Unit |
|----|-----------------------------|--|
| 1 | Ilham Ryan Tri Wibowo, M.Pd | SD Negeri 3 Karanganyar |
| 2 | Hadi Sumaryono, M.Pd | SMAN 1 Karanganyar |
| 3 | Heni Kartini, M.Pd | SMAN 1 Karanganyar |
| 4 | Suharta, S.Ag, M.Pd.I | SMP Negeri 5 Karanganyar |
| 5 | Siti Nurhidayah, S.Pd | SMPN Mojogedang |
| 6 | Syamsuri, S.Ag., M.Pd.I | SMPN Karangpandan |
| 7 | Suyanto, S.Pd | SMPN 4 Karanganyar |
| 8 | H. Agus Soleh, S.Ag., M.Pd | SMPN 1 Karanganyar |
| 9 | Lanjar Utami, M.Pd | MAN 1 Karanganyar |
| 10 | H. Munfarid, S.Ag,M.Ag | Pengawas SMK/SMA/MA Kemenag kabupaten karanganyar |
| 11 | Sanjito, S.Pd | SMPN Tawangmangu |

Nurul Iman Taklim Council, Karanganyar Regency

Majlis Ta'lim Nurul Iman (MTNI) was originally a program of recitation, as well as compensation to the poor and elderly in seventeen sub-districts in Karanganyar Regency, and no less than two hundred poor and older adults received compensation every month. The recitation and compensation activity called Peduli Dhuafa Center or PDC is beneficial for the existence of dlu'afa people, especially those who have reached old age, especially in meeting daily needs and in religious assistance. The PDC activity program, which MTNI carried out, then inspired stakeholders in MTNI to provide Qur'an lessons so that the elderly can read the Quran well under the guidance of MTNI. The Regent of Karanganyar emphasizes improving religious quality through the activities of the taklim nurul iman assembly, which has a mandatory program to pray on time and in the congregation within Karanganyar Regency.

MTNI's work program includes, Carrying out recitation activities once a week at the District MTNI Office, collaborating with religious organizations in Karanganyar district, learning to read the Qur'an and studying the contents of the Qur'an every Wednesday morning, holding a Peduli Dhuafa Center (social institution for poor compensation), establishing an Elderly Islamic Boarding School in Papahan Tasikmadu Karanganyar with the condition that students must be over 60 years old, Greeting by inviting Ustaz / ustazah every Friday night Pahing, inviting experts in the health sector to participate in monitoring the health of the elderly who are boarding schools, learning the care of the dead, carrying out religious tourism activities, holding Elderly Gymnastics and yoga, visiting students' homes when there is a disaster, learning and practicing Tambourine, Entrepreneurial training, establishing Qur'an

houses, establishing Tahfidz houses, Established a research house, developing elderly joglos in Kerjo sub-district. ASN from Majelis Taklim Nurul Iman Karanganyar Regency:

Table 3. Data from ASN Majelis Taklim Nurul Iman, Karanganyar Regency

| No | Name | Work Unit |
|----|--------------------------------|--------------------------|
| 1 | Puji Lestariningsih, S.Sos, MM | ASN Kec. Jaten |
| 2 | Ahmad Syaefudin Zuhri, MM | MAN 1 Karanganyar |
| 3 | Hj. Sri Mulyani, M.Pd | SMP Negeri 4 Karanganyar |
| 4 | Hadi Sumaryono S.Ag., M.Pd.I | ASN SMA 1 Karanganyar |
| 5 | Syamsuri M.Pd.I | ASN SMP N Karangpandan |
| 6 | Siti Nur hidayah, S.Pd | ASN SMP N Mojogedang |
| 7 | Watini Pudjirohmatun, M.Pd | ASN SDN Gempolan 2 Kerjo |
| 8 | Ika Rahayu S.Pd | ASN SMA N 1 Karanganyar |
| 9 | H. Margono, S.Pd | ASN Kec. Jenawi |
| 10 | HM. Mulyadi, SE | ASN Kecamatan Tasikmadu |
| 11 | H. Rebo, M.Ag | SMAN 1 Karanganyar |

Discussion

Analysis of Religiosity of the State Civil Apparatus of Karanganyar Regency

Based on field observations of the Taklim Council of Karanganyar Regency, namely the Nahdlatul Ulama Taklim Council, the Muhammadiyah Taklim Council and the Nurul Iman Taklim Council, in general, civil servants have participated in many previous taklim studies, after the study of the ASN Taklim Council on Nahdlatul Ulama, Muhammadiyah and the Nurul Iman Taklim Council of Karanganyar Regency, ASN has proven to increase enthusiasm, honesty, fairness and make performance in government increase.

Based on the description of interviews and field observations stated above, it can be concluded that the worship experience at ASN Karanganyar Regency, which is applied to the world of work, is carried out well based on work ethics, is a systematic effort to provide a change in oneself and improvement of the activities carried out. Glock and Stark's Theory conveys this with the diversity of a person based on the dimensions described in Glock and Stark's Theory, namely the ritual dimension, the ideological dimension, the intellectual dimension, the experience dimension, and the consequence dimension. From the description above, the religiosity of civil servants in Karanganyar Regency based on Glock and Stark's Theory includes intellectual and ideological dimensions.

This intellectual dimension of ASN Karanganyar Regency understands and knows about the teachings of his religion and the extent to which a person is willing to carry out activities to further increase understanding in terms of religion related to his religion. This

dimension shows more at the level of one's sense of religious doctrines about the depth of religious teachings he embraces. The knowledge obtained from participating in the taklim assembly studies will make more comprehensive insights, knowledge, and ways of thinking so that religious behavior between colleagues will be more directed and structured (Setiawan et al., 2022; Wildan, 2022).

The ideological dimension is the dimension that measures the degree to which a person accepts dogmatic things in his religion (Wildman et al., 2021). This is proven by the ASN of Karanganyar Regency, which establishes the community and proves work ethic in the work unit's daily activities.

Analysis of the Development of Religiosity of the State Civil Apparatus through the Nahdlatul Ulama Taklim Council, the Muhammadiyah Taklim Council, and the Nurul Iman Taklim Council of Karanganyar Regency

The development of ASN religiosity in Karanganyar Regency at the Nahdlatul Ulama Taklim Council, Muhammadiyah Taklim Council, and Nurul Iman Taklim Council of Karanganyar Regency has been carried out well and systematically. From what used to be ASN Karanganyar Regency, faith has not increased to increase after participating in studies, knowledge increases, knowledge increases, hearts that were initially not calm after participating in the study of the taklim assembly, become calm in life, on the scale of work ethic ASN Karanganyar Regency is more obedient in carrying out compulsory work, obedient.

Based on the results of interviews and field observations above, researchers can conclude that the results of the analysis are by the theory presented by Glock and Stark about indicators of religiosity, namely commitment to religious commandments and prohibitions, eagerness to study religious teachings, active in religious activities, respect religious symbols, familiar with the scriptures, use a religious approach in making choices, Religious teachings are used as a source of idea formation.

Glock and Stark also suggest that the influence of religiosity on mental psychology, such as religion, can provide resources to explain and resolve problematic situations, religion increases empowerment and efficacy in a person, and religion becomes the basis for feelings of meaning, direction, and identity. It potentially adds meaningful foreign events (Husna & Raihana, 2020). Religious psychologists generally argue that humans have a religious instinct, which is the potential that naturally brings humans into spiritual life. The development of this potential is strongly influenced by the environment and other aspects of personality, both cognitive and affective, on the religious dimension of Glock and Stark's theory, which consists of five dimensions. The dimensions of the relevant religiosity development of ASN

Karanganyar Regency are the Experience and Consequence dimensions. The experiential dimension relates to how far Muslims perceive and experience religious feelings and experiences.

So it can be concluded that the religiosity development of civil servants in Karanganyar Regency proves that with the behavior of civil servants who are very religious, religious formation, attitudes, and knowledge improved well after ASN participated in the study of the Nahdlatul Ulama Taklim Council, the Muhammadiyah Taklim Council, and the Nurul Iman Taklim Council of Karanganyar Regency.

Analysis of Problems and Problem-Solving of Religiosity Development of the State Civil Apparatus through the Nahdlatul Ulama Taklim Council, Muhammadiyah Taklim Council, and Nurul Iman Taklim Council of Karanganyar Regency

The general nature of civil servants in Karanganyar Regency has different problems for each individual. The strengthening and deepening of religious science and science carried out by the Taklim Council can solve issues according to the needs of each individual.

The results of the observations and interviews of researchers at the activities of the Taklim Assembly in Karanganyar Regency show that the activities of the Taklim Assembly of ASN Karanganyar Regency have provided solutions to the problems experienced by ASN Karanganyar Regency. So, according to researchers from the Karanganyar Regency government through the Taklim Nurul Iman Council together with the Nahdlatul Ulama Taklim Council, the Muhammadiyah Taklim Council, it has proven to be a solution to civil servants in Karanganyar Regency who have encountered obstacles. The study of the Taklim assembly provides examples of peace, which is enjoyable and consistently followed. The quality of civil servants increases the holding of studies in taklim assemblies in each sub-district in Karanganyar Regency in the form of guiding community members who come to the ta'lim assembly with the aim that the problems experienced by the community are resolved, even when routine recitation activities are on holiday. They continue to give instructions to pilgrims who bring questions about the religion of Islam by finding like-like (materials) to solve the problems asked.

ASN in Karanganyar Regency can produce a change and improvement in health and mental and mental hygiene. The soul becomes calm and peaceful (muthmainnah), acts airy (radhiyah), and gets enlightenment from Taufik and the hidayah of his God (mardhiyah). Based on the above study, the researcher argues that, at the level of religiosity of civil servants of Karanganyar Regency, it is not regulations or laws that speak, but dignity, difficulty, and submission to Allah SWT. So that an attitude of mutual help, respect, and love increases.

Whether in a working or social setting, they no longer seek adoration or victory, all of which are reduced by being inundated by gratitude and full of inferiority due to the spiritual sermons carried out by the Taklim Council.

D. CONCLUSION

Based on the results of this dissertation research, it can be concluded, namely first, the religiosity of the State Civil Apparatus in Karanganyar Regency is very good even though it begins with a compulsion to participate in the study of the taklim assembly and religious studies, they are required to know, understand and understand the teachings of their religion and the extent to which they carry out activities to increase spiritual understanding related to their religion. On the dimension of experience, where a person understands religious doctrines and the depth of religious teachings he embraces. In the intellectual dimension, ASNs, after regularly participating in studies, get knowledge in the field of religion, which gives ASNs broader insight, added knowledge, and a calm mind, and their behavior becomes more disciplined, trustful, honest, and increases empathy.

Second, the development of the Religiosity of the State Civil Apparatus through the Nahdlatul Ulama Taklim Council, the Muhammadiyah Taklim Council, and the Nurul Iman Taklim Council in Karanganyar Regency has been carried out in a structured and systematic manner so that the civil servants of Karanganyar Regency have a good religiosity nature, as evidenced by the experience of worship at civil servants applied to the world of work can be carried out responsibly, calmly, professionally and accountably based on work ethic and work ethics ASN.

Third, problems and problem-solving The development of religiosity of the state civil apparatus through the Nahdlatul Ulama taklim assembly, the Muhammadiyah taklim assembly, and the Nurul Iman taklim assembly of Karanganyar Regency, in essence, starts from the problems of civil servants personally carried away when participating in studies, thus making them not concentrated, bored and chat individually. With the strengthening and deepening of religious and scientific knowledge carried out by the Taklim Council rhythmically and continuously, these problems can be resolved adequately based on the issues of each of these individuals. With the results of solving these problems, ASN produces a change, improvement, and politeness of behavior that can provide benefits to themselves, the family environment, the work environment, the social environment, and the surrounding nature.

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