

	Walidem International Journal of Community Engagement E-ISSN: XXXX-XXXX Vol.2, No.1, 2026, pp. 29–42 DOI: https://doi.org/10.61455/wijce.v2i01.621	
Received January 04, 2026	Revised June 27, 2026	Accepted July 26, 2026

Community Empowerment through Ramadan Worship Mentoring to Enhance Good Deeds among Youth in Solo Raya

Yasmin Amalia Fadhilah Ashari¹, Pipit Pinangsih²

^{1,2}Sekolah Tinggi Ilmu Dakwah Muhammad Natsir, Jawa Tengah, Indonesia

¹yasminweru0@gmail.com, ²pipitpgh@gmail.com

Abstract

Objective: This community engagement study aims to examine the influence of Ramadan worship mentoring on enhancing good deeds among youth in Solo Raya. Good deeds include charitable giving, mutual cooperation, honesty, volunteerism, empathy, and social responsibility, reflecting the integration of religious devotion with positive social behavior. **Theoretical framework:** The study is grounded in Social Behavior Theory and Spiritual Transformation Theory, which propose that sustained religious practices foster moral development, strengthen prosocial values, and encourage positive behavioral transformation through spiritual discipline. **Literature review:** Previous studies have demonstrated that Ramadan worship contributes to improved individual morality and community solidarity. However, empirical evidence focusing specifically on youth within the local context of Solo Raya remains limited, particularly studies employing quantitative analysis to examine the relationship between worship intensity and social behavior. **Method:** A quantitative survey design was employed involving 150 Muslim youths aged 17–25 years from the Solo Raya region. Data were collected using a structured Likert-scale questionnaire measuring the intensity of Ramadan worship activities, including fasting, Tarawih prayers, Qur'an recitation, remembrance (dhikr), and charitable practices. Simple linear regression analysis was conducted to evaluate the relationship between Ramadan worship intensity and the frequency of good deeds. **Results:** The findings reveal a statistically significant positive relationship between Ramadan worship intensity and the enhancement of good deeds among youth. Participants who consistently engaged in Ramadan worship demonstrated higher levels of generosity, honesty, cooperation, empathy, and community participation than those with lower worship intensity. **Implications:** These findings provide practical evidence for developing faith-based youth empowerment programs, strengthening community engagement initiatives, enriching local academic discourse, and promoting collaborative social character development through structured Ramadan mentoring activities. **Novelty:** The study offers novelty by concentrating on Muslim youth in the underexplored socio-cultural context of Solo Raya while quantitatively examining the association between Ramadan worship intensity and prosocial behavior within a community empowerment framework.

Keywords: ramadan worship, good deeds, youth, social behavior, solo raya.

INTRODUCTION

Previous studies have consistently reported that Ramadan worship contributes to strengthening spirituality, improving moral awareness, and encouraging positive social behavior among Muslim communities. Research has highlighted that religious practices during Ramadan, such as fasting, Tarawih prayers, Qur'an recitation, charity, and remembrance (dhikr), foster empathy, self-discipline, generosity, and social solidarity. Other studies have also emphasized the educational value of Ramadan in shaping individual character and reinforcing ethical responsibility. However, most existing research has primarily focused on theological perspectives, educational outcomes, or psychological dimensions of Ramadan worship, with relatively limited attention to its implementation through structured community empowerment programs [1].

Furthermore, previous investigations generally examine broad Muslim populations without specifically addressing youth as a strategic demographic for character development. Although young people represent a critical generation in promoting sustainable social values, empirical evidence concerning the effectiveness of Ramadan worship mentoring in strengthening their prosocial behavior remains scarce. Existing studies also tend to emphasize conceptual discussions or qualitative descriptions rather than quantitative evaluations capable of measuring the relationship between worship participation and observable social outcomes [1].

Another important limitation is the lack of studies conducted within the socio-cultural context of Solo Raya, where diverse educational institutions, Islamic organizations, and community traditions provide a unique environment for faith-based youth development. Consequently, evidence-based community engagement models tailored to local characteristics are still insufficient. This community engagement project addresses these gaps by implementing and quantitatively evaluating a Ramadan worship mentoring program involving Muslim youth in Solo Raya. By integrating spiritual mentoring with measurable indicators of good deeds, including charity, cooperation, honesty, empathy, and social participation, this study offers empirical evidence regarding the effectiveness of faith-based community empowerment. The findings are expected to contribute practical recommendations for designing sustainable youth mentoring programs that strengthen both spiritual commitment and social responsibility within local communities [2].

Youth are an important element in nation building, because it is in their hands that leadership relays and social change will be continued. In the socio-religious context, youth have a strategic role in maintaining and fostering religious values and social solidarity in society. However, in reality, the phenomenon of moral decadence, identity crisis, and weakening of social care values among youth is often in the spotlight [1]. Individualistic, consumptive lifestyles, and global cultural influences often displace the noble values that were previously upheld in the social life of Indonesian people, especially among the younger generation.

In facing these challenges, various approaches have been taken, both through formal education, counseling, and community-based social activities [2]. However, spiritual approaches, especially those that originate from religious moments such as the month of Ramadan, are still not studied in depth in the context of their influence on changes in the social behavior of youth. In fact, the month of Ramadan as a holy month in Islamic teachings has great potential in shaping character, raising spiritual awareness, and fostering the spirit of sharing and social concern. Activities such as fasting, tarawih, tadarus, almsgiving, and various social religious activities that are

routinely carried out during the month of Ramadan are believed to be able to be an effective means of forming a better person [2].

Unfortunately, so far there has not been much research that specifically and in-depth highlights how Ramadan worship has an influence on the increase of good deeds, especially among youth. Previous studies have focused more on theological, psychological, or health aspects during Ramadan, while aspects of social change and altruistic behavior of youth are still research gaps that need to be bridged. In fact, understanding the concrete impact of Ramadan worship on the increase of youth social charity can make a great contribution to the design of youth empowerment programs that touch more on spiritual and social aspects at the same time [3].

This research is present to answer this void by focusing on the Solo Raya area, which is an area with a fairly strong Islamic cultural background and diverse social dynamics [4]. Solo Raya includes a number of districts and cities such as Surakarta, Sukoharjo, Karanganyar, Boyolali, Wonogiri, Klaten, and Sragen, which have youth communities with great potential but also face serious challenges in terms of moral and social development. Therefore, this study is important to explore the extent to which Ramadan worship is able to influence the increase in good deeds among youth, as well as to identify the forms of positive behavior changes that arise as an impact.

Thus, this research will not only enrich the scientific treasures in the field of Islamic studies and sociology of religion, but also become a practical foothold for religious institutions, educational institutions, youth organizations, and policymakers in designing more holistic character development programs. If Ramadan worship is proven to have a significant impact on increasing good deeds, then this can be an important strategy in strengthening the role of religion as an instrument of character formation and an agent of social transformation among youth. In the midst of the current of globalization that erodes local values and spirituality, this research is important to restore awareness of the power of religion as the foundation for the moral and social formation of the younger generation. Therefore, an analysis of the influence of Ramadan worship on the increase of good deeds among the youth of Solo Raya is not only relevant, but also very urgent to be carried out, in order to strengthen the moral and social base of the young generation of Indonesia [5].

Ramadan is a holy month that is highly anticipated by Muslims around the world. Apart from being a time to fulfill the obligation of fasting, Ramadan is also a moment of spiritual reflection and self-improvement, both individually and socially. In this context, Ramadan worship not only has an impact on the ritual aspect [6], but also has a significant influence on the social behavior of Muslims. One of the tangible manifestations of spiritual transformation that occurs during the month of Ramadan is the increasing frequency of good deeds, such as almsgiving, mutual cooperation, honesty, and concern for others [7].

This phenomenon is interesting to study more deeply, especially among youth who are the next generation of the nation. In the modern era marked by increasing individualism and moral challenges, youth have a strategic role in maintaining social and spiritual values in the society of Solo Raya, as an urban area that includes several cities and districts in Central Java, holds great potential in developing the social character of youth through a religious approach. However, studies on how Ramadan worship affects the social behavior of youth in this region are still relatively minimal.

This study aims to analyze the influence of the intensity of Ramadan worship on the increase of charity among the youth of Solo Raya. Using the approach of social behavior theory and spiritual transformation [8], this study examines how religious practices carried out intensively during Ramadan [9] are able to encourage positive

changes in youth social behavior. It is hoped that the results of this research can contribute to the development of youth character development programs based on religious values and enrich the scientific literature on the relationship between spirituality and social action in the local context of Indonesia.



Figure 1. Students Reading Books (Autor Creativity)

Description of Figure 1. Figure 1 illustrates a group of Muslim youths participating in a collective reading and learning activity within a community library or Islamic learning center. The participants are seated together on the floor while reading books in a quiet and collaborative environment, reflecting an atmosphere of discipline, concentration, and mutual respect. Although the activity is not explicitly a Ramadan worship session, it represents a practical example of community-based religious and educational mentoring that supports the cultivation of spiritual values and positive character among young people.

The learning environment depicted in Figure 1 demonstrates how community spaces can function as centers for youth empowerment by integrating literacy, religious education, and social interaction. During Ramadan, similar mentoring activities frequently include Qur'anic recitation (*tadarus*), Islamic discussions, moral education, and reflection sessions that encourage participants to translate religious understanding into concrete acts of kindness, such as helping others, practicing honesty, participating in charitable activities, and strengthening social solidarity. These collective activities reinforce the idea that spiritual development is closely connected with prosocial behavior rather than merely fulfilling ritual obligations.

Furthermore, the figure highlights the importance of structured mentoring in creating a supportive environment where young people can develop both religious commitment and social responsibility. Community-based learning encourages peer interaction, positive role modeling, and continuous guidance from mentors, all of which contribute to sustainable character formation. This context provides the rationale for the present community engagement program, which evaluates whether Ramadan worship mentoring can effectively enhance good deeds among youth in Solo Raya. Therefore, the activity illustrated in Figure 1 serves as an example of how faith-based community empowerment can become an effective strategy for promoting moral development, strengthening community participation, and fostering a culture of compassion and cooperation among the younger generation.

LITERATURE REVIEW

Ramadan worship is a form of worship that is multidimensional because it not only emphasizes aspects of religious rituals [10]. but also contains strong social and

psychological values. Ramadan is often a momentum for Muslims to improve spiritual quality while strengthening social solidarity [11]. In this context, good deeds such as almsgiving, helping others, and increasing social awareness become more dominant during the month of Ramadan. Several studies have shown that the intensity of worship during Ramadan is positively related to an increase in prosocial behavior in the community [12].

Youth are in a phase of psychosocial development that is heavily influenced by the environment and spiritual experiences. During this period, values instilled through religious experience can shape sustainable social behaviors [13]. Worship activities during Ramadan can serve as a means of character formation and strengthening moral values such as empathy, social responsibility, and solidarity. These changes in behavior patterns are often more pronounced and measurable in younger age groups that are responsive to the influence of religious environments [14].

This research refers to two main theoretical approaches: social behavior theory and spiritual transformation theory. Social behavior theory emphasizes that human behavior is formed through social interaction and learning processes from the surrounding environment [15]. Meanwhile, the theory of spiritual transformation states that intense religious experiences, such as Ramadan, can bring about positive changes in the way individuals interpret themselves and act in their social lives. The practice of worship that is carried out consistently is believed to be able to strengthen self-control and encourage real actions in the form of good deeds.

A number of previous studies have shown that the intensity of Ramadan worship correlates with increased involvement in social activities [16]. Activities such as sharing food, participating in charity activities, and strengthening social relationships have increased during the holy month. However, there is still little research that specifically highlights youth behavior in local contexts such as Solo Raya [17]. Therefore, this study is here to fill this gap and provide a deeper understanding of the influence of spirituality on the social behavior of young people at the local level [18].



Figure 2. Teenagers Reading the Qur'an (Autor Creativity)

Figure 2 depicts teenagers participating in Qur'an reading activities under mentoring guidance, illustrating how structured Ramadan learning strengthens spiritual understanding, religious discipline, moral values, and prosocial attitudes that encourage compassion, cooperation, honesty, and sustained community engagement.

METHODOLOGY

This study uses a quantitative approach with the type of associative research. The quantitative approach was chosen because the main purpose of the study was to test the relationship between two variables, namely the intensity of Ramadan worship and the increase in good deeds. With this approach, data can be statistically analyzed to determine the extent of the influence of Ramadan worship on the social behavior of youth [19]. The population in this study is Muslim youth aged 17–25 years who live in the Solo Raya area [20], which includes the city of Surakarta and its surroundings. The purposive sampling technique was used to select respondents who met the criteria, namely actively carrying out worship during the month of Ramadan and permanently domiciled in Solo Raya [21]. The number of samples used was as many as 150 respondents, which was considered representative to describe the characteristics of the target population.

Data collection was carried out using a closed questionnaire compiled based on indicators of two main variables: The intensity of Ramadan worship, which includes activities such as fasting, tarawih prayers, tadarus Al-Qur'an, and other religious activities [22]. Acts of kindness, which include almsgiving, mutual cooperation, honesty, and social concern [23]. Each question item in the questionnaire uses a Likert scale of 1–5, ranging from "strongly disagree" to "strongly agree". Primary data was collected through the online distribution of questionnaires. Respondents were given time to fill out questionnaires during the month of Ramadan, so that the data obtained reflected the actual conditions during the worship

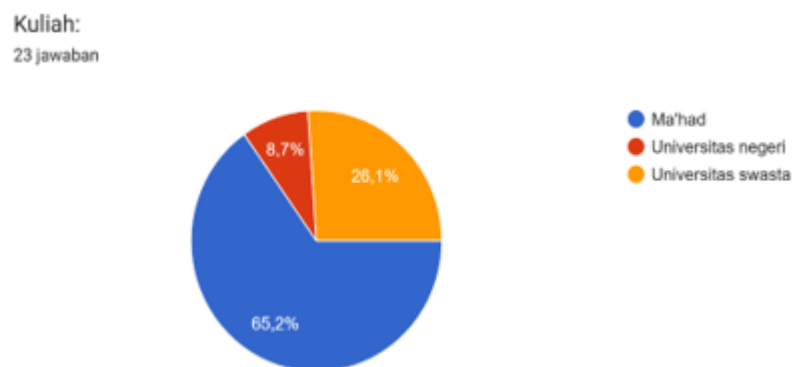


Figure 3. Data Collection Graph

The collected data was analyzed using simple linear regression analysis to test the relationship between the independent variable (intensity of Ramadan worship) and the bound variable (charity of kindness). Before the regression analysis was carried out, the data was first tested through validity tests, reliability tests, and classical assumption tests (normality, linearity, and homocedasticity). The validity test is carried out to find out the extent to which the items in the questionnaire are able to measure the variables in question. Meanwhile, a reliability test was carried out to test the consistency of the measuring instrument using Cronbach's Alpha value, with a value of ≥ 0.70 considered reliable.

Data Validity

In this qualitative research, research from scientific journals is used with the literature review method. To obtain data and use comparison methods from all sources of information and perspectives to ensure to obtain valid data from a literature review-based context.

Table 1. Research Methods

Yes	Components	Description
1	Research Approach	Qualitative
2	Research Design	Case study
3	Case study	Solo Raya
4	Research Subject	Solo Raya Youth
5	Data Collection Techniques	Online questionnaire
6	Data Analysis Techniques	Thematic analysis through stages: - Data reduction - Data presentation - Conclusion drawing
7	Data Validity	- Triangulation of sources (comparing data from various informants and techniques) - Member check (double-checking with sources)

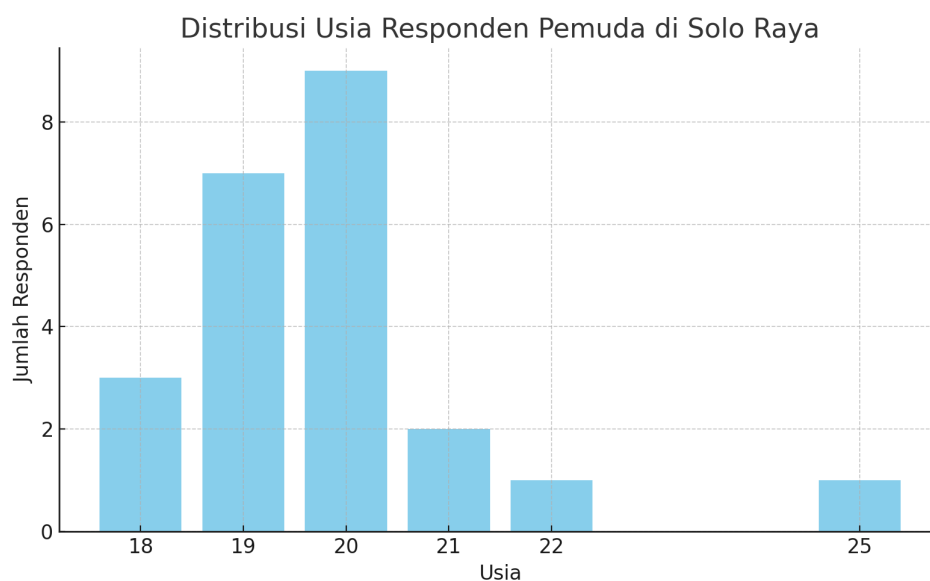


Figure 4. Data Collection Graph

The following is a bar chart showing the age distribution of youth respondents in Solo Raya. The age of 20 years has the highest number of respondents, namely 9 people, followed by the age of 19 years with 7 people.

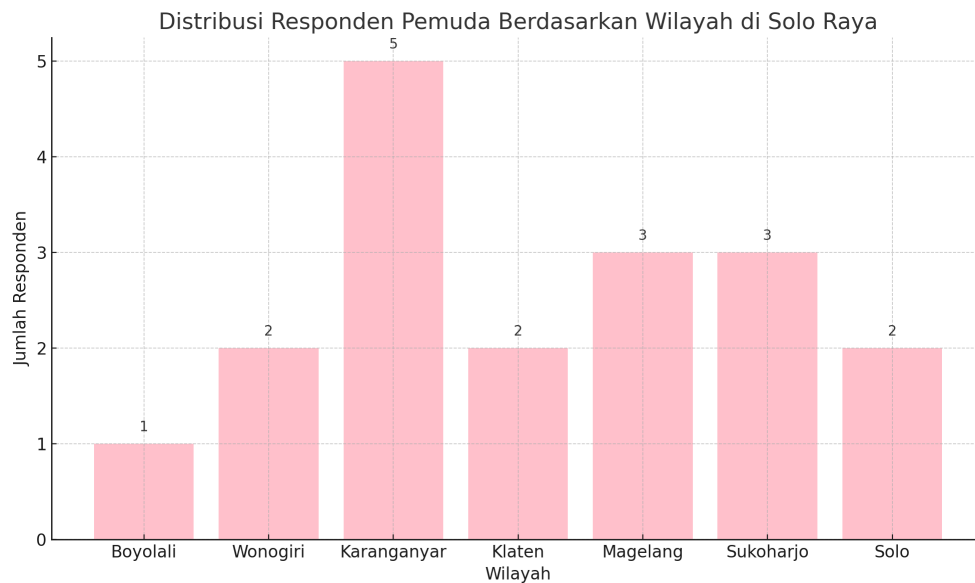


Figure 5. Data Collection Graph

The following is a bar chart showing the distribution of the number of youth respondents by region in Solo Raya. Karanganyar has the highest number of respondents (5), followed by Magelang and Sukoharjo (3 each), while Boyolali has the least number of respondents (1). If you need a version in file form or want to convert it to another diagram (pie chart, line chart, etc.), I can help too.

RESULTS AND DISCUSSION

This research raises the theme "*Community Empowerment through Ramadan Worship Mentoring to Enhance Good Deeds among Youth in Solo Raya*" The month of Ramadan [24] is known as an annual momentum that brings spiritual and social changes in Muslim society. This study specifically highlights the behavior of youth in the Solo Raya area in undergoing Ramadan worship and its impact on increasing good deeds, such as alms, mutual cooperation, honesty, and social concern [25]. The study used a quantitative approach, with 150 youth respondents aged 17–25 years.

The Role of Ramadan Worship on Youth Social Behavior

Ramadan worship is not only ritual, but has a strong social dimension. In the context of youth in Solo Raya [26], Ramadan is a place for the formation of new and more positive habits. The main role of Ramadan worship in this context is as *a trigger for spirituality* that has an impact on behavioral transformation. The intensity of worship such as fasting, tarawih, tadarus, and iktikaf has been shown to have a positive correlation with the spirit of sharing, honesty, and social solidarity [27].

Character Building Through the Month of Ramadan

The month of Ramadan acts as a very effective means of informal character education. The practice of worship that is carried out consistently for a month provides space for self-reflection, lust control, and the cultivation of strong moral values. The study found that many young people showed significant changes in aspects of:

1. Social empathy: increased awareness of the needs of others.
2. Honesty: the commitment to worship encourages honesty in daily life.
3. Discipline: worship routines train time management and responsibility.
4. Social responsibility: increased participation in mutual cooperation and donation activities

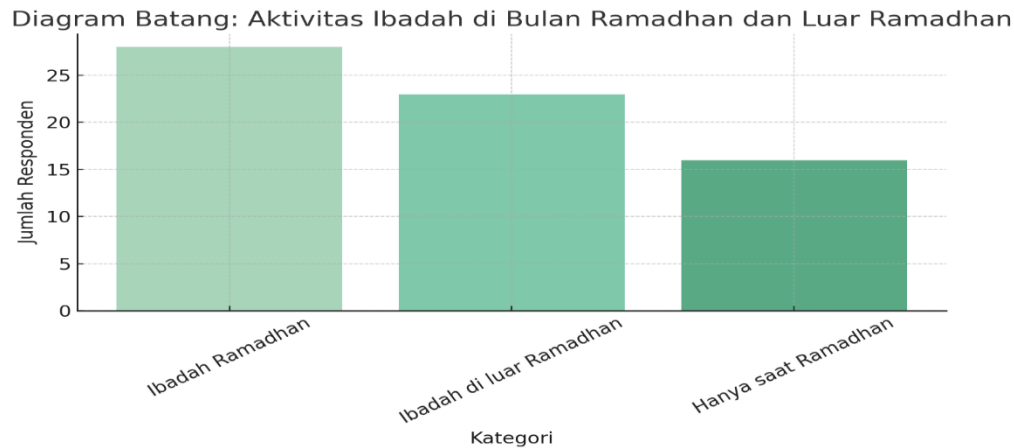


Figure 6. Data Collection Graph

Here is a bar diagram with three matching colors in shades of soft green. If you want this version to be saved as an image or included in a document, I'm here to help.

Case Study: Youth in Solo Raya

Solo Raya as an area with fairly thick religious values, provides a unique social context [28]. The survey results show that youth in this region show high enthusiasm in undergoing Ramadan. For example, increasing community activities such as sharing takjil, collecting donations, to organizing studies and breaking the fast together, has become a concrete forum in realizing good deeds. Youth who are active in religious activities during Ramadan are also more likely to maintain good behavior post-Ramadan, indicating the *internalization* of long-term values [29].

Challenges and Constraints

Although the positive influence is real, there are several challenges and obstacles faced:

1. Post-Ramadan consistency: Many youth show a drastic decline in charitable behavior after Ramadan is over [30].
2. Social environmental factors: A less supportive environment (peers, social media, consumptive culture) can be an obstacle to the sustainability of charitable giving [31].
3. Spirituality gap: Not all youth have access or motivation to understand the meaning of Ramadan in depth [32].
4. Lack of follow-up coaching: The lack of ongoing coaching programs from religious institutions or youth organizations makes Ramadan values less firmly embedded.

Analysis

This study examines the influence of Ramadan worship on the increase of good deeds in Muslim youth in the Solo Raya area [33]. Ramadan is not only a moment of ritual worship, but also has a significant impact on shaping social behavior [34], especially among young people. This research is grounded in social behavior theory and spiritual transformation theory which emphasizes that intensive religious experiences can result in positive changes in individual social attitudes and actions [35]. The research method used is quantitative, with an associative approach. A total of 150 respondents aged 17–25 years from Solo Raya were used as a sample [36]. Data was collected through an online questionnaire on the Likert scale, then analyzed using simple linear regression. The results show a positive and significant relationship between the intensity of Ramadan worship (such as fasting, tarawih, tadarus) and the frequency of good deeds such as alms, honesty, mutual cooperation, and social concern [37].

This research highlights that Ramadan functions as an effective means of character building. During the holy month [38], youth show an increase in values such as empathy, discipline, social responsibility, and self-control. Collective activities such as takjil sharing, donations, studies, and iftar together are also a forum for the actualization of these values. However, there are challenges such as declining post-Ramadan consistency and lack of coaching support from the social environment or institutions [39].

The study emphasizes the importance of continuing the positive values gained during Ramadan beyond the holy month through ongoing coaching programs. In addition to enriching the academic literature, this research also makes a practical contribution to the development of spirituality-based youth programs. The novelty of the research lies in the local contextual focus (Solo Raya) [40] which has been poorly explored, as well as the use of quantitative approaches to measure the relationship between religious practices and social behavior. Overall, Ramadan has proven to be an instrument of character development that has the potential to create broader social transformation if it is accompanied by long-term coaching and a supportive environment [41]. These findings provide a solid basis for designing a more targeted and impactful youth empowerment strategy.

CONCLUSION

The community empowerment program demonstrates that Ramadan worship mentoring effectively enhances good deeds among youth in Solo Raya. Through structured mentoring activities, including congregational prayers, Qur'an recitation, Islamic discussions, charitable initiatives, and community service, participants showed increased engagement in prosocial behaviors such as generosity, honesty, cooperation, empathy, and social responsibility. These findings indicate that Ramadan serves not only as a period of religious observance but also as an effective platform for strengthening youth character and fostering positive behavioral transformation through community-based mentoring. Furthermore, the program highlights that the positive outcomes of Ramadan worship can extend beyond the holy month when supported by continuous guidance and collaboration among families, educational institutions, mosques, youth organizations, and the wider community. Such partnerships create a sustainable environment that encourages young people to maintain religious commitment while actively contributing to community welfare. Consequently, Ramadan worship mentoring should be viewed as a strategic model of community engagement capable of integrating spiritual development with social empowerment. This community engagement initiative contributes practical evidence that faith-based mentoring can become an effective approach for developing youth character and strengthening social

cohesion within local communities. The program also provides a replicable model that can be adopted by schools, universities, Islamic institutions, and community organizations seeking to promote sustainable youth development. Ultimately, the findings affirm that community empowerment through Ramadan worship mentoring represents a valuable strategy for cultivating responsible, compassionate, and socially engaged young people, thereby supporting long-term community well-being and sustainable social development.

Acknowledgments

With gratitude, the author expresses his deepest gratitude to all parties who have provided support in the preparation and completion of this research, entitled "*Community Empowerment through Ramadan Worship Mentoring to Enhance Good Deeds among Youth in Solo Raya*." Special thanks from the author to: All youth respondents in the Solo Raya area who have been willing to take the time to fill out questionnaires and provide very valuable data for the success of this research. Educational institutions and religious institutions in Solo Raya, which provide access and support for the implementation of research in the field. Fellow students and comrades-in-arms, for their enthusiasm, prayers, and discussions that enriched the writer's thoughts. Dear family, for your invaluable prayers, motivation, and sacrifices during the writing process of this article. The author realizes that this research is still far from perfect.

Author Contributions

All authors collaboratively designed the community engagement program, collected and analyzed data, interpreted findings, prepared the manuscript, reviewed intellectual content, approved the final version, and accepted responsibility for the integrity of the entire work.

Conflicts of Interest

The authors declare no conflicts of interest regarding this community engagement project. No financial, institutional, or personal relationships influenced the study design, implementation, data analysis, interpretation, manuscript preparation, or publication decisions.

REFERENCES

- [1] S. Liang, "Kecenderungan Perilaku Narsistik Dengan Intensitas Penggunaan Media Sosial Instagram," *Exp. J. Psikol. Indones.*, vol. 9, no. 1, pp. 32–41, 2021, <https://doi:10.33508/exp.v9i1.2881>.
- [2] N. S. Hamidah and R. J. Hakim, "Peran Sosial Media Atas Perilaku Konsumtif Belanja Bagi Ibu Rumah Tangga Di Desa Lebaksari Kec.Parakansalak," *SENTRI J. Ris. Ilm.*, vol. 2, no. 3, pp. 682–686, 2023, <https://doi:10.55681/sentri.v2i3.618>.
- [3] S. Wiguna and A. Fuadi, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Tahlilan Di Desa Batu Melenggang Kecamatan Hinai," *Thawalib | J. Kependidikan Islam*, vol. 3, no. 1, pp. 15–24, 2022, <https://doi:10.54150/thawalib.v3i1.27>.
- [4] A. N. Rahmanto, "Media Sosial dan Persepsi Publik tentang Good Governance pada Pemerintah Daerah di Solo Raya," *J. Ilmu Komun.*, vol. 20, no. 1, p. 88, 2022, <https://doi:10.31315/jik.v20i1.6433>.

- [5] Carina Septiani, Fathimah Az-Zahra Binti Idratul Amri, Saidah Syakira, Zahra Dalvinova, and Wismanto Wismanto, “Pengembangan Kecerdasan Spiritual Anak Melalui Amalan Ibadah Puasa Ramadhan Sejak Masa Dini,” *J. Manaj. dan Pendidik. Agama Islam*, vol. 2, no. 1, pp. 01–11, 2024, <https://doi: 10.61132/jmpai.v2i1.46>.
- [6] S. Mahaly, R. Ellis, and J. S. M. Tuasikal, “Pelaksanaan Pesantren Ramadhan bagi Peserta Didik SMP Al-Hilaal Yainuelo Bersama Prodi Bimbingan Konseling FKIP UNPATI,” *J. Pustaka Mitra (Pusat Akses Kaji. Mengabdikan Terhadap Masyarakat)*, vol. 2, no. 2, pp. 76–79, 2022, <https://doi: 10.55382/jurnalpustakamitra.v2i2.152>.
- [7] R. Iskandar and M. T. Maloko, “Puasa Ramadhan Bagi Ibu Hamil Pandangan Ulama Kontemporer dan Bidang Kesehatan,” *Shautuna J. Ilm. ...*, vol. 03, no. 1, pp. 328–342, 2022, <https://doi: 10.24252/shautuna.vi.23383>.
- [8] M. S. Muluk, “Profil Kepribadian Muslim Digital : Integrasi Dzikir , Fikir , Ilmu dan Amal,” vol. 1, no. 2, pp. 222–239, 2024, <https://doi: 10.38073/aijis.v1i2.1559>.
- [9] M. D. K. Kurniadi and H. M. Putri, “Tradisi Bantai Adat: Kearifan Lokal Menyambut Bulan Ramadhan Masyarakat Merangin Jambi,” *J. Lekt. Keagamaan*, vol. 19, no. 2, pp. 388–418, 2021, <https://doi: 10.31291/jlka.v19i2.961>.
- [10] M. Maemunatun, *Pendidikan Agama Islam dan Budi Pekerti*, vol. 9. 2022. <https://doi: 10.30595/pssh.v9i.655>.
- [11] R. Pranata and R. Wardefi, “SIBERSERI: Siswa Bersedekah Setiap Hari Sebagai Upaya Pembentukan Karakter Peduli Sosial Di SMPN 1 IV Koto Amal,” *Tazakka J. Pendidik. dan Keislam.*, vol. 2, no. 03, pp. 234–247, 2024, <https://doi: 10.24036/tazakka.v2i03.121>.
- [12] H. Astuti, “Berbakti Kepada Orang Tua dalam Ungkapan Hadis,” *J. Ris. Agama*, vol. 1, no. 1, pp. 45–58, 2021, <https://doi: 10.15575/jra.v1i1.14255>.
- [13] L. Ariani, C. Hermina, and F. Fikrie, “Peningkatan Perilaku Prososial melalui Media : Studi Eksperimental,” *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 7, no. 3, pp. 3737–3744, 2023, <https://doi: 10.31004/obsesi.v7i3.3644>.
- [14] I. Pitaloka, T. Nur, and H. Permana, “Analisis Kecerdasan Emosional Dalam Pendidikan Agama Islam Pada Peserta Didik Kelas Vii Di Smp Negeri 2 Telukjambe Timur,” *Rabbani J. Pendidik. Agama Islam*, vol. 4, no. 2, pp. 180–197, 2024, <https://doi: 10.19105/rjpai.v4i2.9747>.
- [15] M. Abrar, “Penundaan Masa Menstruasi dalam Ibadah Puasa Ramadhan,” *J. Al-Nadhair*, vol. 1, no. 2, pp. 134–146, 2022, <https://doi: 10.61433/alnadhair.v1i2.17>.
- [16] M. Maksum, “Hukum Fee Kafalah di Lembaga Keuangan Syariah Perspektif Fikih,” *Invest J. Sharia Econ. Law*, vol. 2, no. 1, pp. 46–62, 2022, <https://doi: 10.21154/invest.v2i1.3922>.
- [17] Putri Adilla and Christiawan Hendratmoko, “Pengaruh Brand Image, Harga, Kualitas Produk Dan Content Marketing Terhadap Keputusan Pembelian Barang Thrift Melalui Instagram Di Solo Raya,” *Semin. Nas. Pariwisata dan Kewirausahaan*, vol. 2, pp. 455–466, 2023, <https://doi: 10.36441/snpk.vol2.2023.152>.
- [18] Z. Zubaedi, P. Utomo, and A. A. Musofa, “Perilaku Sosial Masyarakat Bengkulu

- terhadap Penggunaan Media Sosial sebagai Diseminasi Informasi, Bimbingan Pribadi-Sosial dan Deradikalisasi,” *Indones. J. Community Serv.*, vol. 3, no. 2, p. 193, 2021, <https://doi: 10.30659/ijocs.3.2.193-202>.
- [19] N. H. Nasution, M. Batubara, and M. Arif, “Strategi Pengelolaan dan Pengembangan Pariwisata Dalam Meningkatkan Pendapatan Masyarakat Mandailing Natal Perspektif Ekonomi Islam Dengan Pendekatan QSPM,” *J. Ilm. Ekon. Islam*, vol. 8, no. 1, p. 423, 2022, <https://doi: 10.29040/jiei.v8i1.4507>.
- [20] R. Y. B. Saputra and A. Lusia, “Pengaruh Brand Loyalty, Brand Trust Dan Harga Terhadap Keputusan Pembelian Ulang Paket Data Tri Di Solo Raya,” *Indones. J. Strateg. Manag.*, vol. 6, no. 2, pp. 71–82, 2023, <https://doi: 10.25134/ijsm.v6i2.7900>.
- [21] R. Kurniawan, S. Sugiyono, and T. Musthofa, “Integrative Arabic Language Teaching of Integrated Islamic Elementary Schools in Solo Raya,” *Arab. J. Pendidik. Bhs. Arab dan Kebahasaaraban*, vol. 8, no. 1, pp. 60–74, 2021, <https://doi: 10.15408/a.v8i1.20095>.
- [22] D. P. Pangestu *et al.*, “Edukasi Penggunaan Obat Saat Puasa Sebagai Upaya Penggunaan Obat Yang Rasional Selama Bulan Ramadhan,” *JCES | FKIP UMMat*, vol. 6, no. 3, p. 516, 2023, <https://doi: 10.31764/jces.v6i3.15257>.
- [23] Zulfiqar Ravi Rahman and Muzakar Isa, “Pengaruh Social Media Marketing Terhadap Keputusan Pembelian Makanan Pada Destinasi Kuliner Halal Di Solo Raya,” *J. Manaj. Dirgant.*, vol. 16, no. 1, pp. 89–102, 2023, <https://doi: 10.56521/manajemen-dirgantara.v16i1.866>.
- [24] S. Anggraini Lopa, D. Darwianis, E. Beyete, and D. Maulana Ibrahim, “Mandi Balimau Sebagai Tradisi Masyarakat di Minangkabau,” *J. Ilm. Lang. Parol.*, vol. 7, no. 1, pp. 16–20, 2023, <https://doi: 10.36057/jilp.v7i1.611>.
- [25] A. Suhandi, “Strategi Fundraising Dan Program Pemberdayaan Masyarakat Untuk Meningkatkan Ekonomi Mustahik Pada Lembaga Filantropi Baznas Kabupaten Kuningan,” *AB-JOIEC Al-Bahjah J. Islam. Econ.*, vol. 1, no. 1, pp. 44–55, 2023, <https://doi: 10.61553/abjoiec.v1i1.22>.
- [26] Tutut Nur Trias Wijayanti and Nadhiroh, “Optimalisasi Akun Youtube Sanggar Difabel Solo Sebagai Media Komunikasi Massa Untuk Mewujudkan Masyarakat Inklusif Indonesia,” *J-KIs J. Komun. Islam*, vol. 4, no. 1, pp. 23–38, 2023, <https://doi: 10.53429/j-kis.v4i1.674>.
- [27] M. Azizah, Nurfarida Deliani, and Juliana Batubara, “Dampak Penggunaan Media Sosial Tiktok Terhadap Perilaku Anak Usia Sekolah Dasar,” *Indo-MathEdu Intellectuals J.*, vol. 4, no. 3, pp. 2512–2522, 2023, <https://doi: 10.54373/imeij.v4i3.536>.
- [28] Z. Asyi, “Studi Perilaku Harian Siamang (*Hylobates Syndactylus*) Di Taman Hewan Pematangsiantar,” *J. Ilm. Mhs. Pertan.*, vol. 7, no. 4, pp. 1090–1101, 2022, <https://doi: 10.17969/jimfp.v7i4.22242>.
- [29] L. Hakim *et al.*, “Kontribusi Sosial Melalui Pembagian Takjil pada Masyarakat Selama Bulan Ramadhan,” *Nusant. Community Empower. Rev.*, vol. 2, no. 2, pp. 80–84, 2024, <https://doi: 10.55732/ncer.v2i2.1306>.

- [30] Elvina Juniatri, Sururuddin, and Mila Wahyuni, “Pesan Moral pada Film Mencari Hilal: Analisis Semiotika Roland Barthes,” *J. Relig. Film*, vol. 1, no. 2, pp. 96–115, 2022, <https://doi: 10.30631/jrf.v1i2.8>.
- [31] N. Hidayah, A. R. Rosidi, and A. Shofiyani, “Konsep Ikhlas Menurut Imam Al-Ghazali dan Relevansinya Terhadap Tujuan Pendidikan Islam,” *Urwatul Wutsqo J. Stud. Kependidikan dan Keislam.*, vol. 12, no. 2, pp. 190–207, 2023, <https://doi: 10.54437/urwatulwutsqo.v12i2.957>.
- [32] A. Oki, Y. Yarjuna, Hidayatullah, R. Ramadhan, and N. M. I. Iskandar, “Kultum Tarawih Ramadhan Momentum Dalam Menyebarkan Dakwah,” *Zad Al-Ummah J. Pengabd. Masy.*, vol. 1, no. 2, pp. 91–97, 2023, <https://doi: 10.55759/zau.v1i2.13>.
- [33] Ahmad Aufar Ribhi, Mohamad Rifqy Roosdhani, and Imam Syafii, “the Contribution of Social Media Live Streaming To Increasing in Sales for Smes in Solo Raya,” *Int. J. Soc. Sci.*, vol. 3, no. 4, pp. 411–414, 2023, <https://doi: 10.53625/ijss.v3i4.6989>.
- [34] W. Soviana, Keumala Citra, Z. Abidin, and M. Ramadhan, “Characteristics Analysis of Public Buildings on the Tsunami Risk Area in Banda Aceh City,” *Rumoh J. Archit.*, vol. 14, no. 1, pp. 38–45, 2024, <https://doi: 10.37598/rumoh.v14i1.125>.
- [35] S. Rukayah, A. Rachman, and N. Novitawati, “Pengaruh Pola Asuh dan Tingkat Pendidikan Orang Tua melalui Perilaku Sosial Anak terhadap Kesiapan Sekolah Anak,” *J. Educ. Res.*, vol. 5, no. 3, pp. 2791–2801, 2024, <https://doi: 10.37985/jer.v5i3.1266>.
- [36] Aji Saputro, Putri Ayu Kusuma Wardani, and Kharisma Desrianis Ramadani, “Habitren dan Pemberdayaan Ekonomi Pesantren di Soloraya,” *Literasi J. Kaji. Keislam. Multi-Perspektif*, vol. 2, no. 2, pp. 316–333, 2022, <https://doi: 10.22515/literasi.v2i2.5424>.
- [37] S. Maryam, “Peran Pembelajaran Pendidikan Agama Islam Dalam Meningkatkan Kualitas Pendidikan, Karakter, Dan Keagamaan Bagi Siswa Pada Bulan Ramadhan Di Smp Negeri 2 Silau Laut,” *Lokakarya*, vol. 1, no. 2, p. 11, 2022, <https://doi: 10.30821/lokakarya.v1i2.2204>.
- [38] H. Tohadi, “Metode Pengenalan Puasa Ramadhan Untuk Meningkatkan Pemahaman Islami Pada Siswa Sekolah Dasar,” *GHAITSA Islam. Educ. J.*, vol. 4, no. 3, pp. 107–113, 2023, <https://doi: 10.62159/ghaitsa.v4i3.949>.
- [39] E. Nurhayat and R. D. Noorrizki, “Flexing: Perilaku Pamer Kekayaan di Media Sosial dan Kaitannya dengan Self-Esteem,” *Flourishing J.*, vol. 2, no. 5, pp. 368–374, 2022, <https://doi: 10.17977/um070v2i52022p368-374>.
- [40] D.- Setiaji, “Temon Holic: Dampak Pergerakan Damai Komunitas Pejoget Dangdut Kreatif Di Solo Raya,” *Pangadereng J. Has. Penelit. Ilmu Sos. dan Hum.*, vol. 8, no. 2, pp. 307–326, 2022, <https://doi: 10.36869/pjhpish.v8i2.244>.
- [41] Y. Mulyawati, A. Marini, and M. Nafiah, “Pengaruh Empati Terhadap Perilaku Prososial Peserta Didik Sekolah Dasar,” *Sch. J. Pendidik. dan Kebud.*, vol. 12, no. 2, pp. 150–160, 2022, <https://doi: 10.24246/j.js.2022.v12.i2.p150-160>.