

Acculturation of Mandailing Culture and Minangkabau Culture in Paraman Ampalu, West Pasaman: A Study Of Social and Cultural Identity

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ABSTRACT

Cultural acculturation is a prominent phenomenon in multicultural societies, particularly in regions where different ethnic groups coexist over extended periods. In Indonesia, border areas often become spaces of intensive cultural interaction that shape social and cultural identity in complex ways. This study addresses the problem of how acculturation between Mandailing and Minangkabau cultures influences social identity formation in Paraman Ampalu, West Pasaman Regency. Although acculturation is often assumed to promote harmonious integration, differences in kinship systems and cultural dominance may result in asymmetrical adaptation. Therefore, this research aims to analyze the dynamics of Mandailing–Minangkabau acculturation and to examine how social identities are constructed and negotiated in everyday life. This study applies a qualitative research design using ethnographic methods. Data were collected through in-depth interviews, participant observation, and documentation involving community leaders, customary figures, religious leaders, and local residents. The results indicate that acculturation in Paraman Ampalu is a natural and dynamic process that does not eliminate cultural identity but produces a contextual and flexible social identity. Customary institutions serve as arenas for cultural negotiation, while shared Islamic values strengthen social cohesion and reduce potential conflict. Acculturation is most evident in daily social practices, particularly intermarriage, and the emergence of a shared local identity among younger generations. However, acculturation operates selectively, with minority groups often adapting to dominant cultural norms in public domains. This study contributes to a deeper understanding of cultural acculturation and social identity in multicultural societies and provides insights for inclusive cultural education and community-based policy development.

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1. INTRODUCTION

Indonesia is widely recognized as one of the most culturally diverse nations in the world, shaped by centuries of migration, trade, intermarriage, and social interaction among hundreds of ethnic groups. This diversity is not merely a cultural asset but also a social reality that continuously shapes patterns of interaction, identity formation, and social cohesion [1]–[3]. Population mobility driven by economic opportunities, education, marriage, and regional development has intensified encounters among different ethnic communities, particularly in border regions and migration destinations. Within such contexts, cultural acculturation becomes an inevitable and ongoing process, influencing not only material culture and social practices but also the deeper construction of social and cultural identities [4]–[6].

Acculturation refers to the process of cultural change that occurs when groups from different cultural backgrounds come into continuous and direct contact, resulting in adaptations on one or both sides [7]–[9]. Unlike assimilation, acculturation does not necessarily eliminate original cultural identities; instead, it allows for the coexistence of cultural elements through negotiation and selective adaptation. In multicultural societies, acculturation plays a central role in shaping how individuals define themselves and others, how communities organize social relations, and how cultural boundaries are maintained or transformed. Social identity, in this sense, is not a fixed or inherited attribute but a dynamic construct formed through everyday interactions, shared meanings, and power relations [3], [10], [11].

Normatively, acculturation is often portrayed as a positive and harmonious process that promotes social integration, mutual respect, and cultural enrichment. Cultural discourse and public policy frameworks frequently emphasize unity in diversity, assuming that interaction between ethnic groups naturally leads to tolerance and collective identity formation. However, empirical research demonstrates that acculturation processes are far more complex. Cultural encounters may generate tensions arising from differences in values, kinship systems, gender roles, and authority structures. These tensions may manifest subtly through everyday practices, symbolic hierarchies, and unequal access to social recognition. Consequently, a significant gap often emerges between the idealized objectives of acculturation and its lived social realities, [1], [12], [13].

This gap is particularly evident in regions where different ethnic groups have coexisted for long periods under asymmetrical cultural or political conditions. One such region is Paraman Ampalu, located in West Pasaman Regency, West Sumatra. As a border area, Paraman Ampalu has become a meeting point between Mandailing and Minangkabau communities, whose cultural systems differ fundamentally in structure and worldview. The Minangkabau community is well known for its matrilineal kinship system, in which lineage, inheritance, and social status are traced through the female line. In contrast, Mandailing culture follows a patriarchal system that emphasizes male authority in family and social organization, [14]–[16]

Over time, sustained interaction between these two cultural systems has produced a distinctive pattern of social life in Paraman Ampalu. Daily practices such as marriage

arrangements, kinship relations, language use, religious rituals, and communal cooperation reveal a blending of Mandailing and Minangkabau cultural elements. This blending illustrates a localized acculturation process shaped by negotiation, compromise, and adaptation rather than complete cultural convergence. Younger generations, in particular, often display fluid identities, adopting cultural practices from both groups depending on social context, education, and peer interaction, [17]–[19].

Despite these adaptive dynamics, acculturation in Paraman Ampalu has not been entirely harmonious. Previous studies on Mandailing–Minangkabau relations in West Sumatra and the border areas of North Sumatra reveal persistent tensions over kinship ideology, gender roles, and customary authority. In many cases, Minangkabau cultural norms dominate public and customary spaces, placing Mandailing communities in a subordinate position. This dominance may lead to feelings of alienation, identity insecurity, and symbolic marginalization among Mandailing groups, particularly when access to customary recognition and social legitimacy is uneven.

Such conditions challenge the assumption that acculturation automatically fosters equality and social integration. Instead, acculturation may function asymmetrically, benefiting dominant cultural groups while compelling minority groups to adjust to gain acceptance strategically. In Paraman Ampalu, Mandailing communities often accommodate Minangkabau norms in public domains—such as customary ceremonies and administrative interactions—while maintaining their cultural identity within private or familial spaces. This selective adaptation highlights the strategic nature of identity construction in multicultural contexts, where identity becomes a negotiated resource rather than a fixed inheritance, [4], [20]–[22].

From a theoretical standpoint, this study integrates acculturation theory, social identity theory, and Indonesian anthropological perspectives on cultural interaction. These frameworks emphasize that individuals and groups respond to cultural contact through various strategies and that group membership, power relations, and perceived social status shape social identity. Indonesian anthropological perspectives further provide contextual understanding of how cultural systems operate within local social structures. Together, these approaches enable a comprehensive analysis of how acculturation shapes social identity in Paraman Ampalu.

Previous research on cultural acculturation in Indonesia has largely examined interactions between ethnic groups in general terms, focusing on cultural blending, migration, and social adaptation. Studies on Mandailing–Minangkabau relations have explored kinship conflict and cultural negotiation in border regions. At the same time, other research highlights the role of acculturation in strengthening social solidarity through communal activities such as *gotong royong*, while also warning of potential identity crises among younger generations.

However, very limited scholarly attention has been given specifically to Paraman Ampalu as a localized site of long-term Mandailing–Minangkabau coexistence. Most existing studies focus on broader regional patterns or border dynamics without closely examining how social and cultural identities are constructed and renegotiated in everyday life. Moreover, previous research often treats acculturation as an outcome rather than a

continuous process shaped by power relations, strategic adaptation, and symbolic negotiation. This lack of localized, identity-focused analysis constitutes a clear research gap.

In response to this gap, the present study aims to examine the dynamics of Mandailing–Minangkabau acculturation in Paraman Ampalu, West Pasaman, with particular emphasis on the formation of social and cultural identity. The objectives of this research are threefold: to identify forms of cultural acculturation manifested in daily social practices; to analyze how social and cultural identities are negotiated amid differences in kinship systems and cultural dominance; and to assess the implications of acculturation for social cohesion and cultural sustainability in the community.

This study is expected to contribute both theoretically and practically. Theoretically, it enriches the discourse on acculturation and social identity by offering a detailed, context-specific case study that challenges simplistic notions of cultural harmony. Practically, the findings may inform cultural education initiatives and local policy development aimed at promoting inclusive multicultural relations. By highlighting the lived realities of acculturation in Paraman Ampalu, this research offers hope that cultural diversity—when consciously managed and critically understood—can become a foundation for sustainable social integration rather than a source of latent conflict.

2. METHOD

In an effort to comprehensively understand the process of acculturation between Mandailing and Minangkabau cultures and its impact on the social and cultural identity of the Paraman Ampalu community in West Pasaman, a descriptive qualitative research design was used, using a descriptive sentence-based approach, [23]–[25]. This approach allows researchers to explore the community's subjective meanings, understandings, and experiences of everyday cultural interactions. Informants with direct knowledge and experience of the region's cultural dynamics were comprehensively interviewed to obtain research data. These included traditional, community, and religious leaders, as well as long-time residents of Mandailing and Minangkabau origin living in Paraman Ampalu. Information was selected purposively based on participation in social and cultural practices that reflect the acculturation process.

In-depth interviews were conducted openly and flexibly, allowing informants to express their views, experiences, and understanding of acculturation, changes in customary practices, and how the community interprets social and cultural identity. Through these interviews, researchers sought to capture the community's understanding of social reality. Next, the interview data were analyzed qualitatively by organizing, grouping, and interpreting them according to themes relevant to the research focus. This analysis was conducted continuously from data collection to conclusion drawing, so that the research findings comprehensively and contextually demonstrate the dynamics of Mandailing and Minangkabau cultural acculturation.

This research is expected to provide an in-depth overview of the process of cultural acculturation and the formation of social and cultural identities in Paraman Ampalu, West Pasaman, in accordance with the prevailing social realities on the ground. This research

will utilize descriptive qualitative methods and in-depth interviews. Next, the researcher will make arrangements for subsequent meetings, then conduct interviews and observations with traditional, community, and religious leaders. The researcher will also include documentation as evidence to complement this part of the research.

The subjects in this research are as follows:

- a. Traditional leaders (MN)
- b. Community leaders (ME)
- c. Religious leaders (AL)

Data analysis can be conducted in various ways, from data reduction and data presentation to concluding.

3. RESULTS AND DISCUSSION

3.1. RESULT

This study reveals how the acculturation of Mandailing and Minangkabau cultures takes place in the social life of the Paraman Ampalu community in West Pasaman. The research focuses on the formation and interpretation of social and cultural identity within the local community. The findings are presented in response to the main research questions as follows.

a. The Process of Mandailing–Minangkabau Cultural Acculturation in Paraman Ampalu, West Pasaman

The acculturation process began with the arrival of Mandailing people through colonial transmigration programs and early twentieth-century migration aimed at opening plantation land. As holders of communal land (*ulayat*), the *ninik mamak* (traditional Minangkabau leaders) granted permission for Mandailing migrants to settle in the area, provided that local customs were respected. At the beginning, there were concerns due to differences in kinship systems between the two cultures. However, Mandailing ancestors arrived in groups driven by the spirit of *marbona pasogit*, meaning the desire to build and improve life away from their homeland.

Land was acquired through purchase at fair prices, and the Mandailing settlers consciously adopted a humble attitude, avoiding actions that could disturb the local community, as they were aware of being guests in another cultural environment. Early relationships were centered more on neighborly interactions and daily social life rather than customary matters. Since both communities shared Islam, religious differences did not trigger conflict. The mosque became the primary space for interaction, where shared worship fostered mutual respect and reduced potential cultural tensions. Religion functioned as an initial and effective means of minimizing conflict and building social cohesion.

b. Forms of Cultural Acculturation in Social Life

The most complex form of acculturation appears in interethnic marriage, particularly between Minangkabau women and Mandailing men. These marriages often involve lengthy negotiations between families. Although not always ideal, the

Minangkabau custom of *manjapuik anak jo bako* (formally acknowledging the father's family) is usually applied. While Mandailing identity may not be fully recognized within the Minangkabau matrilineal structure, individuals are still respected as members of the community.

In practice, the principle of *dalihan na tolu* from Mandailing culture is also maintained. A middle ground is typically sought to accommodate both traditions. In some cases, two separate customary processes are conducted to honor each cultural system. Children born from these mixed marriages are known as *anak sipangka*, who possess knowledge of both cultures. However, inheritance practices generally follow the local land system. Customary processes are viewed as worldly matters intended to maintain social order, and community members often act as mediators to ensure that differences in custom do not interfere with Islamic law.

c. The Influence of Acculturation on Social Identity

Traditional leaders argue that cultural identity within the community does not disappear but adapts to the surrounding social environment. Religious leaders emphasize that values of togetherness and brotherhood play a more decisive role in shaping social identity than ethnic differences. As a result, identity among community members varies. Some individuals continue to identify strongly as Mandailing or Minangkabau, while others primarily identify themselves as residents of Paraman Ampalu in everyday life.

d. Challenges in the Acculturation Process

One major challenge lies in generational change. Younger generations tend to speak Minangkabau with a Pasaman accent rather than Mandailing. While they may know their clan (*marga*), many lack detailed knowledge of Mandailing genealogy (*tarombo*). They often prefer to identify themselves as *urang Ampalu* or *urang Pasaman* rather than emphasizing Mandailing lineage. Although this concerns elders, it is considered a natural consequence of life in migration contexts.

Although not fully Minangkabau, younger Mandailing descendants often understand Minangkabau customs through daily interactions. Social identity remains fluid rather than fixed, as long as individuals continue to respect the customs of the place where they live. Islamic identity frequently outweighs ethnic identity, particularly in religious and social activities. Youth religious gatherings (*pengajian remaja*) take place without cultural boundaries, reflecting the dominance of shared religious values. These changes are viewed as part of *sunnatullah*—a natural process of social transformation.

e. Maintaining Harmony amid Cultural Differences

Harmony is maintained by prioritizing the values of *ta'awun* (mutual assistance) and mutual respect, with religion providing a strong moral foundation. Inclusive religious forums are continuously developed, and cultural diversity is promoted as a blessing rather than a threat. The local philosophy "*duduak basamo, tagak samo tinggi*" (sitting together, standing equally) remains a guiding principle for coexistence.

Dialogue is encouraged, and cultural expression continues even if it does not always align with conventional core structures. The key lies in good intentions and mutual recognition, grounded in the principle of *adaik salingka nagari* (customs that apply within the nagari), which serves as a protective framework for diversity. The Mandailing community does not seek special rights but rather recognition of its existence and contributions. For them, balance is achieved when they can worship freely, earn a living, and educate their children properly.

Overall, the acculturation process between Mandailing and Minangkabau cultures in Paraman Ampalu began with Mandailing migration during the colonial period and was facilitated by acceptance from local *ninik mamak*. Early interactions focused on daily social relations rather than customary disputes, and shared Islamic faith played a crucial role in preventing cultural conflict. Mosques functioned as central spaces for interaction, strengthening solidarity across ethnic boundaries.

Interethnic marriage represents the most complex form of acculturation, involving negotiation between *dalihan na tolu* and Minangkabau marital customs. Children from these marriages (*anak sipangka*) embody dual cultural knowledge as they adapt to local inheritance systems. The younger generation demonstrates dynamic and flexible social identities, often prioritizing regional and religious identity over ethnic lineage. Although knowledge of Mandailing genealogy has declined, this is understood as an outcome of strong intercultural interaction.

Religious activities, youth programs, and communal cooperation take place without cultural barriers. Values of respect, *ta'awun*, and the principle of equality guide social relations. The study concludes that social and cultural identities in Paraman Ampalu are contextual and continually reshaped through acculturation. Ethnic identity does not vanish but transforms in response to the social environment and collective living needs. Customary law preserves diversity without conflict, while religion plays a central role in maintaining harmony. In this context, acculturation enriches local culture and fosters a sustainable, inclusive social identity as the Paraman Ampalu community.

3.2. Discussion

When two or more culturally distinct groups interact intensively, elements of each culture may change without eliminating their original cultural identities; this process is known as cultural acculturation. As a result of sustained social contact among ethnic groups, transformations in customary practices, symbols, language, behavioral patterns, and value systems can be identified as acculturation. This process involves not only cultural integration but also social negotiation, producing new forms of cultural interaction. Acculturation is therefore not merely a cultural blend; it also functions as a mechanism for maintaining social harmony and constructing shared identities amid differences in tradition and ethnicity.

Mandailing culture is part of the cultural groups of northern Sumatra and is characterized by strong customs and traditions. Over time, this community has undergone a long historical process, including significant influence and adaptation to Islamic teachings. Kinship systems, language, and customary rituals passed down through generations

constitute the core of Mandailing social and cultural structures. Despite social mobility such as migration and interaction with other cultural groups, Mandailing communities generally maintain their customary identity. Nevertheless, in cross-cultural encounters, elements of other cultures are often incorporated into Mandailing practices.

Another prominent culture originating in West Sumatra is the Minangkabau culture, which is widely recognized for its matrilineal system, in which lineage, inheritance, and customary social structures are traced through the maternal line. This system is closely intertwined with Islamic values, as reflected in the philosophical principle *adat basandi syarak, syarak basandi Kitabullah* (custom is based on Islamic law, and Islamic law is based on the Qur'an). Minangkabau cultural traditions include the chieftainship system, customary ceremonies, and various cultural expressions such as rituals, traditional dances, and music. Over centuries, these characteristics have become integral to the Minangkabau identity and have significantly shaped social life.

Historically and socially, Paraman Ampalu in West Pasaman is a meeting point for Mandailing and Minangkabau communities. Migration and population mobility, including the settlement of Mandailing groups in Minangkabau-dominated areas, have sustained social interaction. This situation has created a strong arena for cultural contact, particularly in intercommunity relations, marriage customs, and daily social life. Cultural acculturation is most visibly reflected in interethnic marriages that combine Mandailing and Minangkabau traditions. In such marriages, elements from both cultural systems are either practiced simultaneously or selectively adopted in accordance with local social agreements, illustrating a dynamic process of cultural adaptation and negotiation.

In border areas such as West Pasaman, Minangkabau culture often dominates certain wedding rituals, while Mandailing culture continues to play a significant role in other aspects. This interaction contributes to the formation of a hybrid cultural identity resulting from the convergence of both traditions. In Paraman Ampalu, cultural acculturation shapes social identity and gives rise to new cultural practices. Ethnic identities that were once distinct gradually become fluid and transformative over time, producing a more inclusive social narrative without erasing the cultural roots of either group. The cultural life of the local community is thus shaped by the integration of Mandailing and Minangkabau traditions, which is eventually recognized as part of the residents' shared identity.

The findings reveal that a traditional leader (MN) explained that the acculturation process between Mandailing and Minangkabau cultures in Paraman Ampalu began with the arrival of Mandailing ancestors in the early twentieth century through colonial transmigration programs and the spirit of *marbona pasogit*, meaning the effort to build a new life in overseas lands. As a gesture of respect for customary values and humanity, Minangkabau *ninik mamak* granted settlement permission to Mandailing migrants. Although initial concerns arose over differences between the matrilineal Minangkabau and patrilineal Mandailing kinship systems, social relationships were first established through neighborly interactions rather than through rigid customary enforcement. According to MN, the most challenging acculturation process occurred in interethnic marriages, particularly between Minangkabau women and Mandailing men.

To reach a compromise, this process required lengthy negotiations. Minangkabau customs maintained practices such as *manjapuik anak jo bako*, while Mandailing traditions upheld the principle of *dalihan na tolu*. In certain circumstances, both customs were performed simultaneously as a form of mutual agreement. Children born from these marriages are known as *anak sipangka* and grow up with knowledge of both cultures, although land inheritance generally follows local customary systems. MN emphasized that cultural identity is not lost but transformed according to the social environment. Customary practices are viewed as worldly affairs that maintain social order and must therefore be managed wisely to avoid conflict with religious values and to preserve communal harmony. Cultural diversity in Paraman Ampalu continues to be governed by the principle of *adaik salingka nagari*.

Further insights from a community leader (ME) describe cultural acculturation as a pragmatic and natural social process. Interactions have primarily focused on daily life activities, such as neighborhood relations, economic cooperation, and community building, since the arrival of the Mandailing people. Harmonious social relations are rooted in the humble attitudes of Mandailing migrants, including their purchase of land at fair prices and their respect for local customs. ME observed that younger generations experience identity shifts due to living in this multicultural environment. Younger Mandailing individuals in Paraman Ampalu are generally more fluent in Minangkabau with a Pasaman accent than in Mandailing. Although they recognize their family clan names, they often lack detailed knowledge of *tarambo* or genealogical histories. Ethnic identification tends to be fluid, with many preferring to identify themselves as *urang Ampalu* or *urang Pasaman*.

Nevertheless, ME perceives this phenomenon as social adaptation rather than identity loss. Younger generations remain actively involved in customary and youth activities and acquire knowledge of Minangkabau traditions through their social environment. Although they may not fully occupy conventional core customary structures, they are regarded as social assets capable of bridging cultural differences.

From the perspective of a religious leader (AL), the acculturation process between Mandailing and Minangkabau cultures has been accelerated and refined by the influence of Islam. Shared religious beliefs prevented religious conflict upon the arrival of the Mandailing community. Differences in customs were harmonized through collective worship practices in mosques, which became the initial spaces for social interaction. Praying together fostered a sense of brotherhood that transcended ethnic distinctions. AL emphasized that religion plays a crucial role in ensuring that social processes align with Islamic principles amid customary differences. In multicultural societies, values of unity, brotherhood, and *ta'awun* (mutual assistance) serve as moral foundations. Islamic identity often surpasses ethnic identity, particularly in religious activities such as youth Qur'anic study groups that operate without cultural barriers. AL views identity transformation as a natural (*sunnatullah*) aspect of social life, asserting that cultural differences become a blessing when communities uphold religious values and local customs. Consequently, inclusive religious forums are continually encouraged as a means of strengthening unity and promoting diversity positively.

In conclusion, the acculturation of Mandailing and Minangkabau cultures in Paraman Ampalu, West Pasaman, is a gradual, peaceful, and negotiated social process, as evidenced by perspectives from traditional leaders, community figures, and religious authorities. Acculturation does not eliminate cultural identities but instead produces a new, inclusive, and contextually relevant social identity. The local principle *duduak basamo, tagak samo tinggi*, reflects the complementary roles of custom, religion, and social life in achieving balance. Through this process, cultural acculturation enriches local traditions and shapes a sustainable collective identity for the Paraman Ampalu community.

4. CONCLUSION

This study demonstrates that the acculturation of Mandailing and Minangkabau cultures in Paraman Ampalu is a continuous social process shaped by long-term interaction rather than a deliberate effort to merge or replace cultural identities. Acculturation in this context produces a situational form of social identity, allowing cultural values and practices to be selectively adapted to social needs. Cultural identity remains present but is reinterpreted through everyday interactions, enabling coexistence within a shared living environment. The findings of this study imply that acculturation can function as a mechanism for social balance when supported by flexible customary institutions and shared normative values. Customs serve not only as cultural inheritance but also as social instruments for negotiation between different kinship systems and cultural orientations. Meanwhile, religious values provide a unifying ethical framework that strengthens social solidarity beyond ethnic boundaries. These implications suggest that cultural diversity does not inherently lead to social fragmentation, but instead can foster cohesion when supported by inclusive social structures.

This research is limited by its focus on a single locality and its emphasis on qualitative cultural analysis. As a result, the findings may not fully represent acculturation dynamics in regions with different demographic compositions or political contexts. In addition, structural factors such as economic inequality and formal governance mechanisms were not explored in depth, which may influence identity negotiation in ways not captured by this study. Future research is encouraged to conduct comparative, longitudinal studies across diverse multicultural regions to examine how acculturation and identity formation evolve. Expanding methodological approaches, including quantitative and participatory methods, may also provide a more comprehensive understanding of social integration processes. For the general public, this study offers insight into how cultural differences can be managed through negotiation and shared values, contributing to broader discussions on multicultural coexistence and social harmony in Indonesia.

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