

THE INFLUENCE OF ISLAMIC FAITH VALUES IN NAMAN VILLAGE, NAMAN TERAN DISTRICT, KARO REGENCY

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ABSTRACT

This study aims to explore and analyze the influence of Islamic akidah (creed) values on various aspects of community life in Naman Village, Naman Teran District, Karo Regency. Islamic akidah, as the foundation of faith, not only shapes individual religious practices but also influences social interactions, economy, and education. Using a qualitative approach, this research examines how akidah values such as honesty, justice, mutual cooperation (gotong royong), and responsibility are reflected in the daily lives of Naman Village residents, who are predominantly Protestant Christians but live in harmony with the Muslim minority. The findings indicate that Islamic akidah promotes consistency in worship, fosters noble character, strengthens social bonds through mutual cooperation, and encourages ethical economic practices. Despite facing challenges such as differing religious understandings and the impact of modernization, opportunities to strengthen aqidah remain through the active role of religious leaders, formal and informal education, utilization of technology, and support from local government and institutions. This study provides a clear picture of the relationship between Islamic akidah and social practices at the village level, contributing to the development of socio-religious studies in Indonesia.

Keywords: Islamic Creed; Naman Village; Community Life.

INTRODUCTION

Islam as a religion that leads humans to the salvation of life, both in this world and in the hereafter, teaches humans to have a basis of knowledge, understanding, and belief in true and comprehensive Islam. The complexity of the Islamic truth that is built and believed is built on the foundation or principle of a true and steady faith. The true essence of Islam lies in a strong belief in the truth of Islam (Nuryani, 2019).

The Islamic faith is really necessary and has an important role in the life and scope of humans, both in educating humans and forming noble morals. With the existence of Islamic faith, it can form a firm and certain faith in Allah SWT, with all obligations, tauhid, and obedience to Him. The true and straight creed and guaranteed from contamination is the creed taught by the Prophet PBUH and carried out by his companions, the creed taught by the Prophet PBUH is a creed that is intended for all circles and has one specialty, which is being able to instill soul and soul as well as extraordinary strength into the hearts of its adherents.

Aqidah comes from the words "aqada, ya'qidu, aqdan, aqidatan" which literally means conclusion, bond, relationship, covenant, and strength. Technically, Aqidah refers to faith, beliefs, and beliefs that are firmly rooted in the heart. Thus, Aqidah can be interpreted as a deep belief or conclusion that is embedded in the heart. Aqidah includes things that must be fully believed by the heart, giving peace of mind without the slightest doubt (Maraimbang et al., 2020).

Naman is a village located in Naman Teran sub-district, Karo Regency, North Sumatra province, Indonesia. Karo Regency is one of the districts in North Sumatra, Indonesia. The capital of this district is in Kabanjahe. Karo Regency includes 17 sub-districts and 259 villages with a population of about 500,000 people, and is known for its strong cultural and cultural richness (J. R. Ginting & Lubis, 2024). Naman Teran District is one of 17 sub-districts in Karo Regency, with the capital being in Naman Village. The sub-district is located about 20 km from Kabanjahe, the capital of the district, and 97 km from Medan, the provincial capital (Ginting, 2022).

Naman Teran District has an area of 87.82 km², with an altitude between 1,300 to 1,450 meters above sea level, and the average temperature ranges from 16°C to 17°C. This sub-district is bordered by Merdeka District to the east, Tiganderket District to the west, Langkat Regency and Deli Serdang Regency to the north, and Payung and Simpang Empat Districts to the south.

Naman Teran District was previously part of Simpang Empat District. In the pre-independence period, this area was known as a kingdom led by a King called Sibayak Lingga. The power of this kingdom included three urungs: Urung Sitelu Kuru led by King Urung from the Karo-Karo clan, Urung Tigapancur led by King Urung from the Sembiring Gurukinayan clan, and Urung Siempat Teran led by King Urung from the Karo-Karo Sitepu clan. Most of the area of Urung Siempat Teran then became Naman Teran District, which was officially formed on December 29, 2006.

Islam is estimated to have begun to enter the Land of Karo around 1888 (19th century), marked by the arrival of a scholar from Aceh named Tengku Datuk. At that time, efforts to introduce Islam to the Karo people had not shown satisfactory results. The scholars in that period used medical methods and spiritual science as a means to spread Islamic teachings. This approach was taken by the Karo people at that time. Although this attempt has been less successful in conveying the true understanding of Islam, we can still see that in the practice of traditional medicine, such as that of a healer or shaman, it is often pronounced "Bismillahirrahmanirrohim" (In the name of Allah the Most Merciful and the Most Merciful), even though the healer is not a Muslim (Tanjung, 2024).

However, Islamic da'wah carried out by scholars in the Karo community began to be seen in the early XX century. This process began when one of the Karo community leaders, Juan Tarigan, embraced Islam around 1904. Juan's shahadah was carried out by Acehnese scholars after a long dialogue between Juan and Acehnese scholars about Islam. In addition to Juan Tarigan, his wife and children also embraced Islam at the same time. In 1906, the Juan Tarigan family converted to Islam, including H. Sulaiman Tarigan, who was later appointed by the government as the first head of the religious office in the land of Karo. In the 1930s, Islam grew in the land of Karo with the emergence of Islamic organizations that provided religious guidance in the Kabanjahe area.

The value of the Islamic faith plays a very important role in the life of the Muslim community. Faith, as the main foundation in Islam, not only shapes individual beliefs in God, the Prophet, and religious teachings, but also influences the way of life, mindset, and social interaction in the community. In rural villages such as Naman Village, Naman Teran District, Karo Regency, the influence of the Islamic faith can be seen in various aspects of daily life, ranging from religious rituals to social and cultural norms. Naman Village, as one of the villages in Karo Regency, has unique social

and cultural characteristics. The life of the people in this village cannot be separated from the influence of Islamic teachings that have long taken root. As part of an effort to understand more deeply how the Islamic faith affects the communities in the area, it is important to conduct an in-depth study of its impact on the social, economic, and cultural life of the local community.

This journal aims to explore and analyze the influence of Islamic faith values in Naman Village, focusing on how Islamic teachings affect various aspects of people's lives. This research is expected to provide a clearer picture of the relationship between Islamic faith and social practices at the village level, as well as contribute to the development of socio-religious studies in Indonesia. By understanding the influence of Islamic beliefs in local contexts, we can gain better insight into how religious teachings shape social and cultural structures in rural communities.

RESEARCH METHODS

This study uses a qualitative approach with a case study design to analyze the influence of Islamic faith values in Naman Village, Naman Teran District, Karo Regency (He. Mujahid et al., 2024). This approach was chosen to gain a deep understanding of how the Islamic faith affects various aspects of the lives of local communities, including religious, social, economic, educational, and family aspects.

RESULTS AND DISCUSSION

Overview of Naman Village

Naman Teran Village is a village where 90% of the people work as farmers. Naman Teran Village is located at an altitude of ± 1200 meters above sea level with a temperature between 16°C–17°C and an average air humidity of 88.39% and fertile soil conditions. Naman Village is also close to Mount Sinabung, which makes it one of the villages directly affected by the mountain's volcanic activity. This area often experiences changes in conditions due to mountain eruptions, including lava flows and volcanic ash that can affect people's lives and agricultural land conditions (Napitupulu, 2022). Naman Village, which is located in Naman Teran District, Karo Regency, is a village whose majority of residents are from the Karo Tribe, one of the indigenous tribes in North Sumatra. The research we conducted shows that the people of Naman Village live by prioritizing the customs and culture of the Karo Tribe which are still very much preserved and preserved to this day.

The daily lives of the people in Naman Village depend on the agricultural sector by planting vegetables, corn, potatoes, and coffee as their main livelihood commodities. Education in Naman Village generally only consists of elementary schools (SD) and junior high schools (SMP), so to continue to a higher level, they have to travel to larger cities such as Berastagi, Kabanjahe, or to Medan.

Although road infrastructure or public transportation is adequate, road conditions are sometimes still inadequate, especially during the rainy season which often makes travel difficult with a lot of fog, small roads, and deteriorating road conditions that make it difficult for local residents to see. In Naman Village, there are also difficulties in getting clean water from local residents, which was explained by Mr. Nusantara Sitepu who said that in Naman Village, the well does not release water at all. Water obtained by local residents through Lake Lau Kawar which is located in Kuta Gugung Village, Naman District. Facing the dry season, the water distributed has also shrunk due to the drying up of spring water sources obtained by local residents and also obstacles such as pipes that burst and do not release water at all, he said.

The social life of the people of Naman Village is greatly influenced by the values of mutual cooperation and togetherness, where events such as customs and religious activities become the center of social interaction of the local community. However, Naman Village also faces serious challenges such as a prolonged dry season that makes it difficult for local residents to get clean water, ranging from household needs to watering plants. In addition, the proximity to Mount Sinabung, which is an active volcano, is a real challenge to the village community. Mount Sinabung increases the vulnerability to natural disasters that affect the entire economic stability and safety of the local community.

The majority of the people of Naman Village are Protestant Christians, as explained by Mr. Berman Sahnau Sitepu that almost 70% of the people in Naman Village embrace Protestant Christianity. Mr. Berman Sahnau Sitepu also said that traditional beliefs such as respecting ancestors and nature no longer exist in Naman Village; all people embrace Islam and Christianity only, he said. Art traditions such as Gondang and Landek (dance) music are also still often performed,

and there is even an annual party often called Gendang Guro-Guro Aron by the residents of Naman Village to show that the community really appreciates their cultural heritage.

Although the majority of the population is Christian, there are also Muslims living there. Muslims in Naman Village tend to be harmonious, even though they have different beliefs. Usually, people respect each other's religious differences with certain moments such as religious holidays and make it a gathering place between citizens of different faiths. Islam in Naman Village is practiced in a way that is in harmony with the still strong rural life and local culture, while respecting the beliefs and traditions of the local people who are predominantly non-Muslims and vice versa.

The Influence of Islamic Faith Values in Naman Village

The influence of the values of the Islamic Faith on Naman Village can be seen from various aspects of the life of the people there. The researcher looked at several of these aspects, including:

1) Religious Aspects

The value of the Islamic Faith has a considerable influence on the people of Naman Village, especially in terms of religion. The Islamic creed is a basic belief that is a guideline for Muslims in Naman Village which includes belief in Allah SWT, prophethood, and other Islamic teachings. In the community of Naman Village, the Islamic Faith encourages the community to always be obedient in carrying out worship such as prayer, fasting, zakat, and hajj. As observations have been made, people who understand and apply the Faith well are usually more active in various religious activities in mosques or other places of worship (Mujahid, 2024).

The Islamic faith in Naman Village also forms good morals, which is reflected in the attitude and behavior of the community on a daily basis. People who hold fast to the Faith tend to avoid actions that are contrary to Islamic teachings, such as actions that harm others, and better maintain morals and ethics in people's lives. The Islamic faith in Naman Village is also inseparable from the strong local customs and traditions of Karo, nor is it separated from the Islamic Creed. The community also adheres to the teachings of Islam to try to adapt to customs and sharia, avoiding practices that are contrary to the teachings of Islam, so that the values of the Islamic Faith can be in line with local traditions.

2) Social Aspects

The influence of Islamic Faith values in Naman Village is clearly seen in the social life of the community, especially in the aspects of interaction, togetherness, and social harmony. The Islamic faith emphasizes the importance of maintaining good relationships with others, both in family, neighbors, and society at large. In Naman Village, this teaching is reflected in the attitude of residents who respect each other, help, and establish friendship without looking at each other's backgrounds, ethnicities, or religions.

The values of togetherness taught by Islam in Naman Village, such as brotherhood, greatly affect social life. Residents are often involved in activities such as mutual cooperation, religious events, and recitation that strengthen the relationship between them. The value of Akidah like this is also seen in the solidarity of residents in helping others, especially when there are people who face difficulties or disasters (Suprio et al., 2020).

The influence of Islamic faith values in Naman Village is also seen in the community's efforts to maintain peace and harmony. Islamic teachings that prioritize justice, honesty, and respect for the rights of others help prevent conflict and strengthen relationships between citizens. Routine religious activities, such as congregational prayers and the celebration of Islamic holidays, also play a role in strengthening relationships between individuals and maintaining a harmonious atmosphere in the Naman Village community. The Islamic faith in Naman Village also plays a very important role in creating a peaceful and harmonious environment, where residents can live in harmony and prosperity despite differences between them.

3) Educational Aspects

The influence of Islamic Faith values on the educational aspect in Naman Village can be seen through various aspects, both from formal and non-formal education. In the context of formal education, if there are schools in this village that include Islamic teachings in their curriculum, then the Islamic Faith plays an important role in the formation of religious subject matter, which includes faith, morals, and worship. In addition, character education in schools, such as honesty, responsibility, and discipline, is often influenced by Islamic teachings. Meanwhile, non-formal education in this village can be in the form of recitation only. In these

places people gain a deeper understanding of Islamic beliefs and worship, with an emphasis on monotheism and morals (No et al., 2024).

Beyond formal and non-formal education, the values of the Islamic Faith are also reflected in the social and cultural norms of the village community. The attitude of mutual respect, mutual cooperation, and the application of Islamic values in daily life shows how strong the influence of the Islamic Faith is in the environment. Religious activities, such as the celebration of Islamic holidays and social activities, also help shape the religious awareness of the community. However, there are also challenges faced, especially in terms of access to more structured and quality Islamic education in rural areas such as Naman. The lack of adequate religious education facilities and the influence of globalization can also be obstacles in strengthening the value of the Islamic Faith among the younger generation. Nevertheless, the Islamic Faith still has a significant impact on the development of education and social life of the people in this village.

4) Economic Aspects

The influence of the Islamic faith on the economic aspect in Naman Village can be seen from how these beliefs shape the economic behavior of the community. The Islamic creed which is the basis of every Muslim's belief encourages people to carry out economic activities in accordance with Islamic principles, such as paying attention to halal-haram, honesty, and fairness in every transaction.

In terms of trade, for example, people who adhere to the Islamic Creed will pay close attention to the halal aspect in every product that is traded. They avoid goods that are considered haram according to Islamic law, and try to run a business that is free from usury. Honesty in trading is also a major concern. Traders based on the Islamic Creed tend to be honest in providing information about the quality of goods, prices, and quantities, so that trade relations are created based on mutual trust.

Islamic teachings emphasize the importance of fairness in economic transactions. This means that every party involved in the transaction must be treated fairly, with no party being harmed. It also avoids practices such as exploitation and monopoly, which can harm the weaker parties. The people of Naman Village who are influenced by these values will tend to carry out trade with mutual interests in mind.

The Islamic faith also strongly rejects the practice of usury or loans with burdensome interest. People who understand this teaching will tend to choose a fairer financing model, such as a profit-sharing system or sharia cooperatives. This allows them to carry out economic activities in a more ethical way and in accordance with religious teachings. In terms of economic behavior, people who are influenced by the values of the Islamic Faith tend to transact ethically and responsibly. They think not only of personal gain, but also of the well-being of others.

Islamic values encourage them to manage their finances wisely and not extravagantly, as well as to contribute to social welfare through zakat, infaq, and alms. The Islamic faith encourages the people of Naman Village to run an economy based on ethics, honesty, justice, and social concern. These principles create an economic climate that is not only materially beneficial, but also has a positive impact spiritually and socially.

5) Family Aspect

The values of the Islamic Faith have a significant influence on family life in Naman Village. The Islamic faith forms the moral and spiritual basis for the family, where parents are responsible for instilling the values of monotheism and faith in children from an early age. This religious education plays an important role in building harmonious relationships between family members, with parents educating children with affection and responsibility. Children are taught to be devoted to their parents, in accordance with Islamic principles.

The Islamic faith in Naman Village also encourages affection and harmony in family relationships. Families that practice religious teachings will respect and help each other, both in joy and sorrow. The relationship between husband and wife, for example, is based on cooperation and mutual understanding, in which the husband and wife have balanced rights and obligations. Islam also emphasizes the importance of maintaining relationships with relatives. In Naman Village, families tend to strengthen friendship by helping each other and maintaining good communication, which not only strengthens social relationships, but also strengthens faith.

When conflicts occur in the family, Islamic teachings teach that they are resolved wisely and patiently. Open dialogue, avoiding violence, and finding good solutions are the preferred approaches. Deliberation or joint discussion is often used to solve problems and make important decisions. In addition, obedience to sharia law such as prayer, fasting, and other worship is an important foundation in family life, which strengthens discipline and mutual respect between family members. The Islamic faith forms a harmonious and strong family life in Naman Village. By adhering to religious values, families are able to face life's challenges with a thoughtful attitude, creating an environment full of compassion, responsibility, and understanding.

Challenges and Opportunities for Implementing Aqidah Values in Naman Village

In an effort to implement the values of faith that are the foundation of faith in various aspects of community life in Naman Village, Naman Teran District, Karo Regency, there are a series of significant challenges that must be faced as well as strategic opportunities that can be used to strengthen the understanding and practice of these values. A deep understanding of these two aspects is crucial to designing an effective approach to strengthening the religious life of the Muslim community in the region.

1) The Challenge of Implementing the Values of Faith in Naman Village

The implementation of the value of faith in Naman Village is faced with several complex obstacles that require serious attention. One of the main challenges that is dominant is the variation and heterogeneity in the understanding of the faith among the Muslim community of Naman Village itself. Limited access to adequate religious education, either through formal and non-formal channels, or a lack of structured and ongoing religious guidance, can be the main causal factors behind these differences in understanding. Variations in the interpretation of the basic teachings of faith in turn have the potential to hinder harmony and consistency in the practice of religious values in society, thereby creating gaps in daily religious practice.

In addition, the existence and strength of local culture that is very thick in Naman Village can also influence and shape the way people practice their religion. In the context of Naman Village, the community strongly prioritizes the customs and culture of the Karo Tribe which are still very much preserved and preserved to this day (Siregar, 2020). In this section, I will correct the use of capital letters and lowercase letters, as well as change "aqidah" to "akidah" as you requested earlier.

Some cultural traditions that have been firmly rooted in daily life may be preferred, or even harmonized with religious teachings in a way that is not necessarily fully in line with the principles of the Islamic faith. This condition requires careful adaptation efforts so that the value of the faith is maintained in purity and does not contradict Islamic law. It also highlights the need for dialogue and a thoughtful approach to integrate the values of the faith within the local cultural framework without diminishing the fundamental essence of Islamic teachings.

Limited access to knowledgeable religious leaders and representative religious educational institutions is also a serious obstacle in strengthening the faith. Without adequate guidance from religious scholars or teachers, as well as the availability of qualified religious education facilities, the application of faith values among the community, especially for the younger generation, can become hampered and less structured. Data shows that education in Naman Village is generally only available up to the elementary school (SD) and junior high school (SMP) levels. To continue to higher education, residents must travel to larger cities such as Berastagi, Kabanjahe, or Medan (BPS, 2024). The lack of adequate religious education facilities at the local level is a significant obstacle in strengthening the value of the Islamic faith among the younger generation due to the lack of access to in-depth and sustainable religious learning.

The impact of modernization and globalization that continues to penetrate rural life also has the potential to reduce the level of public concern for religious values. The strong influence of social media and the fast-paced modern lifestyle and emphasis on materialistic aspects can often distract individuals from the deepening and practice of religious teachings. This is especially felt among the younger generation who are more familiar with the digital world. Although technology has the potential to be an opportunity, but without proper management, it can also be a serious challenge in maintaining a focus on the values of faith and religious morality.

Finally, the diversity of religious backgrounds in the community structure of Naman Village also has the potential to trigger inconsistency in the practice of faith values, especially

in the context of social interaction and community life. In Naman Village, the majority of the population embraces Protestant Christianity, with a proportion that reaches almost 70% of the total population. Despite this, Muslims who are a minority in the village live in harmony and respect each other's religious differences. Although harmony and tolerance are well established, differences in interpretation or priorities in religious practice can be a challenge in the broader social context. The implementation of Islamic teachings in Naman Village is practiced in harmony with the rural life and local culture that is still strong, while respecting the beliefs and traditions of the local community who are mostly non-Muslims and vice versa. This condition shows that there are continuous adaptation efforts needed to maintain a balance between the practice of faith and social harmony.

2) Opportunities to Implement Faith Values in Naman Village

Even though faced with a series of challenges that are not light, Naman Village also has several strategic opportunities that can be used optimally to strengthen the understanding and practice of faith values in the community.

One of the most significant opportunities is the presence of religious leaders who have a strong influence and are actively involved in providing religious guidance to the community. The active role of these religious leaders, both as educators, role models, and facilitators, is an important asset that can be very helpful in strengthening the understanding of the faith in the community (Hadi, 2022). The guidance and exemplary examples they provide can serve as an effective catalyst to encourage consistent and sustainable practice of faith among the people.

The implementation of regular and organized religious activities, such as weekly or monthly recitations, congregational prayers in mosques, or commemorations of Islamic holidays, can be a very effective means to explore and apply the values of faith collectively. Such activities not only serve as a venue to strengthen the bonds of friendship and solidarity between religious communities, but also significantly increase theoretical understanding and religious practice. People who have understood and applied the Faith well usually show more active participation in various religious activities in mosques or other places of worship, indicating a positive circle between understanding and participation.

Education, both through formal and informal channels, plays a central and strategic role in providing faith to the younger generation. The existence of schools that include Islamic teachings in their curriculum, as well as non-formal religious educational institutions such as the Al-Qur'an Education Park (TPA) or recitation, can equip the younger generation with solid and fundamental religious knowledge, as well as form a good character and in accordance with Islamic values (Rahman, 2023). Character education taught in schools, such as honesty, responsibility, and discipline, often has strong roots in Islamic teachings (Ministry of Religion, 2021). Through the study, the community also gains a deeper understanding of Islamic beliefs and worship, with a special emphasis on the values of monotheism and noble morals.

Although it is often considered a challenge due to its negative impact, information and communication technology can actually be used as a very effective tool to spread the teachings of the faith and facilitate religious learning. The use of social media, online platforms, or other religious applications can drastically expand the reach of da'wah and religious learning materials, especially for the younger generation who are inherently familiar and connected to the digital world. This opens up new opportunities for a more massive and innovative dissemination of religious knowledge.

Strengthening religious education in the family environment is also a fundamental strategic step and has a long-term impact. Families that consistently educate their children with strong religious values from an early age will greatly influence the practice of the faith at the level of society at large (Nurhayati, 2022). Parents have a primary responsibility to instill the values of monotheism and faith in their children from an early age, building a solid spiritual foundation.

Therefore, the support and synergy of the village government and various local institutions in providing adequate religious facilities and implementing religious education programs can be very beneficial in strengthening the value of faith in the village. The existence of good collaboration between these various parties, including with community leaders and religious institutions, can help overcome the existing challenges and effectively take advantage of the opportunities available. This synergy will ultimately create a conducive environment and support the practice of faith values more effectively and sustainably in Naman Village.

CONCLUSIONS

The conclusion of this discussion shows that the value of the Islamic faith has a significant impact on various aspects of people's lives in Naman Village, Naman Teran District, Karo Regency. The Islamic faith influences religious life by encouraging consistent worship practices and the formation of good morals. In the social aspect, the value of faith strengthens relationships between citizens through the principle of mutual cooperation and mutual respect, while in the economic aspect, faith encourages ethical and fair trade practices. Education, both formal and non-formal, is also reflected in the application of Islamic values that prioritize good character and morals. However, the implementation of the values of the faith faces challenges, such as differences in religious understanding and limited access to education, as well as the impact of modernization that may reduce concern for religious teachings. Nevertheless, there is an opportunity to strengthen the faith through the active role of religious leaders, education, and the use of technology. Support from the government and local institutions is also important to create an environment that supports the effective practice of the values of the faith. Synergy between various parties can help overcome challenges and take advantage of opportunities in strengthening the value of faith in the village.

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