

TRAINING ON CARING FOR THE CORPSE For Mts Nurul Jadid Paiton Probolinggo's Students

Muhammad Iqbal Dewantara¹, M Mahbubi², Suryanto³, Mahbub Junaidi⁴.
Institut Agama Islam Darullughah Waddawah Bangil Pasuruan¹ Universitas Nurul Jadid Probolinggo²,
Institut Agama Islam Darullughah Waddawah Bangil Pasuruan³· IAI Al-Khaziani Buduran⁴
muhammadigbaldewantara@uiidalwa.ac.id, ¹ Mahbubi@unuja.ac.id ² MahbubJunaid@gmail⁴

Article History:

Received: 25/11/2024

Revised: 26/11/2024

Accepted: 2/12/2024

Keywords:

Management Strategy,
Madura Shop,
Business Competition

Abstract: *The sad condition of families in the area is that they often experience the inability to take care of the corpse. Caring for the Corpse becomes fardhu kifayah for Muslims in organizing the management of the Corpse with the obligation to bathe, shroud, pray and bury, because the series of corpse management processions are meaningful in the value of community life. The above problems are the reason for us, the to form a community service team (PKM) and conduct training on funeral arrangements as an effort to help knowledge in the management of the corpse. This PKM uses lecture and practice methods, namely by providing theoretical and practical science material. The hope is that all people, especially students, can know and master the funeral arrangements so that the mutual obligation or fardhu kifayah can be carried out properly. The training activities are intended to socialize the role and function and cadre of amil jenazah in the implementation of funeral arrangements. It is hoped that this training can maximize the role of humanist and religious values for the benefit of the community.*

BACKGROUND

Human life must end and will return to Allah SWT. Therefore, death is a bridge between the life of this world and the life of the hereafter. Currently, not many people, especially the younger generation (children), know the procedures for organizing the care of corpses with infectious diseases.(Mahbubi dkk., 2024)

In general, they leave the business of caring for the dead, especially when bathing and shrouding the corpse, to the village Modin or Ustadz in the village; where the average village Modin in the Paiton area is old/ retired people. This is also the case in Tanjung village, a village in the middle of Paiton city a Probolinggo district .

Based on the description above, it is necessary to conduct training and skills in the care of the corpse for students of MTs Nurul Jadid Paiton Probolinggo. because:

a. Students of MTs Nurul Jadid Paiton Probolinggo include the generation that will be the successor in the village. The busyness of the community in making a living such as farming, gardening, etc., makes them sometimes have limitations to study religious knowledge including in terms of organizing funeral arrangements. People prefer to ask for help from Ustadz or local teachers to take care of their family's bodies rather than taking care of them themselves. Therefore, it is necessary to empower the community in relation to the care of the corpse, so that if one day they are needed they are ready to care for their own family's corpse. (Mahbubi dkk.,

2022)

b. There are not many ustadz or teachers who understand and can practice corpse management. As a result, if the ustadz or teacher is absent because of other activities such as working and going out of town. It is certain that the corpse will be neglected because it has to wait for the ustadz or teacher. Therefore, it is necessary to train the community in this case starting from their successors, namely the students of MTs Nurul Jadid Paiton Probolinggo (Agustin & Mariana, 2023). With this training, there will be many hopeful generations who are able to take care of the corpse properly, so that there will be no difficulties if the ustadz or teacher is sick or there is an obstacle.

Family grief is often felt and experienced because of the family's own inability to take care of the Corpse so that they have to wait for the ustadz or ustadah to take care of the Corpse of the deceased family where sometimes the expected ustadz is not in place and so on so that the process of taking care of the Corpse is slightly hampered. If this happens, then it becomes fardhu kifayah for Muslims in organizing the management of the Corpse. With the obligation to bathe, shroud, pray and bury. Because the series of corpse management processions are meaningful in the value of community life that must be done.

The above problems are the reason for us, the reseacher Team to form a community service team (PKM) and conduct training on funeral arrangements as an effort to help knowledge in the management of funeral arrangements. This PKM is entitled *"Training in Caring for the Dead for Students of MTs Nurul Jadid Paiton Probolinggo"*.

The training activities are intended to socialize the role and function and cadre of amil jenazah in the implementation of funeral arrangements. It is hoped that this training can maximize the role of humanist and religious values for the benefit of the community.

The benefits of this PKM activity are:

- 1). Students, especially students of MTs Nurul Jadid Paiton Probolinggo, get training both in theory and practice from the training so that they can enrich the knowledge and understanding of students, especially with regard to funeral arrangements.
- 2). Students are able to understand and practice Corpse Care and can be used in the community if needed.

Community Service with the theme "Training on Funeral Processing for Students of MTs Nurul Jadid Paiton Probolinggo" will be held on: Day: Monday - Wednesday. Date: July 8-10, 2024. Time : 08.00 - 10.00 WIB Place: Hall of MTs Nurul Jadid Paiton Probolinggo. Subject of service: Students, MTs Nurul Jadid Paiton Probolinggo. Stages and Implementation of PKM:

- 1). Preparation Stage a. Initial survey, at this stage, an interview was conducted with the principal of MTs Nurul Jadid Paiton Probolinggo regarding the PKM activity procedure. b. Stabilization of PKM locations and participants. c. Preparation of PKM training materials. Stage

Implementation Training: a. Opening, b. Implementation Training, c. Games/game, d. Closing.

There are different traditions for organizing funerals that are commonly practiced in the community. However, there is no difference in things that are sunnah. This view underlies the need for training efforts. The Prophet gave guidance in the care of this corpse which includes bathing the corpse, shrouding, praying, and burying it. In this case the Prophet did not provide detailed rules, only general provisions that make it easier for us people Islam to develop it independently in a society that has a different culture. But specifically the Prophet also gave signs of what to do and what not to do. In addition to the Prophet's instructions, the procedure for organizing the funeral must also follow the doctor's instructions, especially the procedure for bathing corpses affected by infectious diseases so as not to cause infectious hazards for those who bathe them. Such as using gloves, clothes, and referring to the protocol (fixed protocol) for bathing the bodies of people with infectious diseases. This is intended for the benefit of oneself and others. "And do not let yourself fall into destruction" (alBaqarah [2]:195). Similarly, the Prophet said: "Do not cause harm to yourself and to others". (H.R. Ibn Majah). (Mahbubi & Makkiyah, 2024)

The kaifiyat of funeral arrangements is when you die, in Islam there are rules, conditions, and methods in caring for the Corpse. This includes how to take care of Muslim women's bodies from bathing, praying, to burying. For the matter of bathing a Muslim woman's corpse, it must be handed over to fellow Muslim women. It is not allowed for a man, whether brother, husband, or child to participate. The requirements for those who want to bathe the corpse are Muslim, Reasonable, mumayiz, trustworthy, trustworthy, and understand the rulings of bathing a corpse.;

The ruling on washing the corpse is fardhu kifayah. Based on the hadith from Abdullah *ibn* Abbas, "There was a man who was wukuf in Arafat with the Prophet. Suddenly he fell from his riding animal and died. So the Prophet said: 'Bathe him with water and bidara leaves. And shroud him with two layers of cloth, do not put perfume and do not cover his head. For Allah will resurrect him on the Day of Judgment in a state of trance'."

It is also narrated by Umm Athiyyah in HR Bukhari, "One of the Prophet's daughters died (namely Zainab). So he came out and said: 'Bathe her three times, or five times or more than that if you deem it necessary. With water and bidara leaves. And make the final bath water mixed with camphor, or a little camphor. When we have finished, we inform the Prophet (may Allah's peace and blessings be upon him). Then a cloth was given to us to cover his Corpse, and we tied his hair into three pigtails and directed them behind him.'"

Some of the processes or stages of bathing the corpse are first the corpse is placed in a bathing place that is closed from the view of other humans. Secondly, there should not be anyone other than those who will bathe the corpse or assist in the bathing process. Next, put a covering cloth over the corpse's aurat from the navel to both knees if the corpse is male and from the chest

to both knees if the corpse is female (Istiqomah & Sugianto, 2021).

The next step is to remove all the clothes and bend the corpse by raising its head almost in a sitting position. This is done to clean the remnants of dirt on the back. Clean the private parts of the corpse with a cloth and then perform ablution. After that, clean the Corpse with another glove. The corpse is then watered with the froth of sidr water (sidr leaves). Bathing the corpse starts from the front right, then the back right, front left then back left which is done three times (nurdin, 2020).

Next, water the entire Corpse of the corpse using water from camphor. Drying the corpse is done using a towel. For male corpses the hair must be combed, while for Muslim female corpses it is braided three times. The last step for those who bathe the corpse and perform ablution for those who carry the corpse, it is mustahabb to perform ghusl afterwards. (Johannes dkk., 2021)

After bathing, the corpse must be shrouded. For female corpses, it is recommended to use five pieces of white cloth. Shrouding the corpse is simply covering the whole Corpse nicely. The Prophet said in Muslim, *"When one of you shrouds his brother, let him make his shroud good." The majority of scholars are of the opinion that it is mustahabb for a Muslim corpse to use five pieces of shroud.* However, the hadith about this is weak. In this case, it is permissible to use only three sheets, but five is preferable.

With regard to praying for the dead, the ruling is fardhu kifayah. For those who carry out, it will be a great deed for him. Imam Bukhori from Abu Hurairah stated that the Messenger of Allah (SAW) said, "Whoever witnesses a corpse so that he prays for it is one qirath and whoever witnesses it so that he buries it is two qiraths. Then the Messenger of Allah was asked, 'How much are two qiraths?', he replied, 'Like two large mountains'."

The standing position of the iman is in the middle of the corpse if the corpse is female and at the head of the corpse if the corpse is male. It is prescribed to offer funeral prayers at the grave if the Corpse is left behind and has already been buried.

IMPLEMENTATION METHOD

The form of solution offered to solve the priority problem above is to carry out training in corpse care for community members, especially for MTs Nurul Jadid Paiton Probolinggo students. Plans and strategies for Islamic activities for partners are carried out with several strategic steps, namely;

- 1). Exploration or field survey. At this stage, the PKM team lecturers conducted observations, and interviews in order to collect initial data from partner residents.
- 2). Make agreements with partner leaders (regarding the methods, strategies, and agendas that need to be carried out to overcome the priority problems faced by partners.
- 3). Held a training on corpse care. The training activities were centered in the hall of MTs Nurul

Jadid Paiton Probolinggo and attended by students, teachers, school committee of MTs Nurul Jadid.

4). The evaluation stage, which is an activity to assess the ability of partners after attending the training.

Evaluation is intended to determine the level of success of residents in absorbing the training material and measuring whether the training program is successful or not.

The success indicator of this training can be measured by the success of the trainees in absorbing the material provided. There are 2 test models that will be given to training participants, namely; initial test, and final test. The initial test is held at the time before participating in training activities which aims to determine the level of ability of participants about the rules of corpse care. The final test is held with the aim of knowing the extent of the participants' abilities about the material that has been delivered. The things that are evaluated are related to theoretical abilities and skills in organizing corpse management. In this case, the assessment technique is in the form of oral tests (question and answer), writing, and performance.(Dahlan, 2015)

The instruments used are theoretical and practical. Theoretical instruments are carried out in a closed room through lecture, question and answer, and dialogue techniques about the rules of Corpse care. As well as the theoretical teaching method, then the implementation of practical guidance is also carried out to make it more perfect. Practical guidance is carried out through demonstration techniques, and demonstrations held in the MTs Nurul Jadid hall.

This activity was carried out on Monday, Tuesday and Wednesday, August 8, 9, 10, 2024, starting from 08.00 to 10.00 WIB for 3 days of face-to-face and practice. Each trainee was given a training module containing the rights and obligations between fellow Muslims, the law and position of tajhiz corpse, and the procedures for organizing the care of the dead based on the Sunnah of the Prophet.

RESULTS AND DISCUSSION

Soft skills are qualities required in certain areas that are not based on knowledge. They include mindset, negotiation skills, and a positively flexible attitude. These abilities will be very useful in the world of work and in social interactions in general.

These skills do not grow with the number of books read or the number of skills trainings attended. The social skills mentioned above are technical skills that are developed through experience. So, to develop soft skills, the key is to keep honing them. Soft skills are most useful when coupled with good hard skills. A professional with high intellectual or practical abilities will be useless if he does not have the ability to convey ideas, cannot negotiate, cannot communicate well or even cannot place himself well in his environment.

Mastery of these skills is very important in this era. There are many examples of people

with good intellectual and practical skills who are unable to place themselves in their environment. As a result, they cannot cooperate with others in a team (Perbowosari, 2016), or even have the ability to convey good ideas. In fact, it is not uncommon for them to put other team members in distress, resulting in bad outcomes for others. To provide this soft skill provision, the PKM Team provided training for MTs Nurul Jadid students and students by providing correct and good Corpse Care training. The following are the procedures for good corpse care:

If the person is dead, then the following should be considered:

- a. If both eyes are still open, then close them quickly by gently rubbing the eyes.
- b. If the mouth is still open, then try not to open it, if necessary, you can use a rope like a scarf.
- c. Then cover his whole Corpse with a cloth jarit as a tribute.
- d. Hurrying to settle the debts of the deceased. If the deceased has property left behind, then that property is used to pay the debts, if the deceased did not leave property, then the heirs are obliged to pay the debts.
- e. Announcing the death to the deceased's closest family and friends
- f. Hurrying up the organization of corpse care
- g. For the whole family there is no obstacle to kissing the corpse, just don't overdo it.

Preparation for bathing a corpse

- a) Prepare a place for bathing that is closed off, meaning that it is not visible to others from the outside, protected from the sun and rain.
- b) Prepare the bathing tools, among others: a). Large water tanks or drums for clean water supply, b) Some small water containers, such as buckets for camphor water, soap water, thistle leaf water, etc. c). Water dipper, d). Benches for laying out corpses, e). Cotton to clean the corpse's feces, f). Soap, g). Towels, h). Linen cloth for cover as needed
- c) It is recommended that the one who washes the deceased's own children or family, if forced to do so, may be his muhrim or relatives.
- d) Before the corpse is taken to the bathing place, the shroud with all the equipment should be prepared perfectly, so that when the corpse is finished bathing the shroud is ready to be used.
- e) After that, the corpse is slowly lifted to the bathhouse and handed over to those who are already seated on the benches.

How to bathe a corpse

- a) Take a cloth (cloth jarit) to cover the corpse's 'awrah, then take off the clothes by cutting them.
- b) Should be started with the basmalah

- c) Flush with the available water, massage the abdomen so that the feces that may be in the abdomen can come out and clean the corpse's feces, especially those in the rectum and kubul.
- d) In bathing, especially when rubbing (to remove dirt), it should be done slowly, not hard.
- e) The first flush should start from the head to the feet evenly, removing dirt from the fingernails and toenails.
- f) At the first flush, use leaves that have been treated with thistle water.
- g) The corpse should be tilted to the right and soaped while watering the area, then turned to the left. The Corpse is also soaped while being splashed with clean water available in a water tub or drum until it is evenly distributed throughout the Corpse.
- h) When you are clean, you should perform ablution as if you were performing ablution and don't forget to clean your ears and teeth.
- i) It is recommended to bathe the corpse three or more times and the last time to sprinkle with camphor water.
- j) After that, it should be washed, so that the remaining water on the Corpse of the corpse can dry, then the wet cloth (used by the corpse) should be replaced with a dry cloth used to cover the whole Corpse.
- k) Then take it slowly to the room provided, where the shroud is ready to be worn.

How to shroud a corpse:

- a) Taking the shroud that has been prepared for the corpse's clothing, which is three layers of white cloth that can cover the entire Corpse of the corpse, plus a bracket and turban (for male corpses) and two layers of cloth plus a bracket, sarong and veil (for female corpses).
- b) Spread out the shroud neatly, then place the corpse on it in a straight line sarong, dressed neatly as well as a turban for men and mukena for female corpses.
- c) Holes that may still leak feces should be covered with cotton, such as the mouth, nose, ears, rectum, etc. It is even recommended that cotton be placed between the fingers and toes.
- d) After that, wrap the shroud tightly with the shroud, then sprinkle camphor or fragrances (perfume or flowers) to reduce the unpleasant odor that may exist due to the disease that was originally suffered by the simayat. And don't forget to wrap the corpse in a reclining position.
- e) After being wrapped properly, it continues to be tied at least at the head, abdomen and toes, the tie used is of sufficient white cloth and the tie is in a state of easy release
- f) When the wrapping is complete, the Corpse is lifted and placed in a good place (bench or otherwise) facing north. The head in the north and the feet in the south, then covered with a neat cloth ready for prayer.

Things to consider before praying

Before the funeral prayer is performed, there are things that need to be considered, as follows:

- a) Since the person praying must be pure from impurity and impurity, he should take wudlu before praying.
- b) The corpse should be directed to the Qibla, longitudinally to the north (i.e. head to the north and feet to the south).
- c) The corpse should be placed on a rather high place, for example on a bench (krenda, gendosa or kathil).
- d) The prayer leader should be on a straight line with the head of the dead person, if the dead person is male. If the corpse is female, then the imam should stand in the direction of the corpse's abdomen.
- e) The shape and arrangement of the rows should be back-to-back, meaning three or four rows.

Burying the Corpse

- a) The grave that needs to be prepared must meet the minimum standards for burying a corpse, namely at least the burial of the corpse must be able to prevent the smell of the corpse and protect the corpse from wild animals, according to the opinion of Sheikh Muhammad Amin Al-kurdi: 44
- b) There are three people who descend first around the grave to receive the corpse:
 - 1) One receives the head part
 - 2) One receives the center (belly part)
 - 3) One receives the leg part
- c) Some of the people on top lifted the corpse slowly from the place of transportation. Some of the head, middle and feet are handed over to the three people who are ready to receive it (in the grave).
- d) When the corpse is placed in the grave, the person placing the Corpse should recite :45 "In the name of Allah and for the establishment of the religion of the Messenger of Allah".
- e) Location of the corpse in the grave in a slanted position facing the qibla and longitudinal to the north.
- f) The ropes, especially those on the face, especially the head, should be removed and the shroud on the face should be opened so that the face is exposed.
- g) In order for the corpse to remain in a tilted position, it should be given a support or shackle (Javanese: gelu) which is placed on the head and back.
- h) The right cheek of the corpse must be exposed to the ground, which is why it must be opened.
- i) Before the grave is covered with the board that has been prepared earlier, it should be

adulterated first.

- j) Then cover with wooden planks so that the Corpse of the corpse, if it has been filled with soil, is not exposed to the soil heap.
- k) Stockpile slowly until complete and level the good soil and provide tombstones.
- l) After the funeral, the corpse should be eulogized by a local religious leader so that when the angels Munkar and Nakir visit later (after the pilgrims have gone home) they will feel guided by the living.
- m) The grave should not be dikijing (enclosed) and decorated with various kinds, this is haraam.
- n) It is recommended that after the burial of the Corpse, the family members of the deceased stay for a while to recite verses from the Qur'an, dhikr and pray for the deceased.

RESEARCH DESIGN

In order for the training on the organization of funeral arrangements to run well and be directed, the method of implementing activities is designed in several stages of activity, including: 1) planning and preparation stage, 2) implementation stage, 3) final evaluation stage and 4) reporting (Afandi dkk., 2022). The stages of activity implementation are as follows:

- 1). *The planning and preparation stages include:* (a). preparation of administrative materials in accordance with the needs of training implementation, making an activity proposal addressed to PKM Team from Nurul Jadid University Probolinggo, (b). coordinating with the partner head of MTs Nurul Jadid Paiton Probolinggo to agree on the time and place of activity implementation, (c) preparing and contacting training resource persons, and (e) preparing training materials.
- 2). *The next stage is the implementation of activities.* The activity implementation stage consists of several series of activities, among others: (a) opening which begins with the recitation of the verse of the Qur'an by students, the delivery of remarks, both from the UNUJA service team and MTs Nurul Jadid Paiton Probolinggo (b) prayer, (c) the core event of delivering material about the management of bodies starting from bathing, shrouding and praying, accompanied by practice. (d) Questions and answers (e) Giving souvenirs (f) photos together (g) closing.
- 3). *The evaluation phase consisted of several activities,* including: (a) presentation of training conclusions by the implementation team, (b) suggestions.
- 4). *Reporting Stage.* This stage reports the results of the activity to Nurul Jadid University. It also includes a seminar on the results of the activity.(Djaali, 2021)

CONCLUSION

Death is a certainty in life, bridging this world and the hereafter. However, knowledge of corpse care, particularly for cases involving infectious diseases, is limited among the younger

generation. In Tanjung Village, Paiton, Probolinggo, the responsibility often falls to elderly Modin or Ustadz, highlighting the need for generational knowledge transfer.

To address this, a Community Service Program (PKM) was designed to train students of MTs Nurul Jadid Paiton, who are positioned to become village successors. The training aimed to equip students with the knowledge and practical skills to manage funerals, covering bathing, shrouding, praying, and burial based on Islamic teachings and public health protocols.

Empower students to take an active role in funeral arrangements, reducing reliance on limited religious leaders. reserve and teach Islamic funeral practices, ensuring readiness to fulfill the fardhu kifayah obligation. The training was conducted over three days, including theory, practice, and evaluations.

Activities comprised: *Preparation*: Surveys, agreements with stakeholders, and material organization. *Training*: Lectures, practical demonstrations, and interactive Q&A sessions. *Evaluation*: Pre- and post-training tests assessed participants' understanding and skill development. *Reporting*: Results were documented and presented to stakeholders. *Bathing the Corpse*: Following Islamic guidelines while ensuring cleanliness and adherence to health protocols, especially for infectious cases. *Shrouding*: Properly wrapping the corpse in white cloth, adhering to sunnah recommendations. *Praying for the Dead*: Fardhu kifayah practice led by an imam, emphasizing prayer structure and community involvement. *Burial*: Ensuring proper placement, recitations, and adherence to Islamic burial practices.

The training equipped participants with theoretical knowledge and practical skills, fostering both religious and communal responsibility. By targeting students, the program ensured the sustainability of funeral management practices within the community.

This initiative underscores the importance of empowering communities through education in both religious and practical aspects, ensuring preparedness for fulfilling key obligations and preserving Islamic values.

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