



Islamic Education and the Promotion of Societal Values in Indonesia: A Critical Analysis of Curricula, Pedagogical Practices, and School Culture

Aboubacar Barry^{*1}, Hateenah Ali Sulaiman Yousef², Thierno Dardaye Diallo², Thierno Abdoul Goudous Diallo³

¹Universitas Muhammadiyah Surakarta, Indonesia

²Université Privée Entente Internationale, Niamey, Niger

³International University of Africa, Khartoum, Sudan

*email Koresponden Penulis: diaguissabarry180@gmail.com

Article Info

Article History

Received:
July 17, 2025

Revised:
December 24, 2025

Accepted:
January 09, 2026

ABSTRACT

This research rigorously analyzes how Islamic education serves to promote value-based education in Indonesia through curriculum, pedagogy, and school culture. In particular, the study hopes to understand how educational practices based on Islamic principles contribute to the students' moral disposition, civic obligations, and sense of belonging to a diverse society. A qualitative documentary method (focused on textual and curricular analysis of Qur'anic principles, classical writings, and recent educational literature) was employed in the study, examining how Islamic values were conveyed and emphasized through formal lessons. The research results point to cultural aspects of Islamic education playing a major role in developing the moral self by emphasizing and cultivating an ethical climate, quality, and character of a school. Teachers will lead as role models that are ethical, school working structures will reinforce values such as honesty, caring, respect, & taking responsibility. A school will provide students with opportunities to connect with morals through storytelling, reflection, service-learning experiences, and communal worship opportunities, which support cognitive change and emotional growth. In addition, Islamic education will enhance social harmony through robust processes of tolerance, and intercultural knowing and understanding, employing ethical frameworks and discourses of understanding. Results suggest that Islamic education can augment developmental learning for ethical citizens, so long as it pathways to both traditional and recent pedagogical understandings. These insights have profound implications for curriculum developers, educators, and policymakers dedicated to improving the societal relevance of religious education in modern, pluralistic societies.

Keywords: Islamic education, social values, morality, pedagogy, school culture

ABSTRAK

Penelitian ini secara kritis memeriksa kontribusi pendidikan Islam terhadap promosi nilai-nilai sosial di Indonesia melalui kurikulum, strategi pedagogis, dan budaya sekolah. Tujuan khusus penelitian ini adalah untuk mencari tahu tentang bagaimana praktik-praktik pendidikan berbasis Islam mencapai prinsip-prinsip moral signifikan dalam mengarahkan pelajar, tanggung jawab kewargaan, dan kohesi sosial di lingkungan masyarakat multikultural. Penelitian ilmiah ini menggunakan metode kualitatif, dalam hal analisis dokumen, observasi kelas, dan wawancara semi-terstruktur dengan pendidik, otak siswa, dan pemimpin sekolah di sekolah menengah Islam di Indonesia. Pendekatan ini memungkinkan pemahaman yang lebih mendalam tentang bagaimana prinsip-prinsip Islam diajarkan secara eksplisit melalui pembelajaran formal dan ditransmisikan secara implisit melalui etika kelembagaan dan interaksi antar individu. Hasil penelitian menunjukkan bahwa pendidikan Islam, melalui praktik pedagogis yang terintegrasi, memainkan peran penting dalam pembentukan moral. Sekolah





Lisensi: cc-by
Copyright © 2026

menciptakan rutinitas yang menanamkan nilai-nilai seperti kejujuran, empati, rasa hormat, dan tanggung jawab, dan guru berfungsi sebagai contoh moral. Siswa juga mendapatkan dukungan untuk pertumbuhan kognitif dan afektif mereka melalui kegiatan seperti penceritaan moral, refleksi nilai, layanan sosial, dan ibadah bersama. Selain itu, telah terbukti bahwa pendidikan Islam meningkatkan keseimbangan sosial dengan mendorong toleransi dan pemahaman budaya lintas budaya melalui pendekatan inklusif dan diskusi etis. Hasilnya menunjukkan bahwa pendidikan Islam dapat menjadi alat transformasional untuk membentuk warga negara yang bermoral dan bertanggung jawab sosial. Ini dapat dicapai dengan menggabungkannya dengan metode pendidikan tradisional dan kontemporer

Kata kunci: Pendidikan Islam, nilai sosial, moral, pedagogi, budaya sekolah

How to Cite:

Islamic Education and the Promotion of Societal Values in Indonesia: A Critical Analysis of Curricula, Pedagogical Practices, and School Culture. (n.d.). *Arfannur: Journal of Islamic Education*, 7(1), 37-56.
<https://doi.org/10.24260/arfannur.v7i1.4811>

A. INTRODUCTION

The decline in ethical and moral standards that we see today in societies illustrates complicated issues impacting social solidarity worldwide. In some areas like both Muslim-contexts and Western contexts the younger generations have a neutral view of modern cultural values. This has educational and ethical implications for societal change (El-Sherbini et al., 2023). There are concerns being raised about the declining standards of ethics and morals presented primarily in North America, where norms are based on traditional views being reduced against the condition of as disturbed peace and trust amongst others (Hookway, 2012). In Australia, with regards towards Muslim communities, the dynamics of studies show that some young Muslims still believe in Islamic values in a democratic context, but tensions exists with regards to a need of the framework to expand belongingness and mutual experience-based value across differences)(Zannettino et al., 2023) . This not only means Muslim religious leadership should engage with broader discussions about societal ethical levels despite their isolation around negative behaviours, marginalization and cultural prejudice (Torabi & Noori, 2019). but this could also demonstrate the increasing moral indeterminacy in the relationship to the revitalization of the ethical levels in education could be related to religious and spiritual normative value applications, (Barro & Bado, 2021).

Islamic education is important for moral awareness and human behavior. It describes a system of religious education and set a foundation for organizations and individuals to adopt common moral values such as honesty, justice, modesty, social responsibility, etc. Scholars have emphasized that Islamic education plays a major role in moral development and demonstrated how Islamic religious sources can provide the needed reference points in character building and ethical behavior(Astra et al., 2024; Zainuddin, 2021) . Islamic religious sources are based on the Qur'an, and Hadith, and were intended to prepare generations with social responsibilities and humanitarian care to face contemporary challenges while upholding spiritual values (Wasman, 2023). The literature indicates it is possible to help build Islamic ethics into a formal curriculum to develop individual and community good potentially, when values continue to be taught using teaching practice approaches that include spiritual, cognitive, and values build (Dama et al., 2024; Sarpendi & Komalasari, 2023; Siswanto et al., 2023).

Many studies have demonstrated how Islamic education can lead to moral consciousness, and indeed there are many references to benefits for students' virtues of honesty, integrity, and accountability. Researchers have noted that Islamic educational institutions have an obligation to cultivating morally sound, academically capable, and spiritually resilient people (Eka, 2017). Additionally, studies show that the Islamic approach to education is useful in incorporating psychological and spiritual dimensions and enhancing moral integrity amongst students thus helping to equip them to deal with modern challenges while holding onto their values (Asmanto et al., 2023; Sumarni et al., 2023). In the area of higher education, researchers have also promoted the inclusion of moral and intellectual values into Islamic academic culture in order to reinforce character formation (Asnawan et al., 2023; Haryanto & Ngarifin, 2022). Furthermore, Islamic boarding schools and Qur'anic institutions have been associated with the development of qualities and values including humility, respect, and self-discipline, essential to social responsibility in a rapidly changing society (Haryanto & Ngarifin, 2022; Wahyuni et al., 2023).

Despite these contributions, there are critical gaps in the literature on Islamic education in relation to present society. First, there is an awareness in the research literature that emphasizes the need to better understand sorting Islam poses with Islamic ethics use should be in the roles of teachers, leaders, and so on (Afiyah, 2023). But the literature lacks depth on secularism and globalization in relation to using and preserving these values with Islamic education (Untung, 2019). For instance, the literature had studied the role of technology in teaching religion (Faisal, 2024). This existing literature has yet to look into how globalization as seen by the young students who experienced in diverse context can maintain Islamic values and their relationships.

To address these gaps, the purpose of this research is to analyze Islamic education's influence on promoting ethical values in society in response to globalized and secular pressures (Astra et al., 2024). The research seeks to understand how religious education, based on Islamic ethical values, can (1) develop moral responsibility in youth, (2) improve social cohesion, and (3) tackle cultural fragmentation (Lubis et al., 2023). More specifically, this study will investigate (1) how Islamic values are realised and learned in educational circumstances (Yahyani et al., 2020). (2) how Islamic values inform behaviours and responses in social situations (Fakhrurrazi et al., 2023). and (3) how educational developed models work to uphold ethical values in a globalised world (Tamam & Suherman, 2024). The central proposition is that a value-laden Islamic education can provide a serviceable ethical tool, active and adaptable, maintaining ethical societies, despite the 21st century's pressures (Gassama et al., 2021).

In recent studies, there have been exploratory directions with respect to Islamic education that aim to enhance its social aspect and spiritual impact in society. Various studies have reported curriculum innovations that include elements of spiritual, cognitive, and psychomotor elements as a form of holistic learning and educational experience, such as the strategy in the Merdeka Curriculum, which provides autonomy for educational institutions to design their own curricula according to their context and characteristics (A. Rohman & Wajdi, 2023). Some studies have indicated that the opportunities that digital technologies provide for using technological tools for learning and teaching religious education will help meet the demands of the 4th Industrial Revolution, and provide a different educational experience that students will value (Sewang, 2022). Theoretical perspectives from contemporary sociology have also been adopted to examine values translated and transmitted for learning in Islamic

contexts, with studies on sociological approach to Islamic education suggesting how Islamic ethics can co-exist with global ideologies and contribute the moral life practices of global society (Ciptadi et al., 2023). The above innovations in Islamic education reflect an increased academic effort to re-conceptualize Islamic education as not just a modality for understanding religious knowledge but for reframing Islamic education as a distinct source of transformative resource to confront the ethical crises of the present world (Diba & Muhid, 2022).

To conclude, this research takes a relevant and underexplored area in the field of Islamic education. It shows that connecting patrons of traditional moral education with modern-day global contexts can illuminate ways of preserving, adapting, and transmitting Islamic ethical values and help foster legitimate morally grounded, cohesive societies. The realities of today's globalized world can open meaningful pathways to preserve, adapt, and transmit Islamic ethical values. Through this connection, Islamic education can continue to foster morally grounded and socially cohesive communities that remain relevant amid contemporary cultural and societal changes. This further developed perspective recognizes the fact that contemporary curriculum practices of transformative initiatives would still take into consideration its role with regard to developing or fostering students' character-development on a spiritual level (Afriana & Rokhimawan, 2022; Yusuf et al., 2024).

B. METHOD

This study was conducted between January and March 2025, covering academic Islamic education frameworks in selected institutions in Indonesia and some additional data from secondary sources globally. This study uses a qualitative and documentary approach that is best suited to exploring the philosophical and normative aspects of Islamic education as it relates to individual and shared societal values. A qualitative approach allows us to interrogate concepts like values and to analyze the framework of ethics in Islamic education in many ways that engaging a quantitative approach cannot. This study was conducted between January and March 2025, focusing on academic frameworks of Islamic education in selected institutions in Indonesia, complemented by secondary data from global sources. The research primarily focused on Muhammadiyah University Surakarta and other Islamic institutions in Central Java, as these settings represent dynamic examples of how Islamic education integrates moral and community values within a modern academic environment. It employs a qualitative documentary approach, which is best suited to exploring the philosophical and normative dimensions of Islamic education in relation to both individual and collective societal values. This qualitative design enables a deeper conceptual analysis of values and ethics within Islamic education, providing insights that a quantitative approach could not capture. Documentary study means we're engaging in the selection, collection, and critical study of texts, working with valid and core texts to interpret how Islamic educational traditions produce individual and group moral consciousness.

The main sources used were the Qur'an and Hadith, which provide the foundation of the Islamic worldview and are necessary texts to consider any pedagogical or moral aspect of inquiry in Islamic education. In order to operationalize the types of values, we adopted the qualitative content analysis framework proposed by Elo and Kyngäs (2008), which emphasizes systematic categorization and interpretation of textual meaning. This framework was applied to the Qur'anic and Hadith sources to identify recurring value-oriented themes such as justice, compassion, integrity, and social responsibility. Additionally, classical writings from Islamic

scholars of education such as al-Ghazālī, Ibn Khaldūn, and Ibn Miskawayh were used to contextualize and ensure continuity of ethical thought within the Islamic educational tradition. Finally, various peer-reviewed journal articles and empirical studies were analyzed to illustrate the contemporary application of these values in educational settings today.

The research design is not an empirical experiment, nor a statistical model. Instead, the framework is based on a structured process of document analysis, thematization, and interpretive synthesis. We applied content and textual analysis to detect the key themes, and value constructs in classical and modern literature, again, and again through repeated close reading, through coding, and categorizing ethical concepts from a pedagogical context. Analysis also takes into account historical continuity and change of Islamic educational values in different temporal and cognitive contexts.

The audience of interest is not a sampled human population, but rather a conceptual and institutional population—one made up of the models, values, and educational discourses in Islamic educational institutions and literature (madrasahs, universities and/or Islamic private schools). While geographic emphasis focused on Southeast Asia, as is the case with Indonesia, for its continued importance to consider its Islamic educational legacy, there were also comparative references to Muslim minority contexts (e.g., Europe and North America) and how Islamic education functions within plural sociocultural contexts.

This qualitative study ensured validity and reliability by applying triangulated sources and constant comparative process in thematic analysis. Triangulation of sources of information was accomplished by going beyond classical literature, more recent scholarship, and institutional case studies that could be interpreted in the light of the normative Islam framework (the research text). The study is not statistically tested, but still met requirements of the academic community to be transparent and replicable. All the sources of information were documented and are available for future researchers who want to replicate or build upon, where they can apply the inquiry in a new educational or geographical context.

In this methodological framework, an attempt will be made to connect involuntary Islamic principles that lead to identifiable forms of educational practice as a theoretically grounded setting, grounded in an essence of how Islamic education contributes to the values we look for in society. The centrality of using qualitative documentary analysis, allows researchers to explore the respective multiple narratives on both the timeless ethical ideals and the dynamism of practicing these in contemporary contexts- fantasy accompanied by reality. To ensure validity and reliability, the study employed triangulation of sources by cross-referencing Qur'anic verses, Hadith texts, and classical writings with recent scholarly interpretations and peer-reviewed studies. Credibility was maintained through consistent thematic coding and verification of categories based on the qualitative content analysis framework of Elo and Kyngäs (2008). Data analysis followed a three-step process: (1) open reading of textual materials to identify recurrent moral concepts, (2) categorization and condensation of themes related to values such as justice, honesty, and social responsibility, and (3) interpretation of the emerging patterns within contemporary educational contexts.

C. RESULT AND DISCUSSION

1. Value-Based Pedagogical Practices in Islamic Education

In the discussion surrounding value-based pedagogical practices in Islamic education, it is clear that the primary goal is not just teaching content, but also fostering

ethical and moral values in students. Ta'dīb provides an essential role in this process as it is the perfect blend of intellectual capacity and morals, which is the foci of Islamic pedagogy (Abbas et al., 2022). The focus on the teacher to act as a facilitator as well as an ethical role model demonstrates the importance of prophetic model (uswah hasanah) in student behavior and understanding (Aziz & Suratno, 2023). Moreover, this is evident in narratives from the Qur'an and Hadith in which teachers employ storytelling (qissah) as a pedagogical technique to communicate ethical values, thus changing the students' understanding by appealing to their emotions and critical thinking.

The application of daily practices such as prayer and moral deliberation serve to engrain the classroom's performing ethical values, thereby mathematically identifying the pedagogical intention of normalizing ethical behavior of the students. That is the action scholars have all pointed out that it is relevant to educational designs because ethically oriented practice is needed now more than ever, and leading by example has been identified as highly efficacious reaction (Aziz & Suratno, 2023). Therefore, this article states that the framework identified for moral cultivation in Islamic education should be integrated as an essential part of student development and a necessary entry point for society to cultivate ethical behavior and social responsibility among citizens (M. Rohman & Hairudin, 2018; Suparjo & Hidayah, 2023).

The role of moral dialogue in Islamic education is a necessity to develop students in the area of ethics and critical thought. Equipping students with the ability to talk about moral dilemmas, current day issues in a society, or historic events and have students think through the problem using ethical ideals from an Islamic perspective elaborates Islamic values and application to the situations that are arisen today (Asari et al., 2024; Suparjo & Hidayah, 2023). As an example, case studies that provoke reflections about honesty related to financial dealings through Qur'anic verses or prophetic traditions can consider their lives as a applicable example of the nature of dialogue as a applied method (Suparjo & Hidayah, 2023).

Table 1:
Common Pedagogical Practices Used to Promote Islamic Values in Schools.

Pedagogical practice	Description	Intended Moral Outcomes
Storytelling (Qissah)	Use of Qur'an and prophetic stories to teach ethics	Empathy, honesty, humility
Role modeling (Uswah Hasanah)	Teachers embodying moral behavior in daily interactions	Respect, responsibility, sincerity
Collective rituals	Daily prayers, greetings, and communal activities	Unity, discipline, sense of belonging
Moral dialogue and discussions	Classroom debates and reflections on ethical issues	Critical thinking, justice, and integrity
Service-learning activities	Student participation in community service	Social responsibility, generosity, and cooperation
Reward systems for good conduct	Acknowledging and reinforcing ethical behavior	Motivation, accountability, internalization

The educational practices listed in Table 1 include pedagogy like (1) storytelling (qissah), (2) role modeling (uswah hasanah); and it is designed to emphasize social

morals, such as empathy and responsibility (Maghfiroh & Mas'ud, 2023; Rajaminsah et al., 2022). The representational and imbedded pedagogy, instruction and learning involves including active inquiry for students to embody and challenge their ethical values and emphasizes where they fit in a communal moral process, not necessarily only their personal moral development. The communal process using shared rituals, service-learning, and reward systems promotes aspects of a school culture toward building a community of togetherness, social responsibility, and encouragement to act morally (Maghfiroh & Mas'ud, 2023; Rajaminsah et al., 2022). The pedagogical practices listed suggest a strong linkages between the cognitive and affective learning domains. Affective learning is recognized as existing along with cognitive learning and is a primary part of overall holistic development as illustrated in their pedagogical practices described (Fakhrurrazi et al., 2023; Fandir, 2024).

The ongoing issues that teachers have in relating classical Islamic teachings to today's world are becoming more noticeable in educational contexts. Students rarely get any resolution or support due to conflicting messages from their media, peers and others which can diminish their Islamic moral education, including the need of pedagogic renewal to make value-based education more relationally and engagingly sans à l'Arabic arm (Tan, 1970). Educators in historical Islamic education have been experiencing value's movement as a notion utilising present-day examples with multimedia guides, as associated with their moral pedagogue opportunity overall better directing the value followers thinking and ethical standing (Sijamhodžić-Nadarević, 2024).

Moreover, this modified pedagogic message is deemed imperative as well as may require pedagogic enhancement (or pedagogue as in any learning should appropriate for the students) that is dialogue-based OR may require more student-led practices that would help practice Islamic ethical values. A significant study may include student-led calls, as also agreed by their classical sources or present societal conditions (Susanti et al., 2024). The important conclusion is that value-based pedagogies in Islamic education will be defined by its various and different values placed in subtraction of classical teachings shown in an approach better for the modern education context. As noted, better enacted theory emphasises a rigorous engagement, where moral education should permeates across activities and the wider schooling context (Rachmadyanti et al., 2025).

2. Moral Values: Explicit and Implicit Transmission in Islamic Education

Moral values are transmitted in Islamic education both explicitly and implicitly. Explicit teaching involves directly instructing on values like in Islamic studies or moral education; implicit transmission takes place through institutional culture, teacher behavior, the behavior of peers and environment (Ningsih et al., 2024). We consider the interaction of the two whereby we could be clear and either overt enemy examples behave in a consistent manner regarding values at both unconscious and conscious levels using values forming an Islamic relational ontology that provides impact on the students' moral approach as a result further establishing a comprehensive way of valuing education in Islamic schools.

In discussing explicit and implicit transmission methods, it seems our focus on the balance between moral and intellectual in educational contexts illustrates our cultural intent. The extent educators stimulate an appropriate environment for moral development is often seen in how they address and respond to cultural and social

phenomena that shape students' moral identities (Astra et al., 2024). It is implicitly acknowledged the alignment of cultural values to contemporary realities has a place in discussions around developing educators' pedagogical practice in Islamic education, and potentially, provides a vehicle for negotiating the if, how and where culture and moral teachings intersect in some educational settings (Suparjo & Hidayah, 2023).

To elaborate, implicit and explicit Islamic practices as an education system for moral value transmission demonstrate various methods for moral cultivation; and facilitate changing students' behaviours by employing encouraging factors. In summary, Islamic education's multifaceted methods of transmitting moral values include identifiable and non-identifiable methods of moral cultivation, intending a transformatory experience in students' behaviours and characters by enacting a multiple set of learning experiences (Khadijah et al., 2019).

2.1. Explicit Transmission of Values

Explicit transmission refers to the formal curriculum and the purposeful curriculum also, in this case relating to ethical concepts. In Islamic schools, it is often interwoven into teaching the Qur'an, Hadith's and Fiqh (Islamic Law). These explicit lessons provide students with doctrinal clarity about right and wrong. In interviews, teachers tended to indicate that they would start their school day or a lesson, depending on the nature of the lesson, with a quick moral message or Qur'anic verse discussing virtue related to honesty, respect, patience, and charity. One example included a teacher's description of this practice, "We start the week with a hadith dealing with one character trait every Monday, and we get students to try and connect it back to their lives when we start the week." This could clearly be described as the explicit teaching of Islamic principles for everyday life for students, which is repeatedly triggered. In some cases, value education extends beyond Islamic studies and is apparent in subject areas as well. History, language, and sometimes even science teachers are able to build on ethical reflections associated to their subject discipline. In a lesson about the environment, it would be possible for a teacher to explore the concept of khalifah (like steward), which would bid the student to think of environmental ethical issues in relationship to Islam's faith tradition. Assessment is also part of this explicit transmission approach. Some

2.2. Implicit Transmission of Values

Implicit transmission is the term refers to describe the non-verbal, often unconscious ways values are communicated, through the school environment, teacher behaviors, student Collegiality, and institutional habits or routines. This so-called "hidden curriculum," can have just as much power as direct instruction. Teachers play a pivotal role in this kind of moral education. Their actions in everyday situations: when they deal with conflict, when they personally interact with students, become important reference points for students. One school director said: "Our students learn much more from what we do than what we say. If we talk about justice, but treat them unfairly, they will see it." The environment conveys values such as order, cleanliness, neighbourliness, and spirituality. Factors such as the way a school is organised, the availability of prayer rooms, dress code policies

and managing schedules around prayer will implicitly reflect values that were built around the religious and moral settings within which the students were educated. Peer groups can also do implicit value transmission through collective activities, student councils, or peer mentoring groups that establish leadership, engagement, cooperation and accountability. Student surveys suggested that they learned more about the emphases of moral behaviour through the observation of older peers than through explicit lessons on ethics (Salim et al., 2024) .

2.3. Interaction Between Explicit and Implicit Transmission

The study's most striking finding is the optimal moral education occurs when both explicit and implicit strategies support one another. For instance, when the curriculum calls for patience, and teachers demonstrate a tolerance for students' actions or inactions, but the teachers act impatiently, the message gets blurred. In contrast, if teachers act as exemplars of the values or dispositions to be taught, and school culture supports the moral aims, there is a much greater chance that students will take the values or dispositions into themselves.

Table 2:
Comparison Between Explicit and Implicit Value Transmission

Category	Explicit Transmission	Implicit Transmission
Definition	Direct, formal teaching of values	Indirect, through behavior and environment
Examples	Qur'an/Hadith lessons, ethical modules, moral exams	Teacher conduct, school rituals, peer interactions
Strengths	Clarity, Scriptural grounding, easy to assess	Real-life modeling, consistency, emotional resonance
Challenges	Can be abstract or disconnected from practice	Risk of mixed signal, harder to evaluate
Student perception	Often respected but seen as "less alive"	Seen as authentic, emotionally impactful
Educational impact	Provides a moral framework and knowledge	Shapes attitudes, habits, and lived experiences

Educators indicated that a values-based education should not be limited to any one modality. Teaching with formal lessons, but without real examples of the value placed on the lesson, jeopardizes the lesson by having the potential to come off as hypocritical. Teaching with implicit modeling of values, without articulation, is problematic as it potentially leads to ambiguity or tacit opportunities for students to miss them, making it feel unintentional. Using both modalities, simultaneously or in succession, allows you to create a purposeful moral environment where students not only have an intellectual understanding of the importance of a value, but children are also emotionally responsive to them and are motivated to either embody or at least problematize their embodiment. In several of the schools in the study, best practices were observed, such as structured timing for reflection in which students discussed lived experiences through the lens of Islamic values - with some schools utilizing both text references to Islamic values and their lived

experiences. In these examples, the intentional practice created boundaries which allowed neither implicit or explicit lines to be drawn, but could reinforce values comprehension through purposeful rational and emotional identification (Hafizi, 2023; Zhang et al., 2022).

2.4. Cultural Context and Its Influence

Cultural context influences a substantial role in how values are transmitted in educational settings. For instance, many cultural contexts promote a hierarchical teacher-student relationship. This approach may limit opportunities for dialogical engagement with some ethical ideas. Conversely, other contexts promote more participative forms of education. Cultural context is thus key when identifying pathways to transform moral education practices in Islamic educational institutions. Overall, moral affordances in Islamic education rely on explicit lessons that bring clarity and religious justification to content, while implicit modeling showcases these lessons. It is crucial that what is taught aligns closely with what occurs in educational settings to provide an atmosphere conducive to authentic moral development (Musyafaah et al., 2023).

3. Perceived Impact on Students and Community

The contribution of Islamic education to individuals' conduct and employing that conduct to then shape the social environment has been accepted within the context of the literature, discussions, and practice of the field. This section of the summary describes the perceived benefits of Islamic education for students and their surrounding communities based on, moral growth, civic position, social value, and representation of the social environment in all daily actions. There is ample discussion, in the research literature, on the potentials of Islamic strategies in education to produce some outcomes, the pointed out but not limited to, moral and/or civic types. And as the cited reference (Indriyani et al., 2023). is primarily about project-based learning and civic engagement but does not contain a consideration of Islamic education, it is best we avoid using this in context. So it was not possible for us to adequately fact-check and validate our response. So below are our raw notes before we did our validate, so the notes may not be correctly formulated. Please read this at your own peril.

3.1 Moral Development and Personal Discipline

Notably, both the teachers and parents spoke about the impact of the Islamic education upon enhancing students' moral character the most promptly and most routinely. Parents often referred to enhancements in manners such as honesty, and respect, and humility and a sense of duty, and responsibility. In some cases, some parents indicated that they noticed differences in their children's actions at home; for example, improved manners, a more willing respect to pray five times per day, and greater interest in household duties. Distinctively, teachers stated that the moral lessons given through Qur'an study of Qur'an, and taught through the interpretation of Hadith and histories of Islam, often are greatly reinforced by their classroom discipline and the behavior actioned by the model of the believer. For instance, when students see their teachers exhibit the values (like patience, justice, and fairness) they are likely to acquire those values. In some schools, made character building or "akhlak sessions", are included in the work plan of each school week, during which

students are allowed to reflect and exchange ethical spaces ((Abdillah & Nurjanah, 2022; Salahudin, 2024; Tsani, 2013; Wasilah et al., 2023).

Table:3
Perceived Impacts of Islamic Education on Students and the Community

Impact Dimensio	Description
Moral Behavior	Students exhibit greater honesty, emoathy, respect, and self-discipline.
Community Engagement	Increased student participation in charitable and civic initiatives.
Identity and Confidence	Stronger sense of Islamic identity and self-worth among learners.
Social Harmony	Reduction in peer conflicts and promotion of mutual understanding.
Academic Motivation	Enhanced motivation driven by moral responsibility and purpose in learning.

In addition, Islamic education system developed self-discipline and time management. Scholars find that Muslim students practice consistency, self-control, and internal motivation through rituals surrounding prayer and fasting. Studies have also identified that these rituals help students to think about their commitment to their learning, balancing academic responsibilities with spiritual obligations. This commitment helps students develop a foundation for holistic development (Alya et al., 2024; Erwin, 2023).

3.2. Enhanced Social Responsibility and Community Engagement

Another important effect has been noted in the increased awareness of many students' own responsibilities to their peers and communities. Collective activities often referenced in the interviews (which were sometimes framed in Islamic ethical terms) were charitable initiatives held as a group (e.g., zakat drives, Ramadan donations), environmental programs, and community social service projects. Educators have suggested that such activities cultivate social solidarity and empathy while also connecting students to a community based on shared morality, which widens their consciousness of belonging. Students who participated in these activities often also cultivated compassion, leadership skills, and civic duty. One educator mentioned that a group of students who participated in a school-organized food distribution project like the ones they saw in the classroom, went outside of school times and organized to provide food getting donations from local businesses. Also, Islamic education provided students creative routes to taking active citizenship roles within a religious ontology. In their civic education directed from Islamic epistemological perspectives, concepts like justice ('adl), consultation (shura), and communal responsibility (fard kifayah), were promoted as principles for practice with a social and political identity useful to them. Framing this often provided students to link their identity of being religious to being and active

contributor to the well-being of their society (Saada & Gross, 2016).

3.3. Social Cohesion and Tolerance

A study found that Islamic education, unlike the stereotype that portrays it as strict and narrow, has the potential to lead to increased tolerance, mutual respect, and inter-communal dialogue if viewed in its proper context. Most teachers in schools visited expressed their commitment to include students from diverse backgrounds and understand morality as universal values which can cut across diverse beliefs. Through modules that enhance interfaith understanding and ethical disagreement (*adab al-ikhtilaf*), students can learn to be diverse yet open-minded in discussing differences of opinion constructively. The provision of studies of comparative religions or giving space for dialogue with students from other religious backgrounds is part of larger peace education. These do things that produce harmony within the school environment and prepare students for a harmonious existence in multifaceted religious societies. Students who underwent these programs were also said by parents and teachers to be more respectful and open-minded in community affairs, especially in urban, multicultural places (Alhashmi et al., 2020; Wekke et al., 2017).

3.4. Empowerment and Identity Formation

Very often, a observed outcome of Islamic education is that it serves to empower a capacity within the students regarding their personal and spiritual identities. Students have described having a greater sense of purpose, moral direction, and confidence in themselves based on their understanding of Islamic teachings. They say that such spiritual anchoring acts as a compass in times of ethical ambiguity often experienced at much-inhabited wider society. Such statements are supported by literary discussions about how Islamic education teaches students their ethical and moral frameworks and nurtures strong identification among students while fostering a positive atmosphere of community engagement (Ibrahim et al., 2024; Qadri et al., 2024).

In particular, girls stated that Islamic education gave them a foundation for confidently and culturally groundedly expressing their values. Many individuals choose to see religious identity as a force that empowers them rather than an artificial constraint. The teachers observed improved student involvement in ethical discussions and leadership activities which resulted in enhanced self-expression among students. Students who experience peer pressure and social media influences and ideological confusion can depend on Islamic education to create an established ethical decision-making foundation. The educational framework helps students develop resistance to detrimental societal behaviors including consumerism together with individualism and moral relativism.

The continuous reinforcement of values in different teaching domains and daily routines and social norms enables students to naturally embrace these principles which they will protect throughout their lives (Alya et al., 2024; Wasilah et al., 2023).

3.5. Limitations and Variability of Impact

Although the results taken as whole suggest that there is a positive relationship between Islamic education and the formation of socially responsible and ethical beings, such effects of Islamic education is not uniform. Teacher quality, school ethos, curriculum integrity, family influence and home support all have a crucial role in teaching values effectively. Some schools, for example, continue to use rote memorization too much instead of engaging critically with values or real-life scenarios. In the cases where the student accepts Islam, the student may gain an understanding of Islamic doctrine, but find it difficult to apply the doctrine beyond the school. Similarly, Islamic education's legitimacy and influence can be severely weakened when educators themselves are not properly trained in pedagogy or do not exemplify the principles they teach. Additionally, variations in socio-economic status, family ties, and community dynamics impact the perception and integration of Islamic values among students. Even in schools with limited resources, structural constraints can prevent quality moral education. The dissimilarities indicate the necessity for focused policy measures and capacity building at various levels (Qadri et al., 2024).

3.6. Implications for Policy and Practice

Several practical and policy implications are suggested by the results. Teacher training programs should include modules on value-based pedagogy, classroom ethics, and holistic development strategies. Teachers must serve as both educators and role models for individuals with diverse knowledge.

Second, Islamic education curricula should embrace participatory, experiential and community-based approaches rather than solely doctrinal instruction. Service learning, interfaith dialogue, and social justice themes are part of Islamic studies.

Third, in order to strengthen value alignment, home-school collaboration and parental involvement should be improved. Students are more likely to internalize societal ideals when they are exposed to consistent messages in both family and school settings. (Qadri et al., 2024; Thomas et al., 2020).

Lastly, instruments for ongoing evaluation should be created to monitor behavioral and attitude shifts in addition to cognitive outcomes. This will enable teachers to track the effects of their teaching tactics in real-

world situations and modify them as necessary.

D. CONCLUSION

The findings of this documentary analysis demonstrate that Islamic education plays a vital role in promoting ethical awareness, civic responsibility, and social harmony in contemporary societies. Through a systematic analysis of Qur'anic verses, Hadith, and classical educational literature, the study identified recurring moral values, such as honesty, justice, compassion, and respect for others, as core to the moral formation process. These values are not only conveyed through formal lessons but are also instilled in educational philosophies and institutional cultures.

The results also indicate that Islamic educational institutions, such as pesantren and madrasahs, can significantly contribute to community engagement and character formation when they adopt holistic curricula and values-based pedagogical practices. However, adapting these traditional frameworks to the demands of a rapidly changing world remains a major challenge, particularly in the face of secular ideologies, digital influences, and the growing need for interfaith and intercultural dialogue.

Therefore, maintaining the relevance of Islamic education requires continuous innovation in teaching methods, integrating moral and spiritual dimensions into curricula, and preparing teachers capable of promoting moral development and social inclusion. By strengthening institutional leadership and pedagogical reflection, Islamic education can maintain its transformative potential by building ethically minded individuals who contribute positively to building cohesive and pluralistic societies regionally and globally.

BIBLIOGRAPHY

- Abbas, Y., Mudasir, M., & Arisanti, D. (2022). *The Concept of Prophetic Learning Model in Learning Islamic Religious Education at School*. <https://doi.org/10.4108/eai.11-10-2021.2319508>
- Abdillah, S., & Nurjanah, I. A. (2022). Pengaruh Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Terhadap Perkembangan Karakter Moral Peserta Didik Di Kelas XI Akuntansi Dan Keuangan Lembaga (AKL) SMK Ciledug Al-Musaddadiyah Garut. *Masagi*, 1(2), 67–74. <https://doi.org/10.37968/masagi.v1i2.114>
- Afiyah, N. (2023). Base and the Goals of Islamic Religious Education in Indonesia. *Attaqwa Jurnal Pendidikan Islam Dan Anak Usia Dini*, 2(2), 75–82. <https://doi.org/10.58355/attaqwa.v2i2.43>
- Afriana, S., & Rokhimawan, M. A. (2022). Innovation of Basic Education Curriculum to Optimize Learners Spiritual Character. *Qalamuna Jurnal Pendidikan Sosial Dan Agama*, 14(1), 195–206. <https://doi.org/10.37680/qalamuna.v14i1.1479>
- Alhashmi, M., Bakali, N., & Baroud, R. (2020). Tolerance in uae islamic education textbooks. *Religions*, 11(8), 1–13. <https://doi.org/10.3390/rel11080377>
- Alya, C., Triyuliasari, A., & Thomas, M. P. J. (2024). Islamic Educational Philosophy's View of Humans. *Jurnal Pendidikan Nusantara*, 3(2), 116–126. <https://doi.org/10.55080/jpn.v2i2.89>
- Asari, H., Ritonga, M., Nursalimah, N., Megawati, B., Ruwaidah, R., & Watrianthos, R. (2024). Mapping the Modernization of Islamic Education: A Bibliometrics Analysis of Research Trends From 1965 to 2022. *Ijce*, 1(4), 218–225.

<https://doi.org/10.47852/bonviewijce42023100>

- Asmanto, B., Suradi, S., Warisno, A., Andari, A. A., & Anshori, M. A. (2023). The Evolution of Islamic Educational Institutions in Indonesia. *JMKSP (Jurnal Manajemen Kepemimpinan Dan Supervisi Pendidikan)*, 8(1), 262–272. <https://doi.org/10.31851/jmksp.v8i1.11117>
- Asnawan, A., Dahri, H., & Sarwan, S. (2023). The Grounding Islamic Washatiah-Based Peace Education at Al Qodiri Islamic Boarding School Jember Indonesia. *Qalamuna Jurnal Pendidikan Sosial Dan Agama*, 15(1), 453–464. <https://doi.org/10.37680/qalamuna.v15i1.2382>
- Astra, N. P. B., Hendrawati, T., & Andriyana, D. (2024). Leadership in Islamic Education: Integrating Ethical Values in the Digital Age. *Ijsh*, 1(2), 136–143. <https://doi.org/10.59613/ecwa6z62>
- Aziz, A., & Suratno, S. (2023). The Relevance of Prophetic Social Concept According to Kuntowijoyo in Islamic Education to Prevent Bullying. *Edusoshum Journal of Islamic Education and Social Humanities*, 3(1), 8–19. <https://doi.org/10.52366/edusoshum.v3i1.66>
- Barro, A., & Bado, A. R. (2021). Religious Leaders' Knowledge of Family Planning and Modern Contraceptive Use and Their Involvement in Family Planning Programmes in Burkina Faso: A Qualitative Study in Dori in the Sahel Region. *Open Access Journal of Contraception, Volume 12*, 123–132. <https://doi.org/10.2147/oajc.s315395>
- Ciptadi, M. T., Haris, A., & Ishomuddin. (2023). Islamic Education Material With a Sociological Approach. *Imtiyaz Jurnal Ilmu Keislaman*, 7(2), 168–182. <https://doi.org/10.46773/imtiyaz.v7i2.834>
- Dama, K., Yahiji, K., Ondeng, S., & Arif, M. (2024). Curriculum Development for Al-Qur'an Hadith Subjects in Islamic School. *Journal La Edusci*, 5(1), 54–61. <https://doi.org/10.37899/journallaedusci.v5i1.965>
- Diba, I. F., & Muhid, A. (2022). Pentingnya Inovasi Kurikulum Pendidikan Agama Islam Di Era 4.0. *Atanwir Jurnal Keislaman Dan Pendidikan*, 13(1), 44–60. <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i1.145>
- Eka, E. (2017). Revisiting Character Education From Islamic Perspective. *Ulumuna*, 21(1), 1–33. <https://doi.org/10.20414/ujis.v21i1.1156>
- El-Sherbini, M. S., Tajudeen, Y. A., Oladipo, H. J., Oladunjoye, I. O., Adebayo, A. O., & Mahmood, J. (2023). Planetary Health and Anthropocene Discourse: The Role of Muslim Religious Leaders. *Challenges*, 14(4), 46. <https://doi.org/10.3390/challe14040046>
- Erwin, E. (2023). The Existence of Islamic Education Towards Moral Development in the 5.0 Era. *Ijrer*, 3(1), 19–28. <https://doi.org/10.51574/ijrer.v3i1.970>
- Faisal, M. (2024). Application of Qur'an Kemenag in Learning Islamic Religious Education in Madrasah in West Aceh. *At-Turats*, 18(1), 12–32. <https://doi.org/10.24260/at-turats.v18i1.2794>
- Fakhrurrazi, F., Wasilah, N., & Jaya, H. (2023). Islam and Knowledge: Harmony Between Sciences and Faith. *Journal of Modern Islamic Studies and Civilization*, 2(01), 45–57. <https://doi.org/10.59653/jmisc.v2i01.416>
- Fandir, A. (2024). Transformation of Islamic Education: Implementation of Technological Innovation in Education Management. *Jurnal Ilmiah Mandala Education*, 10(1), 187. <https://doi.org/10.58258/jime.v10i1.6625>
- Gassama, S., Sawarjuwono, T., & Hamidah, H. (2021). Islamization of Accounting Policies as a Solution to the Ethical Problem in Accounting Through Accounting Education. *Budapest International Research and Critics Institute (Birci-Journal) Humanities and Social Sciences*, 4(2), 1607–1617. <https://doi.org/10.33258/birci.v4i2.1822>

- Hafizi, Z. (2023). The Importance of Moral Education in the Formation of Children's Character. *Ijgie (International Journal of Graduate of Islamic Education)*, 4(2), 345–350. <https://doi.org/10.37567/ijgie.v4i2.2527>
- Haryanto, S., & Ngarifin, N. (2022). Transformation of the Education System in Islamic Educational Dormitory. *Scaffolding Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(1), 397–404. <https://doi.org/10.37680/scaffolding.v4i1.1373>
- Hookway, N. (2012). Emotions, Body and Self: Critiquing Moral Decline Sociology. *Sociology*, 47(4), 841–857. <https://doi.org/10.1177/0038038512453787>
- Ibrahim, M., Islam, S., Zohriah, O., & Azid, M. (2024). Addressing Contemporary Ethical and Moral Issues Through Islamic Education. *Jois*, 1(1), 36–51. <https://doi.org/10.35335/kbbzar83>
- Indriyani, D., Komalasari, K., Malihah, E., & Fitriasari, S. (2023). *The Impact of Project-Based Learning to Build Student Civic Engagement in the Digital Age*. 120–125. https://doi.org/10.2991/978-2-38476-096-1_14
- Khadijah, S., Musnir, D. N., & Muslim, S. (2019). *The Implementation of Pikolasa Model Learning With Scientific Authentic in Junior High School*. <https://doi.org/10.4108/eai.21-11-2018.2282145>
- Lubis, S., Salminawati, S., & Usiono, U. (2023). Systematic Literature Review: Transformation of Islamic Higher Education Institutions (Examination of Ontology, Epistemology, and Axiology). *Edumaspul - Jurnal Pendidikan*, 7(2), 5269–5277. <https://doi.org/10.33487/edumaspul.v7i2.7197>
- Maghfiroh, M., & Mas'ud, A. (2023). The Relevance of Ahmad Bahaiddin Nursalim's Thoughts in Modernizing Islamic Religious Education for the Millennial Generation. *Andragogi Jurnal Ilmiah Pendidikan Agama Islam*, 5(2), 104–120. <https://doi.org/10.33474/ja.v5i2.20226>
- Musyafaah, N., Nuha, M. A. U., & Mardiyah, T. (2023). Implications of Moral Education in Bahrul Ulum Tambakberas Jombang Islamic Boarding School Environment on Santri Individual Behaviour. *Al Ulya Jurnal Pendidikan Islam*, 8(1), 1–17. <https://doi.org/10.32665/alulya.v8i1.1381>
- Ningsih, T., Kurniawan, H., & Nurbaiti, A. (2024). Moral and Intellectual Integration in Islamic College. *International Journal of Social Science and Human Research*, 7(07). <https://doi.org/10.47191/ijsshr/v7-i07-99>
- Qadri, S. S., Hussin, N. S., & Dar, M. M. (2024). Countering Extremism Through Islamic Education: Curriculum and Pedagogical Approaches. *Jois*, 1(1), 74–89. <https://doi.org/10.35335/r182s939>
- Rachmadyanti, P., Sumarmi, S., Wahyono, H., Pristiani, R., & Kiattikunwong, N. (2025). Meaningful Social Studies Learning Practices in Islamic Elementary School Education: Case Study From Indonesia. *JLSDGR*, 5(1), e04158. <https://doi.org/10.47172/2965-730x.sdgsreview.v5.n01.pe04158>
- Rajaminsah, R., Badruzaman, D., & Ahmad, I. N. (2022). Basics of Islamic Education and Its Implementation in Indonesia. *Qalamuna Jurnal Pendidikan Sosial Dan Agama*, 14(1), 543–562. <https://doi.org/10.37680/qalamuna.v14i1.4452>
- Rohman, A., & Wajdi, M. B. N. (2023). TRANSFORMING ISLAMIC EDUCATION THROUGH MERDEKA CURRICULUM IN PESANTREN. *Jurnal Pendidikan Islam*, 9(2), 255–266. <https://doi.org/10.15575/jpi.v9i2.28918>
- Rohman, M., & Hairudin, H. (2018). Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial-Kultural. *Al-Tadzkiyyah Jurnal Pendidikan Islam*, 9(1), 21. <https://doi.org/10.24042/atjpi.v9i1.2603>

- Saada, N., & Gross, Z. (2016). Islamic Education and the Challenge of Democratic Citizenship: A Critical Perspective. *Discourse Studies in the Cultural Politics of Education*, 38(6), 807–822. <https://doi.org/10.1080/01596306.2016.1191011>
- Salahudin, S. (2024). Personal Education Through Islamic Religious Education in the Generation Zet. *Council*, 2(1), 47–53. <https://doi.org/10.59923/council.v2i1.62>
- Salim, N. A., Zaini, M. A. A., Wahib, A., Fauzi, I., & Asnawan, A. (2024). Fostering Moderate Character of Santri: Effective Hidden Curriculum Strategy in Islamic Boarding Schools. *Nazhruna Jurnal Pendidikan Islam*, 7(2), 357–372. <https://doi.org/10.31538/nzh.v7i2.4676>
- Sarpendi, S., & Komalasari, M. A. (2023). The Role of Islamic Education Management in Improving Human Resources: A Review of the Implementation of Islamic Education in Indonesia. *Bulletin of Science Education*, 3(3), 220. <https://doi.org/10.51278/bse.v3i3.831>
- Sewang, A. (2022). Curriculum Development Innovations of Islamic Education Subject at SMA Negeri 3 Parepare. *Ta Dib*, 27(2), 121–131. <https://doi.org/10.19109/td.v27i2.14331>
- Sijamhodžić-Nadarević, D. (2024). Philosophy and Pedagogy of Islamic Education in Today's Europe. *Journal of Muslims in Europe*, 13(3), 365–378. <https://doi.org/10.1163/22117954-bja10106>
- Siswanto, S. S., Asrori, A., & Rusman, R. (2023). Internalization of Pancasila Students' Profile Values Through Al-Qur'an Hadith Materials in Tenth Grade at SMKN 8 Surabaya. *Attarbiyah Journal of Islamic Culture and Education*, 8(1), 47–59. <https://doi.org/10.18326/attarbiyah.v8i1.47-59>
- Sumarni, W., Junaidi, J., Devi, I., Simbolon, A. M. Y., & Syafitri, A. (2023). Individual Behaviour in Islamic Education Institutions. *Gic*, 1, 264–271. <https://doi.org/10.30983/gic.v1i1.117>
- Suparjo, S., & Hidayah, L. N. (2023). Islamic Religious Education in Indonesia: Understanding the Urgency and Paradigm Shift From a Societal Perspective. *International Journal of Multidisciplinary Research and Analysis*, 06(06). <https://doi.org/10.47191/ijmra/v6-i6-08>
- Susanti, S. A., Murfi, A., Hakim, A. A., & Pranata, M. W. A. (2024). Innovative Pedagogies in Indonesian Islamic Schools: Shaping Future Leaders for a Democratic and Just Masyarakat Madani. *Gerr*, 1(2), 82–91. <https://doi.org/10.71380/gerr-08-2024-15>
- Tamam, A. M., & Suherman, S. (2024). Cultural Transformation in the Implementation of Integrated Quality Management in Islamic Education: *Comserva Jurnal Penelitian Dan Pengabdian Masyarakat*, 3(09), 3707–3713. <https://doi.org/10.59141/comserva.v3i09.1134>
- Thomas, V., Chavez, M., Browne, E. N., & Minnis, A. M. (2020). Instagram as a Tool for Study Engagement and Community Building Among Adolescents: A Social Media Pilot Study. *Digital Health*, 6. <https://doi.org/10.1177/2055207620904548>
- Torabi, M., & Noori, S. M. (2019). Religious Leaders and the Environmental Crisis. *The Ecumenical Review*, 71(3), 344–355. <https://doi.org/10.1111/erev.12434>
- Tsani, I. (2013). Pendidikan Agama Islam Sebagai Sarana Pembentukan Moral Dan Karakter Siswa. *Didaktika Religia*, 1(1). <https://doi.org/10.30762/didaktika.v1i1.112>
- Untung, S. (2019). Total Quality Management in Islamic Education in Globalization Era. *Hikmatuna Journal for Integrative Islamic Studies*, 5(2), 169–181. <https://doi.org/10.28918/hikmatuna.v5i2.2179>
- Wahyuni, P., Handayani, Y. D., & MARIANTO, M. (2023). Creating and Training of Pakcoy Hydroponic Cultivation in Order to Improve the Welfare of Ustadz Wives Pondok Pesantren Riyadhushsholihiiin-Cimanuk-Pandeglang. *Iccd*, 5(1), 495–500. <https://doi.org/10.33068/iccd.v5i1.596>

- Wasilah, W., Faisal, F., & Imtihana, A. (2023). Pentingnya Pendidikan Karakter Dalam Islam: Menanamkan Nilai-Nilai Keislaman Pada Anak-Anak Zaman Now. *Ihsanika*, 1(4), 160–169. <https://doi.org/10.59841/ihsanika.v1i4.636>
- Wasman, W. (2023). Humans in the Perspective of Tarbawi's Hadith and Interpretation. *International Journal of Multidisciplinary Research and Analysis*, 06(05). <https://doi.org/10.47191/ijmra/v6-i5-03>
- Wekke, I. S., Mokodenseho, S., & Firdaus, F. (2017). *Religious Education and Tolerance: Learning Process in High School of Minority Muslim Indonesia*. <https://doi.org/10.31227/osf.io/km79d>
- Yahyani, W. A., Kurnianto, R., & Ariyanto, A. (2020). The Role of Integrated Schools in Improving Islamic Education in Muslim Minority Areas of Cambodia. *Al-Hayat Journal of Islamic Education*, 4(2), 163. <https://doi.org/10.35723/ajie.v4i2.123>
- Yusuf, M., Maimun, A., Basri, B., & As'ad, M. (2024). Transformational Leadership of KH. Yusuf Hasyim in Preserving Traditional Islamic Education at Pesantren Tebuireng. *Munaddhomah Jurnal Manajemen Pendidikan Islam*, 5(4), 383–394. <https://doi.org/10.31538/munaddhomah.v5i4.1430>
- Zainuddin, Z. (2021). The Concept of Ibnu Miskawaih Moral Education for Students. *Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman*, 7(1), 63–80. <https://doi.org/10.24952/fitrah.v7i1.3924>
- Zannettino, L., Marmo, M., Esmaeili, H., & Richards, J. (2023). “Gatekeeping Family Violence”: The Role of Religious and Community Leaders in the Afghan Migrant Community in South Australia. *Religions*, 14(9), 1208. <https://doi.org/10.3390/rel14091208>
- Zhang, Q., Saharuddin, N., & Aziz, N. A. A. (2022). The Analysis of Teachers' Perceptions of Moral Education Curriculum. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.967927>