

## ISLAMIC EDUCATION AS THE SPIRITUAL AND MORAL FOUNDATION OF THE YOUNG GENERATION

**Mitra Sasmita** \*<sup>1</sup>

Universitas Buana Perjuangan Karawang  
[mitra.sasmita@ubpkarawang.ac.id](mailto:mitra.sasmita@ubpkarawang.ac.id)

**Agus Fudholi**

Universitas Buana Perjuangan Karawang

**Rahma Dilla Zainuri**

Universitas Buana Perjuangan Karawang

### Abstract

The Islamic education system is central to the cultivation of values in young people especially given the present day modernisation and globalisation. In this particular study, the research approach adopted is that of literature review. The results showed that; (1) Integrating good moral values and ethics with Islamic teachings, (2) Preserving and self-affirming the spiritual core amidst global diaspora, (3) Outlining proper boundaries in contemporary moral issues, (4) Enhancing spiritual intelligence aside from emotional and intellectual intelligence. Some of the major challenges that have been reported are, the media and technological negatives, the secularized nature of education, and the disconnect between religion and education. Possible ways for improvement are: the adoption of a more comprehensive curriculum reform, enhancement of teachers' skill levels, the integration of information technology in the teaching process, and the promotion of collaboration among educational establishments, parents, and society. Thus, Islam education has a great promise in producing well-rounded morally upright and strong minded young individuals. And to enhance the relevance and efficacy of purpose of Islamic education in developing young people on the various aspects needed to be competitive in the future is to introduce the education into its current context.

Keywords: Islamic Education, Spiritual, Moral, Young Generation.

### Introduction

In the era of globalisation and rapid technological advancement, the younger generation faces various complex challenges in spiritual and moral aspects. The phenomenon of moral degradation, identity crisis, and weakening of religious values among the younger generation has become a common concern (Akrim, 2022). This is indicated by the increasing cases of juvenile delinquency, drug abuse, promiscuity, and radicalism in the name of religion.

Islamic education, as an education system based on the values of the Qur'an and Hadith, has great potential to be a solution to these problems (Sitopu et al., 2024);

---

<sup>1</sup> Correspondence author.

(Guna & Yuwantiningrum, 2024). In the midst of rapid information flow and rapid social change, Islamic education serves as a moral and spiritual compass for the younger generation. It offers a solid foundation of values, rooted in the teachings of the Qur'an and Sunnah, so as to fortify the younger generation from the negative influences of globalisation such as materialism, hedonism, and moral relativism (Sarhini et al., 2021). Islamic education not only teaches worship rituals, but also forms character with integrity, fosters spiritual intelligence, and develops a deep understanding of human relationships with God, fellow humans, and the universe (Fawait et al., 2024); (Hairiyanto et al., 2024).

Furthermore, Islamic education in the era of globalisation plays an important role in preparing young people to become global citizens with identity. On the one hand, Islamic education equips them with an understanding and appreciation of cultural heritage and Islamic values (Syakhrani & Aslan, 2024); (Judijanto et al., 2024). On the other hand, it also encourages open-mindedness, tolerance and the ability to dialogue with different cultures and thoughts. Thus, Islamic education enables the younger generation to actively participate in global civilisation without losing the roots of their identity. This becomes very important given the increasingly complex challenges of the world, which require individuals who are not only intellectually capable, but also have strong spiritual and moral wisdom (Amiruddin et al., 2021). However, the implementation of Islamic education in various educational institutions is often not optimal in shaping the character and spirituality of a strong young generation.

Some of the factors that pose challenges in the implementation of Islamic education include; Islamic education curriculum that tends to be theoretical and lacks applicability in everyday life, monotonous teaching methods that are less attractive to the younger generation, lack of integration of Islamic values in general subjects, lack of role models from educators and the social environment, and the negative influence of social media and popular culture that is contrary to Islamic values (Bensaid, 2021); (Irwan et al., 2024); (Iksal et al., 2024).

On the other hand, various studies have shown that effective Islamic education can have a positive impact on the spiritual and moral development of the younger generation. Islamic education not only instils religious knowledge, but also shapes character, develops spiritual intelligence, and builds a strong moral foundation (Harahap, 2023); (Hamjah et al., 2020).

Given the important role of Islamic education in forming a young generation with noble character and strong spirituality, it is necessary to conduct an in-depth study on how Islamic education can be optimised as a spiritual and moral foundation for the younger generation. This study is expected to provide insights and practical solutions in facing the moral and spiritual challenges faced by the younger generation in the modern era.

Through this research, it is hoped that effective strategies and approaches can be found in implementing Islamic education, so as to strengthen its role as a spiritual and moral foundation for the younger generation. Thus, the young generation is expected to not only have qualified knowledge and skills, but also have a strong character and deep spirituality as a provision for facing global challenges.

## **Research Methods**

The study in this research uses the literature research method. This method is a research method that focuses on collecting and analysing information from various existing written sources. (Fadli, 2021); (Setiowati, 2016); (Syahran, 2020).

## **Results and Discussion**

### **Concept of Islamic Education**

Islamic education is initiated with the intervention of a tangible plan having objective of shaping those under its tutelage in all facets of life basing on the Islamic norms. All encompassing or holistic education aims at developing all dimensions such as the mental, the religious, the ethical and the social so that the individual can perform his responsibilities as the steward of Allah on earth (Guna & Yuwantiningrum, 2024). Education has in the past with consideration given to Islamic goals has not emphasized only the passing of religious classworks. It is a continuing process occurring over a lifespan, utilizing methods and approaches consistent with Islamic principles towards the attainment of blissful life in this world and the next (Hariyadi et al., 2023).

Para objetivos de la educación islámica en general, se puede adaptar al texto siguiente.

El objetivo de la educación islámica es la creación de insan kamil o la formación de una persona integral en todas las esferas de la vida. Esta meta es said to ensure optimal utilization of a person's abilities both cognitively, morally, emotionally and sociologically so that he or she fulfills his or her responsibilities to Allah and as a vicegerent on earth, as easy as possible (Rachman et al, 2023). The purpose of Islamic education is to prepare children for the practice of comprehensive Islamic teachings, building a character of morality, fostering the ability to think critically and analytically, and acquiring skills that are necessary in practice. In the same way, among the objectives of the Islamic education is developing peoples in such a way that are relevant in contemporary society and culture under the principles of Islam, and are able to give a positive impact towards society and civilization development. Achievement of the state in this life and happiness, the provision of which the goal of education Islam was stated this opinion (Suroso et al, 2021).

The principles of Islamic education and its philosophy is centered on certain pillars. To begin with, that of tawhid, which is the oneness of God and the focus for all knowledge and objectives in the field of education. Next, the principle of integration, which incorporates religious and general studies, and most importantly balances the secular and sacred domains. Further, the principle of balance, which outlines the development of the individual and all its facets; intellect, emotion, spirituality, and even the physicality. Additionally, the principle of equity and emancipation, which provides guarantees to every individual to be able to acquire an education regardless of the person's background. To add onto this, the principle of continuity and sustainability, which treats education as a process that extends beyond the classroom. Additionally, the principle of exemplification, which stresses the aspect of role models in learning. Then the principle of habituation whose intent is character formation through the repeating of praises and praises-worthy actions. Further, the principle of harmonization with human nature, i.e. respecting the natural propensities or innate abilities of one's personality. Next, the principle of justices such as offering just assessments of learner's behavior providing rewards and or corrections. And lastly, the principle of orientation towards the ultimate aim, ie.to fulfill the will of Allah and be contented in this world as well as the life to comes. (Dalimunthe et al., 2023); (Alhamuddin et al., 2022; Iksal et al., 2024).

### **Spirituality in Islam**

Spirituality is a deep dimension of human life that is concerned with the search for meaning, purpose, and connection with something greater than oneself. It involves an awareness of the existence of a force or energy that transcends the physical and material aspects of life, as well as a desire to connect with that source. Spirituality can be expressed through a variety of ways, including but not limited to religious practices, meditation, self-reflection, or connection with nature (Taja et al., 2021). It includes an understanding of personal values, ethics, and morality, as well as a search for higher truth and wisdom. Spirituality is also often associated with transcendent experiences, feelings of connectedness to the universe, and awareness of the oneness of all beings. In contrast to religion, which is more structured and institutionalised, spirituality tends to be more personal and subjective, although the two can be intertwined. At its core, spirituality is a fundamental aspect of human experience that gives meaning, direction and depth to one's life (Arif et al., 2023).

Islam views the spiritual dimension as the core of human life, centred on the concept of tawhid or the oneness of God. This dimension includes the vertical relationship between humans and Allah (habluminallah) and horizontal relationships with fellow creatures (habluminannas). Spirituality in Islam is manifested through formal worship such as prayer, fasting, zakat, and hajj, as well as through practices such as dhikr, tafakur, and muhasabah (self-introspection) (Hendriarto et al., 2021). Islam

teaches that spirituality should be integrated in every aspect of life, not just limited to religious rituals. The concept of *ihsan*, or the awareness of God's presence in every action, is the spiritual foundation that encourages Muslims to always act with kindness and perfection. *Tasawwuf*, or Islamic mysticism, offers a path to achieve closeness to Allah through the purification of the heart and soul. The spiritual dimension in Islam also includes the development of noble morals, the pursuit of knowledge, and service to society as manifestations of obedience to Allah. Ultimately, spirituality in Islam aims to achieve the pleasure of Allah, the balance of life in this world, and happiness in the hereafter (Solihin et al., 2020).

### **The Role of Islamic Education in the Spiritual Formation of the Young Generation**

Islamic education plays a vital role in the spiritual formation of the younger generation by instilling fundamental religious values from an early age. Through the teaching of the Qur'an and Hadith, Islamic education forms a strong spiritual foundation, helping young people understand the purpose of their lives as servants of Allah and caliphs on earth. This education does not only focus on the ritual aspect, but also emphasises a deep understanding of the meaning behind each act of worship, so that young people can internalise spiritual values in their daily lives (Manullang et al., 2021).

In addition, Islamic education plays a role in developing noble character and morals. By teaching exemplary stories of the Prophet Muhammad and his companions, as well as Islamic moral values, it moulds young people with high integrity and social sensitivity. Islamic education also helps them face moral challenges in the modern era, providing guidance in making ethical decisions based on Islamic principles (Syarnubi et al., 2023).

Islamic education also plays an important role in building the spiritual resilience of the younger generation. In the face of the challenges and temptations of the modern world, Islamic education provides a spiritual 'fortress' through strengthening *aqidah* and understanding the concepts of *halal* and *haram*. This helps the younger generation to remain steadfast to the principles of Islam despite being exposed to various negative influences. Islamic education also teaches self-control and emotion management methods based on Islamic teachings, such as patience, gratitude and *tawakkal* (Chanifah et al., 2021).

Furthermore, Islamic education plays a role in shaping a strong spiritual identity in the younger generation. By understanding Islamic history and civilisation, young people can develop a sense of pride in their identity as Muslims. Islamic education also encourages them to contribute positively to society, applying the concept of *rahmatan lil 'alamin* (mercy for all nature). Through this holistic approach, Islamic education not only moulds individuals who are personally pious, but also active in building a better

society, creating a balance between worldly and ukhrawi life (Shiddiq et al., 2024); (Tubagus et al., 2023).

Islamic education also plays an important role in developing the spiritual intelligence (SQ) of the younger generation. Through learning about the meaning of life, the purpose of creation and humanity's relationship with God, Islamic education helps them develop a higher spiritual awareness. This enables young people to see life from a broader perspective, understanding the interconnectedness between themselves, the universe and the Creator (Aslan & Shiong, 2023); (Nurdiana et al., 2023); (Sarmila et al., 2023).

In the context of globalisation and the digital age, Islamic education plays a crucial role in helping young people filter information and influences from various sources. By providing a strong understanding of Islamic principles, it equips them with the ability to think critically and analytically in the face of various ideologies and worldviews that may conflict with Islamic teachings. This is crucial for maintaining their spiritual identity amidst globalisation (Jubba et al., 2022).

Furthermore, Islamic education plays a role in developing the social aspect of spirituality. Through teaching the concepts of ukhuwah (brotherhood), tolerance and social responsibility, Islamic education moulds young people who not only focus on personal spiritual development, but also care about the welfare of society at large. This creates a balance between the vertical (relationship with God) and horizontal (relationship with fellow human beings) dimensions of Islamic spirituality (Saada, 2023).

Thus, Islamic education plays a very important and multidimensional role in the spiritual formation of the younger generation. Starting from instilling fundamental religious values, developing noble character and morals, building spiritual resilience, forming a strong identity, developing spiritual intelligence, to preparing them to face the challenges of the global and digital era. Islamic education not only aims to create personally pious individuals, but also to form a generation that is able to contribute positively to society, has spiritual balance, and is ready to face the complexities of the modern world while adhering to Islamic principles. Thus, Islamic education becomes a solid foundation in forming a young generation that is not only intellectually intelligent, but also spiritually and emotionally mature, ready to become agents of positive change in society and the world.

### **The Contribution of Islamic Education to the Moral Formation of the Young Generation**

Inculcation of moral values based on the teachings of the Qur'an and Hadith to the youths by Islamic education centers is also essential in the moral development of the children. Islamic education contains teachings on acceptable and unacceptable behavior as well as core morals that include truthfulness, fairness and kindness which are very basic to bringing up decent youth. (Haddar et al, 2023); (Tuhuteru et al, 2023).

The holistic view in Islamic education also does not stop at only cognitive development, rather it is about instilling values and morals in deeds as well.

One of the significant important aspects of Islamic education is the creation of awareness of one's moral duties and sense of social responsibilities among the children. Through trust and commitment to society, Islamic education makes young people not only self-centered but active participants who want to make a positive impact in society. Hence, such orientation contributes to the production of a generation that is highly socially active and willing to be change makers in the society (Alfurqan, 2020).

Moreover, the study of Islam and its integration into education helps to nurture the ethical backbone of the youth in relation to the contemporary world. This is so because comprehension of what Islam entails, provides the youth with the knowledge to know what is right or wrong, and also they have the will to be able to combat negative forces that may arise from outside the society. They are taught to develop a good moral compass which helps them act ethically inappropriately in morally ambiguous situations that they may encounter (Mulang & Putra, 2023).

In addition, Islamic education is helpful in building a substantial moral character among younger people. While learning about the religion of Islam and the various prophets and prominent Muslims, young people are able to discover the most positive attitudes that they can adopt. This is essential for the development of positive self-image and moral sense (Muzakki, 2022). Furthermore, Islamic education also bolsters the child's moral development by encouraging the alignment of values, words, and behavior which is in itself the definition of integrity, thus creating a young generation with strong morals but adjustable in all aspects of life (Saputra et al., 2023).

### **Implementation Strategy of Islamic Education as Spiritual and Moral Foundation**

The implementation of Islamic education as a spiritual and moral foundation requires a holistic approach that integrates cognitive, affective and psychomotor aspects. The first strategy is to develop a comprehensive curriculum, encompassing not only knowledge of Islamic teachings, but also their practical application in daily life (Aderibigbe et al., 2023). This involves teaching the Qur'an and Hadith, Islamic history, fiqh, and morals, delivered through methods that are interactive and relevant to the context of modern life. The use of technology and innovative learning media can increase the effectiveness of material delivery and help students more easily understand and internalise Islamic values (Fajrussalam et al., 2020).

The second strategy focuses on developing a supportive learning environment. This involves creating a school or educational institution atmosphere that reflects Islamic values, such as cleanliness, discipline and mutual respect. Mentoring and spiritual guidance programmes can be implemented, where experienced teachers or religious leaders guide students not only in academics but also in character

development and spirituality (Malla et al., 2021). Extracurricular activities oriented towards Islamic values, such as study groups, social action and Islamic-based leadership programmes, can also strengthen students' spiritual and moral foundations.

The third approach involves strengthening partnerships between educational institutions, families and communities. Parents and community members are actively involved in the education process, through programmes such as Islamic parenting, family seminars and mosque-based social activities. This ensures that the values taught at school are reinforced at home and in the student's social environment. Collaboration with Islamic organisations and social institutions can also broaden the impact of Islamic education, providing students with opportunities to engage in community projects that put Islamic values into practice in a wider context (Komalasari & Yakubu, 2023).

The last strategy focuses on continuous professional development for educators. Teachers are not only equipped with pedagogical knowledge and skills, but also mentored to become role models in applying Islamic values. Regular training programmes, workshops and seminars can improve teachers' competence in integrating spiritual and moral values into various subjects (Qorib & Afandi, 2024). In addition, the establishment of professional learning communities among teachers can facilitate the exchange of ideas and best practices in the implementation of Islamic education. With competent and committed educators, Islamic education can be more effective in building a strong spiritual and moral foundation for the younger generation (Komalasari & Yakubu, 2023).

### **Challenges and Solutions in the Implementation of Islamic Education**

One of the main challenges in implementing Islamic education is the balance between tradition and modernity. On the one hand, there is a need to maintain fundamental Islamic values and teachings, while on the other hand, Islamic education must be able to adapt to the times and technological developments (Komariah & Nihayah, 2023). The solution to this challenge is to adopt an integrative approach, where Islamic values are interpreted and applied in a modern context. For example, the use of digital technology in learning the Qur'an and Hadith, or the application of project-based learning methods that combine religious knowledge with contemporary issues. In this way, Islamic education remains relevant and attractive to the younger generation without losing its essence (Adi, 2020).

The second challenge is the lack of qualified human resources in the field of Islamic education. Many Islamic education institutions face difficulties in recruiting and retaining educators who possess not only deep religious knowledge, but also modern pedagogical skills (Fuadi & Suyatno, 2020). The solution to this problem involves significant investment in teacher professional development. Intensive training programmes, scholarships for further studies, and cooperation with leading Islamic universities can improve the quality of the teaching force. In addition, providing



incentives and clear career development for Islamic education teachers can help attract and retain the best talent in the field (Tambak et al., 2021).

The third challenge relates to the stigma and misconceptions about Islamic education in the wider society, especially in non-Muslim countries or multicultural societies. Often, Islamic education is perceived as exclusive or even associated with extremism. Overcoming this requires effective communication and community engagement strategies (Abdullah, 2020). Solutions include outreach programmes that demonstrate universal Islamic values such as peace, tolerance and social justice. Islamic educational institutions can hold events open to the community, participate in interfaith dialogue and actively engage in community social activities. Transparency in curriculum and teaching practices is also important to build trust and understanding in the wider community (Yunita et al., 2022).

The final challenge is limited financial resources and infrastructure, especially in developing countries or minority Muslim communities. Many Islamic educational institutions face difficulties in providing modern facilities and up-to-date learning materials. The solution to this problem requires a multi-faceted approach. Firstly, the development of sustainable funding models, such as education waqf or partnerships with the private sector and Islamic philanthropic organisations (Jannah, 2023). Second, the utilisation of technology to overcome the limitations of physical infrastructure, for example through online learning platforms or digital libraries. Third, collaboration and sharing of resources between Islamic education institutions, both at the national and international levels, to optimise the use of limited resources. With this combination of solutions, Islamic education institutions can improve the quality of their education despite facing limited resources (Khaidir & Suud, 2020).

With that, Islamic education in the modern era faces various complex challenges, but also has the opportunity to develop and adapt. The successful implementation of Islamic education lies in its ability to balance tradition with modernity, improve the quality of human resources, overcome societal misconceptions, and creatively manage limited resources (Tortop, 2020).

The solutions offered show that Islamic education has great potential to remain relevant and contribute positively in a globalised society. Integrative approaches, investment in professional development, effective communication strategies, and innovation in funding and technology utilisation are key to meeting these challenges (Zubairi, 2022).

By applying these solutions consistently and adaptively, Islamic education can continue to evolve, maintaining its fundamental values while meeting the needs and demands of modern times. This will ensure that Islamic education remains a valuable source of knowledge, values and skills for current and future generations of Muslims, and contributes positively to society at large.

## Conclusion

Contemporary Islamic education is essential for the formation of the spiritual and ethical center in the youth. Young people, who receive comprehensive Islamic education, not only study religious faiths but also form the character that is rooted on Islamic teachings. In a more directed form of education done, these young people are also given moral education which helps them adapt to the present day world while still being appropriate in faith.

This illustrates how contemporary Islam reigns in overage especially in a world full of changes and where changes occur at a faster rate in technology. By teaching aqidah, worship and morals as well as emphasizing their significance, Islam education helps us develop spiritual values that are highly needed today. This allows the young generation to relate well with society through sound moral choices and actions without sacrificing their religion.

If knowledge is embedded in a person, that person is composed of head, heart and spirit, therefore, and cannot be empty of education in Islam. The society that is brought about is not only of the high IQ but of high emotional and spiritual intelligence. Hence tones up them for the better and most importantly uniting the whole generation of the youth to Islamic values that are positive and affirmed bearing in mind the current changing society.

## References

- Abdullah, A. (2020). Islamic Boarding School: Institution of Character Education. *Learning, Query date: 2024-09-04 05:10:08.* <http://download.garuda.kemdikbud.go.id/article.php?article=1724985&val=11510&title=Islamic%20Boarding%20School%20Institution%20of%20Character%20Education>
- Aderibigbe, S., Idriz, M., Alzouebi, K., AlOthman, H., & ... (2023). Fostering tolerance and respect for diversity through the fundamentals of Islamic education. *Religions, Query date: 2024-09-04 05:10:08.* <https://www.mdpi.com/2077-1444/14/2/212>
- Adi, B. (2020). Integrating islamic values and science for millennial students learning on using seamless mobile media. ... *for Millennial Students Learning on Using Seamless ... , Query date: 2024-09-04 05:10:08.* <http://repository.sttal.ac.id/26/>
- Akrim, A. (2022). A new direction of Islamic education in Indonesia: Opportunities and challenges in the Industrial Revolution Era 4.0. *Edukasi Islami: Jurnal Pendidikan Islam, Query date: 2024-09-04 05:10:08.* <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/1799>
- Alfurqan, A. (2020). Evolution and modernization of Islamic education in Minangkabau. ... *Interdisciplinary Journal of Islamic Studies, Query date: 2024-09-04 05:10:08.* <https://journal.umy.ac.id/index.php/afkaruna/article/view/7951>

- Alhamuddin, A., Surbiantoro, E., & ... (2022). Character Education in Islamic Perspective. *4th Social and ...*, Query date: 2024-09-04 05:10:08. <https://www.atlantispress.com/proceedings/sores-21/125973442>
- Amiruddin, A., Qorib, M., & Zailani, Z. (2021). A study of the role of Islamic spirituality in happiness of Muslim citizens. ... *Teologiese Studies/Theological Studies*, Query date: 2024-09-04 05:10:08. <https://www.ajol.info/index.php/hts/article/view/232994>
- Arif, A., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education: The Integration of Local Social and Wisdom Values. ... : *Jurnal Manajemen Pendidikan Islam*, Query date: 2024-09-04 05:10:08. [https://www.researchgate.net/profile/Nurdin-Nurdin/publication/370112492\\_Character\\_Education\\_Management\\_at\\_Islamic\\_Grassroot\\_Education\\_The\\_Integration\\_of\\_Local\\_Social\\_and\\_Wisdom\\_Values/links/644007d61b8d044c6335bc93/Character-Education-Management-at-Islamic-Grassroot-Education-The-Integration-of-Local-Social-and-Wisdom-Values.pdf](https://www.researchgate.net/profile/Nurdin-Nurdin/publication/370112492_Character_Education_Management_at_Islamic_Grassroot_Education_The_Integration_of_Local_Social_and_Wisdom_Values/links/644007d61b8d044c6335bc93/Character-Education-Management-at-Islamic-Grassroot-Education-The-Integration-of-Local-Social-and-Wisdom-Values.pdf)
- Aslan, A., & Shiong, P. K. (2023). Learning in the Digital Age Full of Hedonistic Cultural Values Among Elementary School Students. *Bulletin of Pedagogical Research*, 3(2), Article 2. <https://doi.org/10.51278/bpr.v3i2.515>
- Bensaid, B. (2021). An overview of muslim spiritual parenting. *Religions*, Query date: 2024-09-04 05:10:08. <https://www.mdpi.com/2077-1444/12/12/1057>
- Chanifah, N., Hanafi, Y., Mahfud, C., & ... (2021). Designing a spirituality-based Islamic education framework for young muslim generations: A case study from two Indonesian universities. *Higher Education ...*, Query date: 2024-09-04 05:10:08. <https://doi.org/10.1080/23752696.2021.1960879>
- Dalimunthe, M., Pallathadka, H., Muda, I., & ... (2023). Challenges of Islamic education in the new era of information and communication technologies. ... *Teologiese Studies ...*, Query date: 2024-09-04 05:10:08. <https://doi.org/10.4102/hts.v79i1.8608>
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *HUMANIKA*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Fajrussalam, H., Mansyur, A., & ... (2020). Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0. *Jurnal Iqra' ...*, Query date: 2024-09-04 05:10:08. <https://journal.iainnumetrolampung.ac.id/index.php/ji/article/view/910>
- Fawait, A., Siyeh, W. F., & Aslan, A. (2024). ISLAMIC EDUCATION MANAGEMENT STRATEGIES IN IMPROVING THE QUALITY OF LEARNING IN MADRASAS. *Indonesian Journal of Education (INJOE)*, 4(2), Article 2.
- Fuadi, A., & Suyatno, S. (2020). Integration of nationalistic and religious values in islamic education: Study in integrated islamic school. *Randwick International of Social ...*, Query date: 2024-09-04 05:10:08. <https://www.randwickresearch.com/index.php/rissj/article/view/108>
- Guna, B., & Yuwantiningrum, S. (2024). Building Morality and Ethics Through Islamic Religious Education In Schools. ... *of Islamic Education*), Query date: 2024-09-04 05:10:08. <http://journal.iaisambas.ac.id/index.php/IJGIE/article/view/2685>

- Haddar, G. A., Haerudin, H., Riyanto, A., Syakhrani, A. W., & Aslan, A. (2023). THE REVOLUTION OF ISLAMIC EDUCATION THOUGHT IN THE ERA OF SOCIETY 5.0: CORRECTIONS AND ANALYSIS OF STUDIES IN ISLAMIC HIGHER EDUCATION INSTITUTIONS IN SOUTH KALIMANTAN. *International Journal of Teaching and Learning*, 1(4), Article 4.
- Hairiyanto, Sartika, E., Fransiska, F. W., & Aslan. (2024). UNDERSTANDING THE STUDENTS' ENGLISH LEARNING ACHIEVEMENT AND HOME ENVIRONMENT SUPPORTS DURING SCHOOL CLOSURE TO RESPOND TO PANDEMIC AT PRIVATE MADRASAH TSANAWIYAH AT-TAKWA SAMBAS. *International Journal of Teaching and Learning*, 2(4), Article 4.
- Hamjah, S., Raffar, I. Z., Rahman, Z., & ... (2020). Applying spiritual aspect of parenting skills to adolescents in the family. ... & *Pemikiran Islam*, Query date: 2024-09-04 05:10:08. <https://vmis.um.edu.my/index.php/afkar/article/view/28044>
- Harahap, A. (2023). Analysis Of The Role Of Parents In Early Childhood Islamic Religious Education In The Family Environment. ... *Islami: Jurnal Pendidikan Islam*, Query date: 2024-09-04 05:10:08. <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/5446>
- Hariyadi, A., Jenuri, J., Darmawan, D., & ... (2023). Building of the Pancasila Character with Religious Harmony in the Globalization Era. *AL-ISHLAH ...*, Query date: 2024-09-04 05:10:08. <http://journal.staihubbulwathan.id/index.php/alishlah/article/view/3208>
- Hendriarto, P., Aslan, A., Mardhiah, Sholihin, R., & Wahyudin. (2021). The Relevance of Inquiry-Based Learning in Basic Reading Skills Exercises for Improving Student Learning Outcomes in Madrasah Ibtidaiyah. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 5(01), Article 01. <https://doi.org/10.24127/att.v5i01.1473>
- Iksal, I., Hayani, R. A., & Aslan, A. (2024). STRENGTHENING CHARACTER EDUCATION AS A RESPONSE TO THE CHALLENGES OF THE TIMES. *Indonesian Journal of Education (INJOE)*, 4(3), Article 3.
- Irwan, I., Arnadi, A., & Aslan, A. (2024). DEVELOPING CRITICAL THINKING SKILLS OF PRIMARY SCHOOL STUDENTS THROUGH INDEPENDENT CURRICULUM LEARNING. *Indonesian Journal of Education (INJOE)*, 4(3), Article 3.
- Jannah, R. (2023). Islamic Education Character Education Concepts. *DIROSAT: Journal of Education, Social Sciences & ...*, Query date: 2024-09-04 05:10:08. <http://www.dirosat.com/index.php/i/article/view/2>
- Jubba, H., Pabbajah, M., Abdullah, I., & Juhansar, J. (2022). Document-reorienting moral education for millennial Muslims-the changing role of Islamic Boarding Schools in Indonesia. *Islamic Quarterly*, Query date: 2024-09-04 05:10:08. [http://eprints.uty.ac.id/10291/1/Reorienting%20Moral%20Education%20for%20Millennial%20Muslims\\_The%20Changing%20Role%20of%20Islamic%20Boarding%20Schools%20in%20Indonesia.pdf](http://eprints.uty.ac.id/10291/1/Reorienting%20Moral%20Education%20for%20Millennial%20Muslims_The%20Changing%20Role%20of%20Islamic%20Boarding%20Schools%20in%20Indonesia.pdf)
- Judijanto, L., Shodiqin, R., & Aslan. (2024). SOCIAL SOLIDARITY IN THE DIGITAL AGE: CHALLENGES AND OPPORTUNITIES. *Prosiding Seminar Nasional Indonesia*, 2(3), Article 3.
- Khaidir, E., & Suud, F. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic*

- Educational ..., Query date: 2024-09-04 05:10:08.  
<https://journal.umy.ac.id/index.php/ijiep/article/view/8518>
- Komalasari, M., & Yakubu, A. (2023). Implementation of Student Character Formation Through Islamic Religious Education. *At-Tadzkir: Islamic Education ...*, Query date: 2024-09-04 05:10:08. <http://at-tadzkir.pdtii.org/index.php/tadzkir/article/view/16>
- Komariah, N., & Nihayah, I. (2023). Improving the personality character of students through learning Islamic religious education. *At-Tadzkir: Islamic Education Journal*, Query date: 2024-09-04 05:10:08. <http://at-tadzkir.pdtii.org/index.php/tadzkir/article/view/15>
- Malla, H., Misnah, M., & ... (2021). Implementation of Multicultural Values in Islamic Religious Education Based Media Animation Pictures as Prevention of Religious Radicalism in Poso, Central ... *International Journal of ...*, Query date: 2024-09-04 05:10:08. <http://www.lifescienceglobalca.com/index.php/ijcs/article/view/7048>
- Manullang, S. O., Risa, R., Trihudiyatmanto3, M., Masri, F. A., & Aslan, A. (2021). Celebration of the Mawlid of Prophet Muhammad SAW: Ritual and Share Islam Value in Indonesian. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*, 6(1), Article 1. <https://doi.org/10.25217/jf.v6i1.1324>
- Mulang, H., & Putra, A. (2023). Exploring the implementation of ethical and spiritual values in high school education: A case study in Makassar, Indonesia. ... *Ratio of Social Science and Education*, Query date: 2024-09-04 05:10:08. <https://goldenratio.id/index.php/grsse/article/view/105>
- Muzakki, Z. (2022). Teacher Morale and Professionalism: Study on Improving the Quality of Islamic Education. ... *Islami: Jurnal Pendidikan Islam*, Query date: 2024-09-04 05:10:08.  
<https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2170>
- Nurdiana, R., Effendi, M. N., Ningsih, K. P., Abda, M. I., & Aslan, A. (2023). COLLABORATIVE PARTNERSHIPS FOR DIGITAL EDUCATION TO IMPROVE STUDENTS' LEARNING ACHIEVEMENT AT THE INSTITUTE OF ISLAMIC RELIGION OF SULTAN MUHAMMAD SYAFIUDDIN SAMBAS, INDONESIA. *International Journal of Teaching and Learning*, 1(1), Article 1.
- Qorib, M., & Afandi, A. (2024). IMPLEMENTING PROPHETIC VALUES IN THE ISLAMIC LIFE GUIDELINES FOR MUHAMMADIYAH CITIZENS: A QUALITATIVE ANALYSIS FOR TRANSFORMING .... *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, Query date: 2024-09-04 05:10:08.  
<https://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/1129>
- Rachman, A., Kawakip, A., & ... (2023). Building Religious Character of Students in Madrasah Through Moral Learning. ... *Islamic Education*, Query date: 2024-09-04 05:10:08. <http://repository.uin-malang.ac.id/12976/>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, Query date: 2024-09-04 05:10:08.  
<https://www.sciencedirect.com/science/article/pii/S0738059323001700>
- Saputra, Y., Dylan, M., & ... (2023). Fostering Islamic Morality through Tahfidz Learning: Islamic Law. ... *Journal of Educational ...*, Query date: 2024-09-04 05:10:08.  
<https://journal.ypidathu.or.id/index.php/ijen/article/view/305>

- Sarbini, A., Rahtikawati, Y., & Syamsudin, Q. (2021). A religious based education concept for good personality development in a crisis: The case of improving Indonesian students morals and character. *Rigeo*, Query date: 2024-09-04 05:10:08. <https://rigeo.org/menu-script/index.php/rigeo/article/view/1085>
- Sarmila, U., Aslan, A., & Astaman, A. (2023). THE ROLE OF PARENTS TOWARDS YOUTUBE USERS IN BUILDING CHILDREN'S RELIGIOUS BEHAVIOR IN KUALA PANGKALAN KERAMAT VILLAGE. *Archipelago Journal of Southeast Asia Islamic Studies (AJSAIS)*, 1(2), Article 2.
- Setiowati, E. (2016). Memahami Kriteria Kualitas Penelitian: Aplikasi Pemikiran Penelitian Kualitatif maupun Kuantitatif. *Jurnal Vokasi Indonesia*, 2(2). <https://doi.org/10.7454/jvi.v2i2.42>
- Shiddiq, A., Ulfatin, N., Imron, A., & ... (2024). Developing Student Character Education Through Islamic Boarding School Culture In Islamic Elementary Schools. *Al-Ishlah: Jurnal ...*, Query date: 2024-09-04 05:10:08. <http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/5260>
- Sitopu, J. W., Khairani, M., Roza, M., Judijanto, L., & Aslan, A. (2024). THE IMPORTANCE OF INTEGRATING MATHEMATICAL LITERACY IN THE PRIMARY EDUCATION CURRICULUM: A LITERATURE REVIEW. *International Journal of Teaching and Learning*, 2(1), Article 1.
- Solihin, I., Hasanah, A., & ... (2020). Core ethical values of character education based on Islamic values in Islamic boarding schools. ... *Science, Education, and ...*, Query date: 2024-09-04 05:10:08. <http://ojs.staialfurqan.ac.id/IJoASER/article/view/51>
- Suroso, A., Hendriarto, P., Mr, G. N. K., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards an Islamic cultured generation: Socio-cultural analysis. *Linguistics and Culture Review*, 5(1), Article 1. <https://doi.org/10.37028/lingcure.v5n1.1203>
- Syahrani, M. (2020). Membangun Kepercayaan Data dalam Penelitian Kualitatif. *PRIMARY EDUCATION JOURNAL (PEJ)*, 4(2), 19–23. <https://doi.org/10.30631/pej.v4i2.72>
- Syakhrani, A. W., & Aslan, A. (2024). THE IMPACT OF INFORMAL FAMILY EDUCATION ON CHILDREN'S SOCIAL AND EMOTIONAL SKILLS. *Indonesian Journal of Education (INJOE)*, 4(2), Article 2.
- Syarnubi, S., Syarifuddin, A., & ... (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *Al-Ishlah: Jurnal ...*, Query date: 2024-09-04 05:10:08. <http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/3421>
- Taja, N., Nurdin, E., Kosasih, A., Suresman, E., & ... (2021). Character education in the pandemic era: A religious ethical learning model through Islamic education. ... *of Learning, Teaching ...*, Query date: 2024-09-04 05:10:08. <http://www.ijlter.net/index.php/ijlter/article/view/724>
- Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic Values in Developing Students' Actual Morals. *JPI (Jurnal Pendidikan Indonesia)*, Query date: 2024-09-04 05:10:08. <https://repository.uir.ac.id/22355/1/Internalization%20of%20Islamic%20Values.pdf>

- Tortop, H. (2020). Islamic education in supply chain system by prioritizing manners as a success factor of millennial generation on socializing. *Int. J Sup. Chain. Mgt Vol, Query date: 2024-09-04 05:10:08*. [https://www.academia.edu/download/93498965/Islamic\\_20Education\\_20in\\_20Supply\\_20Chain\\_20System.pdf](https://www.academia.edu/download/93498965/Islamic_20Education_20in_20Supply_20Chain_20System.pdf)
- Tubagus, M., Haerudin, H., Fathurohman, A., Adiyono, A., & Aslan, A. (2023). THE IMPACT OF TECHNOLOGY ON ISLAMIC PESANTREN EDUCATION AND THE LEARNING OUTCOMES OF SANTRI: NEW TRENDS AND POSSIBILITIES. *Indonesian Journal of Education (INJOE)*, 3(3), Article 3.
- Tuhuteru, L., Misnawati, D., Aslan, A., Taufiqoh, Z., & Imelda, I. (2023). The Effectiveness of Multimedia-Based Learning To Accelerate Learning After The Pandemic At The Basic Education Level. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), Article 1. <https://doi.org/10.31538/tijie.v4i1.311>
- Yunita, Y., Ali, M., & Herawati, N. (2022). Islamic Cultural History As A Life Paradigm. *Nizham: Jurnal ...*, Query date: 2024-09-04 05:10:08. <https://ejournal.ejournal.metrouniv.ac.id/nizham/article/view/6855>
- Zubairi, Z. (2022). Values of Islamic Religious Education in QS. Al-Duha Verse 9-11. *Scaffolding: Jurnal Pendidikan Islam Dan ...*, Query date: 2024-09-04 05:10:08. <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/1265>