

Implementation of Islamic Education in Increasing the Religious Awareness of Senior High School Students

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ABSTRACT

This research examines the implementation of Islamic Education as a means to enhance the religious consciousness of high school pupils in Kendari. The research at hand addresses two key aspects: firstly, the religious consciousness among students attending State Senior High institution Kendari, and secondly, the implementation of Islamic teaching inside the institution. The data for this study were obtained through interview methods, participatory observation, and document analysis. The data analysis methodologies employed included data reduction, data display, and drawing conclusions. The present investigation revealed that the educational curriculum employed at the institution under scrutiny was the 2013 Islamic religious education curriculum. Based on the findings, it was determined that the level of religious awareness among students in this educational institution did not meet the anticipated standards. The 2013 curriculum serves as a metric for evaluating the religious views of students. This measure was implemented to ascertain if the religious beliefs held by the pupils were influenced by the teachings provided by their religious instructor within the educational institution. The correlation between the scope and diversity of Islamic religious education and the quantity and proficiency of Islamic religious education instructors inside this educational institution is not linear. The number of instructors responsible for delivering Islamic education within this educational institution is limited to a total of five individuals. A significant proportion of individuals has Master's degrees, indicating a high level of education attainment. Furthermore, the dissemination of significant Islamic religious education material is limited to a mere four sessions of 45 minutes each or three hours in total within a single week.

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1. INTRODUCTION

The awareness that religion has enormous urgency for increasing faith and piety to Allah SWT, as well as citizens' moral formation, has made religious education a compulsory subject at all levels of

education. The existence of religious education as a subject is a mandate of the 1945 Constitution, and Pancasila is the basis of the state (Kosim, 2020). Religious education has a very decisive function because the implementation of education aims to shape students into people of faith and piety to Allah SWT and have noble characters. So, the desire arises for religious education to become the foundation for shaping the character of citizens, especially teenagers (Hermino & Arifin, 2020).

In language, awareness means feeling, knowing, and remembering the actual situation, remembering from fainting, waking up, being aware, knowing, and understanding. Awareness can be interpreted as a realization, a state of understanding, or something that is felt or experienced by someone. Awareness means knowing, remembering, and feeling or awareness of oneself to the actual situation (Parnia et al., 2022). A person who is aware has the characteristics of knowing and understanding what is said and done, being responsible, being able to accept the trust, knowing and understanding and accepting oneself with various forms of strengths and weaknesses, having readiness in living life and understand the risks that will be faced as a logical consequence of the demands of life (Shin, Kee, & Shin, 2022).

Lickona argued that there are at least eleven indications that clearly define the decline of a nation. Below are the mentioned signs: Aggression shown by adolescents. This concerns the increased display of aggression and tendency for violence among young individuals, as well as the use of offensive and vulgar language. This sign acknowledges the prevalent use of vulgar and offensive language in society, which could be indicative of a decline in ethical principles. Furthermore, it emphasises the influence of peer networks on significant criminal endeavours. This emphasises the significant impact that peer groups can have on those engaged in serious criminal activities, resulting in an increase in self-destructive habits such as substance misuse, alcohol consumption, and promiscuity. These practises include substance abuse, alcohol use, and engagement in risky sexual behaviour, all of which can have negative effects on individuals and society as a whole.

Furthermore, there is a deterioration in ethical principles. This indication signifies a decline in the moral standards and ethical principles that regulate individuals' behaviour and decisions, leading to a diminished work ethic. It refers to a decline in individuals' commitment, motivation, and loyalty towards their work or responsibilities. The lack of respect for parents and teachers. This highlights a decrease in the level of respect and admiration for individuals in positions of power, particularly parents and educators. An absence of responsibility as individuals, members of the community, and citizens. This indicator signifies a waning sense of responsibility towards oneself, the community, and the entire nation. Additionally, there is a gradual promotion of dishonesty. This refers to the increasing acceptance or promotion of dishonest behaviour, such as lying, deception, or corruption; and intensified hostility and suspicion. This indicates a rise in animosity, antagonism, and suspicion among individuals and different social groups. It is imperative to recognise that the metrics mentioned above are based on Lickona's perspective and interpretation. These signals let him identify potential societal difficulties that could lead to the decline of a nation (Sokip, Akhyak, Soim, Tanzeh, & Kojin, 2019).

Religion refers to the conviction in the existence of a deity, accompanied with teachings and responsibilities associated with this belief. Meanwhile, the term "religion" refers to the act of accepting and adhering to a particular religious belief system, engaging in worship, and demonstrating obedience to the principles and values prescribed by that religion for leading a virtuous life (Ivanova, Yushchenko, Ibatova, & Bahmani, 2021). Harun Nasution explains that the meaning of religion is derived from the word's origin: al-din, religion (relegere, religare), and religion. Al-din (Smit) refers to the concept of law or legal principles. In Arabic, this term has multiple meanings including Master, subdue, obey, debt, compensation, and habit. The term "religion" is derived from the Latin word "relegere," which translates to "collecting" and "reading." The term "religion" is derived from the combination of the prefix "a-" (meaning "not") and the root word "gam" (meaning "to go"). Therefore, religion conveys the idea of not moving, remaining stationary, or being passed down from one generation to another (Tono, Syibly, Mu'allim, Nurozi, & Purwanto, 2019). Zakiah Darajat defines religious awareness as the

cognitive component of religious engagement. This aspect refers to a component of religion that exists within the mind and can be examined through introspection. Religious experience arises from the presence of religious consciousness in an individual, which is manifested through religious actions. The term "religious experience" refers to the emotional aspect of religious awareness, specifically the sentiments that give rise to beliefs and are manifested via tangible actions (Zuhriah, 2023).

Religious awareness manifests in various aspects of human life. Religious activity is seen not only in visible worship but also in invisible religious activities that occur in one's heart. Therefore, one's religious awareness includes various dimensions. Thus, religion is a system that has many dimensions. In connection with the above, Stark & Glock describes that religious awareness has five aspects, namely: aspects of ritual, ideological, intellectual, experience, and consequences (Parish, 2020). The ritual aspect is a religious attitude in the form of religious ceremonies. In a broader sense, ritual is a constant sentiment and repetition of correct and specific attitudes. This kind of attitude in Islam is referred to as *mahdah*, namely worship activities which include prayer, fasting, *zakat*, and pilgrimage, as well as other religious activities that are ritual in nature, humble themselves to Allah and glorify Him (Baan, Allo, & Patak, 2022). Ideological aspect, which measures the extent to which a person accepts something dogmatic in religion. For example, accept the existence of God, angels, jinn, devils, heaven and hell, and others. In the Islamic context, this ideological aspect includes a person's belief in the truth of his religion, both at the physical, psychological, and socio-cultural levels, and his interactions with mystical worlds outside of other human consciousness (Uzarevic, Saroglou, & Muñoz-García, 2021).

The intellectual aspect refers to a person's knowledge and comprehension of their religious teachings, as well as their willingness to actively seek further learning in subjects pertaining to their religion. One way to enhance religious knowledge is by participating in religious seminars and lectures, as well as engaging in the study of the Koran (Paloutzian & Park, 2021). The experience aspect pertains to the degree to which an individual has encountered a miraculous event from their divine authority. As an illustration, he experienced a sense of his prayer being fulfilled, aided, and preserved, among other instances. Praying is a means of establishing a closer connection and communication with God, ultimately leading to inner peace and enhancing the quality of human existence. The consequence component pertains to the degree of a person's adherence to their religious principles in their daily life. For instance, engaging in acts of altruism, practising integrity, fostering generosity, adhering to moral principles, and so on. This aspect differs from the ritual aspect. The ceremonial part pertains to religious practices involving worship and devotion, whereas the commitment aspect relates to the interpersonal relationships among individuals within the context of their religious beliefs (Boguszewski, Makowska, Bożewicz, & Podkowińska, 2020).

The book *Nidhamul Islam* explains that Islam is a religion revealed by Allah to the Prophet Muhammad, which regulates human relations with His Khaliq, himself, and fellow human beings. The human relationship with His Khaliq is included in matters of faith and worship. The human relationship with himself is included in morals, food, and clothing. Human relations with each other are included in *muamalah* and legal cases (sanctions). Three scopes and dimensions of religious awareness in Islam, namely: *aqidah* and worship, morals, food, and clothing, as well as *muamalah* and *ukubat* (sanctions) (Santoso, 2021).

Several prior studies have successfully enhanced students' moral values through Islamic religious education. These studies include the implementation of noble characters education in schools by Arisanti (2017), the role of teachers in developing the students' noble characters by Miftahul Jannah (2019), and the role of Islamic religious education in forming students' morals by Hariani & Bahruddin (2018). This research distinguishes itself from prior studies by specifically examining the implementation of Islamic religious education in Increasing the Religious Awareness of Senior High School Students. High school students, including high school students in Kendari, generally experience this reality. This fact prompted researchers to analyze whether improving these conditions is possible and from which entrance is the right way to do so. From this research, it is hoped that there will be solution findings to improve the religious awareness of state senior high school students gradually and

continuously. In this direction, energy is directed so that we can guarantee that in their hands, the religious life of Southeast Sulawesi and the city of Kendari will be better.

2. METHODS

This study employs a qualitative method, utilising data reduction, data presentation, and conclusion drawing as the techniques for data analysis (Sugiono, 2010). The participants in this study consisted of the principal, vice-principal, and Islamic religious education teacher at a state senior high school in Kendari, who was the main focus of this research. The documentation includes the instructor's qualifications, teacher certification, length of employment, and training in which the teacher has participated. The secondary data include crucial documents pertaining to the school's profile, teaching staff data, student data, and other pertinent educational support aspects that are related to the examined issues. The data collection approaches employed included the natural conditions technique, with a focus on primary data sources such as observation techniques, interviews, and documentation. The research instruments employed included interview protocols, observation protocols, and documentation devices. Data processing and analysis were conducted using the methods of data reduction, data display, and drawing conclusions.

3. FINDINGS AND DISCUSSION

3.1. Overview of School

There are 1,679 students registered as students at this educational institution who are gathered in 46 study groups. 87 educational staff and 8 non-educational staff supervise this number of students. This school is accredited by the National Accreditation Board for Schools/Madrasahs BAN-S/M. Meanwhile, the curriculum used is the 2013 curriculum. In addition, this school is a favorite pilot school in Southeast Sulawesi. The indicators can be seen in the many local, regional, national, and even international achievements. This achievement results from good coaching by the school and its staff. These components focus all their potential to realize the vision and mission of this school.

The vision of school is "Excellent Intellectuality and Personality, Capable of Competitiveness and Global and Environmental Insight". To realize this vision, educational institutions collectively work together to achieve the big dream that has been formulated. The potential possessed by this educational institution is optimally functioned so that this vision becomes a reality. Teachers and non-educational staff with facilities and infrastructure owned by schools contribute following their duties and functions so that students, as learning objects, can achieve proud achievements.

To achieve this vision, the extensive community of this educational institution harnesses its collective abilities to execute a range of initiatives aligned with the school's declared mission: 1) Producing graduates who are intelligent, competitive, and possess a strong sense of national identity; 2) Implementing a flexible and proactive curriculum development; 3) Implementing an inspiring and innovative scientific learning approach; 4) Encouraging and motivating students; 5) Establishing highly skilled and capable human educational resources; 6) Implementing effective school management in accordance with national education standards; 7) Implementing adequate education fundraising; 8) Implementing appropriate development capital assessment; 9) Establishing schools with a global perspective that can compete with local, national, and international institutions; and 10) Creating an environmentally sustainable school that promotes green practises.

Islamic religious education teachers carry out the mandate of guiding and directing students at this school, consisting of 5 people. They work hand in hand to escort students and internalize Islamic values that are collected in Islamic religious education materials to their students. In addition, their teaching materials are so deep and so broad. Each class has dozens of chapters that each student must study to create good religious awareness among them. Islamic religious education material is so broad and varied has its difficult for teachers to distribute it in limited classrooms. The limitations of space

and time for interaction between Islamic religion teachers and their students are getting worse when we look at the duration of 4 x 45 minutes each week, which accommodates their interactions with students.

The depth and breadth of teaching material for Islamic religious education subjects is not directly proportional to the number and competence of Islamic religious education teachers at this school. This research found that only 5 Islamic religious education teachers taught at this school, 4 of whom had Master's degrees. Of the 4 people with a Master's degree, 2 have a Master's degree in Islamic religious education, and the rest have a Master's degree in education. At the same time, one is still an educated Bachelor's degree. In addition, the vast content of Islamic religious education material is only mediated by 4x45 meetings or 3 hours a week.

3.2 Students' Activities in Implementing Islamic Education

Students who can combine IMTAQ and Science and Technology in the sense of mastering knowledge with obedience to Allah as the creator is an ideal condition which is the shared hope of the academic community at school and parents who entrust their children to school; even people in the social environment as users of the output of a school. Mastery of subject matter summarized in a curriculum at a certain level of education followed by students is a target that should not be missed as a curricular goal. However, a student must be able to make the knowledge he has acquired become a spirit for him to give birth to a positive character in himself, including obedience to worship Allah as His creator.

The ultimate objective of offering Islamic religious education materials at the educational level of Muslim students is to cultivate obedience in following the principles of Islam. The students at this institution engage in religious activities primarily in the Mushallah al-Ikhlas, a facility owned by the school. The mashallah is most utilised during the school's operational hours. According to Santoso (2021), when implementing congregational noon prayers, students typically perform these prayers in stages. This is because the mushallah, or prayer area, is not large enough to accommodate all the kids at once.

Mushallah al-Ikhlas is one of the many facilities and infrastructure owned by this school. This mushallah facility is vital to students' religious in this mushallah, and students apply the religious subject matter contained in a series of curriculum materials they get at school. Mushallah al-Ikhlas is an Islamic religious education laboratory in this school. Mushallah al-Ikhlas can also be used to assess students' religious awareness. Implementing the five daily prayers (Dhuhr prayer and Asr prayer) when students are in the school environment is a small portrait that can be observed from the students' daily lives. Students who perform the five daily prayers during active school hours are a momentum that can be an illustration for those who want to see a student's spiritual life. Imagine every student lives at school for almost a full day so that their worship activities, especially the implementation of their prayers (dhuhur and asr), can be seen more clearly, and this is one of the measuring indicators that can be used as an instrument to assess students' religious awareness.

Although it cannot be proven that these students actually perform the prayer, the implementation of the five daily prayers for students while in the school environment (dhuhur prayers and Asr prayers) is a fact that describes the condition of students' religious awareness. Even if they were taught to pray in school, it is impossible to know for sure that they are doing so under these circumstances. Religious instruction in schools is not solely responsible for the fact that kids pray five times a day (including the dhuhur and asr prayers). The students pray five times a day, presumably because they have been taught by their families that these prayers are mandatory and should not be skipped under any circumstances.

In addition, students' social interactions have not been organized adequately according to Islamic standards. Students are not fully bound by syara' law when interacting with each other. According to researchers' observations, they still associate freely with each other the opposite sex, and some of them are even dating. This condition is presented when we explore their social patterns both when they are at school and especially when they are outside of school (at home and in the community). However, some students still maintain their interactions within the corridors of religious rules. Some have bound

themselves to strict religious rules related to shar'i social interactions. As a rule, Islam has regulated how Muslims should get along. Islam, as a perfect religion, has several rules that must be heeded by every Muslim/Muslim woman in their activities in the public area (Ivanova et al, 2021). Islamic rules related to what can be done and what must be avoided in a public area are clear. So that every Muslim/Muslimah must bind themselves to Islamic rules in the realm of social interaction so that their interactions do not violate Shari'a law.

3.3 Evaluating Students' Attitude

In measuring students' attitudes, their social interactions in the public area can be seen, whether they heed religious rules related to syar'i interaction rules or not. Related to this, the students of this school are not entirely bound by syara' law in their social interactions at school, both with their schoolmates and teachers. Likewise, with the self-awareness to cover genitalia for female students. The female students covering their genitals are not fully aware that this is an obligation that must be carried out by every baligh woman when she wants to go out or be outside the house. Female students still do not completely cover their private parts when leaving the house except for going to school. The headscarf is still impressive as a school uniform that must be worn when stepping into the schoolyard. Wearing the headscarf outside of the school of them is not a dress that is always required to be worn. Some even wore Muslim clothes (wearing headscarves) because they were afraid of being racialized due to violations of school rules forbidding them to dye their hair. Some use the headscarf as a head covering to hide their hair dyed in various colors, which they are not allowed to do as a school rule that cannot be violated. From this, it can be understood that female students have not interpreted the activity of covering their genitals as part of an obligation that must be carried out as part of obedience.

Apart from that, the styles of dress for those who are already dressed in Muslim clothing also still vary, some of them are wearing headscarves to cover their bodies, meaning they wear headscarves but the curves of their bodies are still clearly visible from the outside of the clothes they wear. Their posture is still clearly visible from the tight clothes they wear. They still wear tight shirts and pants even though they already use headscarves as head coverings. Those with this style and style of Muslim dress need to be continuously accompanied and given understanding so that they can dress Muslim perfectly according to Sharia standards. So that they cover their private parts, not just wrapping their bodies, but they cover their genitals because of the awareness and knowledge that they have that covering their genitals is an order from Allah, and opening it is a violation of Sharia.

Although some circles consider this fashion style as something better than nothing. This saying may be true, but we want every Muslim woman to cover her private parts completely, not just wrap her body. The function of clothing covering the genitals, according to Islamic views, must be achieved. The function of clothing as a cover for the genitals can be achieved if the clothing worn by a Muslim woman genuinely follows the provisions and standards of Sharia. The standard of clothing for a Muslim woman, not only in terms of aesthetics and the beauty of the motifs and models and styles of clothing they wear but more important than all that is the function contained in each model and pattern of clothing worn. The function of covering the genitals in every piece of clothing owned and worn by a Muslim woman is the most important. Motives and styles are the works and cultural creations of each user community, but the function of covering the genitals is the spirit contained in Allah's commandment for every Muslim woman to cover the genitals when they want to go out to interact in public areas.

Another case of togetherness and social solidarity among students. They still used to share food and pocket money. They used to share their food in the school canteen, not with students who missed it because they didn't have money. The social solidarity they show at a glance embodies the religious commandment to give and share. This attitude is a positive attitude that must be fostered so that students have social sensitivity. This attitude is necessary to manifest an attitude of tolerance and help each other lighten the burdens that belong to each other. Moreover, the attitude of individualism is currently starting to spread and infect the younger generation, including students of State Senior High

Schools (Jannah, 2019). Stinginess, reluctance to share, and individualism are disgraceful attitudes that must be combated and eradicated by involving various hindrances, including students.

The description of the religious awareness students on several of these indicators is a fact presented in this educational institution. All facilities, infrastructure, and human resources owned by this institution have been maximally empowered. However, students' religious awareness has not been able to meet expectations.

3.4 Implementation of Islamic Religious Education related to the Curriculum

A good education will produce a good mindset from the students it produces. This good education is formed from a good education system as well. This pattern and good education system are reflected and seen in the curriculum posture implemented by an educational institution. It is from the curriculum that it can be known in which direction the students will be brought. So that the curriculum must continue to undergo periodic reviews so that adaptation to the progress of the times can still be carried out (Mulyasa, 2017). Curriculum changes from time to time are intended to answer the community's needs, which at any time experiences changes and shifts in orientation. Curriculum development and changes are expected to determine the future of students. Therefore, it is hoped that a good curriculum can be implemented to produce a bright future for generations so that the progress of the nation and state can be achieved. Many people have identified the advantages of the 2013 curriculum, although here and there, many things still need to be fixed.

A good curriculum is a curriculum that is designed to develop and jump-start the potential of students in all its aspects. In the Law on the National Education System in article 3 no. 20 of 2003, it is stated that national education functions to develop abilities and form national character and civilization that are useful in the context of educating the nation's life aims to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become responsible citizens.

The National Education System Law mandates education administrators and teachers to carry out education holistically and integrally by developing students' full potential. Not on the cognitive aspect but also on the affective and psychomotor aspects to form whole and capable human beings facing a world full of challenges and constantly changing. Students who are aware that they are part of the collectivity of the world. Our curriculum at all levels of existing education must direct these students to achieve the intended educational goals.

To achieve holistic educational goals, the curriculum must include activities that can develop students' physical, emotional, social, language, aesthetic, and academic aspects, including applying the concept of multiple intelligences (Sayyi, 2017). Curriculum posture must cover all subjects in an integrated manner that is relevant (contextual) and meaningful to students and that can immerse students in fun learning. Activities designed in the curriculum must be based on knowledge of what students already know, and students can apply it. In addition, the curriculum must also be able to increase understanding of the concept and process and be interested in continuing to learn it. The curriculum must be designed so that students directly participate actively. For example, by conducting scientific experiments, collecting and analyzing data, or acting as a scientist in various disciplines.

A holistically oriented curriculum must be realistic in looking at students' abilities according to age and the uniqueness of each individual in determining the targets and curricular goals to be achieved. In addition, the curriculum must also be designed to increase imagination and provide opportunities for students to share, work together, develop social skills, and appreciate the abilities of themselves and their friends (Supriyono, 2015). The curriculum must also cover activities that can foster an attitude of tolerance and respect for differences and pride in the positive activities that have been carried out, the ability to work together in teams and never give up, and integrate between subjects so that students are accustomed to seeing all aspects in the context of part of the whole.

Law no. 20 of 2003 concerning the National Education System stated that teachers or educators are professionals whose job is to plan and carry out the learning process, assess learning outcomes, conduct mentoring and training, and conduct research and community service. The teacher is one of

the human element in the educational process. Another human element is the student. Teachers and students are in a psychological relationship. Both are in the process of educational interaction with different tasks and roles. Teachers teach and educate while students learn by receiving lesson material from the teacher. Therefore, even though they are physically and mentally different, they are still in harmony towards one goal: to achieve moral, moral, legal, social, religious, and so on.

The teacher is the party that provides knowledge to students at school. Teachers are adults who are experienced in their profession. With the knowledge they have, teachers can make students become intelligent people. Islamic religious education teachers are not only tasked with teaching what the teaching material in schools is, but more than that, Islamic religious education teachers have the task of educating, directing, and instilling Islamic teachings and values in students.

4. CONCLUSION

Using the Islamic religious education content from 2013, it was determined that state high school seniors' level of religious literacy fell short of expectations. Indicators of students' religious beliefs can be gleaned from the 2013 curriculum. This is done in order to have faith that the students' religious outlook is the consequence of their religious teacher's influence at school. This study only looked at one Kendari school to measure the effect of Islamic education on students' knowledge. The findings of this study are not yet generalizable to other settings. It is recommended that researchers conduct quantitative experiments to determine if there is a correlation between these two factors.

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