

Date Received : December 2025  
Date Revised : May 2026  
Date Accepted : May 2026  
Date Published : May 2026

## THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN PROMOTING SOCIAL TRANSFORMATION IN HIGHER EDUCATION

**Muhamad Rahanjamtel<sup>1</sup>**

State Islamic University of AM Sangadji Ambon, Indonesia (muhammad.rahanjamtel@uinambon.ac.id)

**Nur Khozin**

State Islamic University of AM Sangadji Ambon, Indonesia (nurkhozin@uinambon.ac.id)

**Hilaludin Hanafi**

State Islamic University of AM Sangadji Ambon, Indonesia (hanafihilaliddin@uinambon.ac.id)

**Rusmin Madia**

State Islamic University of AM Sangadji Ambon, Indonesia (maminrusmin@uinambon.ac.id)

**Mariana**

State Islamic University of AM Sangadji Ambon, Indonesia

---

---

### **Kata Kunci:**

Islamic Religious Education; Social Transformation; Character Development; Higher Education; Pedagogical Innovation

---

---

### **ABSTRAK**

**Background:** Islamic Education holds a strategic position in shaping students' moral character and ethical conduct, not merely through the transmission of Islamic teachings but also by internalizing spiritual values and ethical principles that influence social behavior. **Purpose:** Amid ongoing social transformations, including rapid technological development and cultural shifts, the significance of Islamic Education has become increasingly pronounced. Globalization and modernization bring both opportunities and challenges, such as moral decline, identity crises, and social tensions. Within this context, Islamic Education serves as a moral compass that enables students to navigate the complexities of contemporary society. **Method:** This study adopts a qualitative research design with a phenomenological approach, aiming to provide in-depth insights into enhancing the quality of Islamic Education instruction while emphasizing its role in addressing the dynamics of a continuously evolving social environment. **Results:** The findings reveal that Islamic Education plays a significant role in fostering students' moral responsibility and social awareness, as well as equipping them to confront the challenges of the modern era. Moreover, the integration of contemporary pedagogical strategies with traditional Islamic teachings enhances the effectiveness of Islamic Education in character formation amid rapid social change.

---

---

## A. INTRODUCTION

The global landscape of the twenty-first century is marked by rapid socio-religious transformations driven by advances in digital technology, rendering cross-border interactions inevitable and enabling the unbounded flow of information that demands prompt and critical verification. The digital realm has become a space for the production and reproduction of religious discourse, which may manifest in simplified, exclusive, or even extremist forms.(Apriani et al., 2021; Rohman & Suratin, 2025; Saminov, 2025; Siregar et al., 2024). Education plays a strategic role and function in promoting processes of social transformation. In this context, education is assumed to serve as an instrument of social reconstruction, namely transforming, reshaping, and directing social systems and structures toward more ideal conditions (Ahdad & Fadillah, 2025; Malihatun, 2025). Through educational processes, social transformation is expected to lead to the realization of democratic values, equality, justice, and liberation as the foundation of a civilized and sustainable society(Nasrullah, 2019; Umar et al., 2024)

Higher education institutions are considered to play a crucial role in shaping students' moral character through the internalization of Islamic Religious Education values during their university studies (Ali, 2025; Raniya et al., 2025; Wulandari et al., 2025). However, in several universities, the Islamic Religious Education (IRE) curriculum has not been fully aligned with contemporary demands and societal needs. The instructional content is often perceived as less relevant to current issues, such as technological advancement, globalization, and social change. As a result, IRE is frequently viewed as less engaging and less applicable to students' real-life contexts. National progress and the advancement of Islam can be achieved through the preparation and revitalization of the quality of Islamic human resources themselves (Dinh et al., 2021; Jabbar & Hussin, 2019; Karim, 2024)

Islamic Religious Education (IRE) is one of the subjects delivered to students in every semester at school. As an institution where educational processes take place, schools are expected to produce intellectually competent generations capable of contributing to national development (Anizar et al., 2025)(Fadilah et al., 2024; Romdona, 2025). Moreover, through IRE courses, education is expected to foster generations who are faithful, pious, and possess commendable moral character in accordance with Islamic values. (Amaly et al., 2023; Darniati et al., 2025; Nuraini, 2022)

However, IRE learning has not sufficiently addressed contemporary issues such as globalization, digital technology, human rights concerns, and religious moderation. These issues are highly relevant to students' lives in the modern era and therefore require greater emphasis within religious education. Nevertheless, teaching methods that remain predominantly traditional—such as lecturing and rote memorization—are perceived as rendering IRE content less engaging and difficult to apply in everyday life. More interactive and contextual learning approaches are thus necessary to ensure that religious values are more effectively understood and internalized by students(Juhana et al., 2022)

Within the Islamic context, education bears a profound responsibility to guide individuals toward a deep understanding of *aqidah* (faith) and *akhlaq* (moral conduct), two fundamental concepts that underpin a Muslim's way of life. *Aqidah* refers to a firm belief in Allah, while *akhlaq* reflects ethical behavior manifested in daily practice(Darwanto et al., 2024). Islamic Education aims to instill these two

values within learners, enabling them to become not only intellectually competent but also morally upright and spiritually devoted (Arifin, 2025; Mubarok & Aziz, 2023)

The imbalance of moral values within society is widely regarded as a critical issue in contemporary education. Social change in modern societies is often characterized by shifts and disruptions in moral values (Nieuważny et al., 2021). Various phenomena—such as immoral behavior, infidelity, and dishonesty—indicate an increasing demand for strong character formation. Intercultural interactions across nations have brought about significant changes, wherein the dialectic between new and traditional values is understood as a competitive and mutually influential process. In this context, homogenization and neoliberalization are perceived as forces that may affect multiple aspects of life, including local cultural values that once served as pillars of social stability (Sukarniti, 2021)

In the current era of globalization, rapid changes in social and cultural dynamics have profoundly affected family life. Ongoing waves of modernization often erode traditional values and cultural identities. Amid these challenges, family resilience has become increasingly vital, as families must maintain cohesion, harmony, and the capacity to withstand various external pressures (Rambe et al., 2024). Conceptually, the implementation of Islamic Education encompasses several interrelated aspects, including curriculum content delivery, teachers and learners, instructional strategies, methods, media, learning approaches, and evaluation of both learning processes and outcomes. Educational activities can be considered successful when they achieve the intended educational objectives (Ismail et al., 2021)

According to Ahwan Fanani, contemporary education has witnessed the development of various approaches, particularly in instructional design. Terms such as methods, strategies, techniques, models, and approaches are commonly used as labels within instructional design. Fanani further notes that the emergence of these labels reflects heightened attention to the procedural dimension of learning. However, within educational discourse, these terms often generate conceptual ambiguity (Nahuda, 2024). Such ambiguity arises because these terms frequently refer to similar dimensions, although they may be distinguished when examined from different perspectives and analytical emphases (Reksiana, 2018)

The fundamental principles guiding issues of diversity and religious coexistence, interethnic and international relations, human rights, and violence reflect the Islamic Community's commitment to positioning dialogue as a central component of interculturalism, in alignment with the policies and initiatives of major international organizations. This stance toward intercultural values is reflected in Islamic educational institutions, including madrasahs and higher education institutions. It is also evident in Islamic Religious Education as a recognition-based subject, formally designed by specialist teams from the Islamic Community and taught in public schools. (Salim et al., 2024; Sijamhodžić-Nadarević, 2023)

At present, the quality of the teaching and learning process remains a persistent issue in many schools, including the quality of Islamic Religious Education (IRE). One of the key factors contributing to the limited quality of the learning process—particularly in IRE—is the continued reliance on classical and traditional instructional strategies, which are insufficient to achieve the formulated objectives of religious education, namely the development of independent individuals.

At the higher education level, Islamic Religious Education (IRE) holds significant strategic potential in cultivating students' social awareness and leadership capacities as agents of social change. However, realizing this potential requires the adoption of transformative and contextual learning approaches. According to Prasetia, Fahmi, and Faizin (2023), experiential learning represents an effective approach for developing students' empathy, communication, and leadership skills. The implementation of methods such as service learning, community engagement, and social empowerment projects provides opportunities for students to engage directly with society. Through such involvement, students not only acquire religious knowledge cognitively but also experience and internalize religious values through social practice (Prasetia et al., 2023; Sholeh et al., 2023). Furthermore, the strengthening of courses and training programs that emphasize the development of soft skills—such as leadership, communication, and social entrepreneurship—is essential. Such initiatives equip students with practical competencies that enable them to actively engage in and contribute to processes of social transformation (Nadirah, 2024; Rozaq & Utami, 2023).

Despite its strategic potential, the implementation of Islamic Religious Education (IRE) in higher education continues to face significant challenges. Agung, Mahpur, dan Zawawi (2022) observe that IRE is often perceived by students as a dogmatic subject that remains detached from contemporary social realities. This perception is further exacerbated by the predominance of lecture-centered instruction and an excessive emphasis on memorization, which diminish student engagement and undermine the meaningfulness of the learning experience. In addition, the limited integration of IRE with other academic disciplines contributes to the perception that the course lacks relevance to students' fields of study.

Accordingly, the teaching and learning of Islamic Religious Education at the university level must undergo substantial enhancement and reorientation. IRE should be responsive to the demands of the contemporary era, integrate innovative educational technologies, adapt to the sociocultural contexts of society, and employ transformative and student-centered learning models. Through such an approach, IRE can provide meaningful learning experiences, positioning it not merely as a compulsory subject for graduation but as a transformative educational process that enables students to translate religious knowledge into personal development and constructive social practice within both academic and societal contexts.

## **B. METHOD**

This study adopts a qualitative research approach designed to explore, interpret, and comprehensively describe the empirical realities underlying the phenomenon under investigation in a deep and holistic manner (Annasthasya et al., n.d.). Rather than relying on numerical data, this approach draws on rich, descriptive narratives obtained from multiple sources, including in-depth interview transcripts, field observations, personal documents, and official records. As emphasized by Moleong (2019), qualitative research is conducted within natural settings, positioning the researcher as the primary instrument in data generation and interpretation. Data collection is carried out through methodological triangulation, integrating multiple techniques to enhance the credibility and robustness of the findings. Data analysis follows an inductive process, progressing from empirical observations toward the identification of recurring patterns, themes, and conceptual interpretations that may contribute to theoretical development. The outcomes of qualitative research are not intended for statistical

generalization; rather, they aim to generate in-depth understanding and meaning of a phenomenon, particularly in relation to the perspectives of the research participants. Accordingly, this approach is highly appropriate for uncovering the dynamics, values, and subjective experiences of informants within complex social or educational contexts (Nahuda, 2024)

This study employs a phenomenological approach, a strand of qualitative inquiry that seeks to understand individuals' lived experiences and the personal meanings they attribute to a given phenomenon. Phenomenology not only examines what participants experience, but also how they interpret, internalize, and make sense of those experiences within the context of their everyday lives. Rooted in the philosophical foundations of Edmund Husserl and further developed by thinkers such as Martin Heidegger, Jean-Paul Sartre, and Maurice Merleau-Ponty, phenomenology is grounded in the principle of "returning to the things themselves," that is, capturing the essence of experience free from presuppositions or preconceived theoretical assumptions (Tamangkeng & Maramis, 2022)

### **C. RESULT AND DISCUSSION**

Islamic Religious Education (IRE) plays a vital role within Indonesia's education system as a means of fostering students' character and moral development based on Islamic values. However, in recent years, a decline in students' interest in IRE courses has been observed across various universities. This phenomenon raises concerns regarding the future of religious education among younger generations and its implications for students' moral and character formation. The IRE curriculum at the higher education level has not yet fully accommodated students' needs and interests within the context of Islamic religious learning. Learning approaches that tend to be monotonous and non-interactive often lead to student disengagement and diminished interest in the learning process. Furthermore, limited variation in instructional models and teaching methods contributes to low levels of student motivation toward IRE courses. The continued reliance on conventional teaching methods with minimal innovation reduces students' enthusiasm for participation. In addition, the insufficient integration of educational technology and interactive learning strategies renders IRE courses less appealing when compared to other subjects that are delivered in more dynamic and engaging formats.

Students frequently perceive the content presented in Islamic Religious Education courses as insufficiently relevant to their everyday lives. When learners fail to recognize clear connections between IRE materials and the contemporary challenges or real-world issues they encounter, their motivation to engage with the course tends to decline. Moreover, stereotypical views that frame religious education as predominantly ritualistic and dogmatic—offering limited space for discussion, dialogue, and critical reflection—further contribute to students' lack of enthusiasm toward IRE learning. The social and cultural environment within higher education institutions plays a decisive role in shaping students' perceptions, attitudes, and levels of engagement with Islamic Religious Education (IRE). When the campus milieu fails to consistently reinforce the internalization of religious values, students' motivation to participate meaningfully in IRE courses tends to decline. In such contexts, students are inclined to prioritize subjects that are perceived to offer direct contributions to professional competence, career development, and future academic success.

Consequently, IRE is frequently regarded as less strategic than core disciplinary courses that are more explicitly aligned with students' academic specializations. This situation is further compounded by the limited institutional commitment to designing policies, programs, and academic initiatives that promote sustained appreciation of Islamic Religious Education, thereby reinforcing students' low and fragmented engagement with IRE.

Addressing the declining interest in Islamic Religious Education requires a coordinated and systemic response involving universities, lecturers, and students. Higher education institutions must foster an academic culture that actively supports the internalization of religious values, while lecturers are expected to enhance the contextual relevance of course content and adopt innovative, student-centered, and interactive pedagogical approaches. Such efforts are essential to stimulating students' interest and active participation in IRE learning. Within a supportive academic environment, Islamic Religious Education can more effectively fulfill its role in shaping students' moral character and ethical awareness, while equipping them to navigate contemporary life challenges grounded in robust spiritual values. Accordingly, the continuous development of the IRE curriculum constitutes a strategic imperative, particularly through the alignment of learning materials with students' lived experiences and societal realities.

The reinforcement of Islamic Religious Education also necessitates synergy among the campus, family, and broader community. Universities should integrate religious education with other academic disciplines to demonstrate its relevance across diverse fields of knowledge and professional practice. Such interdisciplinary integration enables students to perceive Islamic values not as isolated doctrines, but as ethical foundations applicable to scientific inquiry and professional life. In addition, lecturers should optimize the use of educational technologies, including e-learning platforms, instructional videos, and interactive digital applications. The implementation of innovative learning models—such as Problem-Based Learning (PBL), Project-Based Learning (PjBL), and the flipped classroom—can significantly enhance students' active engagement. Contextual case studies rooted in local and global issues may further facilitate reflective and critical discussions of religious matters.

Moreover, the provision of academic recognition and incentives for students who demonstrate achievement or contribute meaningfully to religious activities can strengthen learning motivation. Ensuring the relevance of religious education content to contemporary conditions and dismantling the dichotomy between religious and non-religious subjects are essential to making Islamic Religious Education more meaningful and appealing. Overall, this phenomenon highlights that a multidisciplinary integration of learning content is crucial in enabling students to understand Islamic teachings in relation to complex academic, social, and professional contexts. Engagement with evolving social, economic, and political realities broadens students' understanding of how Islamic values may be meaningfully internalized and enacted across multiple spheres of life. The incorporation of real-world case studies further enables students to connect religious concepts with concrete social situations, thereby deepening relevance, enhancing conceptual clarity, and strengthening the practical application of learning outcomes. The adoption of Project-Based Learning (PjBL) provides students with structured opportunities to design and implement socially oriented projects that yield tangible benefits for communities. Through such experiential activities, students not

only consolidate academic knowledge but also cultivate practical competencies, critical thinking, and social leadership in an integrated and sustainable manner. Active student engagement in social initiatives and community service strengthens the linkage between theoretical understanding and practical implementation within Islamic Religious Education (IRE). Students who participate directly in these activities demonstrate heightened empathy, social awareness, and moral responsibility. By encountering social realities firsthand, their learning is shaped not only by cognitive acquisition but also by reflective and affective experiences that foster ethical consciousness.

The integration of digital technologies into IRE instruction significantly enhances accessibility, interactivity, and flexibility in the learning process. This integration aligns pedagogical practices with the characteristics and learning preferences of digitally native students, particularly through the strategic use of social media as an educational platform. Social media extends the reach of learning while simultaneously facilitating the dissemination of Islamic values that are responsive to contemporary social dynamics.

Islamic Religious Education in higher education plays a substantial role in instilling values of justice, social welfare, and humanity among students. Learners who engage comprehensively with IRE demonstrate increased participation in socially oriented activities grounded in Islamic teachings. The convergence of innovative pedagogical approaches, experiential learning, technological integration, and competency-based curriculum design emerges as a critical factor in achieving optimal learning outcomes. Fundamentally, Islamic Religious Education at the university level transcends the mere reinforcement of spiritual and religious dimensions. It also seeks to cultivate students' critical understanding of how Islamic teachings can be applied within complex contemporary social contexts. Amid the multifaceted challenges of modern society, the integration of scientific knowledge with Islamic ethical principles serves as a strategic foundation for preparing students to function as ethical, inclusive, and sustainable agents of social change. Through the application of knowledge and engagement in social transformation initiatives, students demonstrate significant advancement in their critical interpretation of Islamic teachings in contemporary contexts. They are able to integrate Islamic principles with pressing social issues, including social justice, human rights, and environmental ethics. Such integrative understanding encourages students to perceive religion not merely as a system of formal ritual practice, but as a comprehensive moral framework that informs attitudes, decision-making processes, and everyday behavior.

Continuous innovation in instructional design contributes to the creation of learning environments that are effective, participatory, and meaningful. Lecturers adapt pedagogical models and strategies to the thematic and conceptual characteristics of course content, thereby encouraging students to actively construct knowledge. Comprehensive assessment systems extend beyond conventional testing to encompass learning processes and outcomes holistically, ensuring that IRE is understood contextually and applied pragmatically rather than interpreted solely in textual terms.

The implementation of innovative learning models—such as Project-Based Learning (PjBL), cooperative learning, inquiry-based learning, and Problem-Based Learning (PBL)—facilitates the development of competencies relevant to real-world

contexts. These models enable students to apply Islamic principles in addressing social challenges and designing initiatives that generate direct societal impact, while simultaneously strengthening problem-solving skills, collaborative capacity, and effective communication. Heightened awareness of social realities further motivates students' active involvement in community engagement and social service. Such participation reinforces students' understanding of individual responsibility in advancing social justice and public welfare, as reflected in their engagement in public awareness campaigns, community empowerment programs, and various forms of voluntary service.

The systematic integration of Islamic values within the learning process contributes significantly to students' character formation and moral integrity. Values such as honesty, justice, compassion, and responsibility are internalized as guiding principles for action. This character development extends beyond academic settings, influencing students' social interactions and civic engagement. Moreover, the strategic use of digital technology and social media enhances student engagement, rendering the learning process more interactive, adaptive, and aligned with contemporary educational demands. Ultimately, Islamic Religious Education in higher education functions not only as a vehicle for transmitting religious knowledge, but also as a transformative platform for personal development and meaningful social contribution grounded in Islamic values. Through comprehensive, interdisciplinary, and contextually responsive learning approaches, IRE is capable of shaping graduates who are critical, socially responsible, and well equipped to address complex societal challenges in a constructive and sustainable manner. This approach contributes to eliminating the dichotomy between religious knowledge and general knowledge, enabling students to recognize that all forms of knowledge are equally important and complementary. In this context, religious knowledge functions as an ethical and moral foundation for the implementation of other scientific disciplines, particularly in responding to technological advancements and dynamic social changes. A strong religious understanding serves as a moral filter that guides students in using technology wisely, ensuring that technological progress supports human well-being without generating harmful negative impacts.

The implementation of Islamic Religious Education (IRE) values is reflected in observable changes in students' attitudes and behaviors within the university environment. This is evidenced by the increased participation of students in religious activities, such as Islamic study circles, congregational prayers, and campus-based religious programs. Such developments indicate a growing awareness and commitment to religious practice among students. Moreover, students demonstrate a deeper understanding of Islamic teachings, as reflected in their ability to internalize and apply Islamic values in their daily lives. Inclusive Islamic Religious Education has also been effective in fostering tolerance among students. Students demonstrate respect for differences in religion, culture, and perspectives within the campus community. Those from diverse backgrounds are able to collaborate and work together effectively in various academic and social activities, reflecting the strengthening of inclusivity, solidarity, and social cohesion. Furthermore, Islamic Religious Education contributes to enhancing students' empathy and social solidarity. This is manifested in students' initiatives to support peers who face academic or social challenges. Students' attitudes toward ethical values, such as honesty, discipline, and responsibility, have also been

significantly strengthened and are consistently reflected in both academic activities and everyday social interactions.

In addition, Islamic Religious Education enhances students' learning motivation, as indicated by their active engagement in classroom discussions, their ability to express arguments critically, and their commitment to completing academic tasks. Students become more critical and analytical in addressing contemporary issues by employing Islamic perspectives as a foundation for formulating constructive and contextually relevant solutions. They also demonstrate improved communication skills in interactions with fellow students, lecturers, and academic staff, thereby contributing to the development of a more positive and collaborative campus social environment. Students further exhibit increased independence and improved decision-making abilities grounded in Islamic values. These findings affirm that Islamic Religious Education in higher education plays a strategic role not only in strengthening students' spiritual dimension but also in shaping their character, social attitudes, and behaviors in a holistic and sustainable manner.

#### **D. CONCLUSION**

Based on the results of the analysis and research findings, Islamic Religious Education (IRE) in higher education demonstrates a strategic role in the implementation of knowledge and the reinforcement of social transformation. IRE learning not only succeeds in deepening students' theological understanding but also strengthens spiritual and moral values within their academic and social lives. This condition is reflected in the increased level of religious awareness, the depth of students' understanding of Islamic teachings, and their commitment to internalizing and practicing Islamic values in their daily lives. Through IRE learning, students develop a strong ethical and moral foundation, which is manifested in more integrity-driven, responsible, and civilized behavior. The implementation of Islamic Religious Education in higher education also contributes to increased student learning motivation, which ultimately supports more optimal academic achievement. Students demonstrate increasingly mature critical and analytical thinking skills in responding to contemporary issues by employing Islamic perspectives as a basis for formulating constructive solutions oriented toward the common good.

Beyond serving merely as a process of transmitting religious knowledge, Islamic Religious Education plays a significant role in shaping students' character and behavior in a holistic manner. IRE learning fosters inclusive attitudes, social awareness, and active student participation in promoting positive social change. Accordingly, Islamic Religious Education in higher education provides a tangible contribution to the development of a humanistic, value-oriented, and competitive academic environment, while simultaneously supporting the realization of a harmonious, just, and morally as well as spiritually grounded society.

#### **E. SUGGESTIONS AND ACKNOWLEDGMENTS**

Future studies are encouraged to adopt a broader scope by exploring additional fields of knowledge, thereby enriching scholarly perspectives and enhancing the contribution of this research to the academic discourse. The author extends sincere gratitude and the highest appreciation to the Head of the Industrial Engineering Study

Program at Jakarta Islamic University for the invaluable support, guidance, and facilitation provided throughout the research process, which made the successful completion of this study possible.

## REFERENCES

- Ahdad, M. M., & Fadillah, N. (2025). *The Transformation Of Islamic Education And Its Contribution In The Ajatappareng Region ( A Historical Perspective of Darud Da 'wah wal -Irsyad )*. August, 961–972. <https://doi.org/10.30868/ei.v14i03.8519>
- Ali, A. (2025). *Reconstruction Of Islamic Education Curriculum Management Based On Deep Learning In The Era Of Digital*. November, 1411–1424. <https://doi.org/10.30868/ei.v14i04.9293>
- Amaly, A. M. im, Herdiana, Y., Ruswandi, U., & Arifin, B. S. (2023). *The Necessity And Reality Of Islamic Religious Education In Schools*. *Jurnal Ilmiah Islam Futura*, 23(1). <https://doi.org/10.22373/jiif.v23i1.13190>
- Annasthasya, D., Alfindoria, I., Rahayu, S., & Khair, O. I. (2025). *Metodologi Penelitian Kualitatif: Tinjauan Literatur Dalam Konteks Pendidikan*. *Jurnal Ilmiah Multidisipin*, 3(7). <https://doi.org/10.60126/jim.v3i7.1070>
- Apriani, D., Williams, A., Rahardja, U., & Khoirunisa, A. (2021). *The Use of Science Technology In Islamic Practices and Rules In The Past Now and The Future*. *International Journal of Cyber and IT Service Management* 1(1), 48–64. <https://doi.org/10.34306/ijcitsm.viii.16>
- Kurnia U, et al (2025). *Modernization Of The Competence Of Islamic Religious Education Teachers At Banten High School*. *Edukasi Islami: Jurnal Pendidikan Islam*. 511–526. <https://doi.org/10.30868/ei.v14i001.9052>
- Darniati, G., Karim, H. A., Mustafa, M., & Rahmi, U. (2025). *Pengaruh Metode Focus Group Discussion Terhadap Antusias Belajar Siswa pada Mata Pelajaran PAI di SMPN 1 Sungai Pua*. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 3(1).
- Darwanto, A., Prahmana, R. C. I., Susanti, A., & Khalil, I. A. (2024). *Transformation of Boarding School Management Models in Enhancing Student Accessibility and Educational Quality*. *Jurnal Pendidikan Agama Islam*, 21(1), 145–164. <https://doi.org/10.14421/jpai.v21i1.8632>
- Dinh, H. V. T., Nguyen, Q. A. T., Phan, M. H. T., Pham, K. T., Nguyen, T., & Nguyen, H. T. (2021). *Vietnamese students' satisfaction toward higher education service: The relationship between education service quality and educational outcomes*. *European Journal of Educational Research*, 10(3). <https://doi.org/10.12973/EU-JER.10.3.1397>
- Fadilah, R. M. Y., Khoerudin, K., & Setiawan, E. (2024). *Islamic Religious Education in Public Universities: Responding to Contemporary Challenges*. *Atthulab: Islamic Religion Teaching and Learning Journal*, 9(2), 188–199. <https://doi.org/10.15575/ath.v9i2.33030>
- Ismail, F., Astuti, M., & Sari, T. F. (2021). *Peran Pendidikan Islam dapat Mengatasi Sikap Agresi Pecandu Narkoba*. *Edukasi Islami: Jurnal Pendidikan Islam*. Vol.10(2). <https://doi.org/10.30868/ei.v10i02.1364>

- Jabbar, M. N., & Hussin, F. (2019). Quality management as a strategic tool to enhance the relationship between leaders' behavior and lecturers' job satisfaction. *International Journal of Higher Education*, 8(3).  
<https://doi.org/10.5430/ijhe.v8n3p36>
- Juhana, H., Yamin, M., Arifin, B. S., & Ruswandi, U. (2022). Eksistensi dan Urgensi Kurikulum Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(12). <https://doi.org/10.54371/jiip.v5i12.1290>
- Karim, H. A. (2024). *Islamic Religious Education Curriculum Planning In Facing The Era Of Disruption In Islamic Religious Higher Education*. November, 715–728.  
<https://doi.org/10.30868/ei.v13i04.6712>
- Malihatun, E. (2025). *Building an effective learning environment in islamic religious education : insights from students ' perspectives*. November, 1215–1226.  
<https://doi.org/10.30868/ei.v14i04.9148>
- Mubarok, A. A. M. H., & Aziz, M. A. (2023). Konsep dan Peran Pendidikan untuk Meningkatkan Literasi dalam Perspektif Islam. *Permata : Jurnal Pendidikan Agama Islam*, 4(2). <https://doi.org/10.47453/permata.v4i2.1212>
- Nadirah, S. (2024). Optimizing Islamic Religious Education Learning in Elementary Schools Through Contextual Approach: A Literature Review of Curriculum and Teaching Methods. *Edukasi Islami: Jurnal Pendidikan Islam*. 497–514.  
<https://doi.org/10.30868/ei.v13i03.6542>
- Nahuda. (2024). *Islamic Religious Education In Higher Education Implementation Of Science And Social Change*. *Edukasi Islami: Jurnal Pendidikan Islam*, 653–664.  
<https://doi.org/10.30868/ei.v13i04.7015>
- Nasrullah, A. (2019). Pendidikan islam dan perubahan sosial. *Azkiya*, 2(1). *Azkiya: Jurnal Ilmiah Pengkajian dan Penelitian Pendidikan Islam*.  
<https://doi.org/10.53640/azkiya.v2i1.718>
- Anizar , S., Kota, R., Tim, K. B., Natuna, K., Riau, K., Natuna, S., Kota, R., Tim, K. B., Natuna, K., & Riau, K. (2025). *Revitalizing the islamic education curriculum with a contextual approach at sd negeri 004 cemaga selatan*. November, 51–70.  
<https://doi.org/10.30868/ei.v14i001.9290>
- Nieuważny, J., Nowakowski, K., Ptaszyński, M., Masui, F., Rzepka, R., & Araki, K. (2021). Does change in ethical education influence core moral values? Towards history- and culture-aware morality model with application in automatic moral reasoning. *Cognitive Systems Research*, 66.  
<https://doi.org/10.1016/j.cogsys.2020.10.011>
- Nuraini, F. (2022). *Islamic Education Methods for Junior High School Students with Special Needs*. *Atthulab: Islamic Religion Teaching and Learning Journal*. 7(1), 53–62. <https://doi.org/10.15575/ath.v7i1.16671>
- Prasetya, S. A., Fahmi, M., & Faizin, M. (2023). *Social Intelligence in Islamic Education : Analysis of the Social Jurisprudence Ideas of KH . MA . Sahal Mahfudh of these scholars is KH . MA . Sahal Mahfudh once held the mandate as Rais ' Amm Nahdlatul Ulama Executive Board and Chairman of the Indonesia*. 47(1), 1–21.  
<https://doi.org/10.24014/an-nida.v47i1.21865>

- Rambe, K. M., Lubis, A. S., & Harahap, M. (2024). *Conceptualization of sharia-based family education towards an islamic family in the era of. August*, 617–624. <https://doi.org/10.30868/ei.v13i03.6420>
- Raniya, P. T., Maknin, A. K., Silmi, T. A., Lubis, A., & Rusydiyah, E. F. (2025). *Indonesian And Malaysian Islamic Education Curriculum In Shaping Student Character* : 447–470. <https://doi.org/10.30868/ei.v14i02.8298>
- Reksiana, R. (2018). Diskursus terminologi model, pendekatan, strategi, dan metode pembelajaran pai. *Jurnal Pendidikan Agama Islam*, 15(2). <https://doi.org/10.14421/jpai.2018.152-08>
- Rohman, M. A., & Suratin, S. I. (2025). *Integrating Islamic Religious Education And Social Emotional Learning For Developing Moderate Character In Students. November*, 143–160. <https://doi.org/10.30868/ei.v14i001.9396>
- Romdona, D. (2025). *Transforming islamic education through ppks integration to build character and religious literacy*. 585–592. <https://doi.org/10.30868/ei.v14i001.9372>
- Rozaq, M., & Nugrahani, R. U. (2023). Penggunaan Platform Video Pendek Sebagai Strategi Komunikasi Pemasaran Digital untuk UMKM. *Jurnal Komunikasi Nusantara*, 5(1). <https://doi.org/10.33366/jkn.v5i1.271>
- Salim, A., Suyuti, I., Gafarurrozi, M., Badriah, L., & Abdullah, N. M. S. A. B. N. (2024). Transformation of State Religious School Competence: An Analysis of the 1975 Joint Ministerial Decree and Its Implications in Indonesia. *Jurnal Pendidikan Agama Islam*, 21(2), 442–460. <https://doi.org/10.14421/jpai.v21i2.9481>
- Saminov, E. (2025). Preventing The Spread of Radicalization And Extremist Ideas Among Youth Is A Demand of Our Time. *Pubmedia Social Sciences and Humanities*, 2(4). <https://doi.org/10.47134/pssh.v2i4.375>
- Sholeh, M. I., Rohman, H., Suwandi, E. A., Akhyak, Efendi, N., & Muhajir, A. (2023). Transformation of Islamic Education: A Study of Changes in The Transformation of The Education Curriculum. *Jurnal Pendidikan Agama Islam*, 20(1). <https://doi.org/10.14421/jpai.v20i1.6770>
- Sijamhodžić-Nadarević, D. (2023). Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina. *Religions*, 14(4). <https://doi.org/10.3390/rel14040453>
- Siregar, H. S., Nurhamzah, N., Siti Nurazizah, V. B., & Nurfauzi, B. B. (2024). Ushul Fiqh on the Evidences of Interfaith Marriage: An Islamic Education Perspective. *Atthulab: Islamic Religion Teaching and Learning Journal*, 9(1), 113–125. <https://doi.org/10.15575/ath.v9i1.27692>
- Sukarniti, N. L. K. (2021). Tradisi Proses Mesbes Bangke (Mencabik Mayat) Di Banjar Buruan Kecamatan Tampaksiring Kabupaten Gianyar Bali. *Jurnal Ilmiah Cakrawarti*, 4(1). <https://doi.org/10.47532/jic.v4i1.236>
- Umar, M., Ismail, F., Rahmi, S., & Arifin, Z. (2024). *Transforming of Moderate Character Education in Islamic Educational Institutions*. Nazhruna: Jurnal Pendidikan Islam. 7(1), 171–188. <https://doi.org/10.31538/nzh.v7i1.381>

Wulandari, M. A., Maimun, A., & Kawakip, A. N. (2025). *Internalization Of Islamic Educational Values In Sirangkap Qur ' Anic Village : A Case Study*. *Edukasi Islami: Jurnal Pendidikan Islam*. 87–102.  
<https://doi.org/10.30868/ei.v14i001.9396>

