

Analysis of the Relationship between Islamic Religious Education and its Function in Forming Emotional Intelligence in Early Age Children

*Yahya Mohammed Abu Bakr¹, Norakyairee Mohd Raus², Ahmed H. Ibrahim³, Atta Ullah Faizi⁴

¹Universiti Sains Islam Malaysia (USIM), Malaysia

²Universiti Sains Islam Malaysia (USIM), Malaysia

³Qatar University, College of Islamic Studies, Qatar

⁴International Islamic University Islamabad, Pakistan

Received:30-12-2023

Revised:20-02-2024

Accepted:03-06-2024

Abstract

This research aims to analyze the relationship between Islamic Religious Education (PAI) and its function in forming emotional intelligence in early childhood. Emotional intelligence is an important aspect in child development which includes the ability to recognize, understand and manage emotions in oneself and others. Islamic religious education, through teaching moral and spiritual values, is expected to play a significant role in developing children's emotional intelligence. This research uses a qualitative approach with a case study method, involving observation, interviews with teachers and parents, as well as analysis of PAI teaching materials. The research results show that the integration of religious values in the PAI curriculum, such as empathy, patience and cooperation, effectively helps children develop their emotional intelligence. Apart from that, the religious practices taught in PAI, such as praying and reciting the Koran, also have a positive impact on children's emotional management. However, there are challenges in implementing this education, including a lack of training for teachers and limited resources. Therefore, it is recommended to strengthen teacher training and provide adequate resources to support the effective implementation of PAI. Thus, PAI can contribute more to forming the emotional intelligence of young children

Keywords:

(*) Corresponding Author: yahyamohammedabubakr@usim.edu.my

Introduction

Teachers are an important component in efforts to improve the quality of national education. Qualified, professional and knowledgeable teachers not only work as teachers, but also educate, guide, direct, train, assess and evaluate students. Based on the National Education Standards, teachers must have four basic competencies, namely pedagogical competence, social competence, personality competence and professional competence. However, the competencies currently possessed by teachers are still limited, so efforts are needed to optimize these competencies. Islam is a perfect religion, the religion brought by the Prophet Muammad SAW was taught through miracles in the form of the text of the Qur'an which is a reference and guide for his people in all aspects of life including education. In fact, Islam really prioritizes the educational process, this can be seen from the five verses that were first revealed to the Prophet Muhammad SAW in Surah al-Alaq. There are also many hadiths that explain the importance of education for humans.(Misbahul Jannah et al. 2023) Islamic religious education is subject matter that aims to improve noble morals and spiritual values in students.(Purwanti et al. 2023)

Based on the above understanding, schools need to organize religious education optimally by implementing religious values that are applied in the school environment



which is carried out together with educators and students learning is the process of student interaction with educators and learning resources in a learning environment. Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge, mastering skills and habits, as well as forming attitudes and beliefs in students can occur. In other words, learning is a process to help students learn well.(Önder 2023) Islamic religious education is one of the fundamental pillars in the formation of student character, which has the fundamental goal of creating quality people with high morals and ethics. In this context, teaching materials become the main element in determining the quality and effectiveness of the learning process. Teaching materials not only function as a means of conveying information, but also as an important catalyst in forming students' critical attitudes.(Önder 2023) The importance of Islam as an integral part of the education system is clear. Islam not only presents religious teachings, but also embraces moral, ethical and spiritual dimensions. Therefore, teaching materials in the context of Islamic education are not just informational materials, but rather educational instruments that play a central role in achieving the main goal of education, namely forming moral, responsible and critical people.(Anwar 2022)

In an effort to realize national education goals, since 2010 the Indonesian Government has attempted to launch the "Cultural and National Character Education" movement. To achieve maximum results from the national movement for cultural education and national character, systematic and sustainable implementation actions are needed, because these implementation actions will build a child's emotional intelligence (Wiliandani et al., 2016).

Islamic religious education has a very important role in forming spiritual roots and morality in the life of a Muslim. One of the fundamental concepts in Islamic teachings is Tauhid, namely the belief in the oneness of Allah SWT.(Ainiy 2022) A deep understanding of the concept of Tawhid is not only the basis of Islamic beliefs, but also the basis for the daily practices and behavior of Muslims. PAI is a subject that was developed from the main (basic) teachings contained in the Islamic religion, so PAI is an inseparable part of Islamic teachings.

Islamic education is a process of transforming knowledge, culture and values as well as developing potential within a person, so that they have a complete personality to achieve happiness in life in this world and the afterlife in accordance with Islamic teachings (Syafe'i, 2015). Islamic education refers to education that focuses on the values, teachings and principles of the Islamic religion. It covers various aspects of life, including moral, spiritual, social, and intellectual. Islamic education aims to develop individuals who have a deep understanding of Islamic teachings and are able to apply them in everyday life, Education is a learning process that is continuously attempted and managed in such a way as to obtain satisfactory results. The work carried out cannot be separated from challenges and obstacles, namely the Islamic Religious Education (PAI) curriculum in educational units.(Hilmi, Toifah, and Herawati 2020) Curriculum is not only understood as material or plans used by teachers as a reference in carrying out their profession in classroom learning. Curriculum is also a necessity for an educational institution in order to realize the ideals and goals of national education, which have been regulated in law, where the output is expected to be able to answer various community needs.

The curriculum is the main component in education, namely determining the quality of graduates, and curriculum changes do not prioritize the three specified aspects

of assessment, namely cognitive, affective and psychomotor. (Muhit and Maulana 2022) The new curriculum changes will add time allocation for the learning process from 2 hours per week to 3-4 hours per week and additional time allocation to strengthen Islamic religious education so that students can have the competency goals of graduate learning that have been determined by schools or higher education institutions. Islamic religious education is given to students to achieve the quality of the Islamic religion as a basis for carrying out religious teachings and at the same time being able to practice them in society. (Anwar and Muhayati 2021)

Islamic Religious Education (PAI) is an activity that is considered to be at the forefront in forming the character of students in accordance with the norms determined by the Islamic religion. This is also not taught and developed only in high school and is also developed at the elementary education level. (Fikri and Achmad 2023) In PEI's eyes, students are taught aqidah as a basis, the Qur'an and hadith as a guide/guide to life, fiqh as a legal basis for worship, Islamic history as a study of the example of the Prophet and previous people, and morals as a guide to human behavior in life. interact with society. The application of appropriate learning methods will produce good grades for students. However, if the required material is not available, the educator or teacher concerned must develop it themselves using rules and formats to ensure optimal use of the material developed.

Character education has become the main focus in the education system in Indonesia, considering the importance of forming a young generation who is not only academically intelligent but also has strong morals and ethics. Islamic Religious Education (PAI) as a component of the national curriculum plays a strategic role in supporting the achievement of this goal. The PAI curriculum is designed to integrate religious values in the learning process, with the hope of forming students' characters who have noble character, integrity and good personality. (Febrianty and Muhammad 2023) Along with changing times and the challenges of globalization, there is an urgent need to ensure that the PAI curriculum can adapt and remain relevant in developing student character. (Utami and Safei 2021) This research aims to analyze the extent to which the current PAI curriculum is effective in achieving the goals of character education, as well as identifying factors that support and hinder its implementation in the field.

This study began with a search of relevant literature and analysis of applicable PAI curriculum documents. Through this approach, it is hoped that a comprehensive picture can be found regarding the role and function of the PAI curriculum in character education. Apart from that, this research will also identify the challenges faced in curriculum implementation, such as lack of teacher training, limited resources, and differences between theory and practice.

With a deeper understanding of these dynamics, it is hoped that constructive recommendations can be formulated to increase the effectiveness of the PAI curriculum. By strengthening teacher competency, providing adequate resources, and continuing curriculum evaluation, it is hoped that the PAI curriculum can play a greater role in shaping student character in accordance with national education goals. This research not only provides academic contributions but also practical contributions for stakeholders in efforts to improve the quality of character education in Indonesia.

Literature Review

Education is a process of learning, skills and habits of a group of people that are passed down from one generation to generation, which is generally carried out through the teaching process.(Hermawan, Sadtyadi, and Hariyanto 2019) Education is basically an effort that aims to develop all potential in preparing a person's character so that they can respond to various things that will be faced in their life. Thus, education is a means of internalizing the values of the teachings of life and life to a person in order to shape character and personality in a better direction.(Apriliana et al. 2022)

Education can be said to be ideal if it pays attention to various dimensions, such as intellectual, spiritual and social dimensions.(Alendra Yusiyaka and Sri Septina 2022) Of course, by paying attention to the physical capacity and potential, as well as the reality of the students to work together well. So that all educational elements and tools are very necessary to support the success of all learning programs and activities that will be carried out, such as developing good teachers, organizing the learning environment, developing students' mental readiness, and planning programs that will be and are being carried out as well as possible. Preparedness and careful planning and good synergy will provide calm and a comfortable learning atmosphere, thereby influencing the child's personality.

A child's personality is influenced by the parenting style provided in everyday life, including in the educational environment and family environment. Parents have a very big role in directing and shaping children's character, so parents must be observant and wise to provide appropriate and applicable parenting patterns for their children. If this is done well, parents can synergize with the child, the educational environment, the home environment, and the child's development and personality based on a good attitude of religiosity so that they can grow into a child who has a good personality.(Subrata 2022)

One of the education things that must be paid attention to for children in the family environment and educational environment is getting the right portion and according to their development in religious education. This must be a serious concern because it is the foundation in forming their character and personality as well as their way of thinking. The family environment is again the first and main environment in shaping a child's personality.(Ariana, Agustiana, and Dibia 2020) Based on spiritual values originating from the values of the Islamic religion, it is hoped that it can become a filter for children to avoid moral violations, grow into children who have a main personality in accordance with the demands of Islamic teachings, and are able to grow into individuals who are synergistic in their faith. , knowledge and righteous deeds, having a broad paradigm of thinking, being a religious community, having noble character, and being a good citizen

Islamic Religious Education aims to direct and guide the process of growth and development of students at each stage of life which can improve students' abilities optimally. Based on the above understanding, the highest goal of Islamic Religious Education is to prepare provisions for life in this world and the afterlife. And the ultimate goal of Islamic Religious Education is to develop students' physical and spiritual abilities to make their individuals whole and support their implementation as leaders on this earth. Character education has become a top priority in the education system in Indonesia, with the aim of forming a young generation who not only excels academically but also has strong morals and ethics. Islamic Religious Education (PAI) is one of the key elements in the national curriculum designed to support this goal. The PAI curriculum is expected to be able to integrate religious values into the learning

process, so that it can develop students' character with noble character, integrity and good personality. In the context of globalization and rapid technological advances, challenges in character education are increasingly complex. The PAI curriculum must be able to adapt to these changes to remain relevant and effective. (Sintasari 2022) This research aims to analyze the extent to which the PAI curriculum currently contributes to achieving the goals of character education in Indonesia, as well as identifying factors that influence the effectiveness of its implementation.

The research methods used include literature review and analysis of applicable PAI curriculum documents. (Lestari 2022) This approach is expected to provide a comprehensive picture of the role and function of the PAI curriculum in character education. Apart from that, this research also aims to identify the challenges faced in implementing the curriculum, such as limited training for teachers, lack of resources, and the gap between theory and practice in the field.

The research results show that the PAI curriculum has been designed with the aim of developing student character through material that covers aspects of faith, worship and morals. However, there are various challenges in its implementation, including a lack of adequate training for teachers, limited educational resources, and difficulties in applying theory into practice. (Awwaliyah and Baharun 2020)

To overcome these challenges, it is recommended to increase teacher competency through continuous training programs, provision of adequate resources, and continuous curriculum evaluation. (Bafadhol 2020) With these steps, it is hoped that the PAI curriculum can be more effective in supporting the formation of student character in accordance with national education goals.

This research not only provides academic contributions but also offers practical recommendations for stakeholders in efforts to improve the quality of character education in Indonesia. With a deeper understanding of the role of the PAI curriculum, it is hoped that better strategies can be produced to support the development of students' character with integrity, ethics and strong personalities.

Method

The type of research used is library research, namely library research, namely deepening, examining and identifying existing knowledge in the literature (reading sources, reference books or other research results) which are related to the discussion being studied.

The method used in the research is library research. This research uses a type of library research based on searches from several articles, journals, other scientific works related to keywords entered in Google Scholar and using the help of the POP (publish and perish) in looking for research similar to this research, the researcher then collects, analyzes and selects all these sources to draw conclusions.

Researchers access the latest references to ensure that the sources used as references are sources that have high credibility so that they can improve the quality of research results found. Researchers also record every reference obtained to make it easier to carry out a literature review so that every reference that has been collected properly it is easy to carry out evaluations, which can later be used as a source of quotations in this library research

The literature research in this study is classified as a qualitative research approach, according to Lexy and Moleong "Qualitative research is an approach to conducting research that is oriented towards natural phenomena or symptoms." The data

examined in this research is related to the Analysis of the Islamic Religious Education Curriculum and the Function of Achieving Character Education Goals

Results and Discussion

Education is an orderly system and carries a fairly broad mission, namely everything related to physical development, health, skills, thoughts, feelings, will, social issues and even issues of belief or faith.(Candra 2021) This shows that the school as a formal educational institution has a fairly heavy burden in carrying out its educational mission. Especially if it is related to the rapid changes in today's era which have a big influence on students' thinking, attitudes and behavior, especially towards those who are still in the developmental stage of transition and are looking for their own identity.

Education as an effort to develop and improve the quality of students is carried out in an effort to achieve educational goals.(Tabroni et al. 2022) Education is a learning process that is continuously attempted and managed in such a way as to obtain satisfactory results. However, every activity held is not free from challenges and obstacles. One of the educational challenges that is often heard is the Islamic Religious Education (PAI) curriculum in educational units. Inductively, the current PAI curriculum sources come from various different aspects, even though the main principles for the Islamic Religious Education curriculum are basically based on the Koran and al-Hadith which are the main references in Islamic education.(Rahman and Akbar 2022) Learning activities are carried out continuously until the planned goals are achieved. The aim of national education is to educate the life of the nation and develop the Indonesian human as a whole, namely a person who is a believer, devoted to God Almighty, has noble character, has knowledge and skills, is physically and spiritually healthy, has a stable personality, is independent and has a sense of social responsibility and nationality.(Meriza 2020)

Islamic Religious Education (PAI) has a number of distinctive characteristics. The most prominent characteristic is its main function which is not just to increase Islamic knowledge, but to develop, maintain and increase appreciation of Islamic teachings and practice them in everyday life. As a consequence, PAI has a more complex complexity compared to other subjects because it is not limited to rational-cognitive thinking but also requires spiritual-emotional thinking.

After the enactment of the Law on the National Education System in 2003, the position of religious education in schools became stronger with the inclusion that religious education is one of the rights of students as stated in Chapter V, Article 12 (1) a, which reads: Every student in an eligible education unit; a. Receiving religious education in accordance with the religion one adheres to and taught by educators of the same religion. The structure of the SD/MI curriculum includes the substance of learning taken at one level of education for six years from class I to class VI.

Apart from the educator and student components, the curriculum is the most important component in the educational process, its existence is interrelated with each other. Curriculum is not only understood as material or plans used by teachers as a reference in carrying out their profession in classroom learning. More than that, the existence of a curriculum is also a necessity for an educational institution in order to realize the ideals and goals of national education, which have been regulated in law, where the output is expected to be able to answer the various needs of society today. The change from the 2006 KTSP Curriculum to the 2013 Curriculum is one of the government's efforts to perfect the curriculum, this was of course done after carrying

out various evaluations tailored to the needs of the nation's children.(Hadi, Syaifullah, and Yusuf 2022) This curriculum is a government policy in developing higher education values and is balanced with the needs of the working world community. Through education, it is hoped that poverty can be eradicated and intellectual education can be achieved, and it is hoped that individuals will have the potential for lifelong education and can guide a quality society.

Curriculum is the main component in education. Determining the direction, content and process of education is part of a curriculum which ultimately determines the quality of graduates. The reason for establishing the 2013 curriculum is so that students are capable of observing, asking questions (interviews), reasoning and communicating after they receive the learning material. This is based on Law No. 20 of 2003 concerning the national education system, namely "Improving the quality of Indonesian people, namely people who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and are citizens of the country. democratic and responsible". Apart from that, curriculum changes not only prioritize three aspects of assessment, namely cognitive, affective and psychomotor, but students are expected to be able to play an active role in learning activities.(Hermawan, Juliani, and Widodo 2020)

In the new curriculum changes, the time allocation for the learning process will be increased from 2 hours per week to 3-4 hours per week and there will be additional time allocated to strengthen Islamic religious education so that students can achieve and have the competency goals of learning graduates that have been determined by the school or educational institution. in a higher level, besides that, it also takes the role of educators to understand and master the curriculum better, through the implementation of Learning Implementation Plans (RPP) and teacher training to accept curriculum developments.

Determining the curriculum structure in SMA/MA is carried out by giving students the opportunity to choose Specialization Groups, Cross Interests, and/or Interest Deepening options. Students can have educational choices based on their own desires and needs in continuing their education, when students graduate from high school. Those who know more about their wants and needs will choose a major to enter higher education in the future.

Islamic religious education is given to students to achieve the quality of the Islamic religion as a foundation for carrying out religious teachings and at the same time being able to practice them in society. As the objectives desired by the PAI curriculum in high school are; knowledgeable, understands the subject matter that has been determined in depth, has the potential to analyze, be consistent, and practice well, be a good role model for humans by being creative in Islam, having an Islamic philosophy, living according to Islamic teachings, Islamic law, and having principles in Islamic economics.(Setyorini and Violinda 2022) Characterized as a good Muslim who follows the example of the Prophet Muhammad SAW and adheres firmly to the Koran and has the potential to compile events that occurred in Islamic history so that they become a principle in daily life and in education at a higher level. Of the various existing curricula, the government has power over state education and is tasked with analyzing and researching the Islamic religious education curriculum and can take policies in setting national education policy standards.

Based on the challenges of 21st century education, it has sparked a transformation to follow developments, especially in the design of the Islamic religious

education curriculum. In this study, the researcher provides more of Murray Print's point of view in designing the Islamic religious education curriculum, through the core curriculum design, which is a special group of lessons that must be studied by students and provides reinforcement in the form of skills and knowledge in facing challenges in the 21st century. As Baiza and Daun convey lessons in the Islamic religious education curriculum that can trigger a major expansion of the Muslim world, such as how studying the Koran and the history of the Prophet Muhammad suppresses the process of seeking educational knowledge, territorial expansion as a result of conquest in the Arabian peninsula, Islamic politics, administration, as well as gathering learned friends. Based on this theme, many of the strategies and background of hadith history related to the Al-Qur'an and Hadith will be explained in detail.(Bawa 2020) The presence of some of the research above raises great hopes for creating and implementing an Islamic religious education curriculum design that is in line with the demands of current developments. Apart from the position of the Al-Qur'an and Hadith, it is a key foundation. Kato and Saenong, explained that the design of Islamic religious education is based on complex problems in Indonesia, such as the gradations of tolerance education which have been widely studied by Indonesian ulama', especially in the Nahdlatul Ulama organization. Like Khotimatul Husna (Fatayat Jogjakarta figure) who provides the concept of Islamic faith education lessons about the need to obey the Qur'an and Hadith. After the lesson, students are invited to tahlil (asking Allah) and eat together after reading the tahlil. So, strengthening the core curriculum design. become a foundation to stand on through direct understanding and practice, so that students can absorb the lessons optimally. So that two paths of education are created, namely vertical (relationship with God) and horizontal path (relationship with humans)(Saeful 2022)

This research concludes that teaching materials in Islamic Religious Education (PAI) have a significant role in forming students' critical attitudes. Effective teaching materials, which include elements such as reflective questions, case studies, and open discussions, can encourage students to think critically and reflectively about religious values. This shows that well-designed teaching materials not only function as a tool to convey knowledge, but also as a means to develop students' critical thinking abilities. However, this research also identified several challenges in implementing effective teaching materials. These challenges include a lack of training for teachers in using teaching materials optimally and limited availability of appropriate teaching materials. To overcome this challenge, it is recommended to increase the quality and availability of teaching materials as well as continuous training for teachers. With these steps, PAI teaching materials can be more effective in forming students' critical attitudes, strengthening their understanding of religious values, and supporting more holistic educational goals. This research provides valuable insights for the development of better teaching materials and more effective teaching strategies in religious education.

Conclusion

This research concludes that Islamic Religious Education (PAI) has a significant role in shaping the emotional intelligence of young children. Through teaching moral and spiritual values such as empathy, patience, and cooperation, as well as religious practices such as prayer and reciting the Koran, PAI helps children develop the ability to recognize, understand, and manage their own emotions and those of others. However, challenges in implementing PAI, including lack of training for teachers and limited resources, need to be overcome to maximize its benefits. Therefore, it is recommended to strengthen teacher training and provide adequate resources, so that PAI can be more effective in supporting the development of emotional intelligence in young children and contribute to the holistic formation of their character.

Reference

- Ainiy, Nurul. 2022. "Philosophical Approaches in Islamic Studies: Theory and Practice." *An-Natiq Journal of Interdisciplinary Islamic Studies*2(1):71. doi: 10.33474/an-natig.v2i1.15503.
- Alendra Yusiyaka, Rahmi, and Herawati Sri Septina. 2022. "Games-Based Learning Using Origami Media to Stimulate the Creativity of Children Aged 6-12 Years at the Bukit Mekar Wangi Community Learning Resource Center." *Inspirational Education* 11(2):482–94. doi: 10.24252/ip.v11i2.35496.
- Anwar, Rosyida Nurul, and Siti Muhayati. 2021. "Effort To Build A Moderated Attitude Of Religiousness Through Islamic Religious Education Among Students Of General Higher Education." *Al-Tadzkiyyah: Journal of Islamic Education*12(1):1–15. doi: 10.24042/atjpi.v12i1.7717.
- Apriliana, Rifdah Auva, Dwi Putri Miftahatun Rodiyah, Bunga Melati Sukma, Desta Restu Puspitasari, Eka Salma Dina, and Anaas Tri Ridlo Dina Yuliana. 2022. "Implementation of Madrasah Financial Management in the Context of Improving the Quality of Islamic Education." *El-Idare: Journal of Islamic Education Management*8(2):93–107. doi: 10.19109/elidare.v8i2.14425.
- Ariana, I. Gede Yoga, I. Gusti Ayu Tri Agustiana, and I. Ketut Dibia. 2020. "The Effect of Quantum Teaching Learning Model With Tri Kaya Parisudha Toward Natural Science Learning Outcome." *Journal Of Education And Teaching*4(4):754. doi: 10.33578/pjr.v4i4.8048.
- Awwaliyah, Robiatul, and Hasan Baharun. 2020. "Islamic Education In The National Education System (Epistemological Study On Islamic Education Problems)." *Scientific Journal Of Didaktika*19(1):34–49. doi: 10.22373/jid.v19i1.4193.
- Bafadhol, Ibrahim. 2020. "Islamic Educational Institutions In Indonesia." *Islamic Education: Journal of Islamic Education*6(11):14. doi: 10.30868/ei.v6i11.95.
- Bawa, Dahlan Lama. 2020. "the influence of lecturers' academic qualifications on the quality of islamic religious education learning (Review of Research Results and Follow-up Studies)." *JIE (Journal of Islamic Education)* 5(1):78–88. doi: <https://ejournal.stitmuhsbangil.ac.id/index.php/jie/article/view/172>.
- Candra, Bach Yunof. 2021. "Problems of Islamic Religious Education." *ISTIGHNA: Journal of Islamic Education and Thought* 1(1):134–53.
- Febrianty, and S. Muhammad. 2023. "The Power of Appreciation Unlocks Human Resource Potential in Organizations." *Malahayati University*.
- Fikri, Abdul, and Mukhsin Achmad. 2023. "Analysis Of Potential Learning Resources In The Book Islam The Middle Way By Yusuf Qardhawi." *Kuttab: Journal of Islamic Education* 7(2).
- Hadi, Muhammad Nur, Syaifullah, and Wiwin Fachrudin Yusuf. 2022. "Innovation In Islamic Religious Education." *Mu'allim Journal*4(1):53–66. doi: 10.35891/muallim.v4i1.2948.
- Hermawan, Handi Tri, Hesti Sadtyadi, and Hariyanto. 2019. "Development of Visual Novel-Based Learning Media on the Four Great Events in Junior High Schools." *Journal of Buddhism and Science*VI(1):89–103. doi: 10.53565/bahusacca.v1i2.374.
- Hermawan, Yudi Candra, Wikanti Iffah Juliani, and Hendro Widodo. 2020. "Curriculum Concept And Islamic Education Curriculum." *Mudarrisuna*

- Journal: Islamic Religious Education Research Media*10(1):34–44. doi: 10.22373/jm.v10i1.4720.
- Hilmi, Danial, Nur Toifah, and Erna Herawati. 2020. “Fostering Islamic Character-Based Religious Studies at the Lowokwaru Islamic Study Group.” *Tarbiyatuna: Journal of Scientific Education* 5(1):25–48.
- Lestari, Prawidya P. L. 2022. “Contribution Of Religious Programs In Supporting Character Education Achievements At SMAN 7 Purworejo.” *Al Ghazali*5(1):12–29. doi: 10.52484/al_ghazali.v5i1.286.
- Meriza, In. 2020. “Supervision (Controlling) in Educational Institutions.” Pp. 37–46 in *At-Ta'dib: Scientific Journal Of Islamic Religious Education Study Program*.
- Misbahul Jannah, Muassomah, Rauzatul Jannah, and Fadilah Al Azmi. 2023. “Implementation of the Lok-R Learning Model (Literacy, Orientation, Collaboration, and Reflection) in Improving Reading Literacy (Maharah Qiraah) in Reading Arabic Texts.” *Muhadasah: Journal of Arabic Language Education*5(1):37–48. doi: 10.51339/muhad.v5i1.750.
- Muhit, Abdul, and Fikri Maulana. 2022. “Utilizing Islamic Educational Sites as Learning Resources in Online/Online-Based Learning.” *IQ (Quranic Science): Journal of Islamic Education* 5 (01):60–72. doi: 10.37542/iq.v5i01.621.
- Rahman, Danial, and Abu Rizal Akbar. 2022. “Problematics Faced By Islamic Educational Institutions As Challenges In Improving The Quality Of Education.” *Nazzama: Journal of Management Education*1(1):76–89. doi: 10.24252/jme.v1i1.25242.
- Saeiful, Achmad. 2022. “Educational Environment In Islam.” *Tarbawi: Journal of Islamic Thought and Education*4(1):50–67. doi: 10.51476/tarbawi.v4i1.246.
- Setyorini, Noni, and Kristin Violinda. 2022. “Management and Development of Mosque Assets as an Effort to Improve Worship Services.” *JPPM (Journal of Community Service and Empowerment)*5(1):55–59. doi: 10.30595/jppm.v5i1.6343.
- Sintasari, Beny. 2022. “Empowering Mosque Youth and Their Role in Islamic Education.” *Urwatul Wutsqo: Journal of Educational and Islamic Studies*10(1):100–114. doi: 10.54437/urwatulwutsqo.v10i1.251.
- Subrata, Gede Harja. 2022. “Implementation of the Tri Sandya Puja in the Community of Sukasada Traditional Village.” *Widya Sastra Journal of Hindu Religious Education*4(2):150–62. doi: 10.36663/wspah.v4i2.302.
- Tabroni, Imam, Dyah Erawati, Imam Maspiah, and Hilma Sa'adatunnisa. 2022. “Islamic Religious Education In The Guidance Of The Prophet's Sharia.” *Journal of Education and Culture*2(1):53–56. doi: 10.58707/jec.v2i1.141.
- Utami, Istiqomah Bekthi, and Agus Ahmad Safei. 2021. “The Role of the Islamic Community in Encouraging Youth Religiousness.” *Tamkin: Journal of Islamic Community Development* 5(2).