



Implementation of Islamic Religious Education in Fostering Students' Social Concern at Ittihadut Tholibin Islamic Boarding School, Wonosobo

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Abstract

Islamic boarding schools play a strategic role in shaping students' social character through education grounded in Islamic values. Amid the growing tendency toward individualism, Islamic Religious Education is expected to foster social concern as an integral part of character development. This study aims to analyze the implementation of Islamic Religious Education in fostering students' social concern, identify supporting activities, and examine the factors influencing its implementation at Ittihadut Tholibin Islamic Boarding School, Wonosobo. This study employed a qualitative case study approach. Data were collected through observation, in-depth interviews, and documentation involving the boarding school leader, teachers, administrators, and students. Data were analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing, while data validity was ensured through source, technique, and time triangulation. The findings reveal that Islamic Religious Education is implemented through moral instruction, exemplary conduct, habituation, and religious guidance. Students' social concern is fostered through various social and communal activities embedded in daily boarding school life. Supporting factors include role modeling, a culture of togetherness, structured programs, and regulated mobile phone use, whereas inhibiting factors include low social awareness, individualistic attitudes, diverse student backgrounds, dense schedules, and uncontrolled technology use. This study contributes to the field of Islamic Education by highlighting that students' social concern is fostered through the integration of religious instruction, role modeling, habituation, and social activities within the Islamic boarding school environment.

1. INTRODUCTION

The introduction contains the background of the problem, which explains the phenomenon to The rapid development of information technology and globalization has significantly transformed patterns of social interaction within society, particularly among younger generations. While easy access to information and social media offers numerous benefits in daily life, it also has the potential to foster individualistic attitudes, reduce social sensitivity, and weaken concern for surrounding communities (Sufhariyanto et al., 2023; Nehru Rahmadin, 2025). This condition presents a challenge for educational institutions, which are expected not only to develop students' cognitive abilities but also to cultivate social character that reflects humanitarian values, solidarity, and social responsibility (Hamim et al., 2022; Puspitasari & Yusuf, 2022). Therefore, education plays a strategic role in shaping individuals who are not only intellectually competent but also socially responsible and concerned about the welfare of others.

Islamic Religious Education serves as an important instrument in developing students' character, encompassing both spiritual excellence and social responsibility. In the Islamic perspective, the relationship between humans and Allah (*hablum minallah*) should be balanced with the relationship among fellow human beings (*hablum minannas*). Consequently, the success of Islamic Religious Education is not solely measured by students' mastery of religious knowledge but also by their ability to implement Islamic values in everyday life (Akbar, 2022; Azizah et al., 2024). One of the fundamental character traits promoted through Islamic Religious Education is social concern, which is reflected in empathy, attentiveness, and a willingness to help others through concrete actions within society (Aritonang & Daulai, 2023; Fauzi & Said, 2023). These values are closely aligned with Islamic teachings that emphasize *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), and social responsibility as essential components of religious practice.

Islamic boarding schools (*pesantren*) occupy a strategic position in fostering students' social concern because the educational process is carried out intensively through instruction, role modeling, habituation, and communal living (Shofiyah et al., 2024; Fauzi, 2023). The boarding school environment enables the continuous internalization of values, allowing students not only to understand Islamic teachings theoretically but also to practice them in their daily social interactions (Astuti et al., 2023). Living collectively within the boarding school community encourages cooperation, mutual assistance, respect for differences, and responsibility toward shared interests (Shofiyah et al., 2024). Thus, Islamic boarding schools function not only as institutions of religious education but also as important settings for character formation based on Islamic values.

Previous studies have demonstrated that the Islamic boarding school environment contributes significantly to the development of students' social character. Research findings indicate that mutual cooperation, communal living practices, and various social activities within boarding schools serve as effective means of instilling social concern among students. In addition, the exemplary behavior of boarding school leaders and teachers plays a crucial role in shaping students' moral character and behavior (Wahid & Prasetya, 2024). Other studies have also shown that Islamic boarding schools facilitate the internalization of Islamic and social values through integrated educational activities embedded in everyday life, thereby promoting positive social behavior among students (Muhajir et al., 2025).

Although numerous studies have examined the development of students' social character through boarding school culture, leadership role modeling, and religious-social activities, research specifically focusing on the implementation of Islamic Religious Education as an integrated process for fostering students' social concern remains relatively limited. Furthermore, studies conducted in the context of Ittihadut Tholibin Islamic Boarding School,

Wonosobo, are still scarce. Therefore, a more comprehensive investigation is needed to examine how Islamic Religious Education is implemented, what activities support the development of social concern, and what factors facilitate or hinder this process within the boarding school environment.

Ittihadut Tholibin Islamic Boarding School in Wonosobo represents one of the Islamic educational institutions that integrates religious learning with various social activities in students' daily lives. The programs implemented within the boarding school reflect continuous efforts to cultivate social concern through the practice of Islamic Religious Education. Based on these considerations, further research is needed to provide a comprehensive understanding of how Islamic Religious Education contributes to fostering students' social concern within the boarding school setting.

Therefore, this study aims to analyze the implementation of Islamic Religious Education in fostering students' social concern, identify activities that support the development of social concern, and examine the supporting and inhibiting factors influencing this process at Ittihadut Tholibin Islamic Boarding School, Wonosobo.

2. METHOD

This study employed a qualitative approach with a case study design. A qualitative approach was selected to gain an in-depth understanding of phenomena in their natural setting, with the researcher serving as the primary research instrument. The case study design was chosen because the research focused on a specific social setting, namely Ittihadut Tholibin Islamic Boarding School, Wonosobo (Sugiyono, 2024).

The study was conducted at Ittihadut Tholibin Islamic Boarding School, Wonosobo. The research participants consisted of the boarding school leader, asatidz (Islamic teachers), administrators, and students (santri), who were selected purposively based on their involvement in educational processes and social activities within the boarding school environment (Sugiyono, 2024).

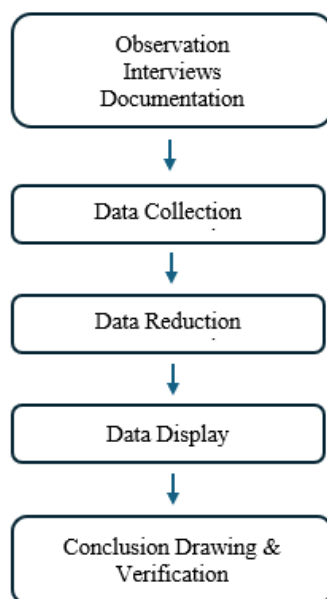


Figure 1. Analysis Data

Data were collected through observation, in-depth interviews, and documentation. Observation was employed to examine students' daily activities related to the implementation of Islamic Religious Education and the development of social concern. In-depth interviews

were conducted to obtain comprehensive information from participants, while documentation was used to complement and strengthen the findings obtained through observation and interviews.

The trustworthiness of the data was ensured through source triangulation, technique triangulation, and time triangulation to obtain credible and dependable findings (Purwanto, 2022; Rizkia, 2022). Data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing (see Figure 1.). The analysis process was conducted continuously from the beginning of data collection until the completion of the study, enabling a comprehensive understanding of the implementation of Islamic Religious Education in fostering students' social concern (Miles & Huberman in Sugiyono, 2024).

3. RESULT AND DISCUSSION

3.1 The Implementation of Islamic Religious Education in Fostering Santri Social Concern

The findings revealed that the implementation of Islamic Religious Education in fostering social concern among santri at Ittihadut Tholibin Islamic Boarding School was carried out through an integrated process involving learning activities, habituation, exemplary conduct, and the reinforcement of religious values in daily life. This implementation demonstrates that Islamic Religious Education functions not only as a means of knowledge transmission but also as a process of value internalization that shapes the social character of santri (Hamim et al., 2022; Puspitasari & Yusuf, 2022).

Table 1. Implementation of Islamic Religious Education in Fostering Students' Social Concern

Implementation Strategy	Description
Religious instruction	Learning through moral and ethical texts such as Taisirul Kholaq, Alala, and Ta'limul Muta'allim
Role modeling	Exemplary behavior demonstrated by boarding school leaders, asatidz, and administrators
Habituation	Daily communal living practices fostering cooperation, empathy, and responsibility
Religious guidance	Advice, motivation, and spiritual guidance integrated into boarding school activities

Table 1 shows that the implementation of Islamic Religious Education in fostering students' social concern is carried out through four interconnected approaches, namely religious instruction, role modeling, habituation, and religious guidance.

The first strategy, religious instruction, is conducted through the study of classical moral texts such as Taisirul Kholaq, Alala, and Ta'limul Muta'allim. These texts emphasize ethical conduct, respect for others, social responsibility, and the importance of maintaining harmonious social relations. The learning process is not limited to cognitive understanding but is directed toward value internalization, where santri are encouraged to translate theoretical teachings into daily social behavior. In this sense, social concern is positioned not merely as an abstract concept but as a lived moral practice embedded in students' character development (Akbar, 2022; Azizah et al., 2024).

The second strategy is role modeling. The caregiver (pengasuh), asatidz (Islamic teachers), and boarding school administrators consistently demonstrate positive social behaviors such as helping others, maintaining harmonious relationships, and actively participating in communal

activities. This form of exemplary conduct serves as an effective pedagogical approach, as santri tend to imitate respected authority figures within the pesantren environment. This aligns with the concept of *uswah hasanah* in Islamic education, which emphasizes exemplary behavior as a core method in character formation (Wahid & Prasetya, 2024).

The third strategy is habituation through communal living. The boarding school environment requires santri to engage in continuous social interaction that fosters cooperation, tolerance, empathy, and mutual assistance. Daily activities such as maintaining cleanliness, managing shared responsibilities, and solving collective problems serve as natural learning processes for social development. Such findings are consistent with previous studies highlighting that pesantren culture plays a significant role in shaping students' social character through structured daily interactions (Astuti et al., 2023; Fauzi, 2023; Shofiyah et al., 2024).

Another form of implementation was realized through habituation to communal living. The fourth strategy is religious guidance, which is delivered through advice, motivation, and spiritual reinforcement during learning sessions and pesantren activities. This habituation process contributes to character development through continuous practice and reinforcement of positive behavior in daily life, which is an important aspect of religious character education (Nehru Rahmadin, 2025). This guidance is not only normative but also contextual, linking Islamic values to real-life social situations. As a result, santri are able to better understand and apply these values in their daily interactions, thereby strengthening their social awareness and moral responsibility (Fauzi & Said, 2023).

Overall, the implementation of Islamic Religious Education at Ittihadut Tholibin Islamic Boarding School demonstrates that the cultivation of social concern is not limited to classroom learning but is integrated into the entire educational and social environment of the boarding school.

3.2 Activities that Foster Santri Social Concern

The findings indicate that the development of social concern among santri at Ittihadut Tholibin Islamic Boarding School is not only achieved through the study of religious texts and the delivery of religious teachings but is also manifested through various social activities that constitute an integral part of the students' daily lives. These activities serve as practical learning opportunities through which santri can apply Islamic values in real-life situations.

These activities indicate that students' social concern is developed through direct participation in collective and community-oriented practices that encourage empathy, cooperation, and social responsibility (Fauzi & Said, 2023; Shofiyah et al., 2024).

Table 2. Activities Supporting the Development of Students' Social Concern

Activity	Contribution to Social Concern
Roan	Develops cooperation and collective responsibility
Musyawaharah	Encourages respect, dialogue, and democratic attitudes
Muhadhoroh	Promotes cooperation and social communication
Visiting sick friends	Cultivates empathy and compassion
Condolence visits	Strengthens solidarity and emotional support
Fundraising activities	Encourages helping behavior and social responsibility

As presented in Table 2, students' social concern is developed through various religious and social activities integrated into daily boarding school life.

The findings suggest that the success of fostering social concern among students depends on the interaction between supportive environmental conditions and individual student characteristics.

3.2.1 Roan (Collective Community Service)

One of the most dominant activities in fostering social concern among santri is roan, or routine collective community service. This activity is conducted regularly and involves all santri in cleaning the boarding school environment, dormitories, courtyards, mosque, and other public facilities.

Through roan, santri learn that maintaining cleanliness is not merely an individual responsibility but a collective obligation. The activity also promotes the values of mutual cooperation, teamwork, responsibility, and awareness of creating a comfortable environment for all members of the boarding school community.

Observational findings indicate that roan is not only oriented toward environmental cleanliness but also serves as a medium for strengthening solidarity among santri. During its implementation, students assist one another regardless of age, regional origin, or social background. Such conditions indirectly foster a sense of togetherness and strengthen social relationships.

Fauzi and Said (2023) argued that the culture of mutual cooperation within Islamic boarding schools serves as an effective means of instilling social concern, solidarity, and collective responsibility. Through repeated participation in cooperative activities, santri become accustomed to prioritizing collective interests over personal interests, thereby developing stronger social awareness. Through repeated participation in cooperative activities, santri become accustomed to prioritizing collective interests over personal interests, thereby developing stronger social awareness.

From the perspective of Islamic Religious Education, roan also reflects the implementation of the value of ta'awun (mutual assistance) as taught in the Qur'an (Akbar, 2022). Therefore, the activity possesses not only a social dimension but also a spiritual dimension that strengthens students' understanding of the importance of community life.

3.2.2 Deliberation and Group Discussion

Another activity that contributes to the development of social concern is deliberation (musyawarah) and group discussion conducted in various pesantren forums. These sessions are generally organized when certain issues need to be resolved collectively or when administrators wish to communicate work programs to the santri.

Through deliberation, santri are trained to respect the opinions of others, listen to differing perspectives, and seek solutions collectively. Such activities contribute to the development of democratic character and positive social attitudes.

Interview findings revealed that deliberation forums often strengthen emotional bonds among santri. Each participant is given the opportunity to express opinions and aspirations, thereby fostering mutual respect and a sense of belonging within the boarding school community.

The practice of deliberation also reflects the Islamic principle of shura (consultation). Through this process, santri learn that problems can be resolved through dialogue and cooperation rather than individualism or personal egoism. Fajar (2023) concluded that social behavior among santri can be developed through activities that encourage interaction, communication, and cooperation.

3.2.3 Muhadhoroh Activities

Muhadhoroh is one of the routine programs conducted at Ittihadut Tholibin Islamic Boarding School. The activity includes public speaking exercises, religious lectures, Qur'anic recitation, and various forms of mental and spiritual development.

Although muhadhoroh is generally regarded as a means of developing communication skills, the findings indicate that it also contributes to fostering social concern. Through this activity, santri learn to deliver moral messages, encourage one another toward goodness, and build collective awareness regarding the importance of maintaining harmonious social relationships.

Moreover, the preparation and implementation of muhadhoroh are carried out collaboratively, encouraging cooperation and mutual assistance among santri. Muhajir et al. (2025) emphasized that character development can be strengthened through educational activities involving interaction and shared responsibility.

3.2.4 Visiting Sick Friends

A prominent manifestation of social concern within the boarding school environment is the practice of visiting sick friends. Whenever a santri becomes ill, fellow students voluntarily provide assistance through companionship, support in daily needs, and emotional encouragement.

This activity demonstrates that social concern within the pesantren is not merely taught theoretically but is genuinely practiced in everyday life. Through this experience, santri learn to understand the circumstances of others, empathize with their difficulties, and provide assistance according to their abilities.

Such behavior reflects the development of empathy and concern, which are important indicators of social awareness (Natasia, 2026). In Islam, visiting the sick is highly encouraged as a form of social morality that embodies compassion, brotherhood, empathy, and solidarity.

3.2.5 Condolence Visits and Social Solidarity

Condolence visits (*takziah*) were also identified as one of the forms of social concern implemented within the boarding school environment. Whenever a santri's family member, a member of the surrounding community, or a respected figure within the pesantren experienced bereavement, the boarding school encouraged santri to participate by offering moral support and prayers.

Through condolence visits, santri learn the meaning of empathy toward the suffering of others. They are taught to be present not only during moments of happiness but also during times of hardship and loss. This activity strengthens students' understanding that social life requires mutual care and solidarity. Such values are closely related to Islamic teachings that emphasize compassion, brotherhood, and social responsibility toward others (Akbar, 2022; Puspitasari & Yusuf, 2022).

Participation in condolence visits provides meaningful learning experiences that help develop social sensitivity while strengthening relationships between the boarding school and the surrounding community.

3.2.6 Fundraising and Social Assistance Activities

Another activity that contributes to the development of social concern among santri is fundraising and social assistance programs. These activities are typically organized when disasters, emergencies, or other circumstances arise that require collective support and assistance.

Through these activities, santri are encouraged to share their resources, prioritize the needs of others, and develop an awareness that every individual has social responsibilities toward fellow human beings. They also foster gratitude and an understanding that wealth and possessions should not be used solely for personal interests.

Aritonang and Daulai (2023) emphasized that social care character can be strengthened through sharing activities and collective social engagement. Similarly, Fauzi and Said (2023) found that charitable activities and mutual assistance programs within Islamic boarding schools contribute significantly to the development of students' social responsibility and concern for others.

Overall, the various social activities implemented at Ittihadut Tholibin Islamic Boarding School demonstrate that the development of social concern is carried out through a learning-by-doing approach. This approach enables santri to directly experience various social situations, making it easier for the values taught through Islamic Religious Education to be internalized as enduring character traits. These findings are consistent with Aritonang and Daulai (2023), who argue that active participation in sharing and social engagement activities contributes significantly to the formation of social care character among santri.

3.3 Supporting and Inhibiting Factors in the Implementation of Islamic Religious Education in Fostering Santri Social Awareness

A summary of the supporting and inhibiting factors in the implementation of Islamic Religious Education in fostering santri social awareness is presented in Table 3.

Table 3. Supporting and Inhibiting Factors

Supporting Factors	Inhibiting Factors
Role modeling by caregivers and teachers	Laziness
Culture of togetherness	Selfish attitudes
Structured social programs	Low social sensitivity (<i>qoswatul qolbi</i>)
Religious environment	Differences in student backgrounds
Mobile phone restrictions	Uncontrolled smartphone use
Continuous supervision	Dense activity schedules

Table 3 summarizes the supporting and inhibiting factors affecting the implementation of Islamic Religious Education in fostering students' social concern.

3.3.1 Supporting Factors in the Implementation of Islamic Religious Education in Fostering Santri Social Awareness

The research findings indicate that the success of implementing Islamic Religious Education in fostering social awareness among santri at the Ittihadut Tholibin Islamic Boarding School is supported by the exemplary behavior of the caregivers (*pengasuh*), teachers (*asatidz*), and boarding school administrators. This exemplary conduct is reflected in habits such as helping others, showing concern for santri facing difficulties, and actively participating in various

social activities. These findings are consistent with the study by Wahid and Prasetya (2024), which states that role modeling is a crucial factor in character formation because students tend to imitate the behavior of respected figures. In addition, the culture of togetherness formed through 24-hour boarding life provides space for santri to learn cooperation, sharing, and mutual assistance in daily life.

Other supporting factors include structured social programs such as roan, musyawarah, muhadhoroh, visiting sick friends, funeral condolences (takziah), and social assistance activities. These activities serve as direct practice opportunities for santri to apply the values of social care learned through religious education. The success of these programs is further strengthened by a policy limiting the use of mobile phones to certain times, allowing santri to focus more on communal activities. Thus, the combination of role modeling, a culture of togetherness, well-planned programs, and regulated technology use constitutes the main supporting factors in fostering santri social awareness.

3.3.2 Inhibiting Factors in the Implementation of Islamic Religious Education in Fostering Santri Social Awareness

In addition to supporting factors, this study also identifies several obstacles in the implementation of Islamic Religious Education in fostering social awareness among santri. These obstacles come from both internal and external factors.

From an internal perspective, some santri still exhibit laziness, selfish attitudes, and low social sensitivity (*qoswatul qolbi*), resulting in suboptimal participation in social activities. This condition indicates that the internalization of social care values requires continuous and sustained guidance.

From an external perspective, differences in regional and linguistic backgrounds sometimes create adaptation difficulties for new santri, although these challenges generally decrease as social interaction increases. Moreover, the dense schedule of boarding school activities and poorly controlled use of mobile phones may also reduce santri participation in social programs.

These findings are in line with Suhariyanto et al. (2023), who state that technological development can affect the quality of social interaction if it is not balanced with character strengthening and adequate supervision. Therefore, synergy is needed between character education, reinforcement of religious values, and proper management of the boarding school environment so that the process of developing social awareness can run optimally.

4. CONCLUSION

The implementation of Islamic Religious Education in fostering social concern among santri at Ittihadut Tholibin Islamic Boarding School, Wonosobo, is carried out through the study of Taisirul Kholaq, Alala, and Ta'limul Muta'allim, the exemplary conduct of the caregiver and *asatidz*, habituation to communal living, and the continuous provision of religious advice. This implementation is manifested through various activities, including roan (collective community service), musyawarah (deliberation), muhadhoroh (public speaking activities), visiting sick friends, condolence visits (takziah), as well as fundraising and social assistance programs, which serve as effective means of internalizing the values of social concern in daily life.

The successful development of social concern is supported by the exemplary role of *pesantren* figures, a culture of togetherness, well-structured activity programs, and the management of mobile phone usage. Meanwhile, the inhibiting factors include laziness, selfish attitudes, *qoswatul qolbi* (hardness of heart or low social sensitivity), differences in students' backgrounds, intensive daily activities, and insufficiently controlled mobile phone use.

Therefore, Islamic Religious Education plays a significant role in fostering social concern among santri through a continuous process of value internalization within the Islamic boarding school environment. This process contributes not only to the development of religious understanding but also to the formation of social responsibility, empathy, solidarity, and positive social behavior as essential characteristics of Muslim individuals.

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