

Management of Ahlussunnah wal Jama'ah-Based Curriculum Development in Islamic Education Best Practice

Samsul Arifin^{1*}, M. Aqil Fahmi Sanjani²

¹ Pascasarjana Universitas Nurul Jadid Paiton

² UIN Maulana Malik Ibrahim

Email : gatcha.arif@gmail.com

Abstract

This study examines the development of the Ahlussunnah Wal Jama'ah value-based curriculum at MI At-Taqwa Bondowoso, focusing on planning, implementing, and evaluating the curriculum. The main problem is how Ahlussunnah Wal Jama'ah's values are applied in a curriculum that prioritizes academic aspects and the formation of students' character. This research is relevant because although there is much literature on religion-based education, applying these values in students' daily lives in madrasas is still minimally explored. The research method used is a qualitative approach with case studies, where data is obtained through in-depth interviews with teachers, madrasah heads, and parents of students, as well as analysis of documentation and findings in the field. The study results show that curriculum planning is carried out collaboratively between teachers, parents, and the community, aiming to create a balance between academic intelligence and character building. The implementation of the curriculum is reflected in students' daily activities, such as congregational prayers and routine recitations. Curriculum evaluations are carried out periodically to ensure suitability with student development. These findings contribute to understanding how Ahlussunnah Wal Jama'ah-based education can be implemented holistically in madrasas.

How to Cite:

Arifin, S., & Sanjani, M. A. F. (2024). Management of Ahlussunnah wal Jama'ah-Based Curriculum Development in Islamic Education Best Practice. *Educazione: Journal of Education and Learning*, 1(2), 102-115.

Article History

Received : 12 / January / 2024

Revised : 27 / March / 2024

Accepted : 26 / June / 2024

Keywords:

Management, Curriculum Development, Ahlussunnah wal Jama'ah

INTRODUCTION

Religious education in Indonesia has deep roots in the Ahlussunnah Wal Jama'ah tradition, which is the primary foundation for many Islamic educational institutions. Various studies show that education that integrates religious values not only focuses on the academic aspect but also significantly impacts the formation of better and more ethical student character (Laor, 2024; Mónica, 2021; Steć & Kulik, 2021). One example that illustrates this is MI At-Taqwa Bondowoso, which developed a curriculum based on Ahlussunnah Wal Jama'ah to create a generation that not only excels in academics but also has a moderate, balanced, and applicable understanding of religion in daily life (Burhani, 2020; Idris et al., 2022; Saumantri, 2023). Although there have been several studies examining the development of religious values-based curriculum, there is still a gap in a deep understanding of how these values are implemented in real terms in curriculum and daily practice in schools (Dasopang et al., 2023; Jeon & Choi, 2021; Kolb, 2023). This opens up opportunities for further research on applying religious values in a more practical and contextual context in the educational environment.

Several previous studies have discussed the development of a religious value-based curriculum in Islamic education. Research by Nurcholis et al. (2021) revealed that the integration of the principles of Ahlussunnah Wal Jama'ah in the educational curriculum in Iraq contributes significantly to improving the quality of Islamic education, focusing on strengthening religious values in the learning process. On the contrary, research conducted by Bingaman (2023) shows that schools in Kuwait that adopt the principles of Ahlussunnah Wal Jama'ah have succeeded in producing students with a deeper and more applicable understanding of religion. However, little research still examines the application of these principles in a more practical and comprehensive context, such as the one done by MI At-Taqwa Bondowoso. Research by Suhner (2024) also emphasizes the importance of developing a curriculum that focuses on religious lessons and integrates those values into students' daily lives. These findings suggest a need to dig deeper into how the values of Ahlussunnah Wal Jama'ah are applied holistically in education, encompassing both academic aspects and student character.

Although many studies have addressed the development of Ahlussunnah Wal Jama'ah-based curriculum, little research has specifically explored how the curriculum is applied in the daily lives of students in educational institutions. This creates a gap in understanding the planning, implementing, and evaluating a curriculum based on religious values. At MI At-Taqwa Bondowoso, although there are clear efforts to integrate the values of Ahlussunnah Wal Jama'ah into the curriculum, there is still no in-depth research on how this process takes place on the ground. Therefore, this study aims to fill this gap through in-depth research on applying the Ahlussunnah Wal Jama'ah-based curriculum at MI At-Taqwa Bondowoso.

This research offers a new contribution by exploring the application of the Ahlussunnah Wal Jama'ah-based curriculum directly in the field, focusing on the planning, implementation, and evaluation process at MI At-Taqwa Bondowoso. What sets this study apart from previous research is its approach that integrates religious learning with students' daily habits, such as congregational prayer and regular recitation. In addition, this research also involves various parties, including teachers, parents, and the community, to explore how such collaboration plays a role in creating an effective curriculum. Thus, this research adds to the understanding of Ahlussunnah Wal Jama'ah-based education and offers a more holistic approach to its implementation.

This research aims to analyze and understand in depth how the process of developing the Ahlussunnah Wal Jama'ah-based curriculum is carried out at MI At-Taqwa Bondowoso, primarily focusing on the planning, implementation, and evaluation stages. Through a qualitative approach, this research will further explore how the values of Ahlussunnah Wal Jama'ah are integrated into the curriculum, not only in religious subjects but also in various daily activities involving students. This research is expected to provide new insights related to the practice of curriculum development based on religious values, as well as make a significant contribution to enriching the understanding of how the curriculum can be developed in a relevant and holistic manner in the context of Islamic education. Thus, this research is expected to play a role in encouraging the development of more applicable Islamic education, which focuses not only on academic achievement but also on forming students' character and spirituality.

RESEARCH METHOD

This research was conducted at MI At-Taqwa Bondowoso. This educational institution integrates the values of Ahlussunnah Wal Jama'ah into its curriculum, making it a relevant example of implementing a religion-based curriculum. The choice of this context is very appropriate, considering that the school seeks to combine academic education with character formation based on solid religious values. The background of this research arises from the challenges faced in designing a curriculum that not only meets academic standards but can also internalize religious values in a balanced manner in students' lives. Using a qualitative approach through case study research, this study provides an opportunity to explore in depth the process of planning, implementation, and evaluation of the curriculum in the school (Bryda & Costa, 2023; Gill, 2020; Hendren et al., 2023). This case study approach allows for richer and more contextual data collection, providing deeper insights into the practice of developing a curriculum based on religious values at MI At-Taqwa Bondowoso (Doyle et al., 2020; Paoletti et al., 2021; Zakaria & Ab Rahman Muton, 2022).

In this study, data collection was carried out using various methods, namely in-depth interviews, documentation, and direct observation in the field. Interviews were conducted with various informants, including madrasah heads, teachers, and parents of students, in order to gain a holistic perspective on the development of the Ahlussunnah Wal Jama'ah-based curriculum. The selection of this interview method allows researchers to explore the in-depth personal experiences and views of individuals directly involved in the curriculum planning and implementation process. In addition to interviews, documentation, such as curriculum plans and evaluation notes, reinforces findings from interviews with more structured and objective written data. In addition, field findings related to daily habits in madrasas, such as congregational prayer activities, are also considered as part of efforts to describe the application of the curriculum in the context of students' daily lives. Thus, combining these three methods provides a more complete and in-depth picture of the implementation of the Ahlussunnah Wal Jama'ah-based curriculum at MI At-Taqwa Bondowoso.

The analysis technique used in this study refers to the Miles and Huberman data analysis model, which consists of three main stages: data reduction, data display, and conclusion. The first stage, data reduction, is carried out to filter and organize relevant information obtained from interviews, documentation, and field observations (Farquhar et al., 2020; Maxwell, 2020; Prosek & Gibson, 2021). This process aims to eliminate data that is not directly related to the research focus and focus on the key elements that support understanding the research topic. Furthermore, at the data display stage, the filtered data is presented in an easy-to-understand format through structured tables and thematic narratives that describe the patterns that emerge from the data. The final stage is the drawing of conclusions, which is done to summarize the main findings and relate them to the objectives and questions of the research. In addition, data triangulation is applied by comparing results from interviews, documentation, and field findings to ensure the accuracy and validity of the findings. This triangulation technique is essential to strengthen the rigor of the analysis and ensure the relevance of the resulting findings to the research context (Cole, 2023; Feuston & Brubaker, 2021; Isoaho et al., 2021).

RESULT AND DISCUSSION

Result

Ahlussunnah Wal Jama'ah-Based Curriculum Planning

Ahlussunnah Wal Jama'ah-based curriculum planning systematically designs an educational curriculum using Ahlussunnah Wal Jama'ah's teachings. This planning process involves gathering information, analyzing educational needs, setting goals, and developing materials with moderate and balanced Islamic values. In the context of MI At-Taqwa Bondowoso, curriculum planning based on Ahlussunnah Wal Jama'ah integrates pure religious values with society's needs and the times' development.

This curriculum planning includes determining appropriate subject matter, selecting the proper teaching methods, and preparing a sustainable curriculum structure based on the vision and mission of the madrasah. This curriculum aims to create students with balanced intellectual, emotional, and spiritual intelligence who can play an active role in society. From the results of interviews with the head of the madrasah and several teachers, it was revealed that the curriculum planning at MI At-Taqwa Bondowoso paid great attention to the harmony between the curriculum and the values of Ahlussunnah Wal Jama'ah, as well as the evolving needs of students. Where this is conveyed by one of the research informants he said,

"Every year, we always evaluate and plan the curriculum by involving all parties, both teachers and parents of students, to ensure that the curriculum we teach is in line with the values of Ahlussunnah Wal Jama'ah and the needs of the community" (I_2024).

The same thing was also conveyed by another informant where, on one occasion, he said that,

"We always do careful planning to ensure that the curriculum we design reflects the values of Ahlussunnah Wal Jama'ah so that students are not only academically intelligent but also have good morals by Islamic teachings."

Departing from the results of the interviews conducted with the two informants above, it is known that curriculum planning at MI At-Taqwa Bondowoso is carried out collaboratively to ensure that all aspects of education, both religious and general, can support the development of student's character by Islamic teachings. This also reflects the seriousness of madrassas in making education a means to form a spiritually and intellectually qualified generation. From this, it can be seen that the curriculum planning is based on ahlussunnah wal jama'ah at MI At-Taqwa bondowoso, as shown in Table 1.

Table 1. Ahlussunnah Wal Jama'ah-Based Curriculum Planning at MI At-Taqwa Bondowoso

Theme Name	Sub-Theme	Summary of Key Quotes	Key Findings
Curriculum Planning	Collaboration in Planning	"Every year, we always evaluate and plan"	A collaborative planning process to ensure the curriculum is aligned with the values of Ahlussunnah Wal Jama'ah and the needs of the community.
	Focus on Academic and Character Balance	"We always do planning."	Through Islamic teachings, curriculum planning emphasizes the balance between academic intelligence and student character formation.

Departing from the findings presented above, it is known that the findings in the field show that the curriculum planning based on Ahlussunnah Wal Jama'ah at MI At-Taqwa Bondowoso is not only reflected in the curriculum documents but also real practice in the classroom and the daily activities of students. Moderate and balanced religious learning, such as Aqidatul' Awam, is applied in the classroom and taught through daily habits, such as congregational prayers and routine recitations. This reflects that this curriculum is not just theory on paper but is applied practically in students' daily lives.

In addition, curriculum planning based on Ahlussunnah Wal Jama'ah at MI At-Taqwa Bondowoso is carried out systematically and involves collaboration between teachers, parents, and the community. This ensures that the curriculum covers academic aspects and integrates moderate religious values. The planning process carefully aims to produce students who are not only academically intelligent but also have good morals to the teachings of Ahlussunnah Wal Jama'ah.

Implementation of Ahlussunnah Wal Jama'ah-Based Curriculum

Implementing the Ahlussunnah Wal Jama'ah-based curriculum is the stage of implementing the curriculum designed in educational practices in the classroom and daily activities. At this stage, the curriculum that integrates the values of Ahlussunnah Wal Jama'ah is implemented with various teaching methods based on the principles of moderate Islam. The implementation of the curriculum is not only reflected in the subjects but also the habituation of morals and learning adapted to the conditions and needs of students. In addition, the research focuses on exploring how the Ahlussunnah Wal Jama'ah-based curriculum is implemented at MI At-Taqwa Bondowoso. Through interviews and observations, it was found that the implementation of the curriculum at MI At-Taqwa Bondowoso covers various aspects, ranging from the teaching of local subjects based on the values of Ahlussunnah Wal Jama'ah to the habituation of worship activities involving all elements of the madrasah.

The curriculum that has been planned based on Ahlussunnah Wal Jama'ah is applied in daily activities in the madrasah. This includes teaching specific subjects, such as Aqidatul 'Awam, which is designed to shape students' character and the habit of worship in the routine activities of the madrasah. This is as stated by the informant,

"The implementation of the Ahlussunnah Wal Jama'ah-based curriculum is not only in the classroom, but also in routine activities such as congregational prayers, recitations, and other religious activities that we carry out daily" (FT-5).

In addition, this is strengthened by the statement of one of the informants who explained that in addition to religious subjects, students are also accustomed to praying in congregation, memorizing prayers, and engaging in religious activities that strengthen their understanding of the values of Ahlussunnah Wal Jama'ah. As stated in the statement,

"At MI At-Taqwa, in addition to teaching religious-based subjects, we also familiarize students to memorize daily prayers, such as before and after meals, sleep prayers, and others, to strengthen their learning in daily life" (BS-4).

Departing from the two statements conveyed above, it shows that implementing the Ahlussunnah Wal Jama'ah-based curriculum at MI At-Taqwa Bondowoso is carried out in the classroom and through routine religious activities. The habit of congregational prayers, recitations, and other religious activities illustrates how this madrasah integrates the values of Ahlussunnah Wal Jama'ah into students' daily lives. This allows students to experience firsthand the application of Islamic teachings in their lives. In addition, memorizing daily prayers is important as part of learning that is applied outside the classroom. This shows that the implementation of the Ahlussunnah Wal Jama'ah-based curriculum is not only limited to theoretical lessons but also to the habituation of morals and daily practices that reflect the teachings of Islam. The presentation of the findings related to the implementation of the ahlussunnah wal jamaah curriculum is shown in Figure 1.

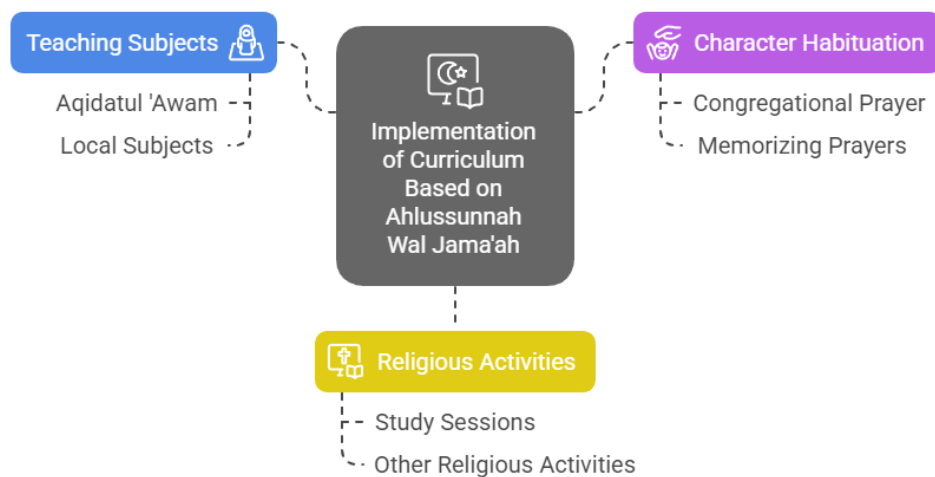


Figure 1. Implementation of Ahlussunnah Wal Jama'ah-Based Curriculum at MI At-taqwa Bondowoso

Based on the findings obtained in the field, it can be concluded that students at MI At-Taqwa Bondowoso show high participation in various activities that support the implementation of the Ahlussunnah Wal Jama'ah-based curriculum. Most students were enthusiastic about participating in congregational prayer activities and routine recitations organized by the madrasah. In addition, they are also actively involved in other religious activities, such as memorizing prayers taught by teachers. This habituation process not only forms strong spiritual habits but also strengthens students' understanding of the teachings of Ahlussunnah Wal Jama'ah. Thus, these activities function not only as religious learning but also as a means to strengthen their religious identity and values applied in their daily lives.

Evaluation of the Ahlussunnah Wal Jama'ah Based Curriculum

Evaluation of the Ahlussunnah Wal Jama'ah-based curriculum is an assessment process to ensure that the curriculum implemented in the madrasah is by the goals set and effectively achieves the desired results, academically and morally. This evaluation involves gathering feedback from various parties, including teachers, parents, students, and the community. This process aims to assess whether the curriculum truly reflects the values of Ahlussunnah Wal Jama'ah and meets the developmental needs of students. Through interviews and observations, it was found that evaluations are carried out periodically by involving various parties to ensure the suitability of the curriculum taught and the development and needs of students.

Interviews with the head of the madrasah and several teachers revealed that the evaluation of the Ahlussunnah Wal Jama'ah-based curriculum at MI At-Taqwa Bondowoso is carried out periodically and involves many parties. This is to ensure that the curriculum taught remains relevant to the needs of students and the principles of Ahlussunnah Wal Jama'ah.

"Curriculum evaluation at MI At-Taqwa Bondowoso is carried out periodically, especially at the beginning and end of the school year. We always involve teachers and parents of students to provide input so that the curriculum we teach is on the needs of students and the values of Ahlussunnah Wal Jama'ah." (BS-4)

The same thing was also said by one of the informants, who said,

"For each evaluation, we also analyze the material taught, whether it is by the principles of Ahlussunnah Wal Jama'ah and whether it is effective in helping students develop their knowledge and morals." (FT-5).

Departing from the two statements above, the evaluation of the curriculum at MI At-Taqwa Bondowoso has a crucial role in ensuring that the teaching provided not only meets academic standards but also still reflects the values of Ahlussunnah Wal Jama'ah, which is the basis of education in the madrasah. This evaluation process involves constructive feedback from various parties, including teachers, parents, and students, which is essential to adapt the curriculum to the actual needs of students as well as the times. Thus, this evaluation not only focuses on academic achievements but also pays attention to the spiritual and moral aspects that are an integral part of the Ahlussunnah Wal Jama'ah-based curriculum. Based on these findings, the evaluation of the curriculum at MI At-Taqwa Bondowoso is dynamic and adaptive, always striving to answer existing challenges and changes so that the education provided remains relevant and effective in supporting student character development.

In addition, based on the findings obtained in the field, curriculum evaluation at MI At-Taqwa Bondowoso is carried out regularly by involving various related parties, including teachers and parents of students. This evaluation process includes collecting input on implementing the curriculum in the classroom and its impact on student development, both academically and morally. Teachers provide perspectives on the implementation of the curriculum in learning activities, while parents also provide views on the influence of the curriculum on students' behavior and character at home. In addition, this evaluation also involves an in-depth analysis of the suitability of the material taught with the values of Ahlussunnah Wal Jama'ah, as well as the extent to which the material is effective in achieving the educational goals that have been set. Thus, the evaluation of the curriculum at MI At-Taqwa Bondowoso is comprehensive, ensuring that the curriculum applied is relevant to the needs of students and in line with the religious principles that are the basis of education in madrassas.

Therefore, these findings show that the evaluation of the Ahlussunnah Wal Jama'ah-based curriculum at MI At-Taqwa Bondowoso is carried out regularly by involving various parties, including teachers and parents of students. This evaluation process aims to ensure that the curriculum implemented remains relevant to the needs of students and consistently reflects the values of Ahlussunnah Wal Jama'ah. In addition, this evaluation also involves an in-depth analysis of the material taught to assess whether the material effectively supports the development of students' knowledge while forming morals by Islamic teachings. Thus, this evaluation focuses on academic achievement and the formation of character by religious principles. This shows that MI At-Taqwa Bondowoso applies a comprehensive approach to assessing and improving its curriculum so that better educational goals can be achieved optimally, both in intellectual and moral aspects.

Discussion

This study aims to explore how the management of Ahlussunnah Wal Jama'ah-based curriculum development at MI At-Taqwa Bondowoso is carried out and how it is applied to support students' spiritual and moral development. Based on the existing findings, curriculum planning at MI At-Taqwa Bondowoso is carried out collaboratively, involving various parties, including teachers and parents, to ensure conformity with the values of Ahlussunnah Wal Jama'ah. In addition, implementing the curriculum also involves habituating morals through daily activities, such as congregational prayers and recitation.

Curriculum evaluations are carried out periodically by involving feedback from teachers, parents, and students. The answer to this research question shows that the development of a curriculum based on Ahlussunnah Wal Jama'ah involves not only the creation of a formal curriculum but also the application of religious values in students' daily lives. These findings confirm that a moderate and balanced curriculum based on religious values can play an important role in shaping students' academic and moral character.

These findings support existing theories on integrating religious values into the educational curriculum. For example, research by Baharun et al. (2022) emphasizes that a curriculum based on religious values, especially Ahlussunnah Wal Jama'ah, can improve the quality of Islamic education. In this study, Ahlussunnah Wal Jama'ah is seen as a spiritual foundation and an important component in creating a moderate and balanced curriculum that integrates moral and academic aspects in education. Furthermore, research by Muhammad et al. (2024) shows that the principles of Ahlussunnah Wal Jama'ah in the curriculum help support more holistic learning, which is in line with the findings of this study, namely that the curriculum implemented at MI At-Taqwa Bondowoso involves spiritual and character aspects, not just academic aspects.

However, this research also offers new insights into applying the Ahlussunnah Wal Jama'ah-based curriculum in the madrasah environment. These findings identify that the curriculum is reflected in religious lessons and the daily habits introduced to students, such as congregational prayer activities and regular recitation. It enriches existing research by showing that the application of religious values is not limited to the classroom but also in everyday life (Mardiana & Anggraini, 2021; Metcalfe & Moulin-Stožek, 2021; Rohman, 2022). These findings offer some significant differences compared to previous studies. For example, research by Mohd Yusoff et al. (2022) emphasizes the development of an Ahlussunnah Wal Jama'ah-based curriculum in Nigerian schools. However, the research focuses more on integrating Ahlussunnah Wal Jama'ah values in formal subjects. This research, on the other hand, highlights that the Ahlussunnah Wal Jama'ah-based curriculum is not only taught through religious subjects but also through habits and habits that are applied in students' daily lives. These findings challenge existing thinking by expanding the scope of applying a faith-based curriculum in school life, making it more practical and contextual.

This research makes a significant contribution to the gap in the literature regarding the management of curriculum development based on Ahlussunnah Wal Jama'ah in madrasas. Most of the previous research focused on applying the principles of Ahlussunnah Wal Jama'ah in formal subjects. At the same time, this study shows that implementing a curriculum based on religious values can be carried out more holistically, integrating religious learning into students' daily lives. Thus, this research expands the understanding of how the Ahlussunnah Wal Jama'ah-based curriculum can be effectively implemented in madrasas.

CONCLUSION

This study discusses the integration of Ahlussunnah Wal Jama'ah values in curriculum development at MI At-Taqwa Bondowoso, focusing on planning, implementation, and evaluation. The study's findings show that curriculum planning is carried out collaboratively, involving teachers, parents, and the community to ensure alignment with Islamic values and academic needs. The implementation of the curriculum is not only limited to formal lessons but also includes daily religious customs such as congregational prayers and regular recitation that reinforce these values. Curriculum evaluations are conducted periodically with feedback that helps adapt the curriculum to the evolving needs of students. These findings emphasize the importance of a holistic approach in curriculum development, where values are taught in the classroom and applied in everyday life. This study suggests that further research compares this practice across different institutions to deepen understanding and improve the development of Islamic education curriculum.

ACKNOWLEDGMENT

We want to thank SMP Negeri 1 Proppo for the support and cooperation provided during this research. We would also like to express our gratitude to the students and teachers who have participated and contributed to the data collection process. We also appreciate the assistance from fellow academics at Universiti Utara Malaysia and Nurul Jadid Paiton University for the valuable inputs that enriched this research.

REFERENCES

- Baharun, H., Wahid, A. H., Muali, C., Rozi, F., & Fajry, M. W. (2022). Building Public Trust in Islamic School Through Adaptive Curriculum. *Jurnal Pendidikan Islam*, 8(1), 1–14. <https://doi.org/10.15575/jpi.v8i1.17163>
- Bingaman, K. A. (2023). Religion in the Digital Age: An Irreversible Process. *Religions*, 14(1), 108. <https://doi.org/10.3390/rel14010108>
- Bryda, G., & Costa, A. P. (2023). Qualitative Research in Digital Era: Innovations, Methodologies and Collaborations. *Social Sciences*, 12(10), 570. <https://doi.org/10.3390/socsci12100570>
- Burhani, A. N. (2020). Muslim Televangelists in the Making: Conversion Narratives and the Construction of Religious Authority. *Muslim World*, 110(2), 154–175. <https://doi.org/10.1111/muwo.12327>
- Cole, R. (2023). Inter-Rater Reliability Methods in Qualitative Case Study Research. *Sociological Methods and Research*, 53(4), 1944–1975. <https://doi.org/10.1177/00491241231156971>

- Dasopang, M. D., Nasution, I. F. A., & Lubis, A. H. (2023). The Role of Religious and Cultural Education as a Resolution of Radicalism Conflict in Sibolga Community. *HTS Teologiese Studies / Theological Studies*, 79(1), 8469. <https://doi.org/10.4102/hts.v79i1.8469>
- Doyle, L., McCabe, C., Keogh, B., Brady, A., & McCann, M. (2020). An Overview of the Qualitative Descriptive Design within Nursing Research. *Journal of Research in Nursing*, 25(5), 443–455. <https://doi.org/10.1177/1744987119880234>
- Farquhar, J., Michels, N., & Robson, J. (2020). Triangulation in Industrial Qualitative Case Study Research: Widening the Scope. *Industrial Marketing Management*, 87, 160–170. <https://doi.org/10.1016/j.indmarman.2020.02.001>
- Feuston, J. L., & Brubaker, J. R. (2021). Putting Tools in Their Place: The Role of Time and Perspective in Human-AI Collaboration for Qualitative Analysis. *Proceedings of the ACM on Human-Computer Interaction*, 5(CSCW2), 1–25. <https://doi.org/10.1145/3479856>
- Gill, S. L. (2020). Qualitative Sampling Methods. *Journal of Human Lactation*, 36(4), 579–581. <https://doi.org/10.1177/0890334420949218>
- Hendren, K., Newcomer, K., Pandey, S. K., Smith, M., & Sumner, N. (2023). How Qualitative Research Methods Can Be Leveraged to Strengthen Mixed Methods Research in Public Policy and Public Administration? *Public Administration Review*, 83(3), 468–485. <https://doi.org/10.1111/puar.13528>
- Idris, M., Bin Tahir, S. Z., Wilya, E., Yusriadi, Y., & Sarabani, L. (2022). Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia. *Education Research International*, 2022(1), 6014952. <https://doi.org/10.1155/2022/6014952>
- Isoaho, K., Gritsenko, D., & Mäkelä, E. (2021). Topic Modeling and Text Analysis for Qualitative Policy Research. *Policy Studies Journal*, 49(1), 300–324. <https://doi.org/10.1111/psj.12343>
- Jeon, K. S., & Choi, B. K. (2021). Workplace Spirituality, Organizational Commitment and Life Satisfaction: The Moderating Role of Religious Affiliation. *Journal of Organizational Change Management*, 34(5), 1125–1143. <https://doi.org/10.1108/JOCM-01-2021-0012>
- Kolb, J. (2023). Muslim Diversity, Religious Formation, and Islamic Religious Education. Everyday Practical Insights into Muslim Parents' Concepts of Religious Education in Austria. *British Journal of Religious Education*, 45(2), 172–185. <https://doi.org/10.1080/01416200.2021.1911787>
- Laor, T. (2024). Do Micro-Celebrities Preserve Social Roles? Differences Between Secular and Religious Female Instagram Lifestyle Influencers. *Technology in Society*, 78, 102642. <https://doi.org/10.1016/j.techsoc.2024.102642>

- Mardiana, D., & Anggraini, D. C. (2021). Evaluation of Islamic Religious Education Based on Learning Management System. *Jurnal Manajemen Pendidikan Islam*, 05(03), 80–96. <https://ejournal.unuja.ac.id/index.php/al-tanzim/article/view/2987>
- Maxwell, J. A. (2020). Why Qualitative Methods Are Necessary for Generalization. *Qualitative Psychology*, 8(1), 111. <https://doi.org/10.1037/qup0000173>
- Metcalfe, J., & Moulin-Stožek, D. (2021). Religious Education Teachers' Perspectives on Character Education. *British Journal of Religious Education*, 43(3), 349–360. <https://doi.org/10.1080/01416200.2020.1713049>
- Mohd Yusoff, M. Z., Hamzah, A., Fajri, I., Za, T., & Yusuf, S. M. (2022). The Effect of Spiritual and Social Norm in Moral Judgement. *International Journal of Adolescence and Youth*, 27(1), 555–568. <https://doi.org/10.1080/02673843.2022.2156799>
- Mónika, A. (2021). Trends in Online Religious Processes During the Coronavirus Pandemic in Hungary—Digital Media Use and Generational Differences. *Religions*, 12(10), 808. <https://doi.org/10.3390/rel12100808>
- Muhammad, M., Syukri, A., & Hakim, L. (2024). Kiai's Leadership in Developing Islamic Boarding School Education Culture. *Journal of Educational Research*, 3(1), 407–424.
- Nurcholis, A., Arif, M., Efendi, H., & Sunarsihd, W. (2021). Building Religious Harmony and Tolerance. *Ulumuna: Journal of Islamic Studies*, 25(2), 329–349.
- Paoletti, J., Bisbey, T. M., Zajac, S., Waller, M. J., & Salas, E. (2021). Looking to the Middle of the Qualitative-Quantitative Spectrum for Integrated Mixed Methods. *Small Group Research*, 52(6), 641–675. <https://doi.org/10.1177/1046496421992433>
- Prosek, E. A., & Gibson, D. M. (2021). Promoting Rigorous Research by Examining Lived Experiences: A Review of Four Qualitative Traditions. *Journal of Counseling and Development*, 99(2), 167–177. <https://doi.org/10.1002/jcad.12364>
- Rohman, F. (2022). Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren. *Global Journal Al-Thaqafah*, 12(1), 82–97. <https://doi.org/10.7187/GJAT072022-5>
- Saumantri, T. (2023). Construction of Religious Moderation in Seyyed Hossein Nasr's Perennial Philosophy Perspective. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 9(1), 89–112. <https://doi.org/10.20871/kpjipm.v9i1.259>
- Stec, M., & Kulik, M. M. (2021). The Psycho-Didactic Approach in Religious and Moral Education. Towards Personal Growth and Positive Mental Health of Students. *Religions*, 12(6). <https://doi.org/10.3390/rel12060424>

- Suhner, J. (2024). From Shared RE to a Shared Digital RE Strategy: Navigating the Post-Digital Transformation of RE Organizations—Results of a Swiss Participatory Research Project. *Religions*, 15(8), 1000. <https://doi.org/10.3390/rel15081000>
- Zakaria, N., & Ab Rahman Muton, N. (2022). Cultural Code-Switching in High Context Global Virtual Team Members: A Qualitative Study. *International Journal of Cross Cultural Management*, 22(3), 487–515. <https://doi.org/10.1177/14705958221137256>