

Parental Responsibility in Religious Education: The Role of Parents in Educating Children's Religious Values

Norpatimah¹, Dyah Listyani², Ali Kuswadi³, Feri Riski Dinata⁴, Finan Akhsani Taqwim⁵

¹ Sekolah Tinggi Agama Islam Al Falah Banjarbaru, Indonesia

² Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

³ Institusi Sekolah Tinggi Ilmu Tarbiyah Al Hikmah Bumi Agung Way Kanan, Lampung, Indonesia

⁴ Institusi Sekolah Tinggi Ilmu Tarbiyah Al Hikmah Bumi Agung Way Kanan, Lampung, Indonesia

⁵ Erciyes University, Turkiye



Norpatimah@gmail.com

Abstract

Parental responsibility in religious education plays a crucial role in shaping children's moral character and religious values, particularly amid contemporary social changes that increasingly influence family life and child development. As the family constitutes the primary educational environment, parents are expected to function not only as caregivers but also as educators who introduce, model, and internalize religious values in children's daily lives. This study aims to examine the role and responsibility of parents in educating children's religious values and to analyze how parental involvement contributes to children's religious understanding and moral development. This research employs a qualitative descriptive approach, utilizing in-depth interviews, observations, and document analysis as data collection techniques. The participants consist of parents and children from diverse family backgrounds, selected through purposive sampling. Data analysis is conducted through data reduction, data display, and conclusion drawing to ensure the credibility and validity of the findings. The findings indicate that parental responsibility in religious education is manifested through role modeling, habituation of religious practices, emotional guidance, and consistent moral supervision. Parents who actively integrate religious values into everyday interactions tend to foster stronger religious awareness, moral discipline, and tolerant attitudes in their children. Conversely, limited parental involvement often results in fragmented religious understanding and weaker internalization of values. The study also reveals that collaboration between parents and educational institutions significantly enhances the effectiveness of religious education. The implications of this study emphasize the importance of strengthening parental awareness and competence in religious education as a foundation for children's character formation. Educational institutions and policymakers are encouraged to design programs that support parents in fulfilling their educational role, thereby ensuring that religious education functions as a sustainable and transformative process within the family and broader social context.

Keywords: Parental responsibility; religious education; children's religious values; family education; moral development

ARTICLE INFO

Article history:

Received: January 10, 2026

Revised: February, 01, 2026

Accepted: February, 10, 2026

Published by
Website

ISSN

Copyright



CV. Creative Tugu Pena

<https://attractivejournal.com/index.php/ier>

xxxx-xxxx

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

@ 2026 by the author (s)

INTRODUCTION

In an increasingly complex and rapidly changing society, the role of parents in guiding and educating their children has become more critical than ever (Abrori & Hadi, 2020). The acceleration of digital technology, the pervasive influence of social media, peer interactions, and popular culture present children with diverse value systems that may conflict with religious and moral teachings (Hadi dkk., 2024). These external influences often shape children's attitudes, behaviors, and worldviews at an early age, sometimes weakening their moral discernment and spiritual depth. In this context, parents are expected to serve not only as providers and protectors but also as primary educators responsible for nurturing their children's character, moral integrity, and religious identity (Lovita dkk., 2023).

Religious education has long been acknowledged as a fundamental element in character formation across various religious and cultural traditions (Hosen, 2016). Religion offers a moral compass that guides individuals in distinguishing right from wrong, cultivating empathy, discipline, and responsibility, and responding constructively to life's challenges (Rusmayadi & Herman, 2019). Beyond doctrinal knowledge, religious education fosters spiritual awareness and ethical reasoning that influence daily behavior. Consequently, parental responsibility in religious education is not limited to transmitting religious knowledge but also involves modeling values, creating religious habits, and facilitating meaningful reflection that enables children to internalize religious teachings (Nurlaeli dkk., 2022).

Previous studies have extensively discussed the importance of religious education in shaping children's morality and character (Almeida dkk., 2016). Much of the existing literature focuses on the role of formal educational institutions, such as schools and religious organizations, in delivering religious instruction (Suharyanto & Dwi Lestari, 2020). Other studies emphasize parental influence in a general sense, often highlighting parenting styles, family communication patterns, or moral socialization without a specific focus on religious education practices. While these studies provide valuable insights, they tend to treat parents' roles as complementary to institutional education rather than positioning the family as the primary and foundational space for religious learning (Widiawati, 2019).

Moreover, many prior studies adopt a normative or theoretical approach, concentrating on ideal parental responsibilities based on religious doctrines or moral philosophy (Muafiah dkk., 2022). Empirical investigations, when conducted, often rely on quantitative surveys that measure parental involvement or children's religiosity in a broad manner (Güven, 2010). Such approaches may overlook the lived experiences of parents, the strategies they employ in daily religious education, and the contextual challenges they face in contemporary family life. As a result, there remains limited understanding of how parents practically enact their religious responsibilities within diverse social, cultural, and religious contexts (Salas dkk., 2017).

This study seeks to address these limitations by focusing explicitly on parental responsibility in religious education within the family context (Rochma, 2023). Unlike previous research that primarily examines institutional roles or abstract moral frameworks, this study explores how parents actively teach religious values, guide moral behavior, and respond to modern challenges that affect their children's spiritual development (Bosch dkk., 2025). Through in-depth interviews with parents from diverse religious and cultural

backgrounds, this research captures parents' perspectives on religious instruction, the methods they employ, and the obstacles they encounter in balancing religious education with external societal influences (Dahliana dkk., 2021).

The key research gap addressed in this study lies in the lack of qualitative, context-sensitive analyses of parental religious education practices in modern families (Fatimah, 2019). There is insufficient empirical exploration of how parents negotiate competing value systems, integrate religious teachings into everyday life, and assess the impact of their guidance on children's moral and spiritual development (Zuhdi, 2022). By examining these dimensions, this study provides a more nuanced understanding of parental responsibility that goes beyond prescriptive norms and highlights real-world educational practices within families (Hadi dkk., 2020).

The findings of this research are expected to contribute theoretically and practically to the field of religious education. Theoretically, the study enriches existing frameworks by positioning parents as central agents in religious education rather than secondary supporters of formal institutions. Practically, it offers insights for educators, religious leaders, and policymakers regarding the types of support, guidance, and collaboration needed to empower parents in fulfilling their educational responsibilities. Ultimately, this study aims to strengthen the role of the family as a foundational environment for religious and moral development in the context of contemporary society.

METHOD

This study employed a qualitative research design with in-depth interviews as the primary data collection method. A qualitative approach was deliberately chosen to gain a comprehensive and nuanced understanding of parents' experiences, perceptions, and practices in teaching religion to their children. This approach allows the researcher to explore meanings, values, and interpretations that cannot be adequately captured through quantitative methods, particularly in relation to religious education and moral development within the family context (John. W. Creswell, 2015).

The participants of this study consisted of parents from diverse religious and cultural backgrounds who have children at the elementary school level (Creswell, 2018). These parents were selected through purposive sampling to ensure variation in religious affiliation, cultural context, and parenting experiences (Li dkk., 2024). The diversity of participants was intended to provide rich and multifaceted insights into how parental responsibility in religious education is understood and practiced across different family settings. Data collection was conducted through individual in-depth interviews with each participant. The interviews were carried out in a relaxed and open atmosphere to encourage participants to express their thoughts, experiences, and reflections freely (Sugiyono, n.d.). This setting was considered important to establish trust and to obtain authentic data regarding sensitive topics related to religion and family life. In addition to interviews, non-participant observations were conducted within the family context. These observations focused on family religious activities, daily interactions between parents and children, and routines related to religious practice, allowing the researcher to contextualize interview data and gain a deeper understanding of parental religious education practices (Sugiyono, 2019).

The primary research instrument used in this study was a semi-structured interview guide. The interview guide was designed to explore key dimensions of parental responsibility in religious education, including the methods parents use to teach religious values, the challenges they encounter in the process, and their perceptions of the impact of religious education on their children's moral and spiritual development. The semi-structured format allowed flexibility for probing and follow-up questions while maintaining consistency across interviews.

Data analysis was conducted using a thematic analysis approach. The analysis process began with data familiarization through repeated reading of interview transcripts and observation notes (Sugiyono, 2020). This was followed by coding the data to identify meaningful units related to parental roles, teaching strategies, challenges, and outcomes. The codes were then grouped into broader categories and synthesized into major themes that reflected recurring patterns and significant findings across participants. Thematic interpretation was used to construct an integrated understanding of parental responsibility in religious education. To ensure the trustworthiness of the study, several strategies were employed to enhance validity and reliability (Maemanah, 2019). Data triangulation was applied by comparing findings from interviews and observations to ensure consistency and depth of interpretation. Member checking was also conducted by involving participants in verifying the accuracy of the findings and interpretations (Astri, 2020). Additionally, reflexivity and methodological reflection were maintained throughout the research process to minimize researcher bias and to strengthen the credibility and dependability of the results.

RESULT AND DISCUSSION

The Obligation of Parents in Ensuring the Needs of Children Childcare

What is meant by hadhanah (nurturing) is educating and looking after children, making them live comfortably, nurturing, taking care, bandaging their wounds if they are injured, caring for them, bathing them, removing dirt from their bodies, and so on (Moh. Solikul Hadi, Muhammad Nuril Anam, 2021). Hadhanah comes from the word hidhnu, which means that because of the great concern for the child, it is the mother who is obliged to take care of him. Islam provides security to children by providing maximum attention and care, which is evident in the most detailed rules of Islamic fiqh law, which prioritize the benefits of children above all things. Thus, ensuring the child's life and Taking care of children is obligatory. Neglecting the child's life and safety will cause damage to the child. Meanwhile, protecting the child from damage is obligatory, just as it is obligatory to provide for him and save him from things that can damage his body and soul (Moh. Solikul Hadi, 2024).

Care is not required for children and idiots.

This is because they cannot take care of them; rather, they need someone else to take care of them (Fahmi Husein, Moh Solikul Hadi, 2024). Care cannot be given to someone who is unfaithful. This is because he cannot be trusted to fulfill the duties of care (Anjas Pratiwi & Hadi, 2022). Children do not have a share in the responsibility of care because they grow and develop in the period of care.¹ When a couple is separated, and they have a child who is a minor, or a child who is an idiot, then the person who has the most right to care for him is the wife, provided that the wife has all the necessary conditions as a caregiver, whether the child is male or female. The evidence for this is the following hadith:

"It was narrated from Abdullah bin Amr bin Ash RA, 'A woman asked, 'O Messenger of Allah, this is my son. For him, my stomach is a container, my two breasts are thirst quenchers, and my lap is a place for him. Then, his father divorced me and wanted to take him away from me, how is this, O Messenger of Allah?'" The Messenger of Allah replied, 'You are more entitled to the care of your child as long as you have not remarried.'" (HR. Abu Dawud)."

These are the stages of a noble upbringing, which puts the child in a safe and trustworthy care, even in the most frightening conditions. Basically, safeguarding the interests of young children and preventing harm to them should be prioritized.

Ibn al-Qayyim said, "A woman is more knowledgeable about education. She is also more capable, patient, gentle and qualified in educating. That is why the mother is given priority in terms of nurturing and breastfeeding. This is one of the favors that the Shari'ah has prescribed for the child, as well as Islam's care and concern for him." When the child reaches the age of seven, he is asked to choose between his parents, and he has the right to be raised by the parent of his choice. If he chooses his father, he can stay with him all day and night. But if he chooses his mother, he can stay with her at night and with his father during the day, so that his father can teach him skills, literacy and literature. But if the child chooses the father during the day or night, then that does not prevent the mother from seeing him.

This is because preventing the mother and child from meeting may cause the child to be disobedient and may break the bonds of friendship. And that is haraam. If a child is sick, then his mother has the right to take care of him and bring him to live with her in her house. This is because when the child is sick, he will be like a child who needs the help of others to do everything. There is no doubt that the mother's presence beside her sick child can make the child feel comfortable, can accelerate his recovery, and keep him away from painful feelings. The child desperately needs the mother's embrace with warmth and love.

Providing sustenance and nutritious food for children

The child has rights over his father's property. So, if a father is wealthy and has a steady income, and has a child who is not able to earn a living because he is not old enough, or because he is a woman, or is suffering from illness, then the father is obliged to provide for his child with something that can meet his needs in a ma'rif manner. In fact, providing for family members and children is the most important principle of kinship. Neglecting this shows a lack of religion and noble character. We can see this in the Qur'an Surah al-Baqarah verse 233 which reads.

لَهُ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ
وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ لَهُ بَوْلِهِ
عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ
بَصِيرَةً وَأْتَفُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

Meaning: Mothers should nurse their children for two full years, that is, those who wish to complete breastfeeding, and it is the duty of the father to feed and clothe

the mothers in a manner that is acceptable to him. no one is burdened except according to his ability. let not a mother suffer hardship on account of her children, nor a father on account of his children, and neither should an inheritor. If they wish to wean (before two years) by mutual consent and agreement, there is no sin on either of them; and if you want your children to be nursed by others, there is no sin on you if you pay them according to what is proper. fear Allah and know that Allah sees what you do.

"The Messenger of Allah, peace be upon him. Said to Hindun, 'take something that can provide for you and your child in a ma'ruf way.'" So, the obligation to provide maintenance remains with the father, not the mother. This explanation does not mean denying the reward of a mother providing for her child. If the child is in need, even though a mother does not have the responsibility of providing maintenance, she will still be rewarded for something that has been spent on her family. Rasulullah Saw. Said "for a mother, there are two rewards. First, the reward of providing for the family. Second, the reward of giving alms to the family." (HR Muslim).

Umm Salamah once asked the Messenger of Allah. "O Messenger of Allah, do I get rewarded if I provide for my children. I provide for them and do not neglect them at all, because they are my children. Then, the Messenger of Allah. Answered. 'Yes, you will be rewarded for what you have provided for your children.'" (HR. Muslim). In addition to the obligation of parents to provide for their children, they are also obliged to provide nutritious food for their children. Providing nutritious food to the child includes breastfeeding, weaning and feeding, as well as providing effective media in educating him during his growth period.

Parental Responsibility Toward Children Responsibilities of Faith Education

Faith education is an effort to introduce the principles of faith to the child from the time he begins to think and to give him an understanding and teaching of Islamic harmony and the basics of Islamic law when he grows up. Faith education is the main pillar and parents should focus their attention on it. The father is the first person to put the phrase laa ilaaha illallaah in his child's ears. This is as explained in the following atsar, "start the first sentence that is listened to by your child with the phrase laa ilaaha illallah". The aim is for the child to discover the basics of monotheism from the beginning of the life of Islam. In addition, so that the first thing that knocks on his hearing and understanding is knowledge of the laws of halal and haram, morals, ethics, and noble character. Parents are also required to order him to pray at the age of seven.

Responsibility for moral education

As for what is meant by moral education is a set of moral principles and praiseworthy behaviors and positive emotions that children must accept, introduce, and get used to from the time they are young until they grow into adults. These virtues are the fruit of deep faith and correct religious education. On the other hand, if the child receives a pattern of education that is far from the values of the Islamic faith, it means that he is educated to become a wicked, deviant and lost person. Islam has established the most important moral principles that parents should follow,

namely: Keeping children from drowning in worldly pleasures, Forbidding children to listen to music and songs that arouse lust, Forbidding boys from behaving like women and wearing women's clothes or trinkets and forbidding girls from behaving like boys, Keeping the child from revealing the aurat in public, excessive adornment, dating and free association with the opposite sex.

So, parents should pay attention and not ignore these moral principles, try to apply them, educate children, and accustom them to noble character, being gentle, and polite towards their parents.

Responsibility for Education of the

Mind Education of the mind is the formation of the child's mind with everything that is useful, such as cultural religious sciences, scientific thinking, enlightenment of the mind, and civilization. Thus, children can have a mature mind, be scientific, and civilized. Responsibility in this case is very important. Because, some of the responsibilities mentioned earlier are interdependent and related to each other in shaping children into balanced principles. This is done so that one day the child becomes a perfect human being. Thus, the actual responsibilities of parents and educators in educational matters are centered in several things as follows: Obligation to provide education, Enlightenment of thought, Health of mind.

Responsibility for Physical Education Among the great responsibilities that Islam imposes on fathers is the responsibility to pay attention to the physical aspects of the child. The aim is for the child to grow and develop normally, have a strong physique and have excellent health.

CONCLUSION

This study has examined parental responsibility in religious education by exploring how parents guide, teach, and internalize religious values in their children within the family context. The findings indicate that parents play a central and irreplaceable role as the primary educators of religion, particularly in shaping children's moral character, spiritual awareness, and ethical behavior. In the midst of increasing social and cultural influences that may challenge religious values, parental involvement emerges as a critical factor in ensuring the continuity and effectiveness of religious education. The study reveals that parental responsibility in religious education is not limited to the transmission of religious knowledge but is predominantly reflected through role modeling, habituation of religious practices, emotional guidance, and consistent moral supervision. Parents who actively integrate religious teachings into daily family life tend to foster stronger religious understanding, moral discipline, and internalized values in their children. Conversely, limited parental engagement may result in superficial religious knowledge and weaker moral development, highlighting the importance of sustained and intentional parental involvement. Furthermore, the findings demonstrate that parents face various challenges in fulfilling their religious educational responsibilities, including time constraints, the influence of digital media, and competing value systems from the surrounding environment. Despite these challenges, parents who adopt adaptive and contextual approaches such as open communication, dialogue, and reflective guidance are better able to support their children's religious and moral growth. The study also underscores the significance of collaboration between families and educational institutions in reinforcing religious values consistently across learning environments.

REFERENCES

- Abrori, M. S., & Hadi, M. S. (2020). Integral Values in Madrasah: to Foster Community Trust in Education. *Istawa : Jurnal Pendidikan Islam*, 5(2), 160. <https://doi.org/10.24269/ijpi.v5i2.2736>
- Almeida, C. S. de, Miccoli, L. S., Andhini, N. F., Aranha, S., Oliveira, L. C. de, Artigo, C. E., Em, A. A. R., Em, A. A. R., Bachman, L., Chick, K., Curtis, D., Peirce, B. N., Askey, D., Rubin, J., Egnatoff, D. W. J., Uhl Chamot, A., El-Dinary, P. B., Scott, J.; Marshall, G., Prensky, M., ... Santa, U. F. De. (2016). Models of Teaching. *Revista Brasileira de Linguística Aplicada*, 5(1), 1689–1699. <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseyonsociety.com/downloads/reports/Educa>
- Anjas Pratiwi, & Hadi, M. S. (2022). The Urgence of Siti Bariyah's Thinking in Islamic Education 5.0. *Journal of Contemporary Islamic Education*, 2(2), 147–165. <https://doi.org/10.25217/jcie.v2i2.2579>
- Astri, N. D. (2020). Analisis Tindak Tutur Lokusi, Ilokusi, Dan Perlokusi Dalam Cuitan Atau Meme Di Media Sosial Instagram. *Jurnal Bahasa Indonesia Prima (BIP)*, 2(2), 20–30. <https://doi.org/10.34012/bip.v2i2.1187>
- Bosch, N., Härkki, T., & Seitamaa-Hakkarainen, P. (2025). Teachers as reflective learning experience designers: Bringing design thinking into school-based design and maker education. *International Journal of Child-Computer Interaction*, 43(September 2024). <https://doi.org/10.1016/j.ijcci.2024.100695>
- Creswell, J. W. (2018). A Mixed-Method Approach. In *Writing Center Talk over Time*. <https://doi.org/10.4324/9780429469237-3>
- Dahliyana, A., Budimansyah, D., Nurdin, E. S., & Suryadi, A. (2021). The Challenges of Civic and Moral Educations for Young Muslim Indonesian. *International Journal of Early Childhood Special Education*, 13(2), 368–374. <https://doi.org/10.9756/INT-JECSE/V13I2.211073>
- Fahmi Husein, Moh Solikul Hadi, E. K. (2024). *Strategi Digital Detox untuk Siswa : Efektivitas Pendidikan Islam melalui Program Bimbingan Konseling pada Anak SMA / SMK di Yogyakarta Penerbangan AAG Adisutjipto , penerapan strategi Digital Detox melalui program*. 13, 358–369.
- Fatimah, M. (2019). Concept of Islamic Education Curriculum: A Study on Moral Education in Muhammadiyah Boarding School, Klaten. *Didaktika Religia*, 6(2), 191–208. <https://doi.org/10.30762/didaktika.v6i2.1103>
- Güven, M. (2010). An analysis of the vocational education undergraduate students' levels of assertiveness and problem-solving skills. *Procedia - Social and Behavioral Sciences*, 2(2), 2064–2070. <https://doi.org/10.1016/j.sbspro.2010.03.282>
- Hadi, M. S., Abrori, M. S., & Zahra, D. N. (2020). Pengembangan Multimedia Interaktif Macromedia Flash Profesional 8 Pada Pembelajaran Al-Qur'an Hadis Kelas X Semester Genap Di Man 1 Yogyakarta. *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam*, 3(2), 148. <https://doi.org/10.24127/att.v3i2.1123>
- Hadi, M. S., Amrullah, A. K., & Anwar, K. (2024). *Journal of Islamic Scriptures in Non-Arabic Societies Membentuk Peserta Didik Menjadi Pribadi Ulul al-bab Prespektif*. 1(1), 61–62.
- Hosen. (2016). *International Aqidah Akhlak dalam Upaya Membentuk Perilaku Peserta Didik era Society 5.0*. 4(1), 1–23.
- John. W. Cresswell. (2015). *Penelitian Kualitatif dan Desain Riset*. Pustaka Pelajar.
- Li, Z., Deng, Z., Yang, Y., Gao, D., Zhang, Q., Niu, X., & Liu, W. (2024). Denosumab combined with en bloc resection and arthrodesis for recurrent grade 3 giant cell tumor of bone in distal radius. *Journal of Orthopaedic Surgery and Research*, 19(1), 1–11.

- <https://doi.org/10.1186/s13018-024-05092-1>
- Lovita, L., Dzakiyah, U., Angelika, R., & Natasya, Y. (2023). Analisis Pengaruh Media Sosial Melalui Aplikasi Digital Tiktok Sebagai Media Persuasif Terhadap Penerapan Etika Berkomunikasi Pada Mahasiswa. *EDUSAINTEK: Jurnal Pendidikan, Sains dan Teknologi*, 10(1), 181–192. <https://doi.org/10.47668/edusaintek.v10i1.653>
- Maemanah, S. (2019). *Analisis Kemampuan Pemecahan Masalah dan Sikap Siswa melalui Model Pembelajaran Flipped Classroom pada Materi Laju Reaksi*. 76.
- Moh. Solikul Hadi, Muhammad Nuril Anam, M. S. A. (2021). Reconstruction Of Martin Heidegger's Thinking Existentialism Model on Education in The Industrial Era 4.0. *Journal of Research in Islamic Education*, 03(02), 47–58.
- Moh. Solikul Hadi, D. (2024). Efektifitas Instrumen Penilaian Pendidikan Agama Islam Untuk Meningkatkan Kemampuan Berpikir Kritis Dan Kreatif Peserta Didik Di Smk Muhammadiyah Mlati Yogyakarta. *Berkala Ilmiah Pendidikan*, 4(1), 28–34.
- Muafiah, E., Desrani, A., Tinggi, S., Islam, A., Ritonga, A. W., Islam, U., Maulana, N., Ibrahim, M., & Hakim, A. R. (2022). *Trends of Educational Technology (EdTech): Students ' Perceptions of Technology to Improve the Quality of Islamic Higher Education in Indonesia*. 21(6), 226–246.
- Nurlaeli, A., Noor, H. E. T., Purnamaningsih, I. R., & Saputra, S. (2022). Analysis Of Communication Management Development Of Competitive Moderation And Religious Harmony At Islamic Boarding Schools In Karawang Regency. *Webology*, 19(2).
- Rochma, A. F. (2023). Assessing undergraduate students' level of independent learning as a manifestation of learner autonomy. *LingTera*, 10(1), 87–100. <https://doi.org/10.21831/lt.v10i1.59870>
- Rusmayadi, R., & Herman, H. (2019). Effects of Social Skills on Early Childhood Independence. *Journal of Educational Science and Technology (EST)*, 5(2), 159–165. <https://doi.org/10.26858/est.v5i2.9274>
- Salas, E., Rico, R., & Passmore, J. (2017). The psychology of teamwork and collaborative processes. *The Wiley Blackwell Handbook of the Psychology of Team Working and Collaborative Processes*, 1–11.
- Sibawaihi, Mohd. Arifullah, Moh. Solikul Hadi. "Implementing Multicultural Education in Indonesian State Islamic Universities : Case Studies of UIN Sunan Kalijaga and UIN Sulthan Thaha Saifuddin" 14, no. 1 (2025): 1–14.
- Sugiyono. (n.d.). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif R & D*. Alfabeta.
- Sugiyono. (2019). *Metode Penelitian Kualitatif, Kuantitatif dan RnD*. Alfabeta.
- Sugiyono. (2020). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.
- Suharyanto, A., & Dwi Lestari, R. (2020). The Fall and Rise of The Contingency Theory of Leadership. *Iapa Proceedings Conference, December 2020*, 479. <https://doi.org/10.30589/proceedings.2020.423>
- Suparman, Moh. Solikul Hadi. "Implementasi Model Microlearning Untuk Meningkatkan Retensi Belajar Dalam Pendidikan Agama Islam Era Digital Di MAN 1 Yogyakarta" 4, no. November (2024).
- Widiawati, N. (2019). Reformulation of the islamic education philosophy; a study of the epistemological thought of al-farabi. *Al-Afkar, Journal For Islamic Studies*, 48–63.
- Zuhdi, M. (2022). The Future of Islamic Education: Ideology, Technology, Pedagogy & Professionalism. *The 8th International Conference on Education in Muslim Society (ICEMS)*. www.repository.uinjkt.ac.id > dspace > bitstream