



VALUE-BASED EDUCATION AS A RESPONSE TO INDIVIDUALISM IN A MULTICULTURAL ENVIRONMENT

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Abstract:

This research is motivated by the increasing symptoms of individualism in educational environments that threaten the values of togetherness, empathy, and social solidarity of students, especially in the context of a multicultural society. Islamic Religious Education (PAI) is presented as a value instrument to respond to this phenomenon through a Value-Based Education approach that emphasizes the integration of values, character, and learning experiences. The focus of this research is to describe the process of integrating Islamic values in reducing individualism and shaping the social character of students in a multicultural environment. This research uses a case study method conducted at the Islamic Book Deliberation Institute of Nurul Jadid Islamic Boarding School in the Al-Hasyimiyah region. Data collection techniques include observation, in-depth interviews, and documentation. The results show that the implementation of Value-Based Education through the stages of clustering individualism, planning individualism, applying approach, and approach evaluation successfully reduced the level of individualism of students from an egoistic orientation to social empathy. Internalization of multicultural Islamic values is implemented through four dimensions, namely curriculum integration, explicit teaching, social project-based learning, and the formation of an inclusive school culture. The transformation of student character is evident in the change in attitude from apathetic to participatory and from self-orientation to social orientation. The implications of this research confirm that Value Based Education is not only effective as a pedagogical approach, but also strategic in building collective awareness, empathetic character, and social resilience amidst the current of individualism in a multicultural society.

Keywords: *Value Based Education, Individualism, Multikultural*

INTRODUCTION

The current educational paradigm is not only on the transfer of knowledge but more on the transfer of values (Casika et al., 2023). That is, when the learning process does not only transfer knowledge and skills, but also accompanies the formation and development of students' characters which is a challenge in the current era of individualism. The era of individualism has several triggering factors, one of which is: Globalization which is the trigger for the individualistic attitudes of society and active digital consumers dominated by young students (Risma Neta Lestari, 2024) whose impact influences the mindset, attitude, and learning process. Individualism is not always negative, the bright side is: the formation of independent and highly fighting students, but this phenomenon becomes murky in a multicultural environment where the learning process is filled with students of different races, ethnicities and cultures

that each student brings. Individualism becomes strictly monitored in the midst of a multicultural environment that requires individuals to be empathetic, socially responsible and have respect for others (Khofifah et al., 2024).

Small-scale forms of individualism, such as apathy, and the decline in social reflection are directly intervened by Islamic Religious Education by presenting collaborative learning such as Project-Based Learning to build group involvement and foster collective values among students (Darmuki et al., 2022). However, empirical data shows that students often divide tasks "individually" and pragmatically, even students respond passively to collaborative learning models designed by teachers. Several monitoring also shows several clusters depicted in the student learning environment, this reflects the phenomenon of increasingly strong individualism (Putri et al., 2024). Departing from this phenomenon, further studies and approaches to Islamic Religious Education have begun to be carried out as an effort to build *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance). Because globalization is not the main cause of individualism, the cause is also influenced by school culture that reflects competition and individual recognition rather than collaboration and Islamic values applied by students. Therefore, the renewal of school culture is one solution to the facts that occur. Islamic religious education needs to emphasize the importance of reframing the concept of "I am successful" to "I am useful to others."

Value-Based Education is the process of integrating Islamic values into students to produce a competent generation with strong social awareness and emotional intelligence (Wiyono et al., 2023). This approach is implemented in many aspects, as values now serve as a compass and navigation for individual life. This transmission is felt in education based on Islamic values, such as *madrasas* (Azhari, 2024), and even vocational education, which now aligns technical and spiritual development (Mulyana et al., 2023). A common thread is found: the interconnection of the internalization of Value-Based Education in improving individual character, integrity, and personal responsibility (Khos'iin et al., 2024). However, research into the mechanisms of Value-Based Education has yet to explore multicultural environments, which often authentically trigger social disintegration. In this era of globalization that is ingrained in all aspects of life, individualism forms barriers in the social interactions of this multicultural society, which only further darkens the values of character and the collective strength that are dreamed of. The main idea of Value Based Education applied in a multicultural environment is expected to be more structured to eliminate individual ethical ambiguity in achieving collaborative life.

Value-Based Education is crucial in a country with over 1,000 ethnicities and cultures. This approach must be integrated into a multicultural environment. Formal education in this country has a unique pattern of students from across regions and diverse backgrounds, which are then united in pursuing education based on a common concept. This is similar to Islamic boarding schools (*pesantren*), an icon of education in this country, which embraces lifelong learning, bringing together students from all corners of the country to gather in one place for full-day, multi-year Islamic religious education. Value-Based Education exists to bridge individualistic behavior that often shifts traditional values identified with community solidarity (Risma Neta Lestari, 2024). At the same time, it facilitates collective interaction amidst diversity. This research is proactive in cross-checking the mechanism of Value-Based Education in a multicultural environment that is vulnerable to horizontal conflict, which can later be applied to become new values needed by social and

national resilience (Sain et al., 2024).

Islamic Religious Education is deeply oriented towards changing one's behavior to be in harmony with Islamic teachings (Thania et al., 2025). As a religious citizen, Islamic Religious Teachings themselves want to give birth to polite social behavior and mutual respect for differences that are indeed sunnatullah, to not be racist towards differences or sensitive to things that are considered not in line with the way of thinking. Value Based Education is used as a stepping stone to overcome the movement of individualism in a multicultural environment (Nazilah et al., 2024). This raises critical questions on how individualism is cured by Value Based Education or the debate about whether Value Based Education is an alternative to harmonizing a multicultural environment. This study aims to answer these questions by presenting structured field data related to small steps and big steps of changing individualism towards an attitude of solidarity in a multicultural environment.

Overall, research has responded positively to Value-Based Education, and it is hoped that it can contribute to existing social practices. Furthermore, Value-Based Education can fill the gap in empathy in a pluralistic society, without neglecting the triggers of individualism that would justify existing policies. Students are designed to become a generation capable of facing complex global challenges.

RESEARCH METHOD

This research employs a qualitative case study approach. The researcher's active participation in each phase of the research process aims to support the structure and depth of this paper. The research site is the Musyawaroh Kitab Study Institute, located at the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo. This educational institution focuses on the study of the Yellow Book for junior high and senior high school students. The researcher chose this location because it accommodates members from more than 20 regions, ethnicities, and cultures, making it a complex multicultural environment.

Data collection techniques began with gradual and scheduled observations of the research object. Yin (2009) states in his theory that "repeated observations produce accurate data about the stability of the phenomena occurring." Observation itself is a monitoring activity involving multiple senses, both in the field and in texts. The meaning is that Observation is a systematic observation of human activities to establish a fact, therefore the things observed include: student attitudes, social interactions and ongoing learning activities. The second stage is continued in an interview session with several informants including: the head of the institution, teachers, administrators and students of the Musyawaroh Kitab Study Institute. This interview was conducted in-depth and broad to measure and record student attitudes in detail as well as to test the validity of the data through source triangulation. Several documents were also observed such as the Syllabus or RPP (Learning Implementation Plan) for data collection purposes.

RESULTS AND DISCUSSION

PAI INTEGRATION IN THE ERA OF INDIVIDUALISM

The challenge of individualism in the form of student attitudes began to be planned into several squares labeled according to their levels. This was then used to form an applied design that was assessed accurately according to the characteristics of each student. The mapping of individualism according to its indicators departed from observations reinforced by interviews with senior educators, explained that "Students appear to have various scales of

individualism, have tried to collaborate their learning environment, but in fact do not participate in the collaboration and togetherness of the team, now Islamic Religious Education changes the pace of learning from being oriented towards results to being oriented towards collaborative values that require an active collective process, from here a map of social awareness and solidarity of togetherness began to be formed, this significant progress continues to be monitored in the environment outside the school by administrators to continue to direct students to the call of social responsibility ". The results of interviews with educators were completed by the policy of the head of the institution which made Islamic religious education a corrector of students' values when in the home environment.

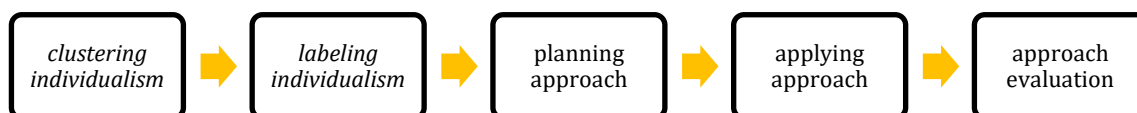


Figure 1.1 PAI Integration Steps

Figure 1.1 shows a visualization of the steps of Islamic Religious Education (PAI) integration. The first step is to group individualism (Clustering Individualism). This initial step is crucial for determining the evaluation results of the transformation of students' individualistic attitudes. This grouping is divided into three: 1) Healthy Individualism, 2) Competitive Individualism, and 3) Egoistic Individualism. Therefore, the existing grouping is given a label or identification of findings that ultimately gives rise to an Action Plan (Planning Individualism) that is adjusted to the analysis of individualism grouping. This planning is the heart of research and determines the success or failure of an applied approach, because this planning becomes the basis for implementing the action (Applying Approach) and the evaluation of the action (Approach Evaluation) that is formed and agreed upon when the plan is made. The fourth stage is the implementation of the action, this includes the application of Islamic Religious Education in aspects of the learning model, the school environment, and the actual outcomes of students. In the final stage, namely the evaluation of the action to review the effectiveness of the approach used and become the basis for developing further strategies.

The figure shows a systematic approach to the phenomenon of individualism. This data pattern illustrates five main stages that are continuous and sequential. First, grouping individualism to measure individualistic tendencies of students based on their behavior and social. Second, labeling individualism aims to classify the forms of individualism. The grouping and labeling stages before planning follow the stages of Johnny Saldana who emphasized this stage before planning. Third, planning an approach that presents the techniques and techniques during the process. The fourth stage, implementing the approach, is manifesting the plan to seek change and influence the phenomenon that occurs. Evaluation of the action is the final stage in this integration process. According to some other theories, after evaluation there are still several stages needed, but in this research stage, evaluation of the action is the final stage to assess the effectiveness of the strategy and reflection on continuous improvement.

These steps are determined because they have urgency and are related to the final result. Grouping and labeling the level of individualism has an extraordinary impact, this stage does not apply to the phenomenon of individualism in students, so the approach is not singular. The Approach Evaluation stage is the final stage of the integration step, although in some theories there are other stages after the action evaluation, such as action modification (Approach Modification) or creating an action (Create Approach). This study views action evaluation as an impact assessment, while action modification is included in the planning cycle.

INTERNALIZATION OF MULTICULTURAL ISLAMIC VALUES

Differences in identity between students and educators who are not from the same ethnicity, culture, or social background represent the multi-identity and multi-attitude inherent in multicultural conditions. Multicultural Islamic Education, in its approach, is an educational perspective that emphasizes the internalization of universal values. This also serves as a conceptual foundation that integrates faith, science, and humanity and interprets that students must also behave in accordance with universal Islamic values such as collective awareness, respect, and equality in diversity. Even more far-reaching, it is this multicultural Islamic education that shapes national character as a consensus in the face of social conflict (Asror, 2022). Several multicultural values can be inserted into subjects that emphasize tolerance, moderation, democracy, and justice for all (Zakarya, Hafidz, Martaputu, 2022). In practice, cross-cultural dialogue is also initiated to provide students with space to learn about other cultures so that they can later appreciate the multicultural environment and maintain well-being across groups, races, ethnicities, and cultures.

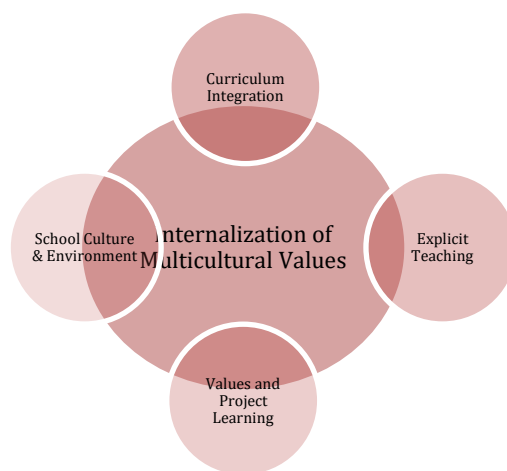


Figure 1.2 Dimensions of Internalization of Multicultural Values

The dimension of internalization of multicultural values in this study forms four interrelated patterns: 1) Curriculum Integration shows that Multiculturalism Values can be inserted into school subjects, for example, studying social justice in history lessons. The curriculum designs a series of academic activity stimuli that foster an attitude of tolerance and mutual respect among others, such as organizational seminars on Islamic organizations in Indonesia such as Nahdlatul Ulama' which has a Tasamuh (Tolerance) foundation by respecting differences. 2) Explicit Teaching. The overview of this teaching is to instill multicultural values in students. In this section, students

are presented with a cross-cultural dialogue session to recognize cultures and diversities other than their own. Because to understand we must start from recognizing. This introduction then fosters anti-racist and moderate understanding. This dialogue is also directed at reflecting on the values of multiculturalism and understanding peace amidst diversity. 3) Service & Project Learning is learning that involves students in community service projects and social involvement. such as a video project about "the story of diversity in my school" or community service such as establishing a "friends of the mosque" program. 4) School Culture & Environment: This element also recycles the students' learning environment, which is one of their learning resources. This environment is designed to be an environment that strengthens multicultural values, such as anti-bullying policies and respectful teacher-student interactions.

Visually, the Dimension of Internalization of Multicultural Values shows four main components: curriculum integration, explicit teaching, service & project learning and the culture of the school environment that synergistically form an educational ecosystem that fosters an attitude of tolerance, mutual respect, and respect for the diversity of the school environment. These four components do not work alone but rather reinforce each other and have their respective dominant domains: curriculum integration is dominant in the cognitive domain, the moral and metacognitive domains are in the explicit teaching component. Service & project learning dominates the social and affective, and finally, the culture and school environment to impact the ecological and emotional aspects of students.

IMPLEMENTATION OF ISLAMIC VALUES IN CHARACTER

Education, in its noble purpose, not only offers cognitive knowledge but also fosters character development in students through an integrated approach. It is Islam that makes character the core of Islamic education (Fathor Rozi, 2021). Therefore, the process of integrating Islamic Religious Education in an era of individualism and internalizing Islamic Values into a multicultural environment fosters a sense of multicultural awareness in students. Identification of 30 students demonstrated positive development, not only theoretical understanding but also application in everyday behavior. Character transformation was observed in students moving from apathy to positive contributions. At each level of individualism, students were categorized, and attitudes shifted toward desired behavior. For example, at the level of healthy individualism, students shifted from neutral to social participation. At the most extreme level of individualism, egoistic individualism, indicated by a disregard for social norms, transforming individuals from socially ego-oriented to empathetic.

LABEL	BEFORE	AFTER
Healthy Individualism	Neutral	Social Participation
Competitive Individualism	Self-Orientation	Social Orientation
Egoistic Individualism	Apathy	Positive Contribution

Figure 1.3 Transformation of Student Character

In simple terms, the documentation table above illustrates the transformation of student character during the Value Based Learning process. Every form of individualism, from healthy to egoistic, experiences a shift in attitude and character. Where the "before" column reflects the initial conditions, and the "after" column displays the results of internalizing values through the integration of Islamic religious education. Students labeled with healthy individualism experience a change in attitude from being neutral to being a person who participates in their society. The character of students with this label usually establishes a "safe area" for themselves and does not care about social matters. This character then transforms into activists in socio-religious activities. Secondly, students who have the label of competitive individualism, this label usually appears with self-oriented attitudes, for example, wanting to excel alone or being reluctant to share, now the identification of these attitudes is starting to change its orientation to socially oriented attitudes such as the desire to progress together and like to share knowledge and help. Finally, in the label of Egoistic Individualism which tends to ignore social norms which ends in moral decadence (Mukarromah & Fawaid, 2025), students with this label have the slogan "it's not my business". This kind of mindset is changed to "I can help even if it's just a little" which then gives birth to an attitude of empathy and fulfilling social responsibilities.

The pattern that appears in the Student Character Transformation table shows the direction of character change from individual to collective. Conceptually, the table shows three rows of phenomena that describe the moral and social progress of students. These implications are evenly distributed in the attitudes, mindsets and habits of students. The data obtained also depicts a neat and structured evaluation plan in measuring attitudes and character changes of students according to the existing labels. This character change is based on the affective domain of students who balance personal independence with social responsibility, this pattern is formed because Value Based Education is considered to have implications for each label of individualism, through the internalization of values and their integration in a multicultural environment emphasizing that education not only changes morals, but also increases social awareness and behavior (Fawaid et al., 2025).

Studies on the integration of Islamic Religious Education in the era of individualism have been numerous, including the results of research (Thania et al., 2025) that applied moral development to reduce student individualism. Other research findings also provide conceptual contributions to the application of social education in society to improve individual behavior, including improving the quality of social behavior in the era of individualism (Risma Neta Lestari, 2024). This application aligns with Piaget's constructivist theory, which focuses on knowledge built from experience and social interaction to facilitate students' self-discovery of Islamic values, rather than imposing them. However, research on the transformation of individualistic character according to level is still scarce. Thus, this study makes a practical contribution to the process of integrating Islamic Religious Education in the era of individualism by adding grouping and labeling the phenomenon of student individualism as the beginning of the integration process.

In line with the research on the Internalization of Multicultural Islamic

Values, there are several patterns, including: the delivery of material related to multicultural education (Gunawan, 2022), the development of a multicultural-based Islamic Religious Education curriculum (Tentiasih et al., 2022), or the integration of knowledge (Fita Mustafida, 2020). This integration of knowledge is also known as the Islamization of Knowledge, pioneered by Syed Muhammad Naquib Al-Attas, who led to the alignment of general knowledge with religious values. Therefore, this paper highlights a new pattern in the Internalization of Multicultural Islamic Values, namely: the Internalization of Multicultural Islamic Values that extends to the culture & school environment, this pattern involves the school environment and the role of teachers to demonstrate multicultural values into behavior.

The implementation of Islamic Values in Character demonstrates that the learning process focuses on student character without neglecting cognitive aspects alone. This aligns with the findings of (Ni'mah Izzatun Nur Ulya et al., 2024) who proposed implementing inclusive education as a necessary component of character development. This contrasts with the approach (Loviana et al., 2024) which emphasizes character development through environmental education, which can increase student awareness and participation. Research (Cahyadi et al., 2025) chose an approach of integration and interconnection of knowledge, which is relevant to modern society. Value-Based Education is also implemented at the senior high school level (Budiman, 2017), madrasahs (Azhari, 2024), and vocational schools (Aziz & Amir, 2025). This research bridges these theories with the idea that interventions impact the operation of Value-Based Learning by reducing student individualism.

The integration of Islamic Religious Education in the era of individualism emerged due to the dialectical process between Islamic values and social conditions, where both form a contemporary integration model by Islamic religious education that is inspired to create a creative synthesis between the legacy of scientific tradition and the demands of modernity. The process of internalizing multiculturalism values is also addressed because Islamic religious education must be relevant to the needs and social realities that currently interact with the environment in cross-cultural, ethnic and even religious aspects to form a character of tolerance and social justice. where this character is the basis for the formation of students' personalities amidst complex social moral challenges.

CONCLUSION

This research demonstrates that Value-Based Education can be an effective approach in responding to the increasing symptoms of individualism in a multicultural environment. Through the systematic implementation of stages such as clustering individualism, planning individualism, applying approach, and approach evaluation, a significant transformation occurred in the character of students at the Nurul Jadid Islamic Boarding School's Islamic Boarding School in the Al-Hasyimiyah area. Students who initially displayed apathy and self-centeredness experienced a shift toward social empathy, collective participation, and an awareness of social responsibility. The internalization of multicultural Islamic values integrated through the curriculum, explicit teaching, social projects, and an inclusive school culture has been proven to strengthen students' cognitive, affective, and social dimensions. These findings demonstrate that values-based education not only changes mindsets but also builds a collective consciousness that serves as the foundation for national character and social solidarity amidst diversity.

Scientifically, this research provides a new contribution to the development of integrated theory of Islamic Religious Education in the era of individualism by adding the variables of labeling and clustering individualism as analytical tools to understand the level of individualism in students. This approach enriches the perspective of Islamic education, which previously focused primarily on cognitive and moral aspects, and now expands it to include social and multicultural aspects. Furthermore, this study still has limitations due to its focus on a single institution with strong Islamic boarding school characteristics and the use of qualitative case study methods. Therefore, further research using a mixed methods approach and a broader scope of locations is needed to obtain a more comprehensive picture of the effectiveness of Value-Based Education in various social and cultural contexts. The results can then be used as a basis for formulating more adaptive and contextual Islamic education policies.

Based on the results of this study, it is recommended that Islamic educational institutions begin to systematically adopt a Value-Based Education approach in their curriculum and learning practices to address student individualism in multicultural environments. Teachers and school administrators need to be provided with specific training on value integration strategies, reflective techniques, and character evaluation so that the internalization of Islamic values does not stop at the cognitive level but truly becomes the social habitus of students. Furthermore, collaboration between educational institutions, communities, and families needs to be strengthened to create an educational ecosystem that aligns spiritual, social, and humanitarian values.

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