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Philosophical Foundations in Training Traditional Religious Educators: Bridging Past and Present

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Abstract.

Aim. Preparing teachers for future challenges involves more than just giving information—it is about forming individuals who can adapt to an evolving world. This paper aimed to examine Aly Zawiyah Jakarta, renowned for its traditional religious education, and explore how its values can offer insights into effective teacher training.

Method. A qualitative approach to investigate the intersection of cultural, religious, and personal values with teacher development programs at Mahad Aly Zawiyah Jakarta was used in the study.

Results. The study demonstrated that by adopting teaching techniques inspired by those used by Prophet Muhammad PBUH, educators do not only acquire knowledge but also discover themselves spiritually and morally. This then enables them guide forthcoming generations appreciating what these principles mean both for the individual person and the role of humanity on earth.

Scientific Novelty. The contribution of this research was to emphasise the value of blending traditional practices with innovative approaches to enrich religious education.

The practice of preserving age-old traditions while adapting them to contemporary needs is portrayed as a domain in which educators evolve to assume leadership roles in an ever-changing environment.

Conclusion. In its influence on the future of education, it was determined in the research that the integration of traditional religious doctrines with modern pedagogical approaches fosters the capacity of educators to connect the past and present— thus, not compromising their readiness to address future challenges.

Keywords: education, Islam, prophetic method, traditional religious study.

Introduction

Engaging and understanding new communities for educators is thus like the Holy Grail— difficult, but essential if students' educational experiences are to be enriched. While there are no universal solutions, there are guiding principles for individuals navigating the complex educational terrain, where each community presents distinct needs necessitating customized approaches. This article explored the experiences of educators adept at adapting to diverse physical environments and culturally rich spheres imbued with unique norms. Their insights serve as invaluable resources, shaping our strategies for community engagement and learning through attentive listening and assimilation of their wisdom. By making a conscious effort to engage with a new community, actively listening to the perspectives of students and community members, and embracing cultural diversity, it is possible fostering meaningful connections and creating an inclusive learning environment. By recognising and respecting the strengths and challenges of each community, educational practices can be adapted to better meet the diverse needs of students.

Ultimately, individuals can maximise their potential and positively contribute to the educational experience of the students they serve by embracing the complexities of community engagement and committing to continuous learning and adaptation.

Considering humanity's unique place among creations, it is often viewed as the pinnacle of divine craftsmanship, embodying God's perfection. At birth, individuals are inherently endowed with a complex interplay of nature, talents, potentials, and instincts. Throughout human history, the innate religious inclination has been present since the inception of humanity. People and religion have become a natural unified relationship. It is therefore appropriate that the Prophet, as the Messenger of God, enjoined his people to seek knowledge, especially religious knowledge (Ghuddah et al., 2018).

Education is a tool to improve current conditions and prepare for a better future. In fact, education is part of a very complex and basic social need. It affects all areas of social development, including governments and people. For the Indonesian government, the purpose of national education is “to cultivate high-character, healthy, knowledgeable, capable, creative, independent and democratic, responsible citizens who believe in and devote themselves to the Almighty God.” Furnish students with study materials to facilitate quick and efficient comprehension of the course content, enabling them to digest it thoroughly. By using the right teaching methods, the value of education can be properly understood, as technology is a means of achieving goals in the educational process. In fact, even in terms of teaching methods, humanity has the best teacher as its teacher, and that is Prophet Muhammad PBUH. Because he was a man who was able to develop society in a short period of time in a region of Arabia that was known for its backwardness, but with his presence as a leader and teacher of the people, Medina became the best example of community development (Samrin, 2015; Choli, 2019; Sutiono, 2021).

In the complex field of education, adaptability is a fundamental rule for every teacher, especially in the dynamic intercultural field. To truly connect with students, schools, and communities, it is vital to adapt the teaching methods to the context. There is no universal solution; what proves effective in one context may not yield identical outcomes in another. While it is beneficial to have a set of teaching strategies, it is important to realise that learning is a process of trial and error. Through iterative refinement of methodologies and exploration of novel avenues for student involvement and comprehension, we enhance the effectiveness of our teaching approaches. By experimenting with new methods and learning from both successes and failures, we continually improve our instructional practices. Leveraging community resources, such as parental involvement, the wisdom of elders, and guidance from community leaders, we extend the reach of our curriculum beyond the confines of the classroom, imbuing it with real-world relevance and applicability (Barnhardt, 1990). To actualise this objective, we integrate experiential projects into our curriculum, enabling students to engage in practical tasks and contribute meaningfully to the community (Szwec, 2009; Leask & Carroll, 2013).

In today's evolving Islamic education landscape, the trend towards globalisation, driven by rapid technological advances in the Western world, is evident. The spread of

television, smartphones, computers, and the Internet has ushered in an era in which traditional boundaries are eliminated, information flows across borders, and cultures flow freely. This unprecedented interconnectedness profoundly shapes the way individuals perceive and engage with Islamic religious education (Jinnah, 2013; Ismail & Uyuni, 2020).

One's understanding of Islamic religious education is influenced by a variety of internal and external factors. Internally, factors such as personal character, ancestry and age play an important role in shaping the religious identity and understanding (Culen, 2013). Externally, environmental factors, including family, educational, and community influences, contribute to the overall development of religious knowledge and practice. However, in today's context, environments transcend the physical realm to encompass virtual and digital realms, blurring the lines between the real and virtual worlds (Abdallah et al., 2023; Abdullah, 2017).

The exponential rise in internet usage and the pervasive influence of social media underscore the increasing importance of digital literacy in navigating the modern landscape of Islamic education. Digital literacy, defined as the ability to comprehend, analyse, and harness information using digital technology, has become a critical skill in the digital age. Individuals vary in their approach to digital literacy, with some eagerly embracing new challenges and opportunities, while others navigate cautiously, seeking guidance and support along the way (Uyuni & Adnan, 2020; Adawiyah et al., 2023).

In this context, teachers' perspectives rooted in traditional culture provide a unique perspective for examining the intersection of technology and religious education. In communities where technology is not the main driver of the educational process and religious teachings dominate, educators play a key role in bridging the gap between tradition and modernity. Their perspectives on navigating the intricate landscape of digital literacy within conventional frameworks unveil inventive strategies for advancing Islamic education in the digital era. As educators grapple with the challenges of adapting to a rapidly changing education landscape, they must find a delicate balance between preserving tradition and embracing technological innovation. By leveraging their deep-rooted understanding of religious teachings and incorporating digital literacy into their pedagogical practices, these teachers hold the key to unlocking the transformative potential of Islamic education in an increasingly interconnected world (Uyuni & Adnan, 2020; Adnan & Uyuni, 2021; Saefudin & Fitriyah, 2020).

These experiences are primarily rooted in the city of Jakarta, which serves as a lens through which issues applicable to different traditional contexts and heterogeneous societies are addressed. Jakarta recognises the need for respectful and constructive interactions with people of different cultural backgrounds and advocates for educational approaches that consider culture. By promoting mutual respect and understanding, educators not only enrich students' lives but also deepen cultural awareness.

Educators deeply entrenched in traditional culture provide a distinctive viewpoint on the evolving educational terrain, safeguarding heritage while fostering innovation in communities where technology isn't the predominant mode of learning (Saefudin and Fitriyah, 2020).

The gained insights are based on the experience of the city of Jakarta, have universal appeal and transcend cultural boundaries. As the changing tide of cultural diversity is navigated, incorporating cultural differences into teaching methods can unleash the transformative power of education, bridging divides and fostering unity in the increasingly interconnected world.

Research Problem

This research topic is of great relevance for several reasons. First, given the rapid changes in today's world, it is crucial to analyse the impact of globalisation on traditional communities such as Saimat Village in Jepara County. As globalisation affects every aspect of life, including the introduction of technology and changes in lifestyles, it is important to understand its impact on communities such as Semat.

Second, examining Guru Ngaji's role in promoting the sustainable development globally (SDG) in business and education can provide valuable insights that can benefit the society. By highlighting the contributions of Guru Ngajis, this study can shed light on traditional practices that promote community resilience and sustainable development, ultimately benefiting society as a whole.

Furthermore, this study contributes to the scholarly field by providing a nuanced understanding of civic engagement and learning in different cultural contexts. By examining the experiences of educators adapting to diverse settings, this research advances the general understanding of the effective teaching practices and strategies for engaging new communities.

While the issue of the impact of globalisation on traditional communities has been studied to some extent, there is still much to learn about the specific impact of globalisation on education and the economy in places like the village of Saimat. This study sought to address this gap by delving more deeply into the experiences and perspectives of these community educators.

Ultimately, this research provided the opportunity to gain new insights and perspectives on current issues. By studying the role of Guru Ngaji and traditional teaching methods in promoting sustainable development, valuable insights that can serve as the basis for future initiatives and interventions in similar contexts can be gained.

In summary, this research addressed a pressing current issue, provided potential benefits to society, contributed to the scientific field, examined an unexplored problem, and has the potential to provide new insights into current topics.

Research Focus

The main purpose of the study was to explore the role of Guru Ngaji in promoting the sustainable global development (SDG) in the economic and educational sectors, especially in the context of the impact of globalisation on traditional communities such as Semat Village in Jepara District. The main academic focus was on examining how Guru Ngajis contribute to community resilience and sustainable development in the face of the challenges of globalisation. Additionally, the aim was to provide insights into effective teaching practices and strategies for engaging new communities, ultimately contributing to a deeper understanding of education and business in different cultural contexts.

Research Aim and Research Questions

To achieve this aim, the research objectives were as follows:

1. To investigate the challenges posed by the globalisation on traditional communities like Semat village.
2. To explore the role of Guru Ngaji in fostering community resilience and sustainable development.
3. To examine the impact of Guru Ngajis on education and business practices within traditional communities.
4. To identify effective teaching strategies and engagement methods employed by Guru Ngajis in adapting to changing cultural and technological landscapes.
5. To assess the potential for integrating traditional teaching methods with modern approaches to achieve sustainable development goals in education and business.

Literature Review

The educational process entails analysing resumes within the framework of political and economic factors, social communication, and cultural influences. It begins by discovering the connection between the definition of its identity and the functioning of social structures (family, environment, state, authority, mass media, work). It then builds better world and a personal mobility plan to enable her to get there. These activities aim to make the world more conscious and subjective place. In the context of cross-cultural tasks, the paper was concerned with identity or self-state, which according to Erikson is characterised by being a perpetrator rather than a victim; being proactive and creative rather than passive; being focused and committed Be aware of, rather than marginalised, and be clear about what is important, rather than confused (Szewitz, 2009; Jackson, 1995).

The necessity for educators to constantly enhance their professional skills— notably in adjusting to and proficiently employing Information and Communication Technologies (ICTs) within the teaching-learning process have been demonstrated by Mashrabjonovich (2023). His research underscored the necessity for teachers to possess computer literacy, not only on an individual level but also to foster information literacy among students, and to be adaptable in keeping pace with technological shifts towards digitalisation within education. The focus on creating active and self-aware individuals, who are also creative navigators of diverse cultural terrains, underscores the transformative impact that ICT has on education and — consequently — calls for innovation from teachers. It emphasises continuous self-development if they aspire to meet the needs of this modern pedagogical environment: innovativeness is paramount before adaptability.

The globalisation has been a pervasive force even in the far corners of Semat village located within Tahunan district of Jepara. It has brought with it a high proliferation rate of information technology tools which is leading to shifts in consciousness and lifestyle— leaving an indelible mark on the community that steers them towards modernity. However, despite these changes, people in Semat still take part in activities aligned with the Sustainable Development Goals (SDGs), especially economy and education.

The fight against poverty and efforts for quality education are ongoing, happening under the shadows of globalisation's influence. However, this study aimed to reveal the significant role of Guru Ngaji (the traditional Islamic teacher) in promoting sustainable global development within business and education— two fields struggling with their negative integration into global value chains. As globalisation sweeps ashore, one concern is that young people will be more dependent on technological tools which threaten social solidarity amidst rural communities; however, Guru Ngaji stands as a symbol of hope and upholder of values such as compassion and community-based sustainable living. Through the teachings they receive from Guru Ngaji, students acquire not only religious knowledge but also a sense of social responsibility and environmental stewardship (Saefudin & Fitriyah, 2020). Amidst the forces of globalization and technological advancement, Guru Ngajis plays a pivotal role in preserving communal values and fostering sustainable development in Semat village. These teachings go beyond religious education, fostering a sense of social responsibility and environmental stewardship among the younger generation, thus offering a pathway towards a more sustainable future for the community.

In essence, amidst the rapid pace of globalisation, Guru Ngajis serve as guardians of tradition, champions of sustainable development, and custodians of community cohesion. Their role in promoting SDGs in business and education underscores the enduring importance of local wisdom and grassroots initiatives in shaping a more equitable and sustainable future for all (Saefudin & Fitriyah, 2020).

The significance of being a teacher, within the Bugis Makassar community is on the rise each year. Teacher expectations are evolving from an educator model to a practical focus on higher salaries. The cultural values of the Bugis Makassar people predominantly influence the development of teacher professionalism than taking an approach. This article aimed to explore the perceptions of the Konjo and Shinjai Kaigan communities regarding the role of teachers through a lens. Using an exploratory approach the aim was to uncover perspectives, philosophical implications, characteristics and values that can be prioritised. The research revealed that teachers in this community are esteemed professionals who prioritise values and religious education. They serve as both social educators by imparting knowledge setting examples and actively engaging in community life as guides. Religious teachers known as "" "tanggurua," "gurutta," "to acca " "anreguru " "anrong guru " and "to panrita" carry forward a heritage linked to their life context within the community. They embody forms of intelligence and philosophical insights, for their society. It is crucial to enhance the role and duties of the ustadz in order to establish the concept, within Bugis Makassar norms as a means to cultivate professionalism in social interactions (Rahman & Ni'mah, 2020) In the Bugis Makassar community, the role of teachers, particularly religious educators, holds significant importance, shaping both professional and societal dynamics. Through this study, the authors emphasise the need to recognise and promote the multifaceted roles of ustadz within the community, highlighting their value not only as religious educators but also as pillars of social and moral guidance.

Materials and Methods

The utilization of a qualitative research approach facilitated both the analytical process and the documentation of the researcher's experiences and thoughts. This study's conclusions showed that teachers' adaptive backgrounds had a significant impact on how they approached new populations while undergoing instruction from more traditional religion educators. However, a more progressive philosophical perspective highlighted how educators bridged the gap between previous teachings to address contemporary issues and advance diversity.

Data Collection






Religious educators, trained in various educational programs, conducted in-depth interviews as part of the data collection process. They were guided in utilising purposive sampling techniques to select participants and manage their influence effectively as well as to capture offering a variety of experiences, opportunities for introspection, and viewpoints, making sure that programs from support cultural backgrounds navigate the complexity.

Finding

Traditional Religious Teacher

Traditional education focuses on the complete individual development based on the individual's abilities and interests. Students are free to choose the content of their training according to their own circumstances, ensuring that their individual needs are taken into account. This system prioritises aspects of awareness and intrinsic motivation over coercion and extrinsic motivation. Traditional religious teachers play an eventful role in teaching and training others in religious teachings and rehearsals. They are distinguished by their preference topics, their unique God-given charisma, and their authority in religious gatherings. Embody philosophical ideas from traditional religious teachings into practical educational strategies is essential to conserve the values of this educational system while react to modern needs. Educators achieve this balance by incorporating timeless principles into modern teaching approach (Hamid & Uyuni, 2023).

Teaching strategies include:

-  the emphasis on a personal growth;
-  promote critical thinking;
-  promote community involvement;
-  the use of experiential learning;
-  the adaption to modern technology.

The integration of philosophical ideas from traditional religious teachings into practical teaching strategies allows educators to strike a balance between preserving traditional values and addressing contemporary educational needs. By combining timeless principles with innovative methods, educators can ensure that students receive a holistic education that prepares them (Nasih & Kholidah, 2009).

Mahad Aly Zawiyah Jakarta is an institution akin to a day boarding school, where students do not stay overnight. Those who participate in the activities are aged 18 to 60 years from economic, educational, ethnic, and thought patterns. About 200 people are studying here. They study Islamic knowledge such as Al-Quran, Hadith, various kinds of Fiqh, Usul Fiqh, Tafsir, Arabic, Islamic History, and others from some teachers. Nevertheless, they are equated with one goal: the desire to explore Islamic knowledge. Most of them are *santri* (students), serving themselves in the community by becoming religious teachers in mosques, Islamic boarding schools, schools, organisations, and other institutions. (Dwiyantri, 2021; Hamidah, 2023). They are categorised as traditional teachers because the teaching method used in this Mahad is a classical method that makes the teacher the center

of learning. Moreover, the material taught is Islamic religious lessons by studying Islamic *turats* (reference book written by classic Muslim scholar). Some modern learning model activities are also adopted. It is just that it does not dominate the whole teaching process at the Mahad. However, with technological advancements and the evolving needs of society, social media is employed to support the learning process and disseminate Islamic values to the wider community, ensuring comprehensive outreach and maximizing the benefits for a larger audience.

In the context of Mahad Aly Zawiyah Jakarta, the fusion of philosophical principles into pragmatic pedagogical strategies is apparent in the traditional teaching methodology employed, which prioritises Islamic knowledge and classical techniques, while also integrating certain modern learning models.

Traditional Teaching Methods Mahad Ali Zawiyah Jakarta

Traditional teaching methods revolve around classical Islamic knowledge derived from Islamic turath. The teachers act as learning centers and impart knowledge about Al-Quran, Hadith, different types of Fiqh, Usul Fiqh, Tafseer, Arabic language, Islamic history, etc. to their students from her 18 years to her 60s. This method is consistent with the philosophical foundations of the religious education tradition, which focuses on transmitting religious knowledge through established texts and authoritative figures.

Integration of Philosophical Teachings

Students engage in the study of classical Islamic texts such as the Qur'an and Hadith, which embody philosophical principles such as morality, ethics, and spirituality. Teachers then help students to understand the philosophical underpinnings of these texts, encouraging critical thinking and reflection on their relevance to current issues.

Introduction of Modern Learning Models

Despite the traditional teaching approach, Mahad Ali Zawiyah Jakarta also adopts some modern learning models to complement the curriculum.

Although these methods do not dominate the educational process, they contribute to a comprehensive educational experience. Using social media to support the learning process and inculcate Islamic values in the ummah. Teachers also use advances in technology to complement traditional teaching methods, providing additional resources and learning opportunities for students.

Challenges and Successes

Balancing traditional and modern educational approaches can be difficult, especially when integrating philosophical teachings into modern educational situations. By leveraging

modern tools while upholding the fundamental tenets of traditional religious education, Mahad Ali Zawiyah Jakarta has effectively bridged the disparity between historical teachings and contemporary requirements. For example, the integration of social media expands the scope of Islamic values and fosters deeper understanding among a wider audience.

This shows that Mahad Aly Zawiyah Jakarta demonstrates how traditional religious educators can effectively integrate philosophical doctrines into practical pedagogical approaches. Through a blend of traditional teaching methods and modern learning models, the institution addresses contemporary educational needs while preserving the philosophical foundations of Islamic knowledge. However, this integration is not without its challenges, requiring careful navigation to ensure a balance between tradition and innovation.

Education System

In Indonesia, two education systems have historically coexisted. The first is the Madrasah Diniyah (Islamic school) system, which originated from small suraus (places of prayer) established by Kiyai (Islamic leaders). Over time, these evolved into substantial Islamic boarding schools, focusing primarily on religious subjects such as Tawhid (monotheism), Tajweed (Quranic recitation rules), Arabic grammar, and moral teachings. The second is the formal school education system, offering a broader curriculum including subjects like mathematics, science, social studies, humanities, and others (Dinham & Shaw, 2017).

In the beginning, only the government managed formal schools, but with the development of today's era, many private parties are also managing. Likewise, Madrasah Diniyah, previously only the private sector dared to open this education. However, now the government also manages Madrasah Diniyah, and even now, there is a special law that regulates Islamic boarding schools. Many differences emerge when comparing Madrasah Diniyah with Formal Education (Jannah, 2013).

In Indonesia, both madrasahs and formal education play an important role in shaping the values and skills of the population. Madrasa education teaches *akhlak al-karima* (ethical behaviour based on Islamic teachings) and promotes a deep connection with God through the teachings of *ubudiya* (worship) and spiritual education. Formal education, on the other hand, provides individuals with the knowledge and skills necessary for survival and success in the earthly realm. Currently, education in Indonesia is governed by the Law No. 20 of 2003, which regulates the national education system. The system includes formal, non-formal and non-formal education channels at her four levels: early childhood, primary, secondary and advanced. According to this law, the national education aims to develop people with noble character, health, knowledge, ability, creativity, independence, and the potential to become democratic and responsible citizens.

Religious education, civics and language education are compulsory subjects in the national curriculum, emphasising the importance of promoting the religious and national identity of the Indonesian people. Given the multifaceted crisis facing the nation, it is essential to adopt a holistic approach that addresses moral and human development. Religious education plays an important role in building a worthy national character and civilization, emphasising ethics, morality, and behaviour. Effective Islamic religious education is critical to equipping future generations with a solid ethical foundation. On the contrary, the lack of religious education can lead to moral corruption and ultimately weaken the character of the nation. Therefore, the investing in strong religious education programs is essential to developing a morally upright and resilient society in Indonesia's evolving landscape (Prasetyo & Aliyyah, 2021; Samrin, 2015).

In this case, Mahad Aly Zawiyah Jakarta conducts informal education in religious studies for people around Jakarta.

Discussion

Education is an effective way to pass values from one generation to the next generation. Strong Religious values and spirits are instilled with education, and religious practices are implemented. Education can be regarded as a structured and systematic implementation of da'wah (conveying messages). Education shoulders the significant responsibility of nurturing the inherent potential of human nature, predisposed towards truth and virtue, thereby enabling individuals to fulfill their role as stewards entrusted with the "Caliphate fil ardl." Hence, education entails nurturing the entirety of human potential, encouraging individuals to believe, think, and act for their own betterment and that of their surroundings. Recognising character as the primary cornerstone enhances humanity's potential, thereby facilitating the achievement of educational objectives (Arif, 2021).

Integration of Philosophical Principles into Contemporary Educational Practices

Education serves as a means to pass values from one generation to the next, particularly strong religious values and spirits. In the context of traditional religious education, it is seen as the implementation of da'wah, conducted in organised, systematic, and orderly ways. This understanding carries a weighty burden of trust, empowering human nature to function as a servant prepared to fulfill the role of "Caliphate fil ardl" or stewards of the earth.

The Intersection of Ethics, Morality, and Education

In training traditional religious educators, philosophical principles deeply influence contemporary educational practices. Ethics and morality are the integral components that shape the educators' approach to teaching.

Ethical Teaching Practices:

Educators are equipped with the necessary skills and knowledge to seamlessly integrate ethical and moral teachings into their instructional practices.

Professional Development:

Mahad Aly Zawiyah Jakarta, grounded in philosophical principles, prioritises professional teaching practices. It facilitates workshops, seminars, and conferences to enhance interactions with students, fostering a culture of trust, staying updated with the latest research, and promoting respect among educators.

Collaboration in Curriculum Design:

The curriculum promotes designed and promote moral development alongside academic encourage Subjects such as Islamic ethics, character development, and social responsibility are integrated another, creating educational community of educators dedicated of ethical and virtue.

Development of Religious Educators:

Philosophical Mahad Aly philosophical foundation emphasises education as da'wah informs the development of religious educators. They are not only educators with imparting knowledge teaching also with nurturing students' spiritual growth and moral character. Mahad Aly Zawiyah Jakarta emphasises committed to ethical teaching practices and the development of religious educators who prioritise moral character and spiritual growth. Through meticulous curriculum design, comprehensive training programs, ongoing professional development opportunities, collaborative initiatives, and robust support systems, Mahad Aly Zawiyah Jakarta cultivates an environment conducive to integrating ethical teaching practices and moral values into pedagogical approaches.

Character education based on Islamic principles is the cornerstone of developing people with good character traits and moral values. Today, with the widespread impact of globalisation and the rapid advancement of science and technology, character education based on religious principles is more urgent than ever. The negative effects of globalisation and technology can be mitigated by cultivating strong character values that guide individuals to cope with contemporary challenges.

Islamic religious education also plays a vital role in shaping an individual's moral compass and providing them with a framework for ethical decision-making. By inculcating values such as integrity, compassion and social responsibility, Islamic education enables individuals to live meaningful and purposeful lives in accordance with divine principles. Furthermore, character education based on religious principles is not limited to personal development but also includes social well-being. By adopting high character values,

individuals can contribute to building a harmonious and ethical society. The principles of justice, empathy and respect for diversity embedded in religious education promote social cohesion and mutual respect among community members. (Al-Qardhawi, 1994; Yasin, 2019). In essence, the urgency of character education based on religious principles lies in its potential to counteract the negative effects of globalisation and technological advancements by nurturing individuals with strong moral character and ethical values. By instilling individuals with principles of righteousness and compassion, Islamic education lays the foundation for the attainment of *Insan Kamil*—the perfect human—who exemplifies the highest virtues and serves as a guiding light in an ever-evolving world.

The Prophetic Method

The Prophet Muhammad (PBUH) was the epitome of exemplary human behaviour and leadership. His actions provided valuable lessons for Muslims striving to live righteous lives. His teaching encompassed a variety of learning methods and approaches and set a precedent for a holistic education that encompassed spiritual, intellectual, emotional, and physical growth. In today's rapidly developing educational landscape, the essence of Islamic education still lies in promoting the comprehensive development of human personality, covering all aspects of human potential.

Crafted to suit the capacities and requirements of his companions, the Prophet's instructional approaches proved highly effective, shaping them into exemplary figures for their era. Emphasising the adaptation of teaching methodologies and resources to suit each learner's capabilities, he underscored the significance of personalised and interactive instruction in contemporary education. As educators navigate the complexities of modern learning environments, they can draw inspiration from Prophet's diverse teaching methods to create dynamic and effective learning experiences. The teaching process initiated by the Prophet underscores the urgency of education in today's world and lays the foundation for an informed and empowered society. His approach to diversity education provides a timeless guide for educators as they strive to develop well-rounded individuals who can make positive contributions to society (Uyuni, 2018). In essence, the enduring legacy of the Prophet Muhammad's teaching methods underscores the timeless significance of his educational methods and provides valuable insights for educators seeking to inspire and empower future generations. The effectiveness of the learning process is gauged by the extent to which students comprehend the knowledge imparted by the teacher, enabling them to derive broader benefits for themselves and humanity as a whole. Similar to the companions who were close disciples of the Prophet, their profound understanding of the religion exemplified the successful transmission of knowledge. For instance, Ibn Abbas, despite not residing with the Prophet for an extended period, became a prominent reference for the Companions following the Prophet's demise, particularly in interpreting various matters. His proficiency as a teacher and his adeptness at imparting knowledge in suitable

manners contributed to his esteemed status among students (Al-Qardhawi, 1994, Ghuddah, 2018; Hidayah, 2022).

These teaching methods are modeled after the practices of the Prophet Muhammad (PBUH):

1. Give Examples.
2. Teaching step by step.
3. Dialogue and Q&A.
4. *Tarhib* (motivation) and *Tarhib* (threat).
5. Advice (*mauidzah*).
6. Logical Satisfaction.
7. Assistance.

These are the learning strategies of the Prophet Muhammad (PBUH):

1. Create a comfortable learning atmosphere.
2. Apply practical learning methods.
3. Teach according to the ability of students.
4. Variety in teaching, easy and not burdensome.
5. Teaching with stories.
6. Teach by parables.
7. Teaching using pictures and multimedia.
8. Teach pubescent children through discussion.
9. Teach the *talaqqi* method (listen directly) with examples and related hadiths

The effective models and strategies utilised by the Prophet Muhammad (PBUH) in mentoring his companions and interacting with non-Muslims in his era stand as enduring standards for educational approaches. When effectively implemented, these models not only improve the learning process but also create a lasting impact on the student's mindset, fostering an optimal educational environment that is aligned with both the students and their surroundings.

The creation of high-quality educational institutions involves the designing an educational approach that is in tune with the innate characteristics of students. Unleashing the innate potential of human beings requires establishing educational initiatives based on religious principles, originating from the divine. The Creator possesses a comprehensive understanding of human nature. By basing the educational process on these principles, it naturally incorporates physiological and pedagogical concepts that align with the natural order of creation. Moreover, it adapts to the evolving contexts and circumstances of students' lives, ensuring a logical and harmonious approach to education (Brickman & Nakosteen, 1966).

In the ever-changing field of education, the enduring significance of Prophet Muhammad's (PBUH) teaching methods provides valuable insights for educators dedicated to nurturing comprehensive development and ethical formation in their students. As educational approaches continue to evolve, the timeless wisdom inherent in these techniques serves as a guiding beacon, illuminating paths toward creating transformative learning environments that respect both the distinct individuality of students and the fundamental principles of the human nature. Education remains the primary investment in shaping the future, meticulously planned and executed to empower students with the skills and values essential for meaningful contributions to the nation and society.

In recent times, concerning trends have surfaced, particularly within the field of education, as institutions have shifted away from the fundamental principles of education itself. This shift has resulted in the cultivation of individuals who possess extensive knowledge and intellect, yet lack in moral and ethical values. It emphasises the vital role of cultivating character and mental development as the driving force in educational systems, shaping individuals who embody principles of morality and integrity. Knowledge and wisdom that lack ethical values can pave the way for injustice and societal discord.

Within this context, the role of the teacher emerges as paramount in guiding ongoing educational endeavors. At institutions like Mahad Aly Zawiyah Jakarta, where students are groomed to become enlightened ambassadors of Islam, it is imperative that they receive lessons and immerse themselves in environments reflective of the teaching methods exemplified by the Prophet Muhammad (PBUH). By embedding appropriate learning methodologies and patterns grounded in the prophetic tradition, students can adeptly advance the noble mission of disseminating the teachings of Islam.

Knowledge and Ethic

Teachers serve as role models for their students, embodying values and behaviours that significantly impact their development. From fundamental attitudes to linguistic proficiency, attire selections to professional ethics, a teacher's demeanor molds the culture of the classroom. Despite the substantial influence wielded by teachers, students also need to be encouraged to carve their own paths independently. A truly effective teacher recognises the gap between their aspirations and reality, taking responsibility for mistakes and striving for personal and professional growth. It is through acknowledging and rectifying errors that genuine progress is achieved.

In the context of this issue, it is crucial to contemplate the effectiveness of formal educational institutions such as schools and universities in cultivating exceptional human talent capable of instigating groundbreaking change. Despite their fundamental role, these establishments have frequently fallen short in developing individuals prepared to lead innovation and drive national advancement. This highlights the urgent necessity for

educational overhauls that prioritise comprehensive growth and nurture critical thinking, creativity, and adaptability in students, preparing them to navigate the intricacies of the contemporary world and significantly contribute to societal advancement. Moreover, the education system has yet to surmount six areas of educational weakness and learning outcomes, specifically:

1. The weakness in developing the power of character.
2. The national education system has not been able to develop the character and morals of students. It can be seen in the emergence of social phenomena such as personal/group egoism, weak solidarity, and vulnerability to social conflict.
3. The weakness in developing the power of leadership. The concept of leadership tends to be reduced to being a leader.
4. The weakness in developing the power of citizenship. The education system has not been able to instill appreciation, motivation, and commitment to empowering the nation's social and cultural heterogeneity as a force in the international arena.
5. The weakness in developing the power of thinking. Our educational and learning practices do little to exercise thinking.
6. The weakness in developing the power of skills. There is a strong impression that the education and learning system is designed to produce graduates who are not job-ready. In this context, we are still facing the problem of weak mastery of skills and the relevance between the world of education and the real world of work.
7. The weakness in developing the power of engineering. Our education and learning have not been able to encourage the growth of the power of research, innovation, and technology engineering to build a competitive advantage (Saefuddin and Fitriyah, 2020).

In the implementation of the teaching and learning process in schools, it turns out that there are always factors that support and hinder its implementation, as well as the academic staff as public figures and role models in instilling character education in students. Hence, the preacher must grasp effective preaching management to ensure the success of their *da'wah* efforts. *Da'wah* management must begin with a careful planning, organizing, financing, implementing, monitoring, and evaluating *da'wah* and good feedback from *da'wah* activities. This function is integral to preaching and must be executed by the preacher to effectively achieve the goal of *da'wah* (Uyuni and Adnan, 2020; Li et al., 2023).

This find so many shortcomings in teaching methods and dire conditions of education. However, many studies have been conducted to improve these conditions, but they have not yet been effective. Evaluation continues. However, educational failures are often found in society, and it can be said that character is the leading cause of incomplete education (Yasin, 2019; Kohari et.al., 2022; Czerka & Pauli, 2009; Genia, 1994).

Education is akin to a blossoming entity nurtured within the embrace of affection. It thrives in an environment mirroring familial bonds, with educators assuming parental roles and students akin to offspring. Integral to this process is the infusion of heartfelt sentiments, including expressions of affection, sincerity, honesty, spirituality, and the ambiance of familial intimacy. Teachers have no limited time and place in educating students, as parents educate their sons. Teachers must be sincere in guiding their students all the time. Likewise, the place of education is not limited only to the classroom; wherever a teacher is, he must be able to play the role of a true educator—this phenomenon is now missing from our current national education system.

Unleashing the inherent potential of human nature should align with the foundational values intrinsic to human existence, namely the Rabbani values rooted in the essence of the Creator. Humans, crafted with profound insight into the intricacies of human nature and character, are designed to resonate with these fundamental principles. By referring to these values, the educational process naturally will pay attention to the physiological and pedagogical/andrological principles closely attached as *sunnatul kaun* on human growth and development, as well as the situation and conditions of the times in which students carry out their lives. Character education efforts are critical in order to achieve harmony in life. Education is a conscious effort to maintain and develop human nature and potential (resources) toward the formation of fully human beings (Arif, 2021; Rahmi, 2019).

In the realm of education, the input comprises students or individuals poised for cultivation within educational institutions to evolve into intellectually adept, morally upright, and professionally competent individuals, characterized by sincerity, diligence, collaboration, and nobility of character.

The Islamic education system can be characterized as learning as part of a holistic learning approach related to Islamic civilization. Therefore, Islamic education is noble because it emphasises acquiring and disseminating knowledge over other human activities. Thus, the competence and spirit of a teacher, especially Islamic religious education teachers, in the process of teaching and learning activities and education, as well as the mental development of students, are judged to have a critical role (Uyuni and Adnan, 2020)

However, during classical times, the primary factors facilitating knowledge acquisition among Muslim scholars were proficient teachers, engaging materials, and conducive learning environments with adequate facilities and infrastructure. Hence, it is compelling to revive the pedagogical methods employed by these traditional educators, as they possessed the ability to impart religious values with a comprehensive understanding not only of their faith but also of the prevailing conditions and circumstances of society. This approach enables a more astute response to community issues, fostering moderation in addressing various challenges. Moreover, it engenders a renewed vigour and methodology in introducing and studying the harmonious principles derived from the universal values

embedded in religious scriptures, while also comprehending the intricacies of contemporary societal dynamics (Uyuni and Adnan, 2020; Arief, 2023; Puspitasari et al., 2023).

Educators serve as the vanguard in fulfilling the mandate of Islamic education. Educators, as role models in shaping the character of scholars, are leaders and motivators in education and character building for students, being the spearhead in implementing religious activities in schools (Faqihuddin, 2021; Pradana et al., 2023).

Nevertheless, the most important of them all is about the self-concept. When teachers and students already have good character recognised by the religion and society, it cannot go on continuously because humans tend to be bored. Furthermore, the educational tenure at institutions like Mahad typically spans only a few years. Upon graduation, students from such establishments may find themselves without direct oversight from educators. Consequently, it becomes imperative to devise and enhance mechanisms that cultivate an enduring commitment to righteousness. This necessitates an educational framework that not only fosters virtuous character but also nurtures intellectual acumen. Such an approach ensures that students not only exhibit benevolence towards fellow beings but also demonstrate stewardship towards the wider universe. Therefore, it is insufficient to solely focus on character development; rather, the cultivation of intellectual faculties is equally essential, enabling students to comprehend their role as stewards of creation, as outlined in the concept of caliphate on earth.

The intellect, a divine gift from God, resides within the physical vessel of the human body. It represents a shard of His luminous essence, endowing individuals with the capacity to perceive the myriad qualities of the world around them. Serving as a tether to their existence as servants of God, the intellect facilitates the continual evolution of truths in a dynamic manner. Moreover, it serves as a catalyst for the advancement of human civilization, guiding the formulation of societal values and norms that underpin the structure of human culture. The intellect is an enlightening light and the dividing line between God's creatures. Intellectual humans develop various concepts and symbols that are given specific meanings. Intellect also continues to search for new truths, inviting humans to go further to find various new things that are useful for the development of civilization. Intellect creates various valuable works for humans; with it, humans become subjects who think and will (Ghuddah, 2018; Belinova et al., 2017; Sidik, 2023).

The intellect beckons humans to perceive the entirety of the universe as an interconnected cosmic entity. Through observation and contemplation, we delve into the nature of humanity within this vast cosmos. Why does mankind hold such a revered position amidst the intricate workings of the universe? It is the faculty of rationality that distinguishes humans from all other creatures of God. With intellect as our guide, we unravel the qualities of objects, thereby gaining insight into God's divine plan for us. This rationality is shaped and

fortified by the essence of the human soul, while aesthetics enhances its vibrancy. Just as rational consciousness navigates us through various normative systems, aesthetic consciousness infuses our actions with depth and meaning. Aesthetics, like reason, undergo dynamic growth and evolution over time. Thus, humans transcend mere physical existence; they embody the conscious movement of reason and possess an aesthetic awareness that enriches their character.

Aesthetics serves as a manifestation of God's beauty, as He is the Most Beautiful and adores beauty. He fashioned humans in His own beauty, endowing them with a sense of beauty reflective of God's own beauty in their self-awareness. Civilization continues to advance, making life not only a matter of mechanical motion, but also one of aesthetic beauty. Not only is a rational basis essential, but also the cultivation of moral character. In the eyes of God, true completeness is achieved only when the primary human drive is instilled, thus rendering the individual worthy of being called "human" in every dimension (Sajadi, 2022).

With this heightened consciousness, the embodiment of values, ethics, and acquired knowledge will infiltrate the psyche, manifesting in rational thought and conduct. It is crucial for aspiring educators to attain this level of awareness. At Mahad, the notions of divinity, human stewardship of the earth, and humanity's interconnectedness with the natural world are ingrained through a religious perspective. Thus, Mahad educators emerge as exemplary mentors dedicated to societal service without anticipation of reciprocation, as learning and teaching represent a commitment to upholding the sustainability of the universe.

Globalization and The Future Teacher

Globalisation represents an ongoing phenomenon, fostering both interconnectedness and fragmentation across the world, ultimately resulting in unequal distribution of power and resources. In this evolving landscape, the importance of ethical conduct, social responsibility, and a deep appreciation for the perspectives and presence of others is steadily growing. As contemporary students navigate into the realms of citizenship and professionalism within this interconnected global landscape, they stand ready to take on leadership positions in their respective domains of influence (Leask and Carroll, 2013). Moreover, in addition to their role as educators, they must be committed to perpetual learning and keeping pace with the ever-evolving new media, methodologies, and sources of knowledge that are continuously emerging.

Traditional Muslim educators are an integral part of society, playing a crucial role in upholding the ummah's values. They contribute to the diverse fabric of an inclusive society that embraces respect for human rights, cultural and religious diversity, social justice, the unique needs of vulnerable groups, and democratic participation, all within a framework of the rule of law. This educational approach emphasises the importance of preserving tradition while fostering positive attitudes of inclusivity and openness to other cultures and

circumstances. Hence the attitudes to condition the individual to aspirate understanding and respecting the differences.

First-grade students have encountered diverse organisational systems and teaching methodologies throughout their educational journey. It is imperative not to overlook any learning environment. As expectations and assumptions vary across different systems, disparities between societies may emerge. For educators, the emphasis lies in cultivating a learning environment that actively involves, challenges, and resonates with the myriad perspectives and worldviews of every student. Inclusive education recognizes diverse forms of knowledge as valuable assets for learning. However, students may not inherently appreciate or value the diverse knowledge of their peers unless encouraged to do so. Nurturing respect and embracing diversity necessitates teachers to embody wisdom and engage in reflective practices, thereby enhancing the effectiveness of efforts to foster a more inclusive classroom environment for all students.

So to become a teacher in the future, it is not enough to have the knowledge, good character, intellectual development, awareness of the function of God, humans, and their relationship with the continuity of the universe must also be balanced with knowing and mastering technological developments. For instance, if studying certain aspects of it is impractical or time-prohibitive, there should be a scientific collaboration between experts in religion and technology to sustain these values and knowledge.

Conclusion

Islam has provided a definitive foundation for the purpose and essence of education, elevating the potential of humanity. Rooted in the values of truth and virtue, it empowers individuals to serve as dutiful stewards, entrusted with the divine mission of caliphate on earth. Consequently, education becomes the process of nurturing human potential to its fullest extent, producing individuals who are devout and righteous, thoughtful and industrious, as well as physically robust and highly skilled, for the betterment of themselves, society, and the environment. Realizing these educational objectives necessitates the implementation of strategies and techniques known as learning methods. A learning method denotes an appropriate and coherent approach to presenting information, ensuring the attainment of effective and efficient learning outcomes. As members of families, citizens, and participants in formal and informal education, educators, educational staff, and leaders at all levels bear a moral obligation to fulfill these duties and responsibilities.

The aim is to guide students in understanding, cherishing, and embodying fundamental ethical values, both in their personal lives and within society, thereby contributing to the construction of an honorable and cultured nation. The teaching methodologies employed by Prophet Muhammad in instructing his companions continue to hold relevance in contemporary education, provided educators possess the adaptability to tailor these

methods to suit various factors such as learning materials, objectives, individual disparities, teacher competencies, and material types. Factors such as teaching context, resource availability, and the merits and drawbacks of teaching methods must also be considered. There is no universal method, as each possesses its unique attributes, advantages, and drawbacks. Hence, educators are best positioned to discern which methods are most suitable and effective for their students in the learning process. Given that education significantly influences national progress and religion holds paramount importance in human life, a life devoid of religious guidance is deemed devoid of purpose and meaning. Religion serves as a beacon of truth and morality, guiding personal conduct, organizational frameworks, governance structures, and societal interactions. Recognising the pivotal role of religion, future educators can be equipped for forthcoming challenges by adhering to the principles outlined above.

An individual who possesses not only ample knowledge and technical expertise but also the consciousness and fortitude to uphold virtuous character and contribute to societal advancement is invaluable. However, educational institutions, educators, and observers cannot achieve this goal alone or in isolation. Support from policymakers and community organisations is essential to facilitate and expedite the implementation of such programs. This endeavour could serve as a blueprint for effective religious education initiatives, fostering integration of diverse cultures, beliefs, and values. The success of such endeavours could inspire replication in comparable settings, thereby extending their beneficial impact.

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