

THE INFLUENCE OF ISLAMIC RELIGIOUS EDUCATION ON STUDENTS' MORALS SMK

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Received: 03 March 2022 / Approved: 24 May 2022 / Published: 28 June 2022

Abstract: This research aims to determine whether Islamic religious education influences the formation of students' morals in vocational schools. This research was conducted using a research sample of 40 students. In processing the data, we carry out the following methods: Editing, namely checking the questionnaire filled out by the respondent. Scoring is giving a score according to the level. Data obtained from distributing questionnaires was processed using statistical methods. Look for correlation numbers using the data discussed between two interrelated variables. Then, the data uses the product moment correlation formula to study the hypothesis of whether or not there is an influence between the variables. Based on the results of product-moment correlation calculations, at the 5% significance level, $r_{table} = 0.312$; at the 1% significance level, $r_{table} = 0.403$. This means that there is a significant positive correlation at the 5% significance level ($0.692 > 0.312$) and the 1% significance level ($0.692 > 0.403$). This means that the alternative hypothesis (H_a) is accepted and proven to be true because " r_o " is greater than " r_{rt} ," and the null hypothesis or hypothesis (H_o) is rejected as true.

Keywords: Influence of Islamic Religious Education, Formation of Student Morals

INTRODUCTION

Islam is the Shari'a that Allah sent down to humans so that humans can serve Him. (Muzakki, Illahi, dkk., 2022). Aqidah, or belief in Allah, can only be cultivated through education. Islamic education is a human need because, as pedagogical creatures, humans are born with the potential to be educated and educated to become leaders in this world. (Muzakki & Nurdin, 2022)

A nation's national education aims to describe good human beings according to the outlook on life adopted by that nation, and the educational aims of one nation may not be the same as those of another nation because their outlook on life will usually not be the same. (Muzakki, 2015) The education of every nation is the same; that is, they all want to create good human beings, namely people who are healthy, strong, have skills, intelligent minds, and have perfectly developed hearts. (Zubairi, 2023a)

Not all educational tasks can be carried out by parents in the family, especially in matters of science and various kinds of knowledge. Therefore, the child was sent to school. (Zubairi, 2022b) Thus, education at school is part of education in the family, which is also a continuation of family education. (Adab, t.t.-a) When children enter school, a relationship is formed between home and school because, between the two environments, there are the same objects and goals, namely educating children. (Nurdin & Zubairi, 2023)

With the demands of the times and rapid technological advances, children must prepare well to enter social life with various specializations in the field of work that require knowledge, expertise, and work skills, both simple and professional. (Zubairi dkk., 2023) In such circumstances, the family cannot provide religious education to their children due to the demands and developments of the times. (M.Pd.I., t.t.-b) Families have the most important task of educating their children so that they have good personalities. Still, things such as being busy earning a living and other tasks of educating children are not carried out well. Parents must hand over some of their responsibilities to the school. (Zubairi dkk., 2022) Schools provide an understanding of education and teaching to children regarding what parents cannot or do not have the opportunity to provide education and teaching. (M.Pd.I., t.t.-a)

In this day and age, the role of family, parents, and society has become increasingly important considering the many aspects of social life that deviate from the goals of education, especially the goals of Islamic education, be it the influence of television or social media. (Abnisa & Zubairi, 2022) Society is witnessing the emergence of new behavior patterns in children from elementary school to tertiary level who break the boundaries of religious, moral, and cultural values. (Muzakki, Solihin, dkk., 2022) Recently, there have also been many complaints from parents, educational experts, and

people involved in the religious and social fields regarding the behavior of teenagers who are difficult to control, naughty, stubborn, committing trouble, immorality, brawling, getting drunk, and so on. (Zubairi & Nurdin, 2022)

Recently, there has been a lot of news and phenomena related to cases and bad behavior of school teenagers. Some time ago, it went viral on social media where an elementary school child dared to scold the teacher because the child was punished for not doing his homework. (Adab, t.t.-d)

Based on the results of observations and experience, there is still a lack of students at SMK Negeri 9 Tangerang City who can implement the five daily prayers, especially for classes that come from midday to evening. Some still neglect the Asr prayer because the time coincides with break time, so it is used for lunch and so on. (Zubairi, 2022a) Then, it still cannot be denied that today's teenagers cannot be separated from dating, so this does not reflect the personal morals of a Muslim. Apart from that, many school students often adopt games, lifestyles, and behavior from Western countries, which impacts students' morals at school and in society. (Adab, t.t.-b)

For this reason, as a bulwark for students' self-defense in facing the various challenges above, we hope to instill strong religious education in children so that with this religious education, children's lifestyles will be controlled by the signs outlined by religion and can save children from plunged into the abyss of mental retardation. (Abnisa & Zubairi, 2023) Religious education is an educational system that covers all aspects of life needed by humanity to increase the appreciation and experience of religion in social, religious, national, and state life. (Muzakki, 2014a)

It is hoped that the results of this research can be used as information and contribution to scientific data that can be used as a reference for readers and can be used as information for educators in implementing and knowing what factors influence the formation of student morals, especially for students at SMK Negeri 09 Tangerang City.

METHODS

In this research, the author applies a quantitative approach. The method used is descriptive correlational. With this descriptive correlational method, a true picture of the research variables can be obtained so that the influence of the two variables, namely Islamic Religious Education (X) and Student Morals (Y), is known.

The number of samples used in this research was 40 students. In processing the data, the author used the following method: Editing by checking the questionnaire filled in by the respondents. Then, by scoring, by giving a score according to the level, the data obtained from distributing the

questionnaire is processed statistically using a relative frequency table with a formula. Then, look for correlation numbers using the data discussed between two interrelated variables. Then, the data uses the product moment correlation formula to study the hypothesis about whether or not there is an influence between variable X and variable Y.

The hypotheses in this research are:

Ha: There is a significant influence between Islamic religious education on

The morals of students at SMK Negeri 9 Tangerang City

Ho: There is no significant influence between Islamic religious education and SMK Negeri 9 Tangerang City students.

RESULTS AND DISCUSSIONS

Testing Requirements Analysis

Research variable data was analyzed using inferential statistics through path analysis techniques. Before analysis, it requires the following requirements(Hadi, 1991):

1. Data is taken from samples in data pairs X and Y that meet the minimum sample.
2. For each price, X and Y have a normal distribution (normality test)
3. Each price of X and Y has a homogeneous variance (homogeneity test).
4. The relationship between data pairs (X and Y) is linear. Will be tested in research hypothesis testing.

To fulfill these requirements, the following data requirements will be submitted, as follows(Arikunto, 2010).

Normality Test for Variables X and Y

This test is intended to test whether the population is normally distributed or not. The test conditions are normal distribution if HO is accepted and not normally distributed if HO is rejected. Statistically, it is written as follows:

HO: data is normally distributed

H1: data is not normally distributed

Testing the normality requirements of the Liliefors test was carried out using SPSS version 22.0 with the following criteria:

H0 accepted if Sig. Value > 0.05

H0 rejected if the Sig value < 0.05

1. Normality Test for Variable X (Islamic Religious Education)

Table 1. Islamic Religious Education Normality Test

| Case Processing Summary | | | | | | |
|-------------------------|-------|---------|---------|---------|-------|---------|
| Variable | Cases | | | | | |
| | Valid | | Missing | | Total | |
| | N | Percent | N | Percent | N | Percent |
| PAI | 40 | 100,0% | 0 | 0,0% | 40 | 100,0% |

The Sig value is obtained Based on the data calculations for variable X. In the Kolmogorov-Smirnov column, it is 0.200. By the Liliefors normality test criteria, if the sig value is > 0.05 , Ho is accepted, or the data is normally distributed.

2. Normality Test of variable Y (Formation of Student Morals)

Table 2. Normality Test for Students' Moral Formation

| Case Processing Summary | | | | | | |
|-------------------------|-------|---------|---------|---------|-------|---------|
| Variable | Cases | | | | | |
| | Valid | | Missing | | Total | |
| | N | Percent | N | Percent | N | Percent |
| Akhlak Siswa | 40 | 100,0% | 0 | 0,0% | 40 | 100,0% |

Source: SPSS Processed Data Ver.22.0

The Sig value is obtained Based on the data calculations for variable Y. In the Kolmogorov-Smirnov column, it is 0.196. By the Liliefors normality test criteria, if the sig value is > 0.05 , Ho is accepted, or the data is normally distributed. (Usman, 2002)

3. Testing the Homogeneity of Variance Y over X

This test is intended to test the homogeneity of variance between groups of Y scores based on the similarity of score X. The homogeneity of variance test is carried out with SPSS ver. 22.0:

Table 3. Test of Homogeneity of Variances

| Levene Statistic | df1 | df2 | Sig. |
|------------------|-----|-----|------|
| 4,988 | 11 | 18 | ,067 |

Source: SPSS Processed Data ver. 22.0

Based on the Test of Homogeneity of Variances table above from SPSS version 22.0 processed data, it is known that the significance value is 0.67. Based on these results, 0.67 is greater than 0.05 ($0.67 > 0.05$), meaning that the variance of the two data sample groups is the same.

Hypothesis test

Statistical hypothesis testing is intended to determine whether the proposed hypothesis H_0 is accepted or rejected at a certain confidence level. This hypothesis testing was carried out using simple regression and correlation analysis.

Table 4. Regression Test of Islamic Religious Education with the Formation of Students' Morals

| Model Summary | | | | |
|---------------|-------------------|----------|-------------------|----------------------------|
| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
| 1 | ,692 ^a | ,479 | ,466 | 9,302 |

a. Predictors: (Constant), x

b. Dependent Variable: y

Source: SPSS Processed Data ver. 22.0

The table above explains the magnitude of the correlation/relationship value R of 0.692. It explains the percentage influence of the independent variable on the dependent variable, which is called the coefficient of determination which is the result of squaring R. From this output, a coefficient of determination (R^2) of 0.479 is obtained, which means that the influence of religious education Islam on the formation of students' morals is 47.9%. In contrast, other variables influence the other side. (Usman, 2002)

Anova Test of Islamic Religious Education and the Formation of Students' Morals

In this ANOVA table, it is explained whether there is a real (significant) influence between variable x (Islamic Religious Education) and variable y (Students' Moral Formation). From the above table, it can be seen that the calculated $F = 34.973$ with the percentage level of the F distribution for a probability of 0.05 is 4.10, which means $34.973 > 4.10$, so H_0 is rejected, and H_1 is accepted, so the regression model can be used to predict the variable y (Student Moral Formation).

In the Coefficients table in this column, the constant (a) is 38.425, while the value of X (b) is 0.723, so the regression equation can be written as:

$$Y = a + bX \text{ or } 38.425 + 0.723X$$

Table 5. Table of Coefficients for the Formation of Student Morals

| Model | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|--------------|-----------------------------|------------|---------------------------|-------|------|
| | B | Std. Error | Beta | | |
| 1 (Constant) | 38,425 | 14,137 | | 2,718 | ,010 |
| X | ,723 | ,122 | ,692 | 5,914 | ,000 |

a. Dependent Variable: y

Based on the calculation above, it can be seen that the calculated t value is $5.914 > T$ table is 2.024, then H_0 is rejected, and H_1 is accepted. The calculated F value is $34.973 > F$ table is 4.10. H_0 is rejected, and H_1 is accepted, while the significance value is $0.000 < 0,05$, then H_0 is rejected, and H_1 is accepted, which means there is a real (significant) influence between Islamic religious education and the formation of student morals.

(1) Calculating Path Coefficient (p)

The strength of the influence of parental parenting (x) on the development of student potential (y) can be shown by the path coefficient (p). To calculate the path coefficient or coefficient of influence of variable x on variable y (Pxy), the product moment formula is used as follows:

$$r_{xy} = \frac{N(\sum XY) - (\sum X)(\sum Y)}{\sqrt{\{N(\sum X^2) - (\sum X)^2\}\{N(\sum Y^2) - (\sum Y)^2\}}}$$

The researcher calculated the product-moment correlation to find the influence of variable X on variable Y using SPSS version 22.0 as follows :

Table 6. Product Moment Correlation Test Results Between Islamic Religious Education and the Formation of Students' Morals

| | | X | Y |
|---|---------------------|--------|--------|
| X | Pearson Correlation | 1 | ,692** |
| | Sig. (2-tailed) | | ,000 |
| | N | 40 | 40 |
| Y | Pearson Correlation | ,692** | 1 |
| | Sig. (2-tailed) | ,000 | |
| | N | 40 | 40 |

**. Correlation is significant at the 0.01 level (2-tailed).

Source: SPSS Processed Data ver. 22.0

Based on the table of product-moment correlation calculation results above, at a significance level of 5%, r table = 0.312, while at a significance level of 1%, r table = 0.403. This means that there is a significant positive correlation both at the 5% significance level ($0.692 > 0.312$) and at the 1%

significance level ($0.692 > 0.403$). This means that the alternative hypothesis (H_a) is accepted and proven to be true because " r_o " is greater than " r_{rt} ," and the null hypothesis or null hypothesis (H_o) is rejected as true. So, it can be concluded that there is a strong influence between Islamic religious education and the moral formation of Class X students at SMK 9 Tangerang.

Determinant Coefficient Test

Next, to find out how big a contribution (contribution) the variable:

$$KD = r_{xy}^2 \times 100\%$$

Information:

KD = Contribution of variable X to variable Y

r_{xy}^2 = Correlation coefficient between variable X and variable Y

$$KD = (0.692)^2 \times 100\%$$

$$= 0.479 \times 100\%$$

$$= 47.9\%$$

From the Coefficient Of Determination calculation results above, 47.9% is obtained. Thus, the contribution/influence given by Islamic religious education to the formation of students' morals is 47.9%, which means that around 52.1% is influenced by other factors outside Islamic religious education.

Islamic Religious Education and Morals

Talking about Islamic religious education, both the meaning and objectives must refer to the cultivation of Islamic values, and it is not permissible to forget about social ethics and morality. (Muzakki & Nurdin, 2022) Instilling these values is also a natural framework for reaping success in life and the world for students who can produce goodness in the afterlife. Education is a process to achieve a goal. The goal of education will determine the direction in which students will be taken. (Nurdin & Zubairi, 2023) Educational goals can also shape children's development to reach a level of biological and pedagogical maturity. Islamic religious education in schools aims to grow and improve faith through providing and cultivating knowledge, appreciation, practice, and experience of students regarding the Islamic religion so that they become Muslim human beings who continue to develop in terms of their faith, devotion, nation, and state, and to be able to continue to the next level. Higher education. (Adab, t.t.-d)

Students, as human beings who live in this world, always need a guide to life called religion. They feel that in their souls, there is a feeling that recognizes the existence of an Almighty Being, a place to take refuge, to pray, and a place for them to ask for help. They will feel calm and at peace if they draw closer to the Almighty. The values of Islamic religious education are the improvement of morals and morals. Both the meaning and objectives must refer to the cultivation of Islamic values , and it is not permissible to forget about social ethics and morality. Instilling these values is also a natural framework for students to reap success in life and the world, who will then be able to produce goodness in the afterlife. Education is a process to achieve a goal. The goal of education will determine the direction in which students or students will be taken.

From several opinions, it can be concluded that Islamic religious education is a process of physical and spiritual guidance based on Islamic teachings and is carried out with an awareness of developing children's potential towards maximum development so that a personality with Islamic values is formed. (Zubairi, 2022b) Meanwhile, Islamic religious education aims to guide and shape people into pious servants of Allah, steadfast in their faith, devout in worship, and have commendable morals. (Muzakki, 2022) So, Islamic religious education aims to develop the Muslim personality, which is integrated into spiritual, physical, emotional, intellectual, and social development. More clearly, it revolves around developing good Muslim citizens who believe in God and their religion, adhere to the teachings of their religion, have noble character, and are physically and spiritually healthy.(Abnisa & Zubairi, 2023)

Therefore, when discussing Islamic religious education, the meaning and objectives must refer to cultivating Islamic values . It is not permissible to forget about social ethics or morality. (Muzakki, 2014b) Instilling these values also helps students reap success in life (Hashanah) in the world, who can then produce goodness (Hashanah) in the afterlife. (Zubairi dkk., 2022) Thus, the aim of education is the practice of Islamic values , which will be realized in Muslim individuals through a final process that can give students Islamic personalities that are faithful, pious, and knowledgeable. (Muzakki, 2018)

Understanding Morals

Morals are one of the goals of Islamic religious education because morals are good human actions that must be done and evil actions that must be avoided in association with God.(Zubairi & Nurdin, 2022) Humans and the creatures (nature) around them in everyday life are by moral values. According to Zubiri, morals or khuluq are traits embedded in the human soul. They will emerge spontaneously when necessary without requiring prior thought or consideration and do not require external encouragement. (Muzakki, 2014b) So, in essence, morals are a condition or characteristic

that has penetrated the soul and has become a personality so that various kinds of actions arise spontaneously and easily without being pretentious. (Nurdin & Zubairi, 2023)

If you pay close attention, it appears that all the definitions of morals as mentioned above do not contradict each other but rather complement each other, namely traits that are firmly embedded in the soul which appear in external actions that are carried out easily, without requiring further thought and have become a habit. (Muzakki, 2018) If associated with the word Islamic, it will take the form of Islamic morals. In simple terms, Islamic morals are defined as morals that are based on Islamic teachings or morals that are Islamic. (Muzakki, 2016) The word Islam is behind the word morals in the position of nature. Thus, Islamic morals are "actions that are carried out easily, deliberately, are ingrained and are based on Islamic teachings. Viewed from the perspective of its universal nature, Islamic morals are also universal." (Muzakki, Illahi, dkk., 2022)

From the definition above, it can be concluded that in describing universal morals, we need the help of human reasoning and social opportunities contained in ethical and moral teachings. (Zubairi dkk., 2023) Respecting parents, for example, is an absolute and universal moral. Meanwhile, the form and method of respecting older people can be manifested by the results of human thought. (Muzakki, 2016) So, Islamic morals are directing, guiding, encouraging, building human civilization, treating social diseases of the soul and mind, and the aim of good morals to obtain happiness in this world and the hereafter. (M.Pd.I, t.t.-a)

Thus, Islamic morals are much more perfect than other morals. If other morals only talk about relationships with humans, then Islamic morals also talk about how to relate to animals, plants, water, air, etc. In this way, each creature feels its function and existence. (Zubairi, 2023b)

The Influence of Religious Education on Morals

In Islamic Religious Education. Education can be interpreted as a conscious effort to develop intellectuality in the sense of increasing intelligence and developing all aspects of human personality, including aspects of faith, morals or mentality, behavior, and so on. (Abnisa & Zubairi, 2022)

A complete personality or soul can only be developed through environmental influences, especially education. (Muzakki, 2022) The target pursued or aimed at in forming this personality is a personality with noble morals, and the level of noble morals is closely related to the level of faith. In forming students' morals, every teacher should be aware that it is necessary to develop morals and exercises for students, not only taught theoretically but also in practical life. (Adab, t.t.-c) Religion, as an essential element in the human personality, can play a positive role in human life; its truth can still be believed absolutely. Zubairi states, "The main personality is called the Muslim personality,

namely a personality that has Islamic religious values, chooses and decides and acts based on Islamic values, and is responsible by Islamic values." (Zubairi, 2022a)

In its development, the term education means guidance or assistance given intentionally to students by adults so that students become adults. In its further development, education means efforts carried out by a person or group of people to influence a person or group of people to become adults or reach a certain level. Life and higher livelihood in the mental sense. (Muzakki, 2014a) Regarding forming adolescent morals, religious education has a very important role in their lives. Religious education plays a role in controlling behavior or actions born from an emotional desire. If religious teachings are accustomed to being used as a guide in his daily life and have been instilled in them since childhood, then his behavior will be more controlled in dealing with all his desires that arise. (Almagribi & Muslimah, 2021)

Based on the theoretical framework stated above, we can clearly understand how important education is for the survival of society, nation, and state. In this way, everyone can be enlightened and provide enlightenment to the next generation so that they can apply it in society, nation, and state life. (Huda, 2015) Education creates not only a generation that is intellectually intelligent but also has good morals and is polite in socializing with its environment. Islamic religious education is physical and spiritual guidance based on the Koran for children to form a perfect Muslim personality. (Zubairi dkk., 2023)

Meanwhile, an institution is a place where the process of physical and spiritual guidance based on the Koran is carried out by adults to educate students in their growing years so that they have Muslim personalities. (Lusiana dkk., 2022) Basic education aims to provide basic skills to students to develop their lives as individuals, members of society, citizens, and humanity, as well as prepare students to continue their education to the next level. SMK Negeri 9 Tangerang City, as one of the institutions providing basic education, is expected to motivate its students to become part of superior human resources in all fields, especially in forming perfect Muslim personalities.

CONCLUSION

Based on the research results, it can be concluded that implementing Islamic religious education and students' morals has a very strong influence. This is shown by the magnitude of the product-moment correlation calculation results, namely 0.692. This means that there is a significant positive correlation both at the 5% significance level ($0.692 > 0.312$) and at the 1% significance level ($0.692 > 0.403$). This means that the alternative hypothesis (H_a) is accepted and proven to be true because " r_o " is greater than " r_{rt} ," and the null hypothesis or null hypothesis (H_o) is rejected as true. The

contribution/influence given by Islamic religious education to the formation of students' morals is 47.9%, which means that around 52.1% is influenced by other factors outside Islamic religious education. So, it can be concluded that Islamic religious education strongly influences the formation of morals in Class XI students at SMK Negeri 9 Tangerang City.

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