

Philosophical Foundations of Islamic Education in Shaping Students' Religiosity in Higher Education

Ainus Sicha¹, M. Khamim², Suko Susilo³

¹Universitas Islam Tribakti Lirboyo Kediri, ²Universitas Brawijaya Malang, ³ Universitas Islam Tribakti Lirboyo Kediri

Email: ¹sichaaenus@gmail.com, ²hamimprof@gmail.com, ³s_silo59@yahoo.co.id

Abstrak

This research examines how the philosophical foundations of Islamic Religious Education shape students' religiosity in higher education. A qualitative field design was conducted at PSDKU Brawijaya University Kediri using observation, interviews, documentation, and literature review, with the data examined through the analytical framework proposed by Miles, Huberman, and Johnny Saldana. Findings demonstrates that Islamic Religious Education is carried out transformatively by engaging students in research-based learning projects grounded in Islamic education theories. This process encourages conscious, deep, and continuous internalization of religious values, enabling the integration of theory with daily life and producing contextual, reflective, and applicable religiosity. The study contributes to strengthening Islamic education practices in universities, especially in Kediri and comparable settings. Its novelty lies in highlighting the constructive impact of philosophical perspectives on students' religious character amid contemporary moral and spiritual challenges.

Keywords: Islamic religious education, philosophical foundations, students' religiosity, higher education.

Introduction

Islamic Religious Education functions as an essential instrument for helping students cultivate religious values, build strong character, and clarify their identity at a critical stage of personal growth. This course is implemented across all majors with the aim of strengthening and deepening students' spiritual foundations and religious values as a foundation for their personal and academic development.¹ In the modern era, marked by technological advancements and openness to information, moral and spiritual challenges are increasingly complex.

Education serves as a fundamental force in developing an individual's character, behavior, and way of thinking, helping them move toward a more meaningful and constructive direction in life.² Students are confronted with the rapid flow of globalization and the influence of Western culture, which provide opportunities for the growth of freedom of expression and critical thinking skills.³ In this context, IRE exists as a systematic effort to reinforce Islamic values to ensure their relevance and contextualization for the younger generation.

Philosophically, Islamic education does not solely concentrate on intellectual development or the acquisition of

¹ Diana Sari et al., "Pendidikan Agama Islam Di Perguruan Tinggi," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 4 (2023): 199–207, <https://doi.org/10.31004/jpdk.v5i4.17282>.

² Tengku Armita Chairiyah et al., "Hubungan Kepemimpinan Guru Terhadap Motivasi Belajar Peserta Didik SMK Kota Medan," *Tarbawi Ngabar: Jurnal of Education* 5, no. 1 (2024): 71–92, <https://doi.org/10.55380/tarbawi.v5i1.642>.

³ Mochamad Nasichin Al Muiz and Imam Machali, "Enhancing Religiosity and Building a Religious Culture: The Role of Ma'had al-Jāmi'ah at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung," *Jurnal Pendidikan Islam* 12, no. 2 (2023): 265–77, <https://doi.org/10.14421/jpi.2023.122.265-277>.

religious knowledge. It also prioritizes nurturing one's character and ethical behavior as embodiments of divine principles.⁴ Therefore, the development of students' intellectual abilities must go hand in hand with the strengthening of character. The importance of developing intellectual abilities alongside strong character values in students.⁵

According to Muis, the philosophy of Islamic education positions educators as guides, motivators, and role models who help students develop their physical and spiritual potential in a balanced way, shaping them into independent individuals of noble character capable of fulfilling their roles as caliphs and servants of Allah SWT.⁶ The philosophical dimension of Islamic Religious Education is vital because it unites religious knowledge, values, and experience within the learning process. Education is not merely about conveying concepts but shaping students' attitudes and behavior, so they truly understand, internalize, and to demonstrate Islamic norms in everyday

⁴ Meyniar Albina and Mursal Aziz, "Hakikat Manusia dalam Al-Quran dan Filsafat Pendidikan Islam," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2021): 731–46, <https://doi.org/10.30868/ei.v10i02.2414>; Darlan Darlan et al., "The Roles of Islamic Education in Building Students' Character within Indonesia Public Schools," *International Journal Of Contemporary Islamic Education* 3, no. 2 (2021): 21–39, <https://doi.org/10.24239/ijeied.Vol3.Iss2.37>; Aep Saepudin, "Character Education in Islam: The Role of Teachers in Building Islamic Personality in Elementary Schools," *International Journal of Science and Society (IJSOC)* 5, no. 5 (2023): 1172–85, <https://doi.org/10.54783/ijssoc.v5i5.1266>.

⁵ Bima Fandi Asy'arie et al., "Islamic Religious Education Teacher's Efforts in Forming Humble Behavior," *Tarbawi Ngabar: Jurnal of Education* 6, no. 1 (2025): 54–83, <https://doi.org/10.55380/tarbawi.v6i1.931>.

⁶ Abdul Muis, "The Nature of Educators and Students: The Study of Islamic Education Philosophy towards Character Establishment," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 10, no. 1 (2021): 12–23, *Pendidik*, <https://doi.org/10.22219/progresiva.v10i1.17545>.

conduct through thoughtful and intentional reflection.

In the context of universities, religiosity becomes an essential manifestation of students' capacity to internalize and practice religious principles across educational and communal environments. Religiosity is related to inner qualities, encompassing awareness, feelings, morality, and noble values grounded in religious teachings.⁷ Several educational observers believe that the academic standards within Indonesia's education system is declining, as reflected in the declining moral attitudes and behavior of graduates, which are not yet aligned with expected ethical and moral values.⁸

Therefore, for a Muslim, the application of religious values in daily life is essential. When these values are firmly embedded, they are reflected in noble behavior and a harmonious and meaningful life.⁹ It goes beyond ritual worship, encompassing a form of spiritual consciousness that shapes one's thoughts, behavior, and actions in alignment with ethical principles and responsibilities toward society. Therefore, strengthening religiosity through Islamic Religious Education learning is crucial for developing students with intelligence, integrity, and spiritual and social sensitivity in facing the

⁷ Fibriyan Irodadi, "Capaian Internalisasi Nilai-Nilai Religius Pada Pembelajaran Pendidikan Agama Islam," *JURNAL PAI: Jurnal Kajian Pendidikan Agama Islam* 1, no. 1 (2022): 45–55, <https://doi.org/10.33507/pai.v1i1.308>.

⁸ Ega Nasrudin and Agus Fakhruddin, "Penguatan Pendidikan Karakter Religius Mahasiswa Melalui Program Tutorial Keagamaan," *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 7, no. 2 (2023): 143–58, <https://doi.org/10.21776/ub.waskita.2023.007.02.3>.

⁹ Kafi Nurul Mursyidin, "Tinjauan Filosofis Implementasi Pendidikan Agama Islam Dalam Peningkatan Sistem Religius Mahasiswa Universitas Singaperbangsa Karawang," *Tarbawy: Jurnal Pendidikan Islam* 7, no. 2 (2020): 151–59, <https://doi.org/10.32923/tarbawy.v7i2.1455>.

complexities of modern life.¹⁰

Research findings from several higher education institutions indicate that religiosity greatly contributes to the development of students' moral behavior in their daily lives; of the 273 students studied, it was found that injunctive norms, perceived behavioral control, and religiosity had a direct influence on intentions to behave ethically.¹¹ Other studies have shown a moderately positive association between students' religiosity and their mental health in Indonesia, suggesting that people who are more devoted to their religious beliefs generally display higher levels of mental well-being.¹²

However, reality shows that the Islamic Religious Education learning process in many universities still tends to be normative and has not fully linked theoretical aspects with concrete experiences in students' daily lives, resulting in a gap between conceptual religious understanding and the application of religious values within the campus environment.

PSDKU Brawijaya University Kediri, as an institution that prioritizes both scientific excellence and moral integrity, is

¹⁰ Nurhilaliyah et al., "Pentingnya Peran Pendidikan Agama Islam Dalam Membentuk Nilai Religius Di Era Teknologi," *REFERENSI ISLAMIKA: Jurnal Studi Islam* 3, no. 1 (2025): 33–40, <https://doi.org/10.61220/ri.v3i1.003>.

¹¹ Nurdian Susilowati et al., "Examining Religiosity to Determine Student Ethical Behavior Intention," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 3 (2022): 1107–15, <https://doi.org/10.11591/ijere.v11i3.22185>.

¹² Pauline Hapsari and Darodjat, "Correlation Between Islamic Religiosity and Mental Well-Being in Students in the Perspective of Achieving Sustainable Development Goals (SDGs)," *Profetika: Jurnal Studi Islam* 25, no. 02 (2024): 363–74, <https://doi.org/10.23917/profetika.v25i02.4363>.

dedicated to shaping graduates who excel academically while maintaining strong religious values. The integration of IRE on campus supports the creation of an academic atmosphere infused with spiritual awareness, encouraging students to live out Islamic principles in their learning and social interactions.

The study focuses on how core philosophical principles of Islamic education are integrated into classroom teaching and how this integration shapes students' religiosity. The outcomes are anticipated to provide meaningful scholarly insights and practical implications for enhancing students' religious character.

Research Method

A qualitative methodological approach is utilized in this investigation through a case study format, enriched by a phenomenological perspective to deeply investigate students' lived religious experiences in Islamic Religious Education. The research activities took place at PSDKU Brawijaya University Kediri. Informants were selected through purposive sampling, involving one lecturer teaching Islamic Religious Education and ten students deemed most relevant to the research objectives.

Data collection involved in-depth interviews guided by semi-structured questions, participatory observations of classroom activities and student interactions, as well as documentation such as activity photos and academic records related to the course implementation. A review of relevant literature was also conducted to reinforce the theoretical foundation related to Islamic education philosophy and the development of student religiosity.¹³

¹³ John Creswell, *Riset Pendidikan : Perencanaan, Pelaksanaan, Dan Evaluasi Riset Kualitatif & Kuantitatif*, : ., Edisi Kelima Terj. Helly Prajitno Soetjipto&Sri Mulyantini Soetjipto. (Pustaka Pelajar, 2015).

Data analysis followed the guidelines of Saldana, Miles, and Huberman, encompassing data condensation, presentation in analytical narrative form, and drawing conclusions.¹⁴ Coding was conducted systematically by the researchers to ensure consistency of data categories. The validity of the findings was maintained through triangulation of sources and techniques, member checking, and transparent tracking of the research process, ensuring credible and scientifically accountable analysis.

Result and Discussion

A. Philosophical Dimension of Islamic Religious Education at PSDKU Brawijaya University

Islamic Religious Education at PSDKU Universitas Brawijaya Kediri is not only understood as a course focused on the transfer of religious knowledge, but also serves as a philosophical foundation for shaping students' personalities and religiosity. Within the framework of educational philosophy, the essence of religious education can be viewed through three important dimensions: ontology, epistemology, and axiology, which integrally guide the learning process and shape students' religious character.¹⁵

1. Ontological Dimension: The Nature of Knowledge in Islamic Religious Education

From an ontological perspective, IRE is based on the view that religious knowledge originates from divine revelation, guiding humans to understand the essence of

¹⁴ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (SAGE Publications, Inc, 2014).

¹⁵ Muhammad Qadafi et al., "Filsafat Pendidikan Islam Perspektifontologi Epistemologi Dan Aksiologi," *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama* 2, no. 1 (2024): 92–96, <https://doi.org/10.59024/jjipa.v2i1.530>.

themselves, their God, and their environment.¹⁶ The ontology in IRE learning reflects a perspective on the nature of reality and human existence, grounded in the principles of truth derived from the Qur'an and Hadith.¹⁷ This ontological understanding serves as the basis for formulating learning objectives, materials, methods, and evaluations that align with Islamic teachings, emphasizing that humans are God's creatures endowed with the natural capacity for faith and worship.¹⁸

In this context, Islamic Religious Education learning at PSDKU Brawijaya University Kediri strives to instill an awareness that knowledge does not stand alone but is always linked to divine values. Students are not only encouraged to understand what is true according to Islamic teachings but also why that truth serves as a moral guideline for action. Furthermore, the learning strategy implemented is oriented toward project-based learning, which aligns with the ontological foundation of education by encouraging students to construct reflective understanding through direct engagement in real-life experiences.¹⁹

¹⁶ Hairul Huda et al., "Membangun Ontologi Sekolah Muhammadiyah Melalui Pendekatan Theo-Antroposentris," *Tarbawi Ngabar: Jurnal of Education* 6, no. 2 (2025): 188–213, <https://doi.org/10.55380/tarbawi.v6i2.1128>.

¹⁷ Eka Firmansyah and Khozin Khozin, "Teologi Dan Filsafat Sebagai Basis Pengembangan Kurikulum Pendidikan Agama Islam," *Research and Development Journal of Education* 8, no. 2 (2022): 546–50, <https://doi.org/10.30998/rdje.v8i2.13172>.

¹⁸ Ali Imron and Syukri, "Membangun Landasan Teori Integrasi Ontologi Dan Epistemologi Dalam Desain Pembelajaran PAI," *Journal of Education, Teaching, and Learning* 2, no. 1 (2025): 152–62.

¹⁹ Muhammad Kafnun Kafi and Adi Rosadi, "Landasan Ontologis Dalam Pengembangan Kurikulum PAI Pada Mata Pelajaran Al-Qur'an

2. Epistemological Dimension: Ways of Acquiring and Interpreting Religious Knowledge

Epistemologically, Islamic Religious Education at PSDKU Brawijaya University Kediri applies an integrative learning approach that combines rationality, experience, and spiritual reflection. Religious knowledge is not acquired through rote memorization alone, but through an active, dialogical, and contextual learning process. Various methods are used, such as project-based learning, thematic discussions, and socio-religious activities, to foster meaningful understanding.²⁰ This approach demonstrates that the epistemology of IRE aligns with Suriasumantri's view, as cited by Dewi, that true knowledge is acquired through an open, reflective process of inquiry grounded in universal values of truth.²¹

3. Axiological Dimension: The Goals and Values of Religious Knowledge

Axiology is a branch of philosophy that studies and explains various matters related to morality and the values that underlie human action.²² Within the axiological realm, Islamic Religious Education not only

Hadist Di Madrasah Tsanawiyah,” *Epistemic: Jurnal Ilmiah Pendidikan* 3, no. 1 (2024): 20–37, <https://doi.org/10.70287/epistemic.v3i1.117>.

²⁰ Arya Hasan As'ari et al., “Project Based Learning Dalam Pendidikan Agama Islam,” *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 2, no. 4 (2022): 178–89, <https://doi.org/10.55606/khatulistiwa.v2i4.963>.

²¹ Dewi Rokhmah, “Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi,” *CENDEKIA: Jurnal Studi Keislaman* 7, no. 2 (2021): 172–86.

²² Rosnawati Rosnawati et al., “Aksiologi Ilmu Pengetahuan dan Manfaatnya Bagi Manusia,” *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 186–94, <https://doi.org/10.23887/jfi.v4i2.35975>.

serves to instill moral and spiritual concepts but also encourages students to practice them in their daily lives. Islamic values taught in class are intended to be embodied in concrete actions, such as academic honesty, social responsibility, and concern for others. Thus, IRE at PSDKU Brawijaya University Kediri serves as a means for students to internalize religious values in a practical way.

The integration of these three dimensions illustrates how IRE at PSDKU Brawijaya University Kediri serves as a vehicle for transforming values and awareness. Through this philosophical approach, students not only acquire religious knowledge intellectually but also internalize it as a moral and spiritual guideline in real life. Thus, IRE plays a crucial role in developing individuals with knowledge, faith, and integrity amidst the moral and spiritual challenges of the modern era.

B. Implementation of IRE Learning at PSDKU Brawijaya University Kediri

1. Planning of IRE Learning at PSDKU Brawijaya University Kediri

Learning planning is a crucial foundation for shaping the direction and meaning of the educational process. At the PSDKU Brawijaya University Kediri, IRE planning is developed collaboratively by lecturers and the faculty. This step is taken to ensure that IRE learning does not stop at delivering theory, but rather fosters spiritual values that are lived out in students' daily lives.

Throughout the process, IRE lecturers place Project-Based Learning (PjBL) at the core of the learning strategy. This approach is designed so that students learn not only through texts and discussions but also through direct involvement in social projects that reflect Islamic

values.²³ This way, students can internalize religious teachings through real-life experiences that build connections between knowledge, values, and action.

Such planning affirms the spirit of a holistic curriculum, as proposed by Dwi Novianti et al., that character education should encompass all dimensions of human nature—thoughts, feelings, and actions—and be directed toward developing individuals with noble morals.²⁴ In this context, IRE learning plan at PSDKU UB Kediri is geared toward fostering reflective religiosity, namely spiritual awareness that grows from meaningful learning experiences, not merely from mastery of material.

2. Implementation of IRE Learning at PSDKU Brawijaya University Kediri

The implementation of IRE learning at the Brawijaya University Kediri focuses on Project-Based Learning (PjBL) as the main focus. Through this approach, students are no longer passive recipients but rather active participants in Islamic projects that foster religious awareness.²⁵ They are encouraged to design, implement, and reflect on various activities rooted in

²³ Achmad Fauzi et al., “Project-Based Learning in Islamic Education: Enhancing Independent Character and Critical Thinking Skills in Junior High School Students,” *European Journal of Education and Pedagogy* 6, no. 4 (2025): 34–37, <https://doi.org/10.24018/ejedu.2025.6.4.937>.

²⁴ Dwi Novianti Dwi et al., “Strategi Membentuk Manusia Berkarakter (Model Pendidikan Karakter Holistik),” *Jurnal Al-Hikmah* 5, no. 2 (2024): 14–24.

²⁵ Yanik Inafiroh and Faridi Faridi, “Implementasi Model Pembelajaran Project Based Learning Dalam Mata Pelajaran Pendidikan Agama Islam,” *Cendikia: Jurnal Pendidikan Dan Pengajaran* 2, no. 8 (2024): 244–54.

Islamic values, such as scientific research related to Islamic Religious Education (PSDKU) material, community service, and social activities based on alms and donations.

From these experiences, students reflectively learn to cultivate empathy, sincerity, and social responsibility as part of the process of internalizing religious values. From Glock and Stark's perspective, religiosity encompasses aspects of belief, spiritual experience, knowledge, religious practice, and moral implications that shape human attitudes and behavior in daily life.²⁶ In other words, religiosity is present not only in formal worship but also in how a person interacts with and contributes to their environment.

PjBL approach, which emphasizes experience and reflection, makes IRE learning at the Brawijaya University Kediri more humanistic and transformative. Students not only understand Islam as a teaching system, but also internalize it as a guide to life. This aligns with Zakiah Daradjat's view that true religious education is a process of developing a faithful personality reflected in concrete behavior.²⁷ Through this process, students' religiosity naturally develops, leading them to become individuals who think critically and act in harmony with Islamic values.

²⁶ Anda Juanda et al., "Assessing Students' Religious Proficiency Using Glock-Stark Dimensions and Its Impact on Curriculum Development and Islamic Education Learning," *PAEDAGOGIA* 27, no. 2 (2024): 164–69, <https://doi.org/10.20961/paedagogia.v27i2.84840>.

²⁷ M. Yahya Ashari et al., *Pendidikan Islam Perspektif Zakiah Daradjat*, 8, no. 1 (2025): 46–56.

C. The Implications of IRE Learning for the Formation of Religious Character among Students at PSDKU Brawijaya University Kediri.

IRE at Brawijaya University Kediri plays a crucial role in fostering student religiosity. Religiosity, in the student context, is understood not only as devotion to ritual worship but also as a spiritual awareness that is integrated into the way of thinking, behaving, and interacting in both academic and social settings. In line with Zakiah Daradjat's view, religiosity has three primary functions for humans: serving as a guide for life, as a source of strength in facing various difficulties, and as a means to achieve inner peace.²⁸ Through IRE learning, students are guided to understand that Islamic values do not stop at the cognitive level but must be manifested in concrete actions and become part of an ethical, caring, and responsible personality.

The implementation of IRE values at PSDKU UB Kediri is concretely realized through various activities that foster student religiosity and social awareness. One such activity is the Brawijaya Star Scholarship Program, which serves not only as a means of sharing through voluntary donations but also as a moral and spiritual learning space to foster the spirit of ta'awun (mutual assistance) and ukhuwah insaniyah (human brotherhood). This program instills the values of sincerity, empathy, and collective responsibility in students.

Furthermore, religious practices are also evident in daily campus life, such as greetings, shaking hands,

²⁸ Beti Malia Rahma Hidayati and Tika Nur Fadhilah, "Religiusitas Dan Kesejahteraan Psikologis Mahasiswa Fakultas Dakwah," *Indonesian Journal of Humanities and Social Sciences* 2, no. 3 (2021): 197–210, <https://doi.org/10.33367/ijhass.v2i3.2276>.

congregational prayers, regular religious studies, tadarus (Islamic recitation), and social and religious activities during Ramadan. All these practices foster a religious atmosphere that grows from the awareness and sincerity of the academic community, with lecturers acting as moral and spiritual figures who guide students to live out Islamic values in their academic and social lives in a reflective and civilized manner.

Thus, the religious culture at PSDKU Brawijaya University Kediri is not merely a series of religious rituals but has become the spirit of academic life, fostering politeness, social awareness, and a mature spirituality. Students recognize that maintaining religiosity amidst the tide of modernization and declining interest in religious activities requires self-awareness and the support of a supportive environment.

Therefore, IRE learning must be designed creatively and relevantly so that Islamic values can continue to live in students' daily lives, while simultaneously fostering spiritual awareness and a social ethos based on compassion, care, and moral responsibility²⁹. With this approach, students are expected to develop into humanistic religious individuals, believing with reason, acquiring knowledge with their hearts, and practicing Islamic teachings with love.

Conclusion

Islamic Religious Education at PSDKU Brawijaya University Kediri has demonstrated that the integration of philosophical principles with Project Based Learning effectively nurtures student religiosity through understanding,

²⁹ Fathimah Raniyah et al., "Pengembangan Strategi Pembelajaran Kreatif Dan Inovatif Pendidikan Agama Islam (PAI) Di Era Digital," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 3, no. 2 (2024): 29–37, <https://doi.org/10.30640/dewantara.v3i2.2438>.

internalization, and real practice of Islamic values. The research objectives were achieved by revealing positive impacts on students' spiritual, moral, and social growth. This study is limited to one institutional context and future research may broaden its scope and approach. The study was supported non-financially by campus stakeholders. The first author coordinated the research and interpreted the data, while the co-authors assisted in completing the data and refining the manuscript.

Referensi

- Albina, Meyniar, and Mursal Aziz. "Hakikat Manusia dalam Al-Quran dan Filsafat Pendidikan Islam." *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2021): 731–46. <https://doi.org/10.30868/ei.v10i02.2414>.
- As'ari, Arya Hasan, Nur Rofi'ah, and Mukh Nursikin. "Project Based Learning Dalam Pendidikan Agama Islam." *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 2, no. 4 (2022): 178–89. <https://doi.org/10.55606/khatulistiwa.v2i4.963>.
- Ashari, M. Yahya, Amrulloh Amrulloh, Famli Achmad, and Arifin Arifin. *Pendidikan Islam Perspektif Zakiah Daradjat*. 8, no. 1 (2025): 46–56.
- Asy'arie, Bima Fandi, Siti Khomsiyati, Rita Zunarti, Khairul Saleh, Nugroho Noto Suseno, and Maisarah Nuraqilah. "Islamic Religious Education Teacher's Efforts in Forming Humble Behavior." *Tarbawi Ngabar: Jurnal of Education* 6, no. 1 (2025): 54–83. <https://doi.org/10.55380/tarbawi.v6i1.931>.
- Chairiyah, Tengku Armita, Aguansyah Maulana Siregar, Muhammad Sahputra, Natasya Putri Lika, Sri Wahdina Tanjung, and Wasiyem Wasiyem. "Hubungan Kepemimpinan Guru Terhadap Motivasi Belajar Peserta

- Didik SMK Kota Medan.” *Tarbawi Ngabar: Jurnal of Education* 5, no. 1 (2024): 71–92. <https://doi.org/10.55380/tarbawi.v5i1.642>.
- Creswell, John. *Riset Pendidikan : Perencanaan, Pelaksanaan, Dan Evaluasi Riset Kualitatif & Kuantitatif*. : ., Edisi Kelima Terj. Helly Prajitno Soetjipto&Sri Mulyantini Soetjipto. Pustaka Pelajar, 2015.
- Darlan, Darlan, Sagaf S. Pettalongi, and Rustina Rustina. “The Roles of Islamic Education in Building Students’ Character within Indonesia Public Schools.” *International Journal Of Contemporary Islamic Education* 3, no. 2 (2021): 21–39. <https://doi.org/10.24239/ijcied.Vol3.Iss2.37>.
- Dwi, Dwi Novianti, Feri Riski Dinata, and Hendy Pratama. “Strategi Membentuk Manusia Berkarakter (Model Pendidikan Karakter Holistik).” *Jurnal Al-Hikmah* 5, no. 2 (2024): 14–24.
- Fauzi, Achmad, Uus Ruswandi, Andewi Suhartini, and Asep Nursobah. “Project-Based Learning in Islamic Education: Enhancing Independent Character and Critical Thinking Skills in Junior High School Students.” *European Journal of Education and Pedagogy* 6, no. 4 (2025): 34–37. <https://doi.org/10.24018/ejedu.2025.6.4.937>.
- Firmansyah, Eka, and Khozin Khozin. “Teologi Dan Filsafat Sebagai Basis Pengembangan Kurikulum Pendidikan Agama Islam.” *Research and Development Journal of Education* 8, no. 2 (2022): 546–50. <https://doi.org/10.30998/rdje.v8i2.13172>.
- Hapsari, Pauline, and Darodjat. “Correlation Between Islamic Religiosity and Mental Well-Being in Students in the Perspective of Achieving Sustainable Development Goals (SDGs).” *Profetika: Jurnal Studi Islam* 25, no. 02 (2024): 363–74. <https://doi.org/10.23917/profetika.v25i02.4363>.

- Hidayati, Beti Malia Rahma, and Tika Nur Fadhilah. “Religiusitas Dan Kesejahteraan Psikologis Mahasiswa Fakultas Dakwah.” *Indonesian Journal of Humanities and Social Sciences* 2, no. 3 (2021): 197–210. <https://doi.org/10.33367/ijhass.v2i3.2276>.
- Huda, Hairul, Siti Nursamsiyah, and Iin Supriyanti. “Membangun Ontologi Sekolah Muhammadiyah Melalui Pendekatan Theo-Antroposentris.” *Tarbawi Ngabar: Jurnal of Education* 6, no. 2 (2025): 188–213. <https://doi.org/10.55380/tarbawi.v6i2.1128>.
- Imron, Ali, and Syukri. “Membangun Landasan Teori Integrasi Ontologi Dan Epistemologi Dalam Desain Pembelajaran PAI.” *Journal of Education, Teaching, and Learning* 2, no. 1 (2025): 152–62.
- Inafiroh, Yanik, and Faridi Faridi. “Implementasi Model Pembelajaran Project Based Learning Dalam Mata Pelajaran Pendidikan Agama Islam.” *Cendikia: Jurnal Pendidikan Dan Pengajaran* 2, no. 8 (2024): 244–54.
- Irodati, Fibriyan. “Capaian Internalisasi Nilai-Nilai Religius Pada Pembelajaran Pendidikan Agama Islam.” *JURNAL PAI: Jurnal Kajian Pendidikan Agama Islam* 1, no. 1 (2022): 45–55. <https://doi.org/10.33507/pai.v1i1.308>.
- Juanda, Anda, Tati Nurhayati, Mahdi Mahdi, Dindin Nasrudin, and Siti Nuraeni Muhtar. “Assessing Students’ Religious Proficiency Using Glock-Stark Dimensions and Its Impact on Curriculum Development and Islamic Education Learning.” *PAEDAGOGIA* 27, no. 2 (2024): 164–69. <https://doi.org/10.20961/paedagogia.v27i2.84840>.
- Kafi, Muhammad Kafnun, and Adi Rosadi. “Landasan Ontologis Dalam Pengembangan Kurikulum PAI Pada Mata Pelajaran Al-Qur’an Hadist Di Madrasah Tsanawiyah.” *Epistemic: Jurnal Ilmiah Pendidikan* 3, no.

- 1 (2024): 20–37.
<https://doi.org/10.70287/epistemic.v3i1.117>.
- Miles, Matthew B., A. M. Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. Third edition. SAGE Publications, Inc, 2014.
- Muis, Abdul. “The Nature of Educators and Students: The Study of Islamic Education Philosophy towards Character Establishment.” *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 10, no. 1 (2021): 12–23. *Pendidik*.
<https://doi.org/10.22219/progresiva.v10i1.17545>.
- Muiz, Mochamad Nasichin Al, and Imam Machali. “Enhancing Religiosity and Building a Religious Culture: The Role of Ma’had al-Jāmi’ah at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung.” *Jurnal Pendidikan Islam* 12, no. 2 (2023): 265–77.
<https://doi.org/10.14421/jpi.2023.122.265-277>.
- Mursyidin, Kafi Nurul. “Tinjauan Filosofis Implementasi Pendidikan Agama Islam Dalam Peningkatan Sistem Religius Mahasiswa Universitas Singaperbangsa Karawang.” *Tarbawy: Jurnal Pendidikan Islam* 7, no. 2 (2020): 151–59.
<https://doi.org/10.32923/tarbawy.v7i2.1455>.
- Nasrudin, Ega, and Agus Fakhruddin. “Penguatan Pendidikan Karakter Religius Mahasiswa Melalui Program Tutorial Keagamaan.” *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 7, no. 2 (2023): 143–58.
<https://doi.org/10.21776/ub.waskita.2023.007.02.3>.
- Nurhilaliyah, Syahid Muhammad Hibban, and Muh Yusril Anam. “Pentingnya Peran Pendidikan Agama Islam Dalam Membentuk Nilai Religius Di Era Teknologi.” *REFERENSI ISLAMIKA: Jurnal Studi Islam* 3, no. 1 (2025): 33–40. <https://doi.org/10.61220/ri.v3i1.003>.

- Qadafi, Muhammad, Wedra Aprison, and Ali Akbar. "Filsafat Pendidikan Islam Perspektifontologi Epistemologi Dan Aksiologi." *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama* 2, no. 1 (2024): 92–96.
<https://doi.org/10.59024/jipa.v2i1.530>.
- Raniyah, Fathimah, Nur Hasnah, and Gusmaneli Gusmaneli. "Pengembangan Strategi Pembelajaran Kreatif Dan Inovatif Pendidikan Agama Islam (PAI) Di Era Digital." *Dewantara : Jurnal Pendidikan Sosial Humaniora* 3, no. 2 (2024): 29–37.
<https://doi.org/10.30640/dewantara.v3i2.2438>.
- Rokhmah, Dewi. "Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi." *CENDEKIA: Jurnal Studi Keislaman* 7, no. 2 (2021): 172–86.
- Rosnawati, Rosnawati, Ahmad Syukri Ahmad Syukri, Badarussyamsi Badarussyamsi, and Ahmad Fadhil Rizki Ahmad Fadhil Rizki. "Aksiologi Ilmu Pengetahuan dan Manfaatnya Bagi Manusia." *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 186–94.
<https://doi.org/10.23887/jfi.v4i2.35975>.
- Saepudin, Aep. "Character Education in Islam: The Role of Teachers in Building Islamic Personality in Elementary Schools." *International Journal of Science and Society (IJSOC)* 5, no. 5 (2023): 1172–85.
<https://doi.org/10.54783/ijsoc.v5i5.1266>.
- Sari, Diana, Jumra Hayani, and Nurlaili Nurlaili. "Pendidikan Agama Islam Di Perguruan Tinggi." *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 4 (2023): 199–207.
<https://doi.org/10.31004/jpdk.v5i4.17282>.
- Susilowati, Nurdian, Ida Nur Aeni, and Angga Pandu Wijaya. "Examining Religiosity to Determine Student Ethical Behavior Intention." *International Journal of Evaluation*

and Research in Education (IJERE) 11, no. 3 (2022):
1107–15. <https://doi.org/10.11591/ijere.v11i3.22185>.