
**Relevance of Gender Justice Values in PAI Learning Towards The
Formation of Students' Social Awareness**

Siti Zulaiha B. Abas¹, Kasim Yahiji², Baso Tola³, Zohra Yasin⁴
(IAIN Sultan Amai Gorontalo^{1,2,3,4})

sitizulaihaabas68@gmail.com¹, kasimyahiji@iaingorontalo.ac.id²,
basotola@iaingorontalo.ac.id³, zohrayasin@iaingorontalo.ac.id⁴.

Received: 2024-10-12

Revised: 2025-04-07

Accepted: 2025-08-09

Email correspondent: sitizulaihaabas68@gmail.com

Abstract

This article aims to theoretically explore the impact of Islamic Religious Education (PAI) learning, with a focus on gender justice, on students' social awareness through a library research approach. This study involves analyzing relevant literature, including books, scientific journals, policy documents, and previous research on gender justice in Islamic education and the development of social awareness. The results of the study show that PAI learning that incorporates gender justice values can significantly enhance students' social awareness. This is because gender justice in education promotes an equal mindset, respects differences, and encourages active participation in social life. Therefore, integrating gender justice into the curriculum and PAI teaching process is a crucial step in building an inclusive civil society.

Keywords: Islamic Education; Gender Justice; Social Awareness.

Abstrak

Artikel ini bertujuan untuk secara teoritis mengeksplorasi dampak pembelajaran Pendidikan Agama Islam (PAI) dengan fokus pada keadilan gender terhadap kesadaran sosial siswa melalui pendekatan penelitian perpustakaan. Studi ini melibatkan analisis literatur yang relevan, termasuk buku, jurnal ilmiah, dokumen kebijakan, dan penelitian sebelumnya tentang

keadilan gender dalam pendidikan Islam dan pengembangan kesadaran sosial. Hasil penelitian menunjukkan bahwa pembelajaran PAI yang mengintegrasikan nilai-nilai keadilan gender dapat secara signifikan meningkatkan kesadaran sosial siswa. Hal ini karena keadilan gender dalam pendidikan mempromosikan pola pikir yang setara, menghormati perbedaan, dan mendorong partisipasi aktif dalam kehidupan sosial. Oleh karena itu, mengintegrasikan keadilan gender ke dalam kurikulum dan proses pengajaran PAI merupakan langkah krusial dalam membangun masyarakat sipil yang inklusif.

Kata kunci: Pendidikan Islam; Keadilan Gender; Kesadaran Sosial;

Introduction

Education is something that cannot be separated from human life. Education functions as a necessity, plays a social role, is a source of enlightenment, provides guidance, and is a means of growth that prepares and shapes life discipline. This understanding shows that in any condition, even in the simplest human community, education is still needed. In a broad sense, the sustainability of a community's life will be greatly influenced by the existence and activities of education within it, because education is fundamentally a natural human trait need.¹

This statement is in line with the opinion of Uci Sanusi and Rudi Ahmad Suryadi, who stated that education is a conscious effort made by adult individuals to those who have not reached adulthood. Education is a process of transforming knowledge, culture, and values that live within a generation so they can be passed on to the next generation.²

Education is a strategic means in shaping the character, mindset, and social awareness of students. In the educational process, the values instilled are not limited to the cognitive aspect but also include the affective and psychomotor dimensions, reflecting the integrity of students' personalities in community life. Islamic Religious Education (PAI) has a vital role in instilling holistic Islamic values, including in shaping social sensitivity and fair attitudes towards others. One crucial aspect that is starting to receive attention in this context is the value of gender justice, which emphasizes the importance of equal rights, opportunities, and responsibilities between men and women in various areas of life, including education. Therefore, Islamic Religious Education learning based on gender justice values is relevant to be studied as an approach that is not only normative, but also transformative in shaping

¹Tolchah, Moch. "Studi Perbandingan Pendidikan Akhlak Perspektif al-Ghazali dan al-Attas." *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam* 9.1 (2019): 79-106.

²Uci Sanusi dan Rudi Ahmad Suryadi, *Ilmu Pendidikan Islam*, (Yogyakarta, Deepublish CV. Budi Utama, 2018), 1.

students' social awareness.³

In the context of a society that is still full of gender bias, educational institutions have a moral and social responsibility to encourage the realization of fair equality for all students. Gender bias reflected in social practices, culture, and even in narrow interpretations of religious teachings often hinders the creation of social justice. Views that tend to be patriarchal and discriminatory can be deeply rooted in the educational process if not addressed critically. Islamic Religious Education learning that is open to the principle of gender justice can be a space to deconstruct these narrow views and instill an understanding that Islam upholds the principle of justice as a universal value. Thus, the values of gender justice are not merely modern social ideas, but have a strong foundation in the teachings of Islam, which is *rahmatan lil alamin*.⁴

Social awareness is an essential part of character education that needs to be developed from an early age. This awareness includes the ability to understand social problems, show empathy for vulnerable groups, and be willing to actively engage in creating social justice. When Islamic Religious Education is designed with an inclusive, contextual approach and attends to gender justice, students will not only understand religious values theoretically but also be able to relate them to the social realities they face.⁵ The relationship between religious values and social reality is the basis for the growth of critical and constructive social awareness. This kind of education will produce students who are sensitive to issues of social and gender injustice and are able to respond proportionally and civilly.

In the Indonesian education system, Islamic Religious Education holds a strategic position, especially in shaping students' spiritual, moral, and social values. The Merdeka Curriculum currently being implemented provides space for the development of contextual and adaptive learning materials to the times. This is an opportunity to integrate important issues such as gender justice into Islamic Religious Education learning.⁶ This approach not only answers the challenges of gender-based social inequality that still occur in various levels of society, but also supports the strengthening of the profile of Pancasila students who uphold the values of mutual cooperation, inclusivity, and social justice. The integration of gender justice in Islamic Religious Education learning is a concrete form of learning that is relevant to the needs of the times

³Muslich, Masnur. *Pendidikan karakter: menjawab tantangan krisis multidimensional*. Bumi Aksara, 2022.

⁴Mulia, Musdah. *Muslimah Reformis for Milenial*. Elex Media Komputindo, 2021.

⁵Saputra, Andi Muh Akbar, et al. *Pendidikan Karakter Di Era Milenial: Membangun Generasai Unggul Dengan Nilai-Nilai Positif*. PT. Sonpedia Publishing Indonesia, 2023.

⁶Nur Asiyah and Sulaiman Ibrahim. "Pendidikan dan Gender dalam Perspektif Islam." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* (2021). <https://doi.org/10.30603/jiaj.v6i1.1953>.

and supports the development of national character.⁷

The values of gender justice in Islam have actually been reflected in various sources of teachings, such as the Qur'an and hadith, which emphasize the importance of equality in dignity and responsibility between men and women. However, in practice, biased and textual interpretations often narrow these teachings to an exclusive understanding.⁸ Efforts to present a gender perspective in religious education cannot be separated from the process of reconstructing religious understanding that is contextual, inclusive, and based on the principles of justice. The application of gender-responsive Islamic Religious Education learning is also part of an effort to ground Islamic teachings that uphold the values of humanity and universal justice. With such learning, students can understand that religiosity is not only a matter of ritual worship, but also a social commitment to defending the values of justice in real life.⁹

This study is expected to provide a comprehensive conceptual picture of how Islamic Religious Education learning can be a strategic tool in forming a generation that is socially just and sensitive to gender inequality issues. This study also seeks to contribute to the development of Islamic Religious Education learning models that are more relevant and contextual to the social needs of students in the modern era.

The author uses qualitative research methods and library research. This study focuses on the analysis of secondary data from books, scientific articles, and other written sources relevant to gender equity in education. The analysis technique used is descriptive-analytical, which aims to describe and examine the data in depth. The analysis process is carried out in three stages, namely data reduction, data presentation, and conclusion. These three stages help researchers compile and understand data more systematically.¹⁰ The data organization process is carried out based on the formulation of research problems, with reference to the principles of qualitative methodology.¹¹ All collected data is then arranged logically and in a directed manner according to

⁷Cahyani, Alya, and Siti Masyithoh. "Kontribusi Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Sekolah Dasar di Era Revolusi Industri 4.0." *Al-Rabwah* 17.01 (2023): 61-72.

⁸Mayasari, Lutfiana Dwi, and Juwita Eka Prasasti. "Relevansi Konsep Kesetaraan Gender Dengan Nilai-Nilai Pendidikan Islam Menurut Husein Muhammad dan M. Quraish Shihab." *IJouGS: Indonesian Journal of Gender Studies* 5.1 (2024): 68-88.

⁹Nur Asiyah and Sulaiman Ibrahim. "Pendidikan dan Gender dalam Perspektif Islam." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* (2021). <https://doi.org/10.30603/jiaj.v6i1.1953>.

¹⁰Miles, Mathew B., et al. *Analisis data kualitatif: buku sumber tentang metode baru*. Penerbit Universitas Indonesia (UI-Press), 1992.

¹¹Moleong, Lexi. "Metode penelitian." *Jakarta: Rineka Cipta* 25 (2010).

the focus and background of the research.¹²

Gender Justice as a Fundamental Value in Islamic Religious Education

The value of gender justice from the perspective of Islam has an essential position. Islamic teachings view men and women as equal creatures in responsibilities, rights, and obligations before Allah SWT. This concept is reflected in the verses of the Qur'an, such as QS. Al-Hujurat: 13 and QS. An-Nahl: 97.¹³

1. QS. Al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

"O mankind, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Compliant."

2. QS. An-Nahl: 97.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Translation:

"Whoever does good, whether male or female, while he is a believer, verily, We will surely give him a good life and We will reward him with a reward in proportion to the best of what he used to do."

These verses emphasize that a person's nobility is not determined by gender but by their piety and good deeds. When Islamic Education fosters these values, students are encouraged to understand the principle of justice as a spiritual and social value that shapes awareness of the importance of living harmoniously in a pluralistic society.

The Role of Islamic Religious Education Learning in Forming Students' Social Awareness

Islamic Religious Education not only serves as a means of instilling religious values but also as a vehicle for character building and social

¹²Patilima, Hamid. "Metode penelitian kualitatif." (2011).

¹³Prasasti, Juwita Eka. *Konsep Kesetaraan Gender Menurut Husein Muhammad dan M. Quraish Shihab dan Relevansinya dengan Nilai-nilai Pendidikan Islam*. Diss. IAIN Ponorogo, 2024.

awareness. Social awareness in this case includes students' ability to understand their social environment and pay attention to the humanitarian values that live in society. Islamic Religious Education plays a vital role in teaching the basic principles of Islam, including justice, compassion, and empathy, as core values in shaping responsible social behavior.¹⁴

When religious learning emphasizes gender justice, students are invited to recognize forms of discrimination that often occur in social environments. The value of gender justice broadens students' thinking horizons so they do not view gender differences as grounds for different treatment. Islam teaches that justice is the right of all humans regardless of gender, so that Islamic Religious Education learning that is sensitive to gender issues will form a generation that is more aware of the importance of creating an equal and harmonious social life. This is highly relevant in the context of madrasahs, educational institutions that aim to produce generations with moral and ethical values.

Internality of Gender Justice Values in Islamic Religious Education Material

Thematic and integrative Islamic Religious Education learning materials provide ample opportunities for teachers to integrate gender justice values into daily learning. This approach allows the material taught not only to focus on aspects of religious rituals but also to touch on the real social dimensions students experience in their lives. In this way, gender justice values can be understood as an inseparable part of holistic Islamic teachings that are relevant in the current context.¹⁵

In discussing the stories of the prophets, Islamic laws, and ethics of social interaction, teachers play an important role in emphasizing that Islam upholds justice regardless of gender. Students are introduced to the principle that the religious values learned are not merely dogmas that must be accepted without understanding, but living principles that can be applied in managing social relations.¹⁶ This understanding forms students' awareness to behave fairly and equally in everyday life, so that Islamic Religious Education learning becomes an effective means of building a harmonious and gender-just society. When students are introduced to the realities of social and gender inequality

¹⁴Ulfa Nadhiroh, Ulfa Nadhiroh. The Role Of Islamic Religious Education Teachers In Installing Social Awareness In Grade Viii Students At SMP Negeri 1 Jambu In The Academic Year Of 2024/2025. Diss. UNDARIS, 2024.

¹⁵Afifah, Nur. *Implementasi kurikulum pendidikan agama Islam dan budi pekerti dalam membentuk karakter peserta didik pada kurikulum 2013*. Diss. Universitas Islam Negeri Maulana Malik Ibrahim, 2015.

¹⁶ Nur Asiyah and Sulaiman Ibrahim. "Pendidikan dan Gender dalam Perspektif Islam." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* (2021). <https://doi.org/10.30603/jiaj.v6i1.1953>.

through a religious lens, their empathy for marginalized groups grows. A deeper understanding of injustice in society not only generates compassion but also an awareness that each individual's role is essential in creating change. Religious education serves as an effective medium for instilling the values of gender justice as an integral part of Islamic teachings, affirming justice and compassion for all creatures.

The value of gender justice in religious education provides space for students to not only understand Islamic teachings normatively, but also to form a responsive attitude towards social suffering around them. This empathetic attitude can develop into a strong sense of responsibility to fight for social justice in various contexts of life, from the school environment, family, to the wider community. Thus, Islamic Religious Education learning based on gender justice plays an important role in forming a generation that cares and is active in overcoming existing social problems.¹⁷

PAI plays a crucial role in creating an inclusive and responsive learning environment to address gender issues. Using teaching strategies that promote equal opportunities for all students to share their opinions and participate actively, without discrimination, is a clear example of applying gender justice principles in the learning process. Such an environment not only fosters a comfortable atmosphere but also nurtures a sense of mutual respect among students.¹⁸

The teacher's fair attitude in responding to the views of students, both female and male, is an important factor in providing a meaningful learning experience. This equal treatment strengthens students' awareness of the importance of equality and justice in everyday life. Thus, Islamic Religious Education learning not only instills religious knowledge, but also forms attitudes and behaviors that reflect the values of gender justice in real terms in their social environment.¹⁹

Challenges in Implementing Gender Justice in Islamic Religious Education Learning

Several obstacles are faced in the effort to integrate gender equity values into Islamic Religious Education learning. One of the main obstacles is teachers' limited understanding of gender equity in depth.²⁰ In addition, the

¹⁷Sajadi, Dahrin. "Pendidikan karakter dalam perspektif Islam." *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2.2 (2019): 16-34.

¹⁸Ali, Aisyah, et al. *Metode Pembelajaran Inovatif: Mengembangkan Teknik Mengajar Di Abad 21*. PT. Sonpedia Publishing Indonesia, 2024.

¹⁹Ikhsan, Moh Hayatul. "Pendidikan Karakter Berbasis Gender." *INCARE, International Journal of Educational Resources* 4.4 (2023): 365-387.

²⁰ Ibrahim, S., & Khaerul Asfar. (2024). The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir wa al-Tanwir by Muhammad Tahir Ibn 'Ashur. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8(2), 259–272.

school culture that still adheres to patriarchal values is also a serious obstacle in creating an equal learning environment for all students. The social environment around the school, which has not entirely accepted the issue of gender equality, adds to the challenge's complexity.²¹

To overcome these obstacles, teachers must have strong pedagogical and ideological competencies to deliver Islamic Religious Education materials in a transformative and gender-sensitive manner. The role of curriculum and textbooks is also critical in supporting gender-just narratives. Thus, learning is not only a normative and passive process, but also reflective and applicable, so that students can understand and internalize the values of gender justice in real terms in their lives.

The Relationship between Social Awareness and Gender Justice in Islamic Religious Education Learning

Social awareness developed through gender-based Islamic Religious Education has a broad influence, not only shaping students' perspectives on the roles of men and women but also affecting all aspects of their social life. This awareness forms an understanding that injustice is not just a social problem, but also a moral and religious problem that must be responded to with a serious and responsible attitude.²²

By learning that emphasizes the value of gender justice, students are encouraged to avoid passivity in the face of the social inequality around them. They are invited to grow into active agents of change who bring the spirit of justice into their communities and social environments. Islamic Religious Education not only serves as religious education but also fosters progressive, transformative social awareness.

In the context of madrasah and adolescence, the issue of gender justice is very relevant because at this stage, students are in the process of forming their self-identity and developing life values that will guide them in the future. Islamic Religious Education learning that promotes gender-justice values plays an important role in providing a strong moral and social foundation for students to be fair and open to differences.²³

The introduction of gender justice values through Islamic Religious

<https://doi.org/10.30603/jiaj.v8i2.5204>

²¹Arikarani, Yesi, et al. "Pendidikan Agama Islam Multikultural: Konsep, Nilai dan Praktiknya di Lingkungan Madrasah." *Edification Journal: Pendidikan Agama Islam* 7.2 (2025): 233-254.

²²Afifah, Annisa Nur, et al. "Internalisasi Kesadaran Gender dalam Pendidikan Agama Islam: Pendekatan Holistik untuk Pengembangan Karakter." *Indonesian Journal of Action Research* 3.1 (2024): 15-24.

²³ Zakaria, D., & Ibrahim, S. (2019). Efektivitas Bimbingan Belajar Mandiri dan Implikasinya terhadap Hasil Belajar Pendidikan Agama Islam Peserta Didik di SMK Negeri 3 Gorontalo. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 3(2), 1-18.

Education learning is not limited to cognitive mastery of concepts, but also through an intensive process of reflection and dialogue. This approach encourages students to develop critical thinking patterns and fair attitudes in responding to social relations between the sexes. In addition, this learning also fosters a culture of tolerance and mutual respect, which are important capital in building a harmonious and inclusive school environment.²⁴

Conclusion

Gender justice is a vital principle to recognize and adopt in various aspects of life. In practice, people are expected to apply the principle of justice, which is often misunderstood as treating everyone equally regardless of ethnicity, religion, or class. In reality, true justice involves considering each individual's needs, circumstances, and context. Understanding the concept of gender justice is challenging because it requires fundamental changes in social structures and mindsets that are deeply rooted in society. This process demands ongoing effort because the current social system is a human creation and can only be changed through collective action and awareness.

In education, especially in Islamic Religious Education (PAI) learning, applying gender justice is essential for fostering students' social awareness. When gender justice values are incorporated into PAI materials and teaching methods, students not only understand religious concepts in a normative way but are also encouraged to think critically about social issues. This approach can help promote the idea that equality and respect for differences are fundamental Islamic values, aiding students in developing fair attitudes during their social interactions both inside and outside the school environment.

Bibliography

- Afifah, A. N., Nurmaidah, A. S., Fajriani, F., Azhar, M., & Hajam, H. (2024). Internalisasi Kesadaran Gender dalam Pendidikan Agama Islam: Pendekatan Holistik untuk Pengembangan Karakter. *Indonesian Journal of Action Research*, 3(1), 15-24.
- Afifah, N. (2015). *Implementasi kurikulum pendidikan agama Islam dan budi pekerti dalam membentuk karakter peserta didik pada kurikulum 2013* (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Ali, A., Apriyanto, A., Haryanti, T., & Hidayah, H. (2024). *Metode Pembelajaran Inovatif: Mengembangkan Teknik Mengajar Di Abad 21*.

²⁴Purnomo, Sidik. *Pembelajaran Agama Islam Berbasis Multi Kultural Melalui Model Pembelajaran Transformative Learning Di Stai Al-Karimiyah Depok Jawa Barat*. Diss. Institut PTIQ Jakarta, 2022.

PT. Sonpedia Publishing Indonesia.

- Arikarani, Y., Suradi, S., Ngimadudin, N., & Wulandari, Y. (2025). Pendidikan Agama Islam Multikultural: Konsep, Nilai dan Praktiknya di Lingkungan Madrasah. *Edification Journal: Pendidikan Agama Islam*, 7(2), 233-254.
- Cahyani, A., & Masyithoh, S. (2023). Kontribusi Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Sekolah Dasardi Era Revolusi Industri 4.0. *Al-Rabwah*, 17(01), 61-72.
- Ibrahim, S., & Khaerul Asfar. (2024). The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir wa al-Tanwir by Muhammad Tahir Ibn 'Ashur. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8(2), 259–272. <https://doi.org/10.30603/jiaj.v8i2.5204>
- Ikhsan, M. H. (2023). Pendidikan Karakter Berbasis Gender. *INCARE, International Journal of Educational Resources*, 4(4). <http://ejournal.ijshs.org/index.php/incare/article/view/1061>
- Mayasari, L. D., & Prasasti, J. E. (2024). Relevansi Konsep Kesetaraan Gender Dengan Nilai-Nilai Pendidikan Islam Menurut Husein Muhammad dan M. Quraish Shihab. *IJouGS: Indonesian Journal of Gender Studies*, 5(1). <https://jurnal.iainponorogo.ac.id/index.php/ijougs/article/view/9649>
- Miles, M. B., Huberman, A. M., Rohidi, T. R., & Mulyarto. (1992). *Analisis data kualitatif: buku sumber tentang metode metode baru*. Penerbit Universitas Indonesia (UI-Press).
- Moleong, L. (2010). Metode penelitian. *Jakarta: Rineka Cipta*, 25. http://repository.um-surabaya.ac.id/6246/4/BAB_III.pdf
- Mulia, M. (2021). *Muslimah Reformis for Milenial*. Elex Media Komputindo.
- Muslich, M. (2022). *Pendidikan karakter: menjawab tantangan krisis multidimensional*. Bumi Aksara.
- Nur Asiyah and Sulaiman Ibrahim. "Pendidikan dan Gender dalam Perspektif Islam." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* (2021). <https://doi.org/10.30603/jiaj.v6i1.1953>
- Patilima, H. (2011). Metode penelitian kualitatif.
- Prasasti, J. E. (2024). *Konsep Kesetaraan Gender Menurut Husein Muhammad dan M. Quraish Shihab dan Relevansinya dengan Nilai-nilai Pendidikan Islam* (Doctoral dissertation, IAIN Ponorogo). <http://etheses.iainponorogo.ac.id/id/eprint/28939>
- Purnomo, S. (2022). *Pembelajaran Agama Islam Berbasis Multi Kultural Melalui Model Pembelajaran Transformative Learning Di Stai Al-Karimiyah Depok Jawa Barat* (Doctoral dissertation, Institut PTIQ Jakarta).
- Sajadi, D. (2019). Pendidikan karakter dalam perspektif Islam. *Tahdzib Al-*

- Akhlaq: Jurnal Pendidikan Islam*, 2(2).
- Sanusi, Uci, dan Rudi Ahmad Suryadi, 2018 Ilmu Pendidikan Islam, Yogyakarta, Deepublish CV. Budi Utama.
- Saputra, A. M. A., Tawil, M. R., Hartutik, H., Nazmi, R., La Abute, E., Husnita, L., ... & Haluti, F. (2023). *Pendidikan Karakter Di Era Milenial: Membangun Generasai Unggul Dengan Nilai-Nilai Positif*. PT. Sonpedia Publishing Indonesia.
- Tolchah, M. (2019). Studi Perbandingan Pendidikan Akhlak Perspektif al-Ghazali dan al-Attas. *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 9(1), 79-106.
- Ulfa Nadhiroh, Ulfa Nadhiroh. *PERAN GURU PENDIDIKAN AGAMA ISLAM DALAM MENANAMKAN KESADARAN SOSIAL PADA SISWA KELAS VIII DI SMP NEGERI 1 JAMBU TAHUN AJARAN 2024/2025*. Diss. UNRARIS, 2024.
- Zakaria, D., & Ibrahim, S. (2019). Efektivitas Bimbingan Belajar Mandiri dan Implikasinya terhadap Hasil Belajar Pendidikan Agama Islam Peserta Didik di SMK Negeri 3 Gorontalo. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 3(2).

Copyright (c) 2025 Siti Zulaiha Abas, Kasim Yahiji, Baso Tola, Zohra Yasin



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).