



# The Implementation of Religious Education to Support the Socialization of Islamic Sharia at Sabang City

**Rosnaini \***

Faculty of Tarbiyah, Universitas Muhammadiyah Aceh, Banda Aceh City, Aceh Province, Indonesia.  
Email: [rosnaini.m@gmail.com](mailto:rosnaini.m@gmail.com)

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**Abstract:** The implementation of Islamic Sharia, particularly in the Aceh region, is considered obligatory. The community bears a moral responsibility to support the socialization of Islamic Sharia. This responsibility falls upon various stakeholders, including teachers, parents, and members of the community. Among these stakeholders, teachers are crucial in imparting religious education both at schools and within the home environment, while the broader community plays a significant role. This thesis explores the execution of religious education in supporting the socialization of Islamic Sharia, with the aim of understanding how Islamic religious education is implemented to foster the acceptance of Sharia principles in the city of Sabang. Additionally, the study seeks to identify the factors influencing the implementation of Islamic Sharia. The research methodology employs a descriptive research method, incorporating both literature review and field research techniques such as observation, interviews, and questionnaires. The study involves a sample of 50 students from MTsN Sabang, school principals, religious studies teachers in both public and religious schools, and a segment of the local community, particularly parents in the city of Sabang. The findings indicate that the implementation of religious education to support the socialization of Islamic Sharia in Sabang is carried out through instructing students on Islamic teachings, encompassing creed, worship, and ethics. Emphasis is placed on guidance regarding the obligation to observe modest dress, perform the five daily prayers, and attend Friday prayers. These teachings are conducted through discussions during Islamic studies in schools. Various factors influencing the implementation of Islamic Sharia include all components of society—teachers, parents, and the surrounding community—especially local leaders. Challenges persist, such as adherence to local customs, insufficient understanding of Islamic Sharia, and disparities in understanding among scholars and religious authorities. Efforts to enhance religious education for the socialization of Islamic Sharia in Sabang include increased teaching hours dedicated to religious studies. This allows for more in-depth exploration and discussions on Islamic Sharia. Recommendations are directed towards teachers to improve their instruction on Islamic teachings and to school principals to allocate specific time for students to discuss Sharia principles. Parents are urged to continuously remind their children to adhere to the implementation of Islamic Sharia.

**Keywords:** Islamic Sharia Implementation; Religious Education; Socialization; Sabang City.

## 1. Introduction

Implementation of Islamic law, especially in the Aceh region, is an obligation that must be carried out. Currently, the socialization of sharia is carried out through the efforts of sharia police officers, ulama, and umara by delivering religious lectures through various mediums such as announcements and pamphlets. However, this effort has not achieved maximum results because the socialization carried out has not been evenly distributed and continuous. Therefore, one of the institutions that can routinely support the socialization of Islamic law is schools. Schools, as educational institutions in society, have an important role in providing religious education to educate the nation [1][2]. Religious schools, as part of Islamic educational institutions, play a role in developing society and its environment [3][4]. Apart from that, schools can also be a place for initial education to create an intelligent and moral society, as well as supporting the implementation of Islamic law in society. The role of teachers is very significant in educational institutions, including in the context of teaching Islam in schools [5]. Teachers have the responsibility to educate and develop Muslims through religious education [6][7]. This religious teaching aims to increase religious knowledge among the community, especially the younger generation who study at madrasas. Teachers are not only involved in formal education, but are also active in religious education activities such as recitations and religious lectures [8][9]. This effort aims to increase religious knowledge widely in society. Teachers' work in improving the quality of religious knowledge is carried out through teaching and learning activities, both within the Islamic boarding school environment and outside the Islamic boarding

school environment. The role of teachers in society as educators second only to parents makes them have the responsibility to convey Islamic da'wah in the midst of society. This is not only the responsibility of ulama, but can also be carried out by teachers. The role of teachers in implementing Islamic Sharia, especially among the Sabang community, is very significant because they are active agents who can teach Islamic religious education through their students. Thus, it is important to examine how the implementation of religious education teaching by teachers can support the socialization of the implementation of Islamic law at Sabang City.

The study conducted by Nasucha (2021) explores the implementation of Islamic Religious Education (PAI) in shaping the religious character of students. The focus is on Madrasah Ibtidaiyah Sabilul Huda Laban Menganti Gresik, utilizing qualitative descriptive analysis. The research reveals the religious character of students, including strong faith, piety towards Allah, steadfast belief, adherence to Islamic Sharia, noble manners, and positive character traits. The implementation of PAI education involves planning through syllabi, socialization, lesson plans, and the actual teaching process, both intracurricular and extracurricular [10]. In a dissertation by Wahyudi (2016), the emphasis is on the implementation of PAI in fostering religious character and social concern among students at SMK Negeri 1 Kota Batu. The study employs a qualitative approach with data collected through interviews, observation, and documentation. The research findings highlight the strong faith, piety, and adherence to Islamic teachings among students. The implementation involves planning, socialization, lesson plans, and evaluations, utilizing both intracurricular and extracurricular approaches [11]. Syafri (2020) investigates the role of school principals in supervising and improving the performance of Islamic Religious Education teachers in Islamic Elementary Schools in Siak Hulu District, Kampar Regency. The study adopts a descriptive qualitative method and reveals the importance of supervision in enhancing teacher performance. Supporting factors include professional competence, professional teachers, a conducive environment, and community support, while hindering factors encompass educational bureaucratic structure and cultural aspects [12]. Hasanah and Hasanah (2021) focus on the internalization of multicultural moderation in Islamic education during the new normal era. The study, conducted at Universitas Islam Negeri Raden Intan Lampung, aims to maintain Islamic values while adapting to societal needs. The research underscores the necessity of a comprehensive yet flexible Islamic education system, incorporating technology to optimize student potential within Islamic teachings [13]. Zaenab (2018) explores the role of Islamic Religious Education teachers in developing an environmentally conscious school culture. The research, part of a master's thesis, concentrates on SDIT Siak Hulu District, Kampar Regency. The study reveals that teachers integrate environmental education within Islamic teachings, contributing to a school culture that promotes environmental awareness through policy changes, activities, and partnerships [14]. Jaelani (2022) addresses the implementation of offline learning strategies (Luring) for PAI post-COVID-19. The study, conducted at SMPS Islam Terpadu Assalam Sukaregang Pasantren Kabupaten Garut, employs qualitative descriptive methods. The research explores the stages of pre-learning, core learning, and post-learning in the context of the new normal, emphasizing the adaptability of PAI education during the pandemic [15].

Terminology needs to be explained to understand the conceptual basis. "Implementation of teaching" refers to the steps and actions taken to achieve the goals of religious education. Islamic religious education is defined as an effort to form a Muslim personality based on Islamic teachings, which is carried out through the guidance of teachers in religious schools. "Socializing" is defined as an effort to make the understanding of Islamic teachings widely accepted and understood by society. Meanwhile, "Islamic sharia" refers to the rules of the Islamic religion established by Allah to be implemented in everyday life. The aim of this research is to explore how the implementation of religious education teaching can support the socialization of Islamic law in the city of Sabang. In addition, this research aims to identify factors that influence the implementation of Islamic law and efforts that can be made to support its implementation. With the assumption that the implementation of religious education teaching is a form of socialization of Islamic law, and with the hypothesis that its implementation is reflected in the school curriculum, this research is expected to provide a deeper understanding of the role of teachers in supporting the implementation of Islamic law in the city of Sabang.

## 2. Background

Religious education plays an important role in forming an individual's moral and spiritual foundation, especially in Islamic teachings. In the case of Sabang City, where the implementation of Islamic Sharia is considered mandatory, the importance of effective teaching in increasing understanding and adherence to Islamic principles becomes even more apparent. What is meant by "implementation of teaching" is systematic efforts and actions carried out to achieve the goals of religious education. Specifically, Islamic religious education is constructed as a joint effort to shape the character of Muslim individuals based on Islamic principles, guided by the guidance of educators in religious institutions [16]. In the world of education, the term "socialization" has become the center of attention, which means a joint effort to make understanding Islamic teachings an aspect of communal knowledge that is shared and widely understood. This implies a broader goal beyond the confines of educational institutions – namely an effort to integrate Islamic principles into the fabric of society, fostering collective awareness and understanding among society. Simultaneously, "Islamic Sharia" means the legal and ethical framework established by Allah, which includes religious laws and guidelines that must be followed in everyday life. The aim of this research is to determine the implementation of religious education in supporting

the socialization of Islamic law in Sabang City. By examining the factors that influence the implementation of Islamic Sharia and identifying potential efforts to increase its implementation, this research seeks to contribute valuable insights into the dynamics of religious education and its social impact. The underlying argument is that the implementation of religious education functions as a vehicle for the socialization of Islamic law [17][18]. In addition, this hypothesis states that the exception of religious education is manifested in the school curriculum, thus indicating an important role for educators in increasing the understanding and practice of Islamic principles in society.

The city of Sabang, located in Aceh province, has a distinct culture and religion shaped by its commitment to Islamic values. This research seeks to reveal the relationship between the implementation of religious education and the socialization of Islamic Sharia within this unique societal framework. Understanding the factors that influence the implementation of Islamic Sharia in Sabang is very important for educators, policy makers and society in general. In addition, exploring potential strategies and initiatives to strengthen the implementation of Islamic Sharia in line with the broader goal, namely fostering a society rooted in Islamic principles. Educational institutions in this city, especially the role of teachers in providing religious education, are the focus point in this research. The assumption is that the implementation of religious education, with its inherent role in disseminating Islamic law, is closely woven into the school curriculum. This study aims to reveal the depth of the role of teachers in supporting the implementation of Islamic law in Sabang, providing a comprehensive understanding of its influence in shaping the religious and moral compass of society. By investigating the factors influencing the implementation of Islamic Sharia and proposing initiatives to strengthen its implementation, this research aims to contribute meaningful insights into the complex interactions between religious education and societal dynamics in the unique of Sabang.

### 3. Method

The research method used to investigate the implementation of religious education teaching in supporting the socialization of the implementation of Islamic law in the city of Sabang involves several aspects, including research design, population and sample, data collection techniques, and data analysis techniques. The research design adopted is a descriptive approach which aims to create a systematic, factual and accurate image of the facts and characteristics of a particular population or area. With this approach, the author tries to obtain detailed information about the implementation of religious education teaching and socializing the implementation of Islamic law in the city of Sabang, as well as identifying problems that may arise. Qualitative methodology was chosen as the research approach, which involves collecting data through observation, interviews, questionnaires and recordings. Observations were carried out to obtain data directly at the research location, ensuring that the information obtained truly reflects the reality of implementing religious education teaching and socializing Islamic law in Sabang City. Interviews were conducted involving 50 respondents consisting of the general public, students and teachers to gain comprehensive insight. The research population includes the entire Sabang community, totaling 26,505 people. Within limited time and resources, the author chose 50 people as samples taken from four sub-districts representing two sub-districts in Sabang City, namely Kota Atas, Kota Bawah Barat, Balohan, and Iemelee. The sample consisted of the general public (50%), students (25%), and teachers (15%). Data collection techniques include observation, interviews, and the use of questionnaires. The observation aims to directly observe the implementation of religious education teaching and the socialization of Islamic law at the research location. Interviews were conducted by asking questions from a predetermined list of questions to 50 respondents. In addition, the use of questionnaires was directed at students in Sabang City schools to obtain their views regarding the implementation of religious education teaching. Data analysis was carried out descriptively by compiling a qualitative description and writing of the condition of the research object. The data collected will be systematized and relevant to the discussion of this research to form a clear and comprehensive picture regarding the implementation of religious education teaching in supporting the socialization of Islamic law in Sabang City.

### 4. Results

#### 4.1 Basics and Understanding of Religious Education.

The Basics and Understanding of Islamic Religious Education is a strong foundation in running an education system. Just as building a building requires a solid foundation, so does education require a clear foundation to achieve certain goals. In the context of Islamic Religious Education, this foundation consists of two main elements: the Al-Qur'an and As-Sunnah. The Koran, as the holy book of Muslims, is the main guide in shaping personality and directing human life. The verses of the Qur'an provide guidance on faith, morals, worship, social affairs, and science. Surah Al-Luqman (12-19) describes the importance of teaching religion to children, including aspects of faith, morals, worship, social and scientific aspects. As-Sunnah, which is the teachings and practices of the Prophet Muhammad, explains in more detail the concepts contained in the Qur'an. The Sunnah is the second source of teachings after the Koran and provides concrete examples of how to carry out Islamic teachings. Ijtihad, as a form of effort to develop educational theory, is needed to detail and adapt the principles of the Qur'an and Sunnah to developing situations and conditions. In the context of Islamic

education, the word "education" in Arabic is called "Tarbiyah," which comes from the verb "رب" which has the meaning of educating, guiding, and caring. The Qur'an and Hadith mention the word "Tarbiyah" in their verses, such as Surah Al-Isra' (24) which shows the importance of love and education given by parents to their children. Islamic religious education, seen in terms of terms, can be interpreted as conscious guidance given by educators to shape the Muslim personality. Muhammad Athiyah Al-Abrasyi defines Islamic education as ideal education that includes knowledge and commendable morals. Ahmad D. Marimba describes Islamic religious education as spiritual and physical guidance based on Islamic religious laws to shape a personality in accordance with Islamic teachings. Thus, Islamic Religious Education is a conscious effort to guide, educate and shape Muslim personalities based on the principles of the Qur'an and As-Sunnah. With this strong foundation, it is hoped that education can achieve the main goal, namely creating individuals who understand, appreciate and practice Islamic teachings so that they can achieve happiness in this world and the hereafter.

#### 4.2 Goals of Religious Education

Islamic religious education has solid and measurable goals, based on the values of the Koran and the Sunnah of the Prophet as a source of truth and strength. The basis of education is rooted in these two sources, making it a fundamental basis for forming human character. The Qur'an itself contains basic teachings that cover various aspects of life, including faith, morals, worship, social relations and science. In the basic context of Islamic education, the Qur'an is considered the word of Allah which provides the main guidance regarding faith, ethical behavior, obligations of worship, social norms, and the scope of knowledge. The existence of the Al-Qur'an and the Sunnah of the Prophet as a basic foundation is the main guide in the process of forming individuals who believe, are devout and do good deeds. The aim of Islamic religious education is holistic, including the formation of true Muslim character with noble morals. This educational process is not only limited to school, but starts from an early age involving the role of family, school and the community environment. Apart from increasing religious knowledge, this education also places a strong emphasis on the formation of noble morals in accordance with the teachings of the Koran and Sunnah. This type of Islamic education objectives involve general objectives that cover all aspects of humanity, including attitudes, appearance, habits and views. The ultimate goal is to create perfect human beings who die in a state of submission to Allah. There are also temporary goals that can be seen after certain experiences in the formal education curriculum, as well as operational goals which are practical goals that are realized through educational activities by emphasizing abilities and skills. Islamic religious education is directed at forming people who are beneficial to themselves and society, and are able to practice Islamic teachings in everyday life. Through structured and measurable goals, this education aims to achieve happiness in this world and the hereafter, producing individuals who are not only intellectually competent but also have character that is in accordance with religious teachings.

#### 4.3 Religious Education Teaching Methods

Teaching methods in religious education, especially Islamic education, have an important role in shaping the character of students. Islamic education emphasizes choosing the right method, because a good and appropriate method will have a positive impact on achieving educational goals. Some methods that can be applied include the role model method, historical method, parable method, question and answer method, and memorization method. The role model method is an effective way to provide good role models for students to imitate and implement. Educators become role models who ensure the success of education in moral, spiritual, and social aspects. Good examples from parents and educators shape children's character, teach virtues, and create a positive environment. The historical method utilizes stories from the past, such as those found in the Koran, as a means of education. These stories help children in understanding moral values and guide their feelings. This method utilizes children's interest in stories to convey educational messages. The imagery method uses analogies or parables to convey educational messages with deep impact. Examples from the Qur'an, such as the parable of the spider in Surah Al-Ankabut, make a strong impression on students and shape positive attitudes and behavior. The question-and-answer method involves interaction between educators and students. Questions are asked to teach about a problem and stimulate children to think. This method also functions as a check on students' understanding and as a pre-test and post-test to evaluate the achievement of educational goals. The memorization method utilizes the child's memory power. Children are taught to memorize prayers and short letters in an interesting style, helping to hone thinking skills and remembering from an early age. This method has proven effective in understanding and mastering the knowledge of the Koran.

Apart from these methods, there are also lecture, group, discussion, experiment, and dramatization methods that can be applied in religious education. All these methods have their respective roles in shaping students' character and understanding of religious values. Educators, both parents and teachers, have the responsibility to be good role models and choose appropriate methods to form a generation with character and noble morals.

#### 4.4 Islamic Sharia

Islamic Sharia has two main components: "Shariah" and "Islam." Etymologically, "Shari'ah" comes from Arabic, which means "way." In Islam, Sharia refers to the path to Allah SWT. Narrowly, Sharia covers the legal aspects of Islamic teachings, while broadly it covers all aspects of Islamic teachings. Several scholars such as Ibn Qoyyim al-Jauzi, al-Juriani, Shaikh Mahmud Syaltut, and Gamal al-Banna, view Sharia as a multidimensional value system that includes the



relationship between humans and God, humans with humans, and humans with nature. In an effort to understand Sharia, scholars divide it into vertical Sharia, which involves legal aspects that are standard, and horizontal Sharia, which involves institutions that change according to conditions such as religious, political, economic and socio-cultural practice rules. Sharia becomes general values that regulate and liberate humans from misery and oppression, to achieve justice, freedom, tranquility, peace and respect for human values. Islam, according to Muhammad 'Imarah, is a religion that originates from God, but is oriented towards human values. From this definition, several points can be concluded. First, Shari'ah is divine, as the will of Allah which was revealed to the Prophet Muhammad SAW. Second, Sharia is normative and contains a package of values based on divine demands. Third, Sharia is comprehensive, covering various aspects of individual and societal life. Fourth, Sharia is organic and integral, forming a system that cannot be separated. Fifth, Sharia contains balanced elements between the permanent and the changeable. Islam, as the last religion revealed by Allah, guides humanity towards happiness in this world and the afterlife. Islamic teachings are found in the Al-Qur'an and Sunnah (Saheeh Hadiths), and are defined as God's guidance and rules that cover all aspects of life. In simple terms, Islam is God's guidance and rules that guide human behavior in relation to God, oneself, fellow humans and the environment. Thus, Islamic Sharia is the law that regulates all Islamic teachings, including Aqidah, Worship, Mu'amalah, and Morals.

#### 4.5 Factors that Influence the Implementation of Islamic Sharia

Factors that influence the implementation of Islamic Sharia in Aceh Province involve regulations such as Law No. 18 of 2001 and Regional Regulation Number 5 of 2000. These laws stipulate aspects of the implementation of Islamic Sharia, including sharia justice 'at, with a focus on Aqidah, Worship, Mu'amalah, Morals, Islamic Education and Da'wah, Baitul Mal, Society, Islamic Sharia, Islamic Defense, Qadha, Jinayat, Munakahat, and Mawaris. In practice, the implementation of Islamic Sharia in Aceh has detailed guidelines, including the obligation for every person or legal entity residing in the area to obey, practice and carry out Islamic Sharia in a kaffah manner. Non-Muslim citizens are expected to respect the implementation of Islamic Sharia. Various areas of life, such as Aqidah, Worship, Mu'amalah, Morals, and others, are regulated in detail. For example, the Aqidah sector emphasizes the obligation of every Muslim to strengthen the Islamic faith, while the Worship sector regulates the procedures for carrying out worship in accordance with the guidance of Islamic law. However, several obstacles also influence the implementation of Islamic Sharia, including, among others, the persistence of customary law in society, the failure of other regions as examples of implementation, misunderstanding among leaders, as well as differences in understanding among scholars and ulama regarding the meaning and scope of Sharia. Islam. Even though there are laws and regulations, the challenges of implementing Islamic Sharia in Aceh still involve efforts to overcome these obstacles.

## 5. Conclusion

Based on the results of this research, it can be concluded that the implementation of religious education teaching by teachers in Sabang City has a focus in supporting the socialization of the implementation of Islamic law. Teachers are identified as important agents in this process, teaching students the concepts of aqidah, worship, and morals, as well as providing guidance regarding Islamic obligations. The discussion method in Islamic studies is an effective approach in implementing teaching. Factors that influence the implementation of Islamic law involve all components of society, including teachers, parents, local communities, and regional leaders. Obstacles such as attachment to custom, lack of understanding of Islamic law, and differences in views between scholars and ulama are challenges that need to be overcome. To improve the implementation of religious education teaching and support the socialization of Islamic law in Sabang City, concrete efforts are needed. One suggestion is to improve the quality of Islamic teaching by teachers through training and increasing competence. Apart from that, it is recommended that school principals provide special time for students to discuss Islamic law more intensively, so that these values can be better understood and applied in everyday life. The synergy between school and family also needs to be strengthened, with parents continuing to provide reminders to their children to comply with the implementation of Islamic law. It is hoped that good communication between teachers and parents can become a solid foundation in forming Islamic character in students. It is hoped that this conclusion can provide a comprehensive view regarding the role of teachers and the influencing factors in the context of implementing Islamic law, as well as providing direction for steps for future improvement and development.

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