



Implementation of Islamic religious education values in building a peaceful life post-conflict at Poso State Senior High Schools

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Abstract

This study aims to investigate the implementation of Islamic religious education values in building a peaceful life post-conflict at senior high schools in Poso. This study employed a multiple qualitative case study method. Data were collected through in-depth interviews, field observation, and document analysis. The research subjects are two reputable state senior high schools in the Poso Regency. The participants of this study are students, teachers, and school principals. The results of this study show that the implementation of Islamic values in both schools includes congregational prayers, where non-Muslim students participate by helping to record those who worship. During religious holidays such as the celebration of the Prophet's Birthday, Isra' Mi'raj, and Christmas, students from various religions are not given a holiday, but they celebrate these holidays together. Furthermore, all students from various religions work together to clean places of religious worship and provide assistance to orphanages. The school has integrated religious education values in learning that are in line with the values of Pancasila, namely the values of faith, morals, worship, and other aspects that support the formation of a peaceful life character. All learning materials have supported the formation of character, faith, noble morals, and moderate religious behavior such as tolerance, national commitment, anti-violence, respect for differences, and love for the homeland.

Keywords: Religious education, Islamic education, Islamic values, Post-conflict, Peace-building

1. Introduction

The role of formal educational institutions is vital in promoting religious principles to foster harmonious coexistence despite diversity (Arif, Nurdin, & Elya, 2023) ^[2]. Educational institutions play a crucial role in fostering intellectual, religious, and national ideologies that require ongoing development. Although the state officially guarantees freedom of religion, it does not allow individuals to impose their religious beliefs on others. The concept of tolerance between religious communities is rooted in the traditions and beliefs of each (Haryanto, Nurdin, & Ubadah, 2022) ^[6]. The influence of religious principles in educational institutions is very important in fostering students to become democratic and tolerant individuals.

Educational sociologists emphasize that there is a reciprocal relationship between the educational environment and societal conditions (Jumahir, Nurdin, Pettalongi, Fitri, & Aftori, 2023) ^[7]. This relationship shows that events in the educational environment reflect the actual state of society. Likewise, the state of society, which includes progress and civilization, is reflected in the field of education. As a result, progress in the field of education can be a reflection of societal improvement. Based on Law Number 20 of 2003 concerning the National Education System of the Republic of Indonesia, Article 4, paragraph 1, education is organized democratically, fairly, and without discrimination by respecting human rights, religious values, cultural values, and national diversity.

To overcome these problems, implementing Islamic religious

education as an alternative solution is crucial, particularly in public and private schools. In addition, to reduce discrimination in a pluralistic society, it is essential to educate students about religious tolerance, thereby fostering their understanding of living alongside others to prevent social conflict, especially in a multicultural context (Nasrul, Nurdin, & Askar, 2023) ^[8]. The study of Islamic religious education aims to foster solutions that encourage tolerance, gratitude, and a strong sense of national unity while respecting and accommodating diverse views. Efforts to maintain unity through the implementation of Islamic religious education must be implemented, not just discussed. The curriculum in educational institutions, especially Islamic religious education, must ensure that Islamic religious education functions as an indicator that not only prioritizes cognitive aspects but also emphasizes the affective dimension, particularly in how students come to understand diversity in everyday life.

Educational institutions, particularly schools, serve as the most suitable forum for applying multicultural principles, especially the principle of tolerance (Aderibigbe *et al.*, 2023) ^[1]. This is due to differences in the backgrounds of students in the school environment, including religion, socio-economic status, parental education, region, customs, and culture. This diversity includes various variations in the views and behavior of students. By fostering a culture of tolerance in educational institutions, both inside and outside the classroom, it will serve as a channel for training and awareness, allowing the younger generation to embrace differences in culture, religion, race,

ethnicity, and others, and aspire to live side by side in harmony (Nurdin, 2022) ^[11]. The formation of a culture of tolerance can be achieved by a teacher or educator in classroom teaching, daily interactions, or through extracurricular activities and other activities.

The functions and obligations of teachers are increasing because they must analyze not only the results of written evaluations but also monitor changes in student behavior in a multicultural social context (Toom & Husu, 2023) ^[21]. Therefore, it is essential to develop a curriculum that shifts the perception of religion from exclusivity to multiculturalism while adhering to the tenets of each religious doctrine. During their high school years, children are more susceptible to negative influences, particularly those affecting their moral and spiritual development. The rampant materialist, pragmatic, and hedonistic culture that children face every day can hinder their spiritual and moral progress. Psychologists consider high school children to be in an ambiguous phase of a person's developmental continuum. As a result, adolescents in high school require serious attention from all educators, especially Islamic religious education teachers, to guide students so that they are not radical.

Therefore, this study investigates the Implementation of Islamic religious education values in building a peaceful life after conflict in areas that have experienced long civilian conflict. This study was conducted in two state senior high schools in Poso regency. This study aims to explain the implementation of Islamic religious education values in building a peaceful life after conflict. Research related to the application of Islamic values to build a peaceful life after conflict in Poso has not been widely carried out in the school environment. Thus, this study will provide a deep understanding of the process of instilling Islamic values in students' lives at school in order to build moderate and tolerant behavior so that it can maintain a peaceful life among the younger generation in Poso. This study also aims to explain the process of implementing Islamic educational values in the school environment carried out by the principal and teachers. Thus, this study will contribute to knowledge and also contribute to the practical world so that other schools can imitate this school in building moderate and tolerant behavior among students.

2. Literature review

2.1 Islamic teaching integration in learning process

The Islamic education curriculum is still faced with the difficulty of integrating the two poles of the dualistic scientific paradigm, namely general science and religious science (Pratama, Pettalongi, & Nurdin, 2022) ^[14]. Related to this dichotomy, the general education curriculum and the Islamic education curriculum are still in their respective areas, so the learning process is partial and fragmented between divine revelation science and natural sciences. In fact, according to the terminology of Islamic philosophy, God revealed His Qur'an in two forms: the written Qur'an, which is the revelation written on the pages of a book that Muslims read daily, and the expanded Qur'an, which refers to the universe or this

cosmology. In its implementation, there must be a priority in the learning process between the two types of science above. The position of the categories of these sciences, if made into a scheme, is as follows:

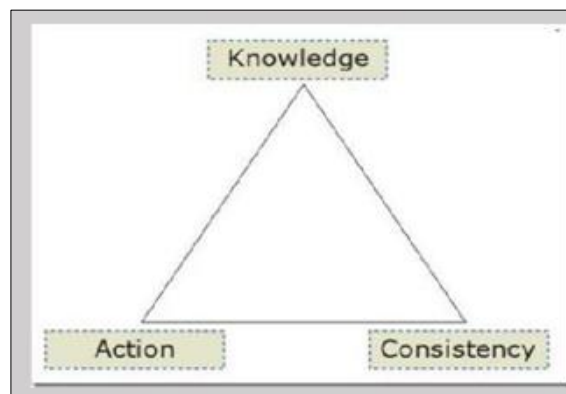


Fig 1: Science Triangles (Glasgow, Green, Taylor, & Stange, 2012)

Based on the scheme of the three sciences, they are one unit which is expected that understanding, appreciation and practice can be obtained towards the formation of 'Muslim intellectualism' who have thoughts to unite the three poles of science. Departing from the integrative mindset, namely uniting the meaning of worldly life and the hereafter, general education is essentially religious education. Ideally, there should be no problem of ambivalence and dichotomy in the orientation of Islamic education. Proposing a creative thinking formula to be able to integrate Islamic education and general education cohesively. The combination might occur as a dissolution process and not as an ordinary mixing.

Islamic values from the Qur'an can be actualized not only in the embodiment of the design of the education system but in the operational steps which are guided by the rules of the Qur'an. Education is the unity of three sets of action devices: motivation, methods, and goals. With the unification of science with the values of Islamic teachings, the problem of dichotomy can be found a way out. The insight of science is no longer separated dichotomously in the division of 'religious' sciences and 'general' sciences (Ecklund & Park, 2009) ^[3]. However, science is differentiated (not separated) into sciences concerning *tanziliyyah* verses (verses written in the Qur'an or hadith) and science about *kauniyyah* verses (the science of nature).

In general, the curriculum of learning integrated with Islamic values is also designed to cover all scientific insights so that it will bring certain consequences to the structure, objectives, materials, and educational institutions that are prepared. Likewise, the teaching and learning strategy, including models, methods, and approaches to learning as mentioned in some of the forms above, will determine the direction of education that is integrated and has an Islamic nuance. Specifically, the specialization of science contained in the learning process can at least be adapted based on the group of subjects of the New Curriculum, including religion and noble morals; citizenship and personality; science and technology; aesthetics; physical, sports, and health. The specialization of the group of subjects

is expected to be integrated with Islamic values in learning. We often understand that Allah's knowledge consists of *kauniyah* verses and *qouliyah* verses, in fact in Qura'an chapter 41 verse 53, it indicates the existence of two different categories of knowledge, namely knowledge about the horizon and knowledge about the human self.

According to the Qur'an, knowledge is not two kinds, but their kinds which are *kauniyah* (natural sciences, *nomothetic*) and *Aaliyah* (theological sciences), and *Aaliyah*. The *kauniyah* knowledge is concerned with natural law, *qauliyah* knowledge is concerned with God's law, and *nafsiyah* knowledge is concerned with meaning, value and consciousness (Putra, 2022) ^[15]. The *nafsiyah* knowledge is also called humanities (humanitarian sciences). In Arabic, *nafsiyah* knowledge is understood related to psychology. The three kinds of knowledge are sourced from God's knowledge as the only source of absolute truth, so that various scientific derivations are a unity, not a dichotomy. Schematically, the three kinds of knowledge (*kauniyah*, *Qouliyah* and *nafsiyah*) can be integrated with groups of subjects as one form of specialization of Islamic education integration in learning.

2.2 The implementation of modern islamic education values

Islamic education in the modern context presents complex challenges along with global and technological advances (Setyowati, Ningsih, & Pahrudin, 2024) ^[19]. The implementation of Islamic values in the educational curriculum is crucial in producing a generation that is not only academically intelligent but also morally and spiritually educated in accordance with Islamic teachings. Global and technological advances present complexities in maintaining the authenticity of Islamic values in the modern educational curriculum, which makes the implementation of these teachings essential to ensure the development of a generation that is not only intellectually intelligent but also has a moral and spiritual foundation by Islamic principles.

The complex challenges in integrating Islamic values into the contemporary education curriculum are evident from the efforts to create a learning platform that is in line with the values of modern technology while maintaining the core of Islamic moral and spiritual teachings (Setyowati *et al.*, 2024) ^[19]. This means that in facing the complexity of challenges arising from global and technological developments, the integration of Islamic values into the education curriculum is an urgent necessity to ensure the formation of a generation that not only has academic intelligence but is also morally and spiritually educated by Islamic teachings in a modern context. The things that need to be implemented in the values of Islamic religious education in modern learning.

2.3 Integrasi of islamic in modern education curriculum

The harmony between Islamic religious beliefs and Pancasila plays a very important role in the context of education in Indonesia (Gumuruh, 2023) ^[5]. Both play a central role in forming the foundation of values and principles for the diverse Indonesian society. The principles of Islam as the majority

religion and Pancasila as the foundation of the state have unique and universal values that complement each other in forming the character and identity of the nation. Several studies have highlighted the importance of uniting the principles of these two foundations of belief in education. Understanding Islamic teachings and the values of Pancasila as an integral part of the education curriculum is key to creating a generation that understands and appreciates diversity, tolerance, and social justice. The existence of these values in education aims to ensure that students not only have a deeper understanding of Islamic teachings but also understand the values of diversity, pluralism, and unity reflected in Pancasila. ¹⁰¹ This is crucial in the context of Indonesia, which is multicultural and multi-religious. However, the challenge arises in maintaining a balance between strong Islamic religious teachings and a good recognition and understanding of the values of Pancasila.

Several studies have also highlighted that, in some cases, an imbalance or lack of in-depth understanding of Islamic values and Pancasila values can result in a conflict of knowledge among students (Sapsudin & Wibisono, 2024) ^[18]. Therefore, maintaining harmony between Islamic religious beliefs and Pancasila in the realm of education requires a balanced and comprehensive approach. Cooperation between educational institutions, families, and the community is expected to provide a comprehensive understanding of these values, creating an educational environment that balances both aspects of these beliefs, maintains harmony, and fosters a generation with a complete and just understanding.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory serves as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) ^[10, 13]. The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) ^[16, 17]. The research was conducted in two public high schools in Poso. The researcher chose the location based on the consideration that the two schools are the pride of the community in the conflict-prone area of Poso district. The results of this study can later be a reference as well as a guideline for building a peaceful life and making these two schools a sample for other educational institutions.

Data were collected through direct observation, in-depth interviews, and the analysis of written documents. The interviews involved two school principals, five teachers, and twenty students. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) ^[11, 12]. The data analysis technique employed a deductive thinking approach, which can be interpreted as a research procedure that generates deductive conclusions from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998) ^[20]. The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

4. Results and Discussion

4.1 Implementation of Islamic education values

Islam is a religion brought by the Prophet Muhammad SAW. which teaches about the values of faith, doing good deeds, giving advice, patience, fairness, honesty, mutual respect, wisdom, responsibility and so on. All will be achieved through Islamic religious education if practiced properly so that these values can be applied in everyday life and become a Muslim who is faithful and pious. Seen from a religious perspective, no religion justifies someone hating people who have a different religion from them. The results of an interview with one of the informants as follows:

From a religious perspective, no religion justifies someone hating someone who has a different religion from them. What it means is that we are the same: people who worship God according to their respective beliefs. Islam requires us to love anyone and anything in this world, be it inanimate objects or living things. Loving fellow human beings, even those with different religions, is a must.

a) Implementing the values of togetherness

The principal realized that the first thing in implementing religious values is to apply the value of togetherness. He said that all religions must teach good things and compassion, especially Islam, which is very principled in the Qur'an as a religion of *rahmatan lil'alamin* (compassion for all nature) not only to humans but to all of God's creations, both living and non-living things. In this understanding, it can be seen that religion teaches compassion that leads to peace, not to conflict, so the nature of loving each other or tolerance is a must for all adherents of religion. When students learn about how to love each other, an attitude of mutual respect for differences will grow. This is the first step, because learning will certainly not be effective if there is no togetherness. Furthermore, the principal added:

Implementation of a tolerance culture is evident in this school, where every morning, an assembly is held. Teachers take turns every day, according to their duty hours, providing directions related to building harmony and promoting the habit of praying before and after studying. Muslim students pray according to Islamic teachings, and Christian students pray according to their own Christian beliefs. If this is done repeatedly, it can be built in students that Islamic prayers and prayers of other religions are no different, but only the way is different. Then we convey that in the Qur'an and hadith, it is not permissible to hate anyone.

b) Implementation of a culture of tolerance

The tolerance implemented in schools in Poso is the first; every morning before the teaching and learning process begins, students attend morning assembly to receive directions and pray together at the same time and place. When praying, the principal tells them to pray according to their respective beliefs. This activity is carried out repeatedly so that the idea that the prayers of Muslims and non-Muslims can be built in students, they both pray, only the methods are different. This will become a habit to foster an attitude of tolerance in students and

become a culture in schools. In this case, the principal realizes that as ordinary humans who make mistakes and forget, especially during school age, which is heading towards adulthood where the influence of the environment, relationships, and media is skyrocketing, of course this can hurt their development, so it is important to see the moment to always remind each other.

c) Togetherness in religious activities

What is meant by this point is that during the celebration of Islamic holidays such as the Prophet Muhammad's Birthday, Isra'mi'raj, Christmas, and other religious activities, students of different religions are not given a holiday and are not told to worship according to Islamic beliefs, but how they can respect each other in these activities, so that Muslim and non-Muslim students feel that they are not discriminated against as a form of building togetherness. A small thing that is usually done is during the morning assembly before entering the classroom for the teaching and learning process. All students, both Muslim and non-Muslim, are required to attend the morning assembly to receive directions from the principal and teachers, and to pray together in the same place. Furthermore, one of the teachers said the following:

In this school, there is no distinction between Muslim and non-Muslim students; we all blend together. For example, in religious matters, such as Islamic matters, when praying in congregation, non-Muslims are usually tasked with taking attendance of students who are praying. Likewise, when Hindus, Christians, and Catholics carry out their religious activities, Muslims still respect them.

Then, in the school, there was never any treatment to differentiate between students; all were treated the same, and this approach did not even cause conflict on the basis of religious differences. All received the same treatment from the teachers, and all respondents in the school mingled and helped each other without regard to differences in religious status. This was also evident during congregational prayers and Friday prayers; non-Muslims usually helped take attendance of students who performed the prayer. Likewise, when Hindus, Christians, and Catholics carried out their religious activities, Muslims also did the same. Furthermore, the principal conveyed the implementation of Islamic religious education values as follows:

In my opinion, the implementation of Islamic religious education values must be a shared concern and instilled as early as possible, as it is the primary point. Islam teaches *rahmatan lil'alamin*, Christianity teaches about compassion, and Hinduism teaches about dharma, as well as other religions; growing awareness in *beka tunggal ika* and a good understanding of religion will certainly create peace not only in schools but also in this world, there is no more mutual credit or mutual blaming of one another. In implementing religious values, it is not only from Islamic religious teachers but also from all school partners, according to their respective teachings, both within the school environment and outside.

4.2 Implementation of religious values in schools' environment

In this context, especially in the era of independent curriculum, learning occurs not only in the classroom in the form of theory and discussion, but also outside the classroom, where students can learn from various sources and methods with the same goal of developing students' potential for their future. The principal is of the view that learning can occur outside the classroom, such as through interactions, exploration of information sources, and social activities. This understanding is highly relevant to the approach of religious values that emphasize *rahmatan lil'alamin* (benefits for all humankind), which stresses the importance of learning rooted in personal experience and social interaction in building a deeper understanding. This can also be an effective means to help teachers acquire skills and knowledge more broadly.

a. Schools' principal support

The values of Islamic Religious Education in learning have been incorporated into the Indonesian education curriculum, specifically through learning that promotes tolerance, harmony, and peace. This approach adheres to the principles of modern education, which include the understanding that learning is more effective when teachers and students are actively involved in religious learning activities, both in classroom settings and outside the classroom through social interaction and collaboration. In other words, Islamic religious education does not only occur through the absorption of information but also through the active process of students building their understanding through dialogue, reflection, and practical experience, as well as habituation and exemplary behavior. Observing this in relation to the development of Islamic religious education values in learning, one informant said the following:

In curriculum development, we are in the process of continuously revising the curriculum content, and I give full authority to Islamic religious education teachers to be creative and innovative. If there are things that need to be simplified or added, please do so and I focus these revisions on the evaluation process.

b. Teachers are creative and innovative in learning

In this interview, several informants described how the principal provides full support and authority to Islamic religious education teachers to be creative and innovative in adjusting and designing curriculum methods and strategies that are responsive to global demands. However, it is essential to recognize that the development of religious values in Islamic religious education learning encompasses not only curriculum revisions but also their implementation and the programs that will be carried out.

Through innovation, teachers can create learning experiences that are more engaging, effective, and relevant to students' needs. Innovation also enables teachers to continually develop and stay current with the times. Such as in providing support and flexibility in the Independent Curriculum, which allows more space for teachers to design learning that suits students'

needs. Encouraging the use of technology can help teachers create interactive and interesting learning experiences. Holding training and workshops can also be done by the principal such as training that focuses on learning innovation can help teachers develop new skills and expand their knowledge; creating a forum for sharing experiences can also be done where teachers can share their ideas and innovation experiences with their colleagues, both directly and through online forums and no less critical is giving awards for innovation. Namely it can motivate teachers to continue to innovate and improve the quality of their learning, especially in Islamic religious education.

c. Teachers always maintain togetherness

What is meant by the principal's support, in this case, is about the direction of habits in maintaining togetherness in all activities held at school and tolerance; it does not mean that in this case, there is someone who is considered better than others but the position as principal is the main coordinator in educational institutions and becomes a motivator and example. As humans, of course, we are never free from mistakes and forgetfulness, and this is not only the task of the principal but a shared task in providing reinforcements that can foster values of togetherness and tolerance. The principal's support for the implementation of Islamic religious education values is to bring in speakers or counseling that can foster harmony in diversity, which is usually carried out before the end of semester and end of year exams, on Islamic holidays or other religious holidays, and national holidays, religious figures, youth, society, government or from different educational institutions. Programs like this will later provide additional contributions, materials, and reinforcements to the implementation of Islamic religious education values, especially in building a peaceful life after conflict.

5. Conclusion

The implementation of Islamic religious education values in building a peaceful life after the conflict in both schools is said to be good, as seen from the findings, namely that there has never been a religious conflict after the conflict, but rather cases of bullying and brawls between students caused by seniority attitudes and the influence of the family environment, socializing, the influence of the media and forms of self-awareness of living amidst diversity. We found that the implementation of Islamic values in both schools includes congregational prayers, where non-Muslim students participate by helping to record those who worship. During religious holidays such as the celebration of the Prophet's Birthday, Isra' Mi'raj, and Christmas, students from various religions are not given a holiday, but they celebrate these holidays together. Furthermore, all students from various religions work together to clean places of religious worship and provide assistance to orphanages. The school has integrated religious education values in learning that are in line with the values of Pancasila, namely the values of faith, morals, worship, and other aspects that support the formation of a peaceful life character. All learning materials have supported the formation of character,

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