

El-Rusyd

https://ejournal.stitahlussunnah.ac.id/index.php/el-rusyd

Educational Psychology Principles of Zakiah Darajat as a Conceptual Foundation for Education in the Artificial Intelligence Era

Adriansyah¹, Rahmat Syukran¹, Darul Ilmi¹, Yudelnilastia¹

¹Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

<u>Sadriansyahbatar@gmail.com</u> *

Abstract

The advancement of Artificial Intelligence (AI) technology has brought significant changes to the field of education, including transformations in learning, teaching, and interaction methods. However, these developments also pose serious challenges related to moral degradation, mental health issues, identity crises, and the decline of humanistic relationships between educators and students. In this context, Zakiah Darajat's educational psychology principles are relevant for re-examination, as they encompass concepts of personality development, self-control, emotional stability, and spiritual and moral balance. This article aims to analyze the relevance of Zakiah Darajat's ideas as a conceptual foundation for national education in the AI era using a qualitative with content analysis approach. The findings indicate that Zakiah Darajat's perspectives on mental health, religiosity, the humanization of education, and self-control serve as practical foundations for addressing the negative impacts of technology, particularly among digitally native students. This study emphasizes that her ideas remain relevant as a psychological foundation for the future of Indonesian education.

Article Information:

Received October 21, 2025 Revised November 28, 2025 Accepted December 9, 2025

Keywords: Zakiah drajat, artificial inteligence, Islamic educational psychology, digital ethic, foundation of education

INTRODUCTION

The development of digital technology, particularly Artificial Intelligence, has drastically transformed the face of education. The presence of Artificial Intelligence not only influences how teachers deliver material but also shapes students' learning patterns to become more independent, interactive, and data-driven (Guzman & Lewis, 2020; Hasnah et al., 2023; Kaharuddin et al., 2024). However, this transformation brings new psychological challenges, as students risk losing the humanistic touch if education is solely oriented toward technological efficiency. In this context, Islamic educational psychology serves as an essential foundation to maintain balance between technological advancement and the holistic needs of human beings Ebrahimi & Yusoff, (2017). Education should not merely produce intellectually capable individuals but must also nurture emotional maturity, moral integrity, and strong spiritual awareness (Li & Dong, 2021).

The ideas of Zakiah Drajat are particularly relevant in facing this digital era. As a pioneer of Islamic psychology in Indonesia, she emphasized that education must

How to cite: Adriansyah, A., Syukran, R., Ilmi, D., Yudelnilastia, Y. (2025). Educational Psychology Principles of Zakiah Darajat as a Conceptual Foundation for Education in the Artificial

Intelligence Era. El-Rusyd, 10(2), 216-223.

E-ISSN:

2580-0256

Published by: The Institute for Research and Community Service

pay attention to the comprehensive development of students: intellectual, emotional, moral, and spiritual (Nasikhin et al., 2022). This principle of balance can serve as a guideline to ensure that technology, including Artificial Intelligence, does not distance humans from humanitarian and religious values. Instead, through the lens of Islamic educational psychology, technology can be utilized as a means to strengthen character, enhance social interaction, and foster spiritual consciousness amid the wave of digitalization. Thus, technology-driven educational transformation remains aligned with the ultimate goal of Islamic education: to shape *insan kamil* individuals who are knowledgeable, virtuous, and faithful (Masturin et al., 2022; Nugraha & Naupal, 2019).

Zakiah Drajat's thoughts on the importance of mental health, personality development, and moral education have become increasingly crucial in the era of Artificial Intelligence. While Artificial Intelligence technology offers efficiency and personalized learning, it also carries serious risks such as the dehumanization of education, excessive dependence on machines, and the weakening of social empathy. This aligns with the warning that "education must not lose its human touch"(Azzahra et al., 2023; Putra et al., 2023). Therefore, Drajat's idea of education that emphasizes balance between intellectual, emotional, moral, and spiritual aspects can serve as an essential guideline to ensure that digital transformation continues to support holistic human development.

From the perspective of Islamic educational psychology, Drajat asserted that education must "develop the whole person" by placing moral and spiritual values at the core of students' psychological growth (Nasikhin et al., 2022). This principle can be used as a philosophical foundation to formulate the direction of modern education, which should not only focus on academic achievement but also on character formation and mental well-being. In this way, Artificial Intelligence technology can be utilized as a supportive tool that enhances the quality of learning without neglecting the human dimension. Education rooted in Islamic values will be able to produce a generation that is intellectually capable, emotionally mature, morally upright, and spiritually grounded.

Furthermore, the Artificial Intelligence era encourages changes in the interaction patterns between teachers and students. As Artificial Intelligence increasingly plays a role in providing materials, evaluating learning outcomes, and even giving feedback, teachers are no longer the sole source of knowledge. However, Drajat emphasized that teachers hold psychological and moral roles that cannot be replaced by technology, as they are figures who guide emotional development and the formation of students' character (Estrada et al., 2019). Thus, the relevance of these ideas becomes even clearer: amid technological sophistication, education still requires a human touch.

On the other hand, contemporary educational researchers highlight the importance of digital literacy, emotional intelligence, and adaptive readiness of learners to face the Artificial Intelligence era (Annuš, 2024; Richtig & Saifullah, 2023). However, these studies tend to focus more on technical aspects and pay less attention to the psychological and moral foundations that are integral to education. This indicates a research gap in which the classical thoughts of Islamic educational psychology figures such as Zakiah Drajat have not been sufficiently revisited to address the challenges of the new era.

Therefore, this study aims to analyze the relevance of Zakiah Drajat's educational psychology ideas as a foundation for education in the era of Artificial Intelligence. This article examines Drajat's core ideas on learners' psychological development, moral education, mental health, and the role of teachers, then connects them with the demands and challenges of modern Artificial Intelligence-based education. Using a literature review approach, this article seeks to present a

conceptual synthesis that can enrich the national educational discourse, particularly Islamic education, so that it remains oriented toward human values amid the acceleration of technological development.

METHODS

This study adopts a qualitative approach through content analysis, emphasizing the exploration of both primary and secondary sources that discuss Zakiah Drajat's educational psychology thought and its relevance in the era of Artificial Intelligence. The choice of this method is grounded in the objective of analyzing theoretical frameworks and interpreting their applicability to contemporary educational contexts without the need for empirical field data collection (Fisher & Hamer, 2020; Neuendorf, 2019; Vaismoradi & Snelgrove, 2019). Qualitative content analysis is particularly effective for studies that aim to synthesize conceptual insights and provide interpretive analysis of existing literature, making it suitable for examining the philosophical and psychological foundations of education in the digital age (Patrício & Ferreira, 2024).

The research design is structured around content analysis, which serves as the main strategy for systematically examining and categorizing Zakiah Drajat's core ideas on educational psychology. This method allows the researcher to interpret her perspectives on mental health, personality development, and moral education, and then juxtapose them with current learning principles shaped by Artificial Intelligencebased innovations (Engkizar et al., 2025; Fisher & Hamer, 2020). That content analysis is not only about identifying themes but also about contextualizing them within broader social and technological transformations. In this study, such an approach enables a meaningful comparison between Drajat's holistic vision of education and the challenges posed by Artificial Intelligence, thereby offering a philosophical foundation for aligning technological progress with humanistic educational goals (Özden, 2024).

RESULT AND DISCUSSION

Zakiah Drajat's Educational Psychology Thought

Zakiah Drajat is widely regarded as one of the most significant figures in the development of Islamic educational psychology in Indonesia. Her contributions highlight the necessity of integrating cognitive, affective, spiritual, and social dimensions into a unified educational process. She argued that education should not be confined to the cultivation of intellectual intelligence alone, but must also encompass the nurturing of personality, the strengthening of moral character, and the stabilization of emotional maturity (Nasikhin et al., 2022). This holistic perspective reflects her belief that the true purpose of education is to shape individuals who are not only knowledgeable but also emotionally resilient and ethically grounded.

Furthermore, Drajat's emphasis on the balance between intellectual and emotional development resonates strongly with contemporary educational psychology, which increasingly acknowledges the importance of socio-emotional learning in fostering effective educational outcomes. By stressing the integration of spiritual and moral values, she positioned education as a transformative process that builds the whole person, rather than merely transmitting knowledge. In this sense, her thought provides a philosophical foundation for modern approaches to education that seek to harmonize academic achievement with personal growth and ethical responsibility (Nasikhin et al., 2022).

The Concept of the Soul in Education

Zakiah Drajat emphasized that the human soul consists of intellect, feelings, and will, which must be integrated in education to shape balanced personalities (Nasikhin et al., 2022). An education system focusing only on intellect risks producing individuals who are cognitively capable but emotionally fragile and morally unstable. Her holistic view aligns with modern psychology, which highlights the importance of combining cognition and emotion in learning behavior. Research shows that emotional regulation and willpower directly influence problem-solving and decision-making, making Drajat's idea of unity among intellect, feelings, and will highly relevant for contemporary educational psychology. This perspective underscores that education must nurture all dimensions of humanity to form well-rounded, resilient, and ethical individuals (Aljunied, 2021).

Emotional Regulation and Character Formation

Zakiah Drajat said that education must shape learners' ability to manage emotions, control impulses, and develop positive mental attitudes, making it not merely a transfer of knowledge but also a process of cultivating resilience and emotional stability (Aljunied, 2021). Her view resonates with contemporary psychological theories, such as Gross's model (Gross, 2015); , which highlight emotional regulation as central to effective learning, influencing attention, memory, adaptive behavior, and long-term well-being. Thus, Drajat's vision anticipates modern educational psychology by asserting that successful learning requires emotional balance and positive attitudes alongside intellectual engagement (Francis et al., 2016; Gubbels et al., 2018; Husna et al., 2020).

Education as the Strengthening of Spiritual Values

Zakiah Drajat viewed education as a process that must be firmly rooted in religious values, with spirituality serving as the foundation for moral formation (Wijayanti et al., 2024; Zahira et al., 2024). Without spiritual integration, education risks becoming merely intellectual and neglecting deeper human development. By embedding spirituality, education nurtures intellectual growth, emotional stability, and ethical awareness, guiding learners to live with purpose and integrity. She emphasized that education should transcend knowledge transfer by cultivating values, ethical principles, and spiritual consciousness, resonating with contemporary theories of value-based learning. Thus, her thought provides a philosophical framework ensuring that technological and intellectual progress remains aligned with the cultivation of life's meaning, purpose, and moral values (Engkizar et al., 2024).

The Foundation of Education in the Era of Artificial Intelligence

The rapid growth of Artificial Intelligence has transformed education through personalized learning, automated evaluation, and data-driven instructional development that enhance efficiency and outcomes (Sulaeman et al., 2024). Yet, its integration raises ethical concerns about privacy, fairness, and bias, alongside psychological risks such as reduced empathy and over-reliance on machines. Spiritually, the dominance of technology may overshadow moral and ethical cultivation, leading to dehumanization in learning. Thus, while Artificial Intelligenceoffers powerful tools to complement traditional practices, a balanced approach is essential to preserve the humanistic, ethical, and spiritual dimensions of education.

Psychological Challenges in Artificial Intelligence-Era Education

Research conducted by Balyakin et al (2022) highlights that learners in the era of Artificial Intelligence encounter a range of new psychological and social challenges. Among these are digital overstimulation, which can lead to difficulties in maintaining focus and attention, as well as technological anxiety stemming from constant exposure to complex digital tools. Additionally, the reliance on gadgets and automated systems has been linked to reduced empathy and weakened emotional regulation, as learners may become less engaged in human interaction and struggle to manage their emotions effectively. These findings underscore the importance of integrating strategies within education that not only harness the benefits of Artificial

Intelligencebut also address its potential negative impacts on learners' psychological well-being and social development.

The Role of Teachers in a Technology-Based Ecosystem

Despite the rapid advancement of technology, the role of teachers as mentors, moral exemplars, and emotional educators remains irreplaceable because they provide the human touch that no machine can replicate. While Artificial Intelligence is capable of performing instrumental functions such as data analysis, adaptive learning, and automated assessment, it cannot substitute the relational and ethical dimensions of education. Teachers play a central role in guiding students to develop empathy, integrity, and emotional maturity qualities that are essential for character formation and cannot be instilled through algorithms alone. Thus, even in the Artificial Intelligence era, the presence of teachers is vital to ensure that education remains a human-centered process that balances technological efficiency with moral and emotional growth (OECD, 2022).

The Relevance of Zakiah Drajat's Thought in the Foundation of Education in the Artificial Intelligence Era

Zakiah Drajat emphasized that education must integrate intellect, heart, and behavior to form holistic learners, warning that focusing solely on intellect risks producing individuals who lack empathy, moral responsibility, and social awareness (Baroud et al., 2025; Baround et al., 2024; Kassymova et al., 2025). This vision is especially relevant in the era of Artificial Intelligence-based learning, which often prioritizes cognitive reinforcement and technical skills while neglecting values and emotional depth. Her concept of "value-based education" provides a crucial foundation to balance technological efficiency with human-centered development, ensuring that progress in education nurtures intellectual capability alongside emotional resilience and ethical grounding (Cerit & Şimşek, 2021). As we have known Artificial Intelligencelacks empathy, warmth, and emotional intuition. Modern research shows that the digital generation often experiences dysregulated emotions due to technological dominance (Wadley et al., 2020). Drajat's perspective on the importance of mental health development and emotional control is highly relevant to addressing the vulnerable psychological conditions of learners.

In the context of Artificial Intelligence, ethical issues are crucial: data privacy, algorithmic bias, technology addiction, and dehumanization. UNESCO (2023) emphasizes the need for "Artificial Intelligence Ethics in Education. Drajat's view that spirituality and moral values are the core of education provides a strong conceptual basis for developing ethical Artificial Intelligenceand curricula that balance technology with human values. Zakiah Drajat stressed that teachers are central figures in character formation in Artificial Intelligence-based learning, teachers' roles shift to learning facilitators and moral educators. Drajat's concept supports the paradigm that technology should humanize humans (human-centered Artificial Intelligence) rather than replace them. Drajat's concept of holistic education integrating spiritual, social, and intellectual dimensions aligns with 21st-century skills like critical thinking, creativity, empathy, and ethical reasoning (Anas & Zakir, 2024; Yassinta, 2017). While Artificial Intelligenceenhances cognitive and technical efficiency, it cannot nurture character or moral awareness. Drajat offers a humancentered framework that balances technology with values and spirituality, ensuring education develops empathetic, ethical, and creative individuals prepared to face modern complexities with integrity and purpose.

CONCLUSION

The educational psychology thought of Zakiah Drajat has increasing relevance in the era of Artificial Intelligence, as her ideas serve as a moral and pedagogical compass in facing the rapid disruption of technology. The concepts of self-control, mental health, spiritual development, and the humanization of education that she emphasizes are not merely theoretical, but practical foundations for maintaining balance between digital intelligence and human values. Amid the overwhelming flow of information and automation, Zakiah's perspective reminds us that education must not lose its essence as a process of shaping character, morality, and a healthy personality. By placing mental and spiritual aspects at the core, Indonesian education can harness Artificial Intelligenceas a supportive tool without sacrificing the identity of its learners, thereby nurturing a generation that is intellectually intelligent while also emotionally and spiritually mature.

REFERENCES

- Aljunied, K. (2021). Islam as therapy. *Indonesia and the Malay World*, 49(143), 106–125. https://doi.org/10.1080/13639811.2021.1873618
- Anas, I., & Zakir, S. (2024). Artificial Intelligence: Solusi Pembelajaran Era Digital 5.0. In *Jurnal Sains Komputer & Informatika* (Vol. 8, Issue 1, pp. 35–46). https://doi.org/10.30645/j-sakti.v8i1.764
- Annuš, P. N. (2024). Education in the Age of Artificial Intelligence. *TEM Journal*, 13(1), 404–413. https://doi.org/10.18421/TEM131-42
- Azzahra, S., Nadipa, S. P., Khoirunnisa, K., Andika, R., Wulandari, R. T., Luthfia, S. E., Mayrosa, U., Pebriani, W., Ristyanda, T. A., Ali, L. Z., Amaliah, N., Fitria, S. A., Fitrianingsih, B., & Gunawan, C. S. (2023). The Role of Islamic Religious Education Learning in Increasing Cognitive Development for Children Mentally Disabled. *Journal of Islamic Psychology and Behavioral Sciences*, 1(1), 23–35. https://doi.org/10.61994/jipbs.v1i1.6
- Balyakin, A. A., Nurbina, M. V, & Taranenko, S. B. (2022). Depopulation Processes and Their Impact on the Quality of Human Capital. In S. D.B., P. V.I., B. A.T., S. V.V., & S. D.B. (Eds.), *Smart Innovation, Systems and Technologies* (Vol. 275, pp. 713–724). Springer Science and Business Media Deutschland GmbH. https://doi.org/10.1007/978-981-16-8829-4_69
- Baroud, N., Ardila, Y., Akmal, F., & Sabrina, R. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 1–11. https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/6
- Baround, N., Alouzi, K., Elfzzani, Z., Ayad, N., & Albshkar, H. (2024). Educators' Perspectives on Using (AI) As A Content Creation Tool in Libyan Higher Education: A Case Study of The University of Zawia. *JERIT: Journal of Educational Research and Innovation Technology*, 1(2), 3063–5462. https://doi.org/10.34125/jerit.v1i2.12
- Cerit, E., & Şimşek, N. (2021). A social skills development training programme to improve adolescents' psychological resilience and emotional intelligence level. *Archives of Psychiatric Nursing*, 35(6), 610–616. https://doi.org/10.1016/j.apnu.2021.08.001
- Ebrahimi, M., & Yusoff, K. (2017). Islamic Identity, Ethical Principles and Human Values. European Journal of Multidisciplinary Studies, 6(1), 325. https://doi.org/10.26417/ejms.v6i1.p325-336
- Engkizar, E., Jaafar, A., Alias, M., Guspita, B., & Albizar, R. (2025). Utilisation of Artificial Intelligence in Qur'anic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17. https://joqer.intischolar.id/index.php/joqer/index
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*,

- 3(1), 65–80. https://doi.org/https://doi.org/10.24036/insight.v3i1.209
- Estrada, C. A. M., Lomboy, M. F. T. C., Gregorio, E. R., Amalia, E., Leynes, C. R., Quizon, R. R., & Kobayashi, J. (2019). Religious education can contribute to adolescent mental health in school settings. *International Journal of Mental Health Systems*, 13(1), 28. https://doi.org/10.1186/s13033-019-0286-7
- Fisher, M. P., & Hamer, M. K. (2020). Qualitative Methods in Health Policy and Systems Research: A Framework for Study Planning. *Qualitative Health Research*, 30(12), 1899–1912. https://doi.org/10.1177/1049732320921143
- Francis, R., Hawes, D. J., & Abbott, M. (2016). Intellectual giftedness and psychopathology in children and adolescents: A systematic literature review. *Exceptional Children*, 82(3), 279–302. https://doi.org/10.1177/0014402915598779
- Gross, J. J. (2015). Emotion Regulation: Current Status and Future Prospects. *Psychological Inquiry*, 26(1), 1–26. https://doi.org/10.1080/1047840X.2014.940781
- Gubbels, J., Segers, E., & Verhoeven, L. (2018). How children's intellectual profiles relate to their cognitive, socio-emotional, and academic functioning. *High Ability Studies*, 29(2), 149–168. https://doi.org/10.1080/13598139.2018.1507902
- Guzman, A. L., & Lewis, S. C. (2020). Artificial intelligence and communication: A Human–Machine Communication research agenda. *New Media & Society*, 22(1), 70–86. https://doi.org/10.1177/1461444819858691
- Hasnah, S., Annas, A. N., Sundari, S., & Dhaniswara, E. (2023). Inovasi pembelajaran berbasis teknologi Artificial Intelligences (AI) pada sekolah kedinasan di era revolusi industri 4.0 dan society 5.O. *INNOVATIVE: Journal Of Social Science Research*, *3*(5), 10546–10555. https://doi.org/10.31004/innovative.v3i5.6132
- Husna, D., Agustin, A., Safira, F., Sari, I., & Sasmita, R. (2020). Acceleration rogram for intellectually gifted children: Analysis of the impact of social and emotional development. *Islam in World Perspectives Symposium*, 1(1), 177–182.
- Kaharuddin, Ahmad, D., Mardiana, Latif, I., Arafah, B., & Suryadi, R. (2024). Defining the Role of Artificial Intelligence in Improving English Writing Skills Among Indonesian Students. *Journal of Language Teaching and Research*, 15(2), 568–578. https://doi.org/10.17507/jltr.1502.25
- Kassymova, G. K., Talgatov, Y. K., Arpentieva, M. R., Abishev, A. R., & Menshikov, P. V. (2025). Artificial Intelligence in the Development of the Theory and Practices of Self-Directed Learning. *Multidisciplinary Journal of Thought and Research*, 1(3), 66–79. https://mujoter.intischolar.id/index.php/mujoter/article/view/19
- Li, X., & Dong, J. (2021). User Demand Awareness and Analysis of Online Music-Take NetEase Cloud Music Platform as an Example. *ACM International Conference Proceeding Series*, 82–88. https://doi.org/10.1145/3474880.3474886
- Masturin, Ritonga, M. R., & Amaroh, S. (2022). Tawhid-Based Green Learning in Islamic Higher Education: an Insan Kamil Character Building. *Qudus International Journal of Islamic Studies*, 10(1), 215–252. https://doi.org/10.21043/qijis.v10i1.14124
- Nasikhin, N., Ghofur, A., Rokhmadi, R., & Albab, U. (2022). Islamic Educational Thought: Zakiyah Darajat's Perspective. *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman*, 8(2), 95–107. https://doi.org/10.46963/aulia.v8i2.706
- Neuendorf, K. A. (2019). Content analysis and thematic analysis. In *Advanced Research Methods for Applied Psychology* (pp. 211–223). https://doi.org/10.4324/9781315517971-21
- Nugraha, A. R., & Naupal, N. (2019). Dialogue Between Islam and Environtmental Ethics Through the Seyyed Hossein Nasr Thought. *International Review of Humanities Studies*, 4(3), 1–7. https://doi.org/10.7454/irhs.v0i0.204

- ÖZDEN, M. (2024). Content and Thematic Analysis Techniques in Qualitative Research: Purpose, Process and Features. *Qualitative Inquiry in Education: Theory & Practice*, 2(1), 64–81. https://doi.org/10.59455/qietp.20
- Patrício, L. D., & Ferreira, J. J. (2024). Strategically redefining university dynamics for the digital age: <scp>A</scp> qualitative approach. *Strategic Change*, 33(2), 95–106. https://doi.org/10.1002/jsc.2565
- Putra, G. S., Pribadi, A., & Zakiyah, S. (2023). Differentiated Instruction Scenario on Physics Learning: Reflection of Readiness and Future Implementation. *Jurnal Pendidikan IPA Indonesia*, 12(4), 625–634. https://doi.org/10.15294/jpii.v12i4.48545
- Richtig, I., & Saifullah, M. (2023). "Quranreview": Interaksi Anak Muda Muslim dengan Al-Quran di Era Digital. *Suhuf*, 15(2), 267–287. https://doi.org/10.22548/shf.v15i2.765
- Sulaeman, Anggraini, R., Paramansyah, A., Fata, T. H., & Judijanto, L. (2024). Peran Artificial Intelligences Sebagai Alat Bantu Dalam Meningkatkan Keterampilan Menulis Mahasiswa Pendidikan Agama Islam Di Era Disruptif. INNOVATIVE: Journal Of Social Science Research, 4(1), 1–11. https://doi.org/10.31004/innovative.v4i1.8456
- Vaismoradi, M., & Snelgrove, S. (2019). Theme in qualitative content analysis and thematic analysis. *Forum: Qualitative Social Research*, 20(2), 1–14. https://doi.org/https://doi.org/10.17169/fqs-20.3.3376
- Wadley, G., Smith, W., Koval, P., & Gross, J. J. (2020). Digital Emotion Regulation. *Current Directions in Psychological Science*, 29(4), 412–418. https://doi.org/10.1177/0963721420920592
- Wijayanti, E. D., Abidin, Z., Komara, E., & Mauludin, H. (2024). Moral Education in the Era of Globalization for the Formation of a True Muslim Identity. *Daengku: Journal of Humanities and Social Sciences Innovation*, 4(3), 478–483. https://doi.org/10.35877/454RI.daengku2581
- Yassinta. (2017). Pembelajaran Fiqih Berbasis Kecakapan Abad 21 Pada Siswa Kelas V. *Tarbiya Islamica*, *5*(1), 11–16. https://doi.org/10.37567/ti.v5i1.1487
- Zahira, F., Hamida, A. S., Tsabit, A. S., Fauzia, N. N., Romadhoni, R., & Hidayat, F. (2024). Islamic Moral Education in Shaping the Character of Muslim Identity in the Millennial Era. *Solo Universal Journal of Islamic Education and Multiculturalism*, 2(02), 103–118. https://doi.org/10.61455/sujiem.v2i02.157

Copyright holder:

© Adriansyah, A., Syukran, R., Ilmi, D., Yudelnilastia, Y.

First publication right: El-Rusyd

This article is licensed under:

CC-BY-SA