

Strengthening Student Learning Motivation in Fiqh Subjects Through the Adolescent Psychology Approach

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ABSTRACT

In today's young generation, there is an understanding of religion that is starting to disappear among the younger generation. To solve this problem, it is necessary to motivate the younger generation to be able to study *fiqh* science. This research was carried out to describe how important the application of adolescent psychology is in increasing the learning motivation of students at a state Madrasah Aliyah in Palu. This research was carried out using a qualitative approach. Interviews were employed to collect the data. Meanwhile, the data analysis process carried out in this study used deductive and inductive techniques. The results of this study then found that learning motivation for students was strongly influenced by their psychological development. Therefore, problems in *fiqh* learning activities can be solved by increasing student motivation through an adolescent psychology approach. Through this, it is hoped that students will want to learn *fiqh*.

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1. INTRODUCTION

An issue of great significance in contemporary society is the pervasive lack of clarity on religious principles among the younger population. They encounter multiple inconsistencies and moral dilemmas, leading to a state of confusion regarding what is morally right and wrong. This phenomenon is observed among teenagers, particularly those residing in urban areas, who strive to embody a lifestyle that is perceived as progressive and contemporary, characterised by the unrestricted assimilation of diverse foreign cultures. Adolescence is a phase characterised by the maturation of individuals, particularly in terms of physical growth. This phase is a transitional stage in life where it becomes challenging to perceive the teenager as a child yet not entirely as an adult (Tambak, 2021).

Adolescence is the phase of development that bridges the gap between childhood and adulthood. Nevertheless, what precisely constitutes maturity? Psychologically, maturity is not just defined by reaching a certain age, such as the legal age. Psychologically, maturity refers to the state in which an individual possesses specific psychological traits. As per G.W. Allport's account, Self-expansion, or the extension of one's self, is characterised by an individual's capacity to perceive other individuals or objects as integral to their own being. The sense of egoism diminishes rather than fosters a sense of belonging. An indicator of development is the increasing capacity to feel affection for both individuals and the natural surroundings. Demonstrating the capacity to exhibit tolerance for and empathise with loved ones' pain is indicative of a mature character. Characteristics encompass the formation of an idealised self, manifested through ideals, idols, and similar constructs, that delineate the projected state of the ego in the future (Wang, Yuan, Luo, & Liu, 2022). Self-objectification refers to the capacity to perceive oneself in an objective manner, which entails possessing a sense of humour and being open to becoming the subject of jokes. He did not feel angry in response to the criticism. During times of necessity, he possesses the ability to dissociate from his own ego and perceive himself from an external perspective (Rieger, Prasetya, Christensen, & Shou, 2021). Possessing a certain worldview or guiding principle in life (a unified philosophy). It can be accomplished without explicitly developing and articulating it. An adult possesses the legitimate authority to organise and arrange various objects in the world. He possesses a clear awareness of his social standing, comprehends the appropriate conduct expected of him within that position, and endeavours to navigate his path towards the objectives he establishes. This individual have developed a strong resistance to external influences, and their viewpoints and attitudes are now well-defined and unwavering (Flanigan, Blumenthal-Barby, & Aas, 2021).

The learning process in the classroom is an activity of transforming knowledge, attitudes, and skills. Teachers must develop learning capacities, basic competencies, and students' full potential. Learning that is carried out is more student-centred (pedagogic competence). Students participate in the learning process, can develop ways of independent learning, and play a role in making all plans and implementation in the assessment of the learning process itself. So here, students' experience precedes deciding the point of activity (Mahoney et al., 2021). The learner has a wide range of potential possibilities that live and develop. An active principle within a person is the desire to do and work alone. This active principle controls the behavior of students. Education needs to direct behavior and actions towards the expected level of development. This living potential needs to get a wide opportunity to develop. Without direction, there is fear of irregularities that result in disruption and damage to the development of students. In other words, students do not become human as society aspires to be (Ghazal et al., 2021).

The learning carried out between teachers and students must refer to increasing the activation and participation of students, especially in fiqh learning. Fiqh teachers/teachers do not only carry out activities to convey knowledge, skills, and attitudes to students to be active in various forms of learning, in the form of discovery learning, independent learning, group learning, learning to solve problems, and so on. However, as a teaching plan, a teacher is expected to be able to plan learning activities effectively. For this reason, an educator, especially fiqh subjects, must have sufficient knowledge of the principles of learning as a basis for designing learning activities such as "formulating objectives, having materials, choosing methods, setting evaluations, and so on" (Marlius, Bambang, & Wirman, 2021).

The process of teaching and learning, particularly teaching fiqh, is a series of words inseparable from the notion of learning and teaching itself. The notion of learning and teaching implies the actualization of development or intentional efforts to provide knowledge to students to create an atmosphere of the teaching and learning process per the objectives. Understanding the teaching and learning process of fiqh specifically is lacking. Therefore, in defining the process of teaching and learning fiqh, the author cannot be separated from the notion of learning and teaching in the classroom. Both have reciprocity, namely the existence of a teacher and those who are taught, and psychologically, it can affect the learning process (Dewi & Ferdian, 2021).

Educational professionals split learning into classic and new school understandings. Although describing the two streams' borders differs. But that does not mean they are not alike. According to ancient and modern fiqh schools, "learning" is defined. Traditional schools consider learning as gaining knowledge. By rote memory, psychology in intellectual education helps students learn diverse subjects (Bin & Mandal, 2019). This comprehension is limited. The writers believe the traditional school of learning is no longer relevant to educational changes. Roestyah quotes Lester and Alice Crow as saying, "learning is an individual change in habits, knowledge and attitudes". Learning is a process that transforms habits, knowledge, and attitudes, hence fiqh can be learned through existing habits (Lynch, Kamovich, Longva, & Steinert, 2021).

Teaching is the teacher's obligation. This means students must be more active in teaching and learning as well as teachers. Teaching can also mean organising the environment and relating it to children to facilitate learning. This definition is analysed, therefore teaching fiqh requires psychological factors like leading students and controlling their activities. They also ensure that environmental circumstances do not disrupt students' activities and assure them that their learning outcomes benefit them and the environment (Damsa, Langford, Uehara, & Scherer, 2021). According to the definition above, teaching and learning are two words that cannot be separated in educational activities that involve teachers and students, and the quality of the learning experience depends on their relationship. The writer might conclude from the above that teachers and students are intertwined in delivering and receiving knowledge. Specifically, the teacher teaches, and the students learn. The two seek knowledge, intelligence, and abilities (Sweller, 2020). There are six dimensions of student activity: 1) Involvement of students in establishing objectives for learning activities; 2) Emphasis on the emotional components of learning; 3) Engagement of students in learning activities; 4) The unity and solidarity of the class as a study group; 5) The autonomy granted to students in their learning, along with the chance to actively participate and make significant decisions during the learning process; and 6) Allocating time to address students' issues, both academic and non-academic, (Storozhuk, Cherninskyi, Maximyuk, Isaev, & Krishtal, 2021).

According to In'am et al. (2021), motivation is one of the crucial factors in the learning process to reach an intended achievement. Learning motivation influences learning results (Fitriati, 2017; Syamarro, et al., 2015; Tossavainen & Faarinen, 2019). When one possesses a low motivation in learning, their achievement will also be low. This motivation will promote someone to study forever. Students' learning motivation is affected by two factors: internal and external. The Internal factor is the one from the student him/herself, for example, his/her desire and intention to succeed, or expectations to reach, meanwhile, the external factor is the factor coming from out of the student him/herself, such as rewards, conducive learning environment or interesting learning activities (Major et al., 2006; Ormrod, 2009; Sardiman, 2009). Learning motivation has some functions. First, it may be used as the activator to learn. When one is motivated to learn, she/he will always show a strong desire to learn. A student with high motivation will continuously develop better activities, creativity, and initiatives. Second, it determines the direction of action towards a goal. When a student expects to have good grades, their learning motivation will lead them not to conduct any actions that may hinder him/her from reaching the planned goal. The last, it promotes any efforts to attain high achievement. Motivation deals with achievements and learning results. Good learning motivation will give good results. Assiduous efforts complemented with high motivation will show great achievement. A student's intensity and motivation will exceedingly affect the level of their learning accomplishment (Fitriati, 2017; Sunarsih, 2009).

Engaging students in fiqh learning activities allows them to feel psychologically empowered and involved in the teaching and learning process, thereby enhancing their learning capacity and maximising their potential. Within the competence framework, it is essential to identify and comprehend pupils' fundamental skills and attain a benchmark derived from foundational proficiency (Mansir, 2020). From the given description, it is crucial for an educator to recognise that pupils attending school come from varied households. Recognising this, it is imperative to initiate early

endeavours to ensure that the learning process can go seamlessly and achieve optimal outcomes as desired. Hence, this study is advised to watch and scrutinise these learning processes diligently. This study attempts to elucidate the significance of applying adolescent psychology in enhancing students' learning motivation.

2. METHODS

This research was conducted using a qualitative approach. This approach emphasizes the actual state of an object that is directly related to the context that concerns the researcher. This research was carried out to describe how important the application of adolescent psychology is in increasing students' learning motivation at a state Madrasah Aliyah in Palu. The instrument used in this study is interview guidelines, a data collection technique that obtains information orally through dialogue or conversation, face-to-face with people who provide information about research contributions. The research data will then be analyzed using a deductive technique, a data processing technique that starts from general data, then processes it into specific descriptions or solutions or conclusions, and inductive techniques, namely data processing techniques that start from specific data into general descriptions.

3. FINDINGS AND DISCUSSION

3.1 *Strengthening the Motivation to Learn Fiqh Through the Adolescent Psychology Approach*

The term "teenagers" is used to refer to those who are in their teenage years, which is determined by their age. The age range of 15-19 is commonly referred to as adolescence, encompassing high school and early college students. This period is considered part of the youth category and is significant for understanding their psychological development and learning process. Education is a complex process involving several human factors, materials, procedures, equipment, and infrastructure that interact to create the desired outcome of a lesson. In general, humans are integrated into a learning system consisting of students, educators, and other educational professionals who support one another sustainably. Materials typically encompass several forms of media, such as books, documentaries, films, photos, audio recordings, and so on. The infrastructure includes classrooms, computers, and audio-visual equipment. The procedure encompasses a structured timetable, effective learning strategies, and various methodologies. Naturally, several components mentioned above generate a reciprocal interaction that mutually impacts one another.

Undoubtedly, the focus of this research will revolve around a specific subject, namely "Fiqh subjects," which are commonly taught in schools or madrasas. If the institution takes the form of a school, the study of fiqh is encompassed within the study of Islamic Religious Education. This implies that the focus is broader and fundamental, rather than particular and comprehensive. However, in the case of a madrasah, the subject of "Fiqh" is taught separately and is not part of the curriculum for PAI. Islamic Religious Education in madrasas has been restructured and integrated into many subjects with distinct and comprehensive scopes and purposes. One such example is the subject of fiqh. Similarly, the application of this subject extends beyond mere implementation or classroom matters. It is designed to address several connected actions that contribute to the overall vision of this fiqh subject.

In the discourse on fiqh studies, a comprehensive range of value-related concerns is also addressed. This clearly demonstrates that this form of education does not solely result in cognitive characteristics. Similar to other topics, the fiqh subject should encompass three fundamental components: the objectives of learning or education in Indonesia, which include cognitive, emotive (attitude), and psychomotor aspects. The purpose of this fiqh learning application is to attain and cultivate beliefs, enhance comprehension, maximise appreciation, and offer an experiential understanding of the regulations and principles found in Islamic religious teachings. Its primary objective is to benefit humans (students) and foster the development of a morally upright and virtuous

generation in contemporary society. An educator, specifically a teacher specialising in fiqh courses, with the authority to offer guidance, direction, and cautions. They employ deliberate and structured teaching practises to assist pupils in achieving their desired goals. Fiqh is an academic discipline that focuses on the comprehensive study of Islamic principles, laws, and legal systems. It provides guidance on how to apply these principles in social contexts, catering to both male and female followers of Islam who strive to faithfully adhere to its teachings. By examining the 22 Competency Standards (SK) and 50 Basic Competences (KD) outlined in the content Standards, it is possible to analyse their relationship to the SK using a quantitative survey. The findings reveal that, overall, 82 percent of these competences fall within the category of "practical/action" fiqh. This demonstrates that the applied fiqh material gives priority to fiqh, which frequently relates to students' practical experiences and may be readily used in their everyday lives (hands-on learning).

According to the Fiqh teacher, when studying worship-related topics such as fasting, it is important to cover not only the rules, essential elements, recommended practises, and actions that invalidate it, but also to discuss the proper conduct and virtues that students should incorporate into their daily lives. This allows them to engage with and appreciate the aspects of good manners (*akhlak mahmudah*), as well as the moral guidance and benefits of worship. Furthermore, the subject matter of fiqh should not solely focus on "primary" issues, but it would be advantageous to additionally address problems such as sunnah fasting and fasting that is prohibited. Nevertheless, there is a crucial aspect related to the concept of relief (*rukhsah*) that has not been included thus far, namely the inclusion of tayammum for sick individuals who engage in prayer (which should be part of the series on relief), and this aspect has been brought into the discussion.

Furthermore, the vice principal of the curriculum revealed that psychological aspects still guide the process of learning fiqh. Suppose you analyze the substance of the Competency Standards and Basic Competency (SK and DK) specifically for class III and grade V. In that case, it appears and can be analyzed that the substance is unsuitable and irrelevant to be taught to students of the proper age. In the competency standard, it is stated that "Knowing Ramadan Fasting" and secondly Mentioning "Ramadan Fasting Wisdom". Then SK and KD class V semester two, namely first "Explaining the procedures for the Hajj" and second "Demonstrating the procedures for the Hajj".

The incompatibility of directing the special fasting material for class II, even the semester, has a background of contradictions between one material and another, with reality and the real character of the development of class II students at Madrasah Aliyah, who are generally 16 years old. The teacher needs to understand and know the character and psychologically that at that age, the development of the character related to their morals and religion is still in the stage of doubt. Students who have just been able to recognize and understand are limited in what they carry out or apply. This is closely related to the opinion of a character who stated that children still do not have goals or directions regarding the distinction and limitation of subjects, reflections, and views and focusing on what is inherent in themselves.

The author posits that education may be examined from both a societal and an individual perspective. From a societal perspective, education entails the transmission of cultural heritage from older to younger generations. In essence, society aims to impart its values across generations. From an individual perspective, Islamic education entails the cultivation of untapped and concealed capabilities. This person is enigmatic, harbouring a multitude of hidden treasures and secrets. Islamic education aims to enhance the financial well-being of individuals, as perceived from their own perspective. An individual serves as the foundational building block for the establishment of a civilization. If a person thrives, it is indisputable that society will prosper. The cultivation of it commences within the familial setting and persists inside the formal educational setting.

The description above shows that one way to form student behavior is through such a long process, starting from the family environment to formal education in general. Forming the family's behaviour is very important in developing Islamic religious education, especially at Madrasah Aliyah in Palu.

This condition is in line with the expression of the fiqh teacher:

“The role of the application of adolescent psychology in fiqh learning is very decisive in the formation of student behavior, and vice versa the formation of behavior can affect the teaching and learning process in class”.

This statement is in line with the results of the researcher’s interview with a grade II student when asked about the importance of fiqh lessons:

“The application of adolescent psychology in studying fiqh is important to me because I don’t understand how to pray, recite prayers and so on; Even though parents have taught it at home, it is not the same way at school, that is, after it is explained in class, we immediately practice it in the musallah.”

The results of these interviews illustrate how important the role of Islamic education is, of course, especially in the nature and behavior of students. Self-control in humans is regulated by reason, namely through the function of memory. This ratio is indicative of the trajectory of human growth. This viewpoint was endorsed by the renowned French philosopher J.J Rousseau, who lived nearly two centuries later and was also regarded as a proponent of romantic naturalism. Rousseau asserted that the paramount factor in the advancement of human psychology was in the cultivation of one’s emotions. The development of this sensation should be permitted to progress naturally, as it varies across individuals, according to Burt (2020). This expression is in line with the opinion of the vice principal:

“There are three main things or important roles in the Islamic Religious education process that we instill in students at the Palu I State Madrasah Aliyah; that is, with the existence of religious education it is hoped that there will be changes in personality aspects, namely cognitive aspects, affective aspects and psychomotor aspects”.

From the aforementioned expressions, it is evident that religious education plays a crucial role in providing strong support for the preservation and enhancement of students’ behaviour, as well as their physical and spiritual direction. This education aims to prevent any harm to the image of growth and development, in accordance with Islamic principles. Examining the statements and utterances of the participants mentioned earlier, it becomes evident that the process of Islamic education aims to transform three aspects: cognitive, affective, and psychomotor. This transformation ultimately leads to the development of the individual’s core personality, resulting in observable changes in student behaviour. The aforementioned perspective highlights the growing recognition of the significance of Islamic religious education, both in theory and practice. It is accepted that the process of implementing this education necessitates instructors to have patience, particularly when dealing with pupils who have diverse backgrounds.

So, if it is related to the concept of Islam that has been revealed in previous studies, Islam views humans as a totality, so you have to approach it based on what is in him, based on the nature that Allah has given him, nothing is neglected and does not force anything other than what is made according to his nature. Thus, Islam gives an extraordinary role to humans, especially students in general, because, without religious education, humans will act like animals without direction. This is felt by the singular asceticism of the role of religion, especially in the formation of human personality or students with the hope that when they grow up, they will be able to act and participate in society following the behavior and attitudes that Islam has taught.

3.2 Obstacles to the Adolescent Psychology Approach in Increasing Students' Motivation to Learn Fiqh

Regarding the challenges faced by the fiqh teachers in applying psychology to young students, one major obstacle is the lack of educators to handle the approximately 200 students. This shortage poses a difficulty in the teaching process. Nevertheless, numerous endeavours have been undertaken to surmount this challenge, as articulated by the fiqh instructor:

"The efforts made are, of course, to improve the method according to the conditions of the students, set the best time for each class, trying to add books, especially fiqh books, then trying at the beginning of each meeting to be able to repeat the material that has been given to students according to their psychological condition".

Naturally, all possible measures have been taken. Even so, this is a unique lesson designed to pique the interest of pupils in learning fiqh. These adjustments are meant to enhance the teaching and learning process and the students themselves in order to produce the best possible results for their education. When it comes to inspiring students to study fiqh, the above actions taken by the fiqh teacher are both beneficial and essential. Some students, however, have griped about the difficulty of acquiring fiqh due to a lack of resources. We still have to borrow and borrow from each other to utilise the materials we need because we don't share the books supplied in class, which means we frequently get behind in our homework.

On this basis, the principal also acknowledged that:

"Now there have been efforts or programs to procure fiqh books around 1,000 samples because this can provide the right direction and method so that learning can be done effectively and efficiently".

However, it is recognized that students who can learn well will be more able to improve their mastery of the material taught by the teacher. This is because fiqh lessons are only brief, more in the form of practice, so psychologically, it can also affect students' motivation due to shyness and not understanding the material in detail. Teachers often motivate students to study independently at home to streamline the meeting time. When discussing the growth of the teenage psyche, it is noteworthy that morals and religion play significant roles. There is a debate among individuals on the extent to which morals and religion can influence the conduct of contemporary youngsters as they mature. He refrains from engaging in actions that are harmful or opposed to the desires or beliefs of society. Conversely, the lack of moral values and religious beliefs is frequently attributed as a contributing factor to the rise in adolescent delinquency (Barrow, Dollahite, & Marks, 2021). In line with this, the teacher of fiqh said:

"The obstacles experienced in the process of teaching fiqh are as much as possible through an adolescent psychology approach in the teaching and learning process because mastery of the material is one indicator of the success of students in following fiqh subjects, so the material provided is not considered taboo, for example, the procedure for cleaning najiz or bathing junub for students as an implementation of fiqh lessons is largely determined by the students themselves. The teacher only directs and teaches students in class in addition to practice so that the motivation and interest of students to learn on their own at home is very necessary. To get around this, the teacher, in addition to providing subject matter, also motivates students to repeat the material given in the class in their respective homes due to limited meeting time in class".

The deputy principal approved this situation of the school that preventive action was taken against the weak motivation of students and their lagging in following lessons; then the teacher, according to the school principal, must take actions such as the recognition of the teacher concerned, namely:

"The teacher's task is not only to provide material. After that, it is finished. In addition to the subject matter, the teacher must also be able to ensure that their students have also mastered the material

provided. As a preventive measure, due to students' lack of mastery of a particular material, we sometimes change the teaching method from lectures to discussions and questions and answers related to that material".

Meanwhile, teachers should pay special attention to students who have weak motivation due to the limited books they have. This is as said by the fiqh teacher, who stated:

"Related to the problem of weak motivation of students, we try to motivate and make improvements to the attitudes and behavior of students so that if needed and very low motivation is shown by the infrequent entry into certain lessons, passive, rarely do assignments, and so on, we often collaborate with parents of students as a form of effort to improve learning difficulties for students jointly".

The efforts taken by the teachers above show that the teachers have carried out a very optimal form of teaching following the conditions of the facilities available to students, especially in increasing students' motivation at Madrasah Aliyah Negeri I Palu. The conditions mentioned above are an integral unit, thus building a system. This means that every factor of the teacher and students is closely related. So fiqh material becomes important for humans and society to maintain their survival both formally, non-formally and informally.

In essence, the study of fiqh equips individuals with the necessary knowledge and skills to effectively navigate their worldly affairs and spiritual journey towards the hereafter. This holistic preparation aims to cultivate contentment in both realms, thereby influencing the attitudes and behaviour of every individual. According to the given description, fiqh learning is defined as a deliberate and ongoing effort by educators or teachers to equip students with Islamic religious knowledge and enable them to apply it in their daily lives through actions within schools, families, and society. Allport's described qualities typically originate from the physical development of secondary sexual traits. He developed romantic feelings, admired role models, and so forth. Nevertheless, when will it conclude? Is it accurate to say that there is a belief among certain individuals that the human personality remains static after reaching the age of 20? His personality will solidify akin to cement. Hence, it is imperative to grant complete legal rights to individuals at age 21, similar to the principles followed in criminal law.

Our current question pertains to the enduring aspect of the personality of an individual who undergoes continual change. What precisely is this consistent element? G.W. Allport defines a characteristic as what stays. In Allport's terminology, a characteristic refers to a disposition that governs an individual's behaviour. This characteristic will consistently influence the conduct of the individual in question, regardless of the circumstances they are encountering. Therefore, an individual who is considered "arrogant" will consistently display arrogance in every circumstance. S.R. Maddi suggests analysing the frequency of specific acts throughout a specific timeframe, which is known as act frequency analysis. If observations are conducted within a two-week timeframe and within that period activities frequently exhibit characteristics of arrogance, friendliness, or grumpiness, then such characteristics might be considered as traits (Pfund, 2023). S.R. Maddi provided another viewpoint that distinguishes between trait (a person's inherent disposition or determination) and the concentration of typical behaviour (such as habits). Traits encompass moral behaviour on a broad scale and encompass many cognitive processes. Behavioural consistency specifically pertains to the regularity and uniformity of behaviour at a micro level, such as the routine of waking up early or the preference for using the left hand while writing. These recent matters do not exhibit a characteristic (Torres-Fajardo, González-Pech, Sandoval-Castro, & Torres-Acosta, 2020).

4. CONCLUSION

The level of students' psychological maturity is a major factor in fostering their motivation to learn fiqh subjects. As a result, it is crucial that students have the intrinsic drive and interest to study on their own time at home, and the instructor plays a crucial role in this by providing direction and

reinforcement in educating students in class and practises that follow the psychological growth of the students themselves. Adolescent psychology is used as much as possible in the teaching and learning process of fiqh because student mastery of the material is an indicator of future success in other fiqh subjects; this is done to ensure that the information given to students is not deemed inappropriate. Teachers can only do so much, and students need to have the drive and enthusiasm to study on their own time outside of class and during homework. The teacher counteracts this by both offering content and increasing student enthusiasm to learn it. This research was limited to only one Islamic school in the city of Palu by collecting data through interviews. For further research, more representative samples and other research instruments such as questionnaires can be used.

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