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Cultivating Syakhsiyyah Islamiyah Through Integrated Character Education In An Indonesian Islamic High School

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Abstract

Contemporary social and digital transformations have intensified the challenges faced by Islamic schools in cultivating students whose religious values extend beyond ritual observance to patterns of thinking, dispositions, and everyday conduct. This study examines how Syakhsiyyah Islamiyah is cultivated through integrated character education and explores how students experience and internalize this process in an Indonesian Islamic high school. A qualitative single-case study was conducted at SMAS IT Kyai Sekar Al Amri, Probolinggo, Indonesia. Data were generated through semi-structured interviews, participant observation, and document analysis involving the school principal, Islamic Religious Education teachers, homeroom teachers, and ten purposively selected students from Grades X, XI, and XII. The data were analyzed thematically, while source and method triangulation, member checking, and an audit trail were employed to strengthen trustworthiness. The findings identify four interconnected mechanisms of Syakhsiyyah Islamiyah cultivation: teacher exemplification, religious habituation, integration of Islamic values into academic learning, and integrated controlling and monitoring. These mechanisms simultaneously connect Islamic patterns of thinking (*'aqliyyah/maḥāhīm*), value-oriented dispositions (*naḥsiyyah/muḥūl*), and conduct (*sulūk*). Students' experiences further reveal a progressive movement from externally regulated religious participation toward habituation, personal awareness, and self-regulated value-based conduct. The study concludes that Syakhsiyyah Islamiyah is cultivated not through isolated religious activities but through an integrated educational ecosystem connecting cognition, disposition, behavior, and lived school experiences. This process-oriented model provides a conceptual and practical framework for Islamic schools seeking to transform external religious habituation into sustainable internal moral commitment.

Keywords: character education, Islamic education, Islamic personality, religious habituation, Syakhsiyyah Islamiyah.

INTRODUCTION

The formation of an Islamic personality has become an increasingly important educational concern as Muslim adolescents negotiate religious commitments amid globalization, digital transformation, plural social environments, and rapidly changing sources of knowledge and authority (Hasan & Juhannis, 2024). Contemporary Islamic education is therefore expected to move beyond the transmission of religious knowledge toward the in their intellectual, emotional, and social lives (Suhayib & Ansyari, 2023). This expectation is particularly significant because the effectiveness of religious education cannot be reduced to cognitive achievement when its broader purposes involve *ta'lim*, *ta'dib*, and *tarbiyah* as interconnected dimensions of human development (Suhayib & Ansyari, 2023). Studies in Muslim educational contexts further demonstrate that religious values shape identity, interpersonal relationships, ethical responsibility, and teachers' sense of responsibility for safeguarding students' religious development (Almayez, 2022). At the same time, digital technologies and social media expose young Muslims to competing moral discourses and religious authorities, making value internalization more complex than conventional classroom instruction alone can address (Hasan & Juhannis, 2024). Consequently, cultivating *Syakhsiyyah Islamiyah*—understood in this study as an integrated Islamic personality manifested through Islamic patterns of thinking, moral disposition, and behavior—requires educational environments capable of connecting religious knowledge with habituation, exemplary conduct, reflective learning, and everyday social practices (Hastasari et al., 2022).

Recent studies across Muslim educational settings have identified several mechanisms through which religious and character education can influence learners' moral formation (Alabdulhadi & Alkandari, 2024). In Kuwait, Islamic education teachers were found to promote *wasatiyyah* through personal exemplification, classroom dialogue, compassion, integrity, social responsibility, and the reinforcement of Islamic identity, although technological influences and institutional constraints complicated these efforts (Alabdulhadi & Alkandari, 2024). In Saudi Arabia, religion was shown to constitute an important dimension of Muslim teachers' professional identities by shaping their relationships with students and strengthening their perceived responsibility to preserve students' religious values (Almayez, 2022). Comparative research involving Indonesia and Malaysia similarly indicates that character development is embedded through curriculum, textbooks, learning activities, religious education, teacher examples, and cross-curricular practices rather than through a single subject or intervention (Mahanani et al., 2022). In Indonesian Islamic boarding-school education, teacher modelling and interpersonal communication have been identified as important components of systematic character formation within the institutional life of the school (Hastasari et al., 2022). Research on Islamic Religious Education design has nevertheless shown that cognitive learning outcomes frequently dominate, while *ta'dib* and *tarbiyah*, formation activities, and assessment remain insufficiently aligned (Suhayib & Ansyari, 2023). These international and Indonesian findings collectively suggest that Islamic character formation is most promising when curriculum, teachers, school culture, pedagogical interaction, and students' everyday experiences operate as an interconnected educational ecology (Mahanani et al., 2022).

Despite these advances, three interconnected gaps remain in the current literature on Islamic character education (Suhayib & Ansyari, 2023). First, much existing research examines particular outcomes such as moderation, religious identity, curriculum design, teacher practices, or character development without explicitly conceptualizing *Syakhsiyyah Islamiyah* as an integrated relationship between Islamic ways of thinking, internal moral dispositions, and observable conduct (Alabdulhadi & Alkandari, 2024; Almayez, 2022). Second, previous studies have primarily explained what schools or teachers do, whereas less attention has been given to how students themselves experience, interpret, negotiate, and eventually internalize religious values through everyday educational practices (Hastasari et al., 2022). Third, the literature has not sufficiently explained the process through which multiple educational mechanisms—teacher exemplification, religious habituation, value-integrated academic learning, and school–family monitoring—interact to transform externally regulated religious practices into students' self-regulated Islamic commitments (Suhayib & Ansyari, 2023). This limitation is especially important at the secondary-school level, where adolescents increasingly encounter competing identities, digital influences, peer cultures, and social expectations beyond institutional control (Hasan & Juhannis, 2024). Thus, a process-oriented account of *Syakhsiyyah Islamiyah* is required to explain not merely the presence of Islamic character programs but how students appropriate their meanings and incorporate them into everyday thinking and conduct (Alabdulhadi & Alkandari, 2024).

Addressing these gaps, the novelty of this study lies in developing an empirically grounded processual understanding of *Syakhsiyyah Islamiyah* cultivation within an integrated Islamic high-school environment rather than treating Islamic character as a predetermined set of behavioral outcomes (Suhayib & Ansyari, 2023). Operationally, the study examines four interconnected educational mechanisms—teacher exemplification, religious habituation, the integration of Islamic values into academic learning, and integrated controlling and monitoring—as a unified ecology of Islamic character formation (Hastasari et al., 2022; Mahanani et al., 2022). More importantly, the study shifts the analytical focus from institutional implementation alone toward students' lived processes of internalization, particularly the transition from externally regulated religious compliance to internally motivated awareness and self-control (Alabdulhadi & Alkandari, 2024). By connecting institutional practices with students' cognitive, affective, and behavioral experiences, this framework positions *Syakhsiyyah Islamiyah* as a dynamic educational process rather than a static moral attribute (Suhayib & Ansyari, 2023). Such an approach extends current Islamic character-education scholarship by explaining how formal learning, school culture, pedagogical relationships, and supervision can operate simultaneously to cultivate a coherent Islamic personality capable of functioning beyond the immediate control of the school environment (Hastasari et al., 2022).

Accordingly, this study aims to explore how *Syakhsiyyah Islamiyah* is cultivated through integrated character-education practices in an Indonesian Islamic high school and to understand how students experience and internalize these practices in their everyday educational lives (Hastasari et al., 2022). This objective responds to the need for Islamic education research that connects curricular purposes with formation practices while attending to learners' experiences rather than evaluating religious education primarily through cognitive outcomes (Suhayib & Ansyari, 2023).

The inquiry also seeks to illuminate how institutional mechanisms can progressively encourage students to move from externally guided religious practices toward personally meaningful and self-regulated Islamic commitments (Alabdulhadi & Alkandari, 2024). Accordingly, the study addresses two research questions: (1) How is Syakhsiyyah Islamiyah cultivated through integrated character education practices in an Indonesian Islamic high school? and (2) How do students experience and internalize Syakhsiyyah Islamiyah through integrated character education practices? (Hastasari et al., 2022; Suhayib & Ansyari, 2023).

RESEARCH METHOD

This study employed a qualitative approach with a single-case study design to develop a contextual and in-depth understanding of the cultivation and internalization of Syakhsiyyah Islamiyah through integrated character education in an Islamic secondary-school setting (Duchatelet & Donche, 2022). A case-study design was appropriate because it enables educational processes to be investigated within their natural institutional context while preserving the interactions among participants, pedagogical practices, and contextual conditions surrounding the phenomenon (Duchatelet & Donche, 2022). The study was conducted at SMAS IT Kyai Sekar Al Amri in Probolinggo Regency, East Java, Indonesia, which constituted the bounded case through which integrated Islamic character-education practices were examined (Duchatelet & Donche, 2022). The object of inquiry was the process through which Syakhsiyyah Islamiyah was cultivated and internalized, particularly how school practices contributed to students' Islamic patterns of thinking, moral dispositions, religious practices, and everyday behavior (Braun & Clarke, 2021).

Participants were recruited using purposive sampling to ensure that those selected possessed direct experience of the phenomenon and could provide information relevant to the research questions (Buys et al., 2022). The participant group comprised the school principal, Islamic Religious Education teachers, homeroom teachers, and ten students representing grades X, XI, and XII who were actively involved in the school's character-education and religious activities (Buys et al., 2022). Participant selection prioritized direct involvement in character-education practices, experience of school religious programs, and the ability to describe processes of Islamic value cultivation or internalization from either educator or student perspectives (Buys et al., 2022). Because this was an interpretive qualitative case study, participant adequacy was determined by the relevance and richness of the information generated rather than through statistical power calculations; consequently, inferential sample-size estimation was not applicable (Braun & Clarke, 2021).

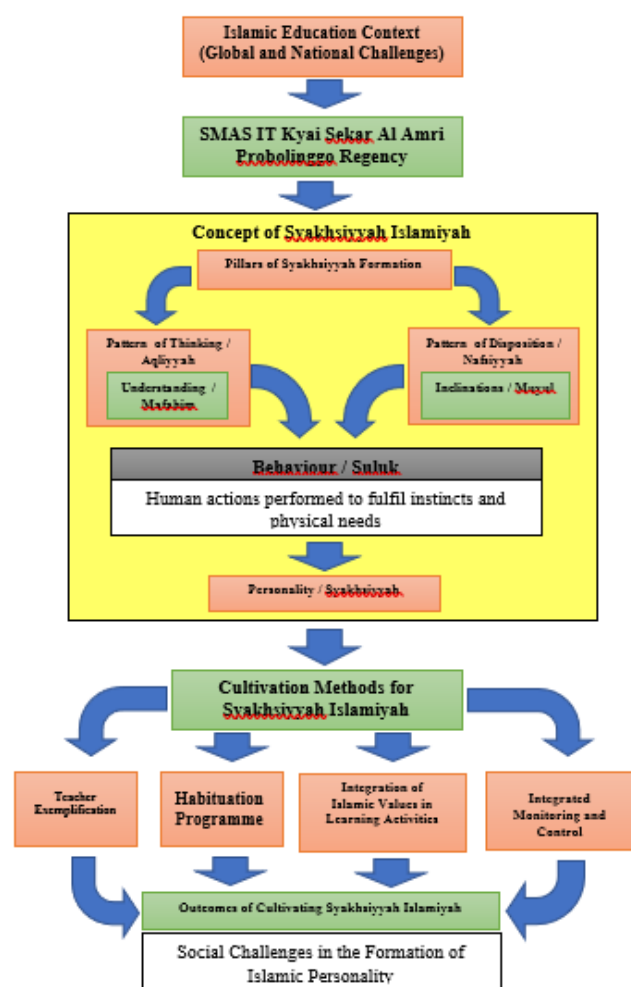
Data were generated through semi-structured interviews, participant observation, and analysis of relevant school documents to enable the phenomenon to be examined from multiple sources of evidence (Duchatelet & Donche, 2022). The semi-structured interview guide was organized around the two research questions and explored understandings of Syakhsiyyah Islamiyah, teacher exemplification, religious habituation, integration of Islamic values into academic learning, school supervision, and students' experiences of internalizing Islamic values (Buys et al., 2022). Semi-structured interviews provided sufficient consistency across participants while allowing follow-up questions to explore individual experiences and meanings that emerged during the conversations (Buys et al., 2022). Participant observations focused on classroom interactions, congregational prayers, Qur'anic

activities, religious routines, teacher modelling, student behavior, and other everyday practices through which Islamic character education was enacted (Duchatelet & Donche, 2022). Documentary materials—including school programs, schedules of religious activities, relevant instructional materials, and institutional records—were examined to contextualize and corroborate evidence generated through interviews and observations (Duchatelet & Donche, 2022).

The research procedure proceeded through five sequential stages: access and participant recruitment, data collection, data organization and familiarization, coding and theme development, and interpretation in relation to the research questions (Byrne, 2022). Interview data were transcribed verbatim, while observation records and documentary evidence were systematically organized and repeatedly read alongside the transcripts before coding commenced (Byrne, 2022). Data were analyzed using reflexive thematic analysis through six recursive phases: familiarization with the dataset, generation of initial codes, construction of candidate themes, review and refinement of themes, definition and naming of themes, and production of the analytical narrative (Braun & Clarke, 2021; Byrne, 2022). Coding was conducted manually and inductively, with attention to recurring patterns concerning educational practices and students' experiences of moving from externally guided religious practices toward personally meaningful value internalization (Braun & Clarke, 2021). No statistical test was employed because the research questions sought interpretive understanding of processes and experiences rather than measurement of relationships or differences between numerical variables (Braun & Clarke, 2021).

Trustworthiness was strengthened by triangulating sources and methods throughout data collection and interpretation, consistent with the importance of triangulation and a traceable chain of evidence in case-study research (Duchatelet & Donche, 2022). Source triangulation compared perspectives from students, Islamic Religious Education teachers, homeroom teachers, and the principal, while method triangulation compared interview accounts with participant observations and documentary evidence (Duchatelet & Donche, 2022). Member checking was undertaken by returning summaries of interview interpretations to relevant participants to identify possible misunderstandings and ensure that participants' intended meanings were adequately represented (Buys et al., 2022). Finally, an audit trail documented participant-selection decisions, field procedures, interview and observation records, coding decisions, theme revisions, and interpretative development, thereby providing a transparent chain from the empirical material to the final thematic claims (Byrne, 2022; Duchatelet & Donche, 2022).

Figure 1. Framework for Cultivating Syakhsiyyah Islamiyah



FINDINGS AND DISCUSSION

The findings revealed that the cultivation of Syakhsiyyah Islamiyah at SMAS IT Kyai Sekar Al Amri occurred through an interconnected process linking students' patterns of thinking ('aqliyyah), dispositions (nafsiyyah), and observable conduct (sulūk). As conceptualized in Figure 1, 'aqliyyah is associated with mafāhīm (understanding), whereas nafsiyyah is associated with muyūl (inclinations); these two dimensions converge in students' conduct and contribute to the formation of Syakhsiyyah. This pattern was reflected in the interview data, in which a teacher emphasized that Syakhsiyyah Islamiyah encompasses not only religious observance but also how students think and respond to different aspects of life.

Regarding the first research question, the analysis identified four interconnected educational practices: teacher exemplification, religious habituation, integration of Islamic values into academic learning, and integrated controlling and monitoring. These practices did not operate independently; rather, Figure 1 positions them within a common pathway toward the cultivation of Syakhsiyyah Islamiyah.

Teacher exemplification emerged as an implicit mechanism through which Islamic values were made observable in everyday school life. Teachers' interpersonal conduct, punctuality, and consistency in religious practices provided students with behavioral references, as illustrated by a Grade XI student who stated, "I prefer following what the ustadz does rather than merely

listening to his lectures." Thus, modelling connected verbal religious instruction with concrete conduct that students could observe and emulate.

Religious habituation constituted a second pathway, including congregational prayer, Qur'an memorization, prayers before and after lessons, extracurricular activities supporting Islamic personality development, and everyday Islamic etiquette. A notable pattern was the movement from externally regulated participation toward personal habituation: a Grade X student reported initially feeling compelled to participate but later experiencing a sense of incompleteness when the practices were omitted.

A third pattern involved integrating Islamic values into academic learning through contextual examples, moral reflection, and critical discussion rather than altering the subject matter itself. Teachers explicitly sought to demonstrate that religious and academic knowledge were interconnected, while students reported that this approach helped them recognize the relevance of Islamic values within academic and social contexts.

Finally, integrated controlling and monitoring addressed influences associated with digital media, peer relationships, and family backgrounds through school rules, behavioral standards, homeroom and counselling support, and communication with parents. Importantly, students described learning to "choose and control" themselves even within heterogeneous social environments, indicating a shift from external supervision toward self-regulation. Taken together, the findings depicted in Figure 1 identify integration as the central empirical pattern: Syakhsiyyah Islamiyah was cultivated through the simultaneous alignment of Islamic understanding, inclination, educational experience, and behavior, with students' internalization progressing from externally structured practices toward increasingly autonomous value-based conduct.

DISCUSSION

The findings suggest that cultivating Syakhsiyyah Islamiyah should be understood not as the transmission of religious knowledge but as a developmental process in which Islamic understanding, affective inclination, and everyday conduct become progressively interconnected through the school's pedagogical ecology (Athanassoulis, 2024). This interpretation is theoretically important because contemporary character education similarly conceptualizes habituation as involving reason, emotion, and action rather than repetitive behaviour alone, providing a useful parallel to the interaction between 'aqliyyah, nafsiyyah, and sulūk represented in Figure 1 (Athanassoulis, 2024). Accordingly, Syakhsiyyah Islamiyah can be interpreted as an integrative personality formation process in which Islamic mafāhīm provide cognitive orientation while muyūl translate this understanding into value-directed dispositions and ultimately observable conduct, rather than treating religiosity as ritual compliance alone (Mu'ti, 2023). This interpretation also resonates with contemporary Islamic religious education that seeks to combine firm religious conviction with students' capacity to understand and engage constructively with heterogeneous social environments (Mu'ti, 2023).

The significance of teacher exemplification in this process extends beyond teachers functioning as behavioural models because sustained teacher–student interaction creates a relational context through which values become socially credible and personally

meaningful (Ialuna et al., 2024). Research on culturally responsive teaching similarly demonstrates that the quality of teacher–student relationships is associated with students’ sense of belonging, suggesting that value formation is strengthened when pedagogical messages are embodied within supportive interpersonal relationships (Ialuna et al., 2024). From this perspective, the teacher’s consistency between religious instruction and everyday conduct can reduce the distance between normative Islamic knowledge and lived experience, thereby enabling students to observe how abstract values are translated into social practice (Mu’ti, 2023). The present study therefore extends conventional teacher-centred interpretations by positioning exemplification as a bridge between students’ ‘aqliyyah and nafsīyyah, rather than merely as a strategy for behavioural imitation (Athanassoulis, 2024).

The movement from externally required religious routines toward personally meaningful practice is particularly significant because it indicates that habituation may function as a transitional mechanism between compliance and internalization (Athanassoulis, 2024). This interpretation supports the argument that effective habituation encompasses habits of emotion, reasoning, and action, while simultaneously cautioning against assuming that repetition automatically produces virtuous character (Athanassoulis, 2024). Consequently, the students’ gradual development of self-control should not be interpreted simply as successful obedience but as emerging self-regulation, which is especially important during adolescence when interventions targeting self-monitoring and self-regulatory capacities can generate meaningful developmental outcomes (Murray et al., 2022). This provides a critical distinction between disciplining students and cultivating Syakhsiyyah Islamiyah: external regulation becomes educationally meaningful only when students increasingly acquire the capacity to regulate their own decisions according to internalized values (Murray et al., 2022).

The integration of Islamic values into academic learning further suggests that Syakhsiyyah Islamiyah develops more effectively when religion is treated as an interpretive framework for knowledge and everyday life rather than as an isolated curricular domain (Mu’ti, 2023). This interpretation is compatible with evidence showing that students’ lived educational experiences emerge dynamically from interactions between personal meaning and social learning environments (Ng, 2024). It also provides a counterpoint to approaches that equate Islamic character education primarily with additional religious activities, because the present findings imply that internalization requires cognitive reflection capable of connecting religious values with academic, social, and moral decision-making (Athanassoulis, 2024). Such an approach is particularly relevant in plural societies because Islamic education must prepare students to maintain religious commitments while constructively negotiating differences beyond the school environment (Mu’ti, 2023).

Theoretically, these findings advance a process-oriented model of Syakhsiyyah Islamiyah in which character formation emerges from the reciprocal relationship among cognition (‘aqliyyah/mafāhīm), disposition (nafsīyyah/muyūl), behaviour (sulūk), and the social-pedagogical environment rather than from any single instructional intervention (Athanassoulis, 2024; Ng, 2024). This model also recognizes that students’ religious development occurs across overlapping learning environments, including school, family, peer networks, and digital spaces, making institutional control alone

insufficient for sustaining religious identity (Tuna et al., 2023). Practically, Islamic schools should therefore design character education as an integrated ecosystem combining credible teacher modelling, reflective religious habituation, value-integrated academic instruction, student self-reflection, and sustained school–family communication rather than implementing these components independently (Ialuna et al., 2024; Tuna et al., 2023). The central pedagogical implication is that the ultimate indicator of successful Syakhsiyyah Islamiyah formation is not students’ conformity under supervision, but their growing capacity to interpret situations, make value-consistent choices, and regulate their conduct when external monitoring is absent (Murray et al., 2022).

CONCLUSION

This study demonstrates that cultivating Syakhsiyyah Islamiyah in an Indonesian Islamic high school is best understood as an integrated and progressive process in which Islamic cognition (‘aqliyyah/mafāhīm), value-oriented dispositions (nafsīyyah/muyūl), and conduct (sulūk) are interconnected through teacher exemplification, religious habituation, value-integrated learning, and continuous monitoring. Rather than functioning merely as institutional mechanisms for behavioural conformity, these practices facilitate students’ transition from externally regulated religious routines toward personally meaningful commitments and self-regulated conduct. The study’s principal novelty lies in conceptualizing Syakhsiyyah Islamiyah as a dynamic process of cognitive, affective, and behavioural internalization within an integrated character-education ecosystem. This perspective extends character education scholarship by demonstrating how Islamic personality formation can connect religious understanding, lived educational experiences, and autonomous moral agency. Practically, the findings indicate that Islamic schools should move beyond fragmented religious programs toward coherent pedagogical environments in which teachers, curricula, school culture, and reflective practices consistently reinforce Islamic values. These findings also contribute to broader literature on character education, religious socialization, and self-regulation by highlighting the importance of transforming external habituation into internal moral commitment. Nevertheless, the qualitative and context-specific design of this study limits the transferability of its conclusions beyond the investigated school setting. Future research should therefore employ comparative multi-site and longitudinal designs to examine how Syakhsiyyah Islamiyah develops across different Islamic educational contexts and to investigate the sustained influence of family, peers, digital environments, and school culture on students’ religious personality formation.

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