

OPTIMIZING THE ROLE OF ISLAMIC EDUCATION IN THE PROCESS OF SOCIAL STRATIFICATION

Firmansyah*¹

Universitas Islam Negeri Raden Fatah Palembang, Indonesia
firmansyah_uin@radenfatah.ac.id

Aslan

Universitas Sultan Muhammad Syafiuddin Sambas, Indonesia

Ade Rosad

Universitas Nurul Huda, Indonesia

Erisa Ardika Prasada

Universitas Sriwijaya, Indonesia

ABSTRACT

This study aims to analyze the role of Islamic education in reducing social inequality and improving social stratification in society. The method used in this research is library research by collecting and analyzing relevant literature, including books, scientific journals, articles, and relevant research reports on the relationship between Islamic education and social stratification. This approach allows the author to explore theories and previous findings without being tied to limited primary data. The findings show that Islamic education has great potential to reduce social inequality through teaching universal values such as justice (*adl*), brotherhood (*ukhuwah*) and virtue (*ihsan*). Islamic education also plays a role in providing access to disadvantaged groups and strengthening social awareness that can drive structural change in society. This research implies that Islamic education can be an important pillar in creating a more inclusive and just society. *Zakat*, *infaq*, and *sadaqah* programs integrated in Islamic education have the potential to help marginalized groups, while practical skills-based curricula can open up opportunities for social mobility for individuals from low economic groups. The results of this study recommend the need for collaborative efforts between the government, private sector and communities to overcome challenges in implementing Islamic education, such as limited infrastructure and social stigma. A more integrated strategy for strengthening Islamic education is needed to accelerate the desired social change and create a society free from social inequality.

Keywords: Islamic education, social stratification, social reproduction, social justice.

INTRODUCTION

Social stratification is an inherent reality in the structure of society. It refers to the grouping of individuals or groups into social hierarchies based on factors such as economic status, level of education, or type of employment (Ridgeway, 2014). In many societies, social

¹ Correspondence Author

stratification not only reflects differences in social status, but is also a source of systemic inequality. These inequalities have far-reaching impacts on various aspects of life, including access to education, employment opportunities, and participation in social and political life. As such, social stratification is not just a social phenomenon, but also a structural challenge that requires a comprehensive solution (Firmansyah, 2021b; Kish-Gephart et al., 2023).

Education, which ideally serves as a catalyst for social mobility, is often hampered by the inequalities inherent in the social structure. High education costs, unequal distribution of education facilities, and lack of support for marginalized communities are some of the main obstacles that exacerbate the social divide. When access to quality education is mostly enjoyed by the middle and upper economic groups, it becomes increasingly difficult for low-income groups to break the cycle of poverty (Bandyopadhyay et al., 2021). As a result, education, which should be a tool for emancipation, turns into an instrument that, indirectly, perpetuates social injustice.

Pierre Bourdieu's theory of social reproduction provides deep insight into how education can function not only as a means for social mobility, but also as a tool to reproduce existing social inequalities. Bourdieu emphasizes that in the existing education system, there is a tendency to pass on existing social status, especially through the concepts of habitus (inherited mindsets and habits) and social capital (social networks and relationships). For economically disadvantaged groups, inequality in access to quality education causes them to be trapped in a lower social position, thus creating a continuous cycle of reproduction of social injustice (Ikpuri, 2023).

This inequality in education also has major implications for other sectors, such as employment. Individuals from lower economic groups often do not have access to relevant skills training or higher education, which are key requirements for decent employment. This leaves them trapped in a cycle of low-income jobs, prolonging the cycle of intergenerational poverty. This phenomenon not only impacts individuals, but also the social dynamics as a whole, creating an increasingly fragmented society (Firmansyah, 2022b).

In this context, John Rawls' theory of social justice also offers a relevant perspective. Rawls proposes principles of justice that emphasize the fair distribution of social and economic resources, with a focus on the well-being of the most disadvantaged individuals (Sunaryo, 2024). One of his key principles is the "difference principle", which states that social inequalities can only be justified if they provide greater benefits to the most disadvantaged. In the context of education, this principle requires policies that ensure equal access to education, especially for those in economically disadvantaged groups. Islamic education, with its social justice values, is highly relevant to Rawls' principle, as it encourages equal rights for all individuals regardless of their social or economic background.

In this context, Islamic education offers a unique perspective and approach. Islamic education not only teaches science, but also instills spiritual and moral values that

emphasize equality, justice and social solidarity. These values, if applied consistently, can be the foundation for mitigating the negative impacts of social stratification. Islamic education promotes social justice-oriented character building, strengthens social cohesion, and provides more inclusive opportunities for all levels of society, regardless of their economic or social background (Muhammad Fuad Ikhwansyah et al., 2023).

Through the teaching of universal values such as *adl* (justice), *ukhuwah* (brotherhood) and *ihsan* (virtue), Islamic education has great potential to be a tool of social transformation. This approach not only focuses on individual aspects, but also leads to structural changes in society. Thus, Islamic education can act as an important pillar in efforts to overcome social inequality, provide new hope for groups that have been marginalized, and encourage the creation of a more just and inclusive society.

RESEARCH METHOD

This research uses a library research method that aims to critically analyze various relevant literature and written sources regarding the role of Islamic education in the process of social stratification. This approach was chosen because it allows the author to explore theories, concepts, and previous findings related to the topic discussed, without being bound by the limitations of the field or primary data that may be difficult to access (Yin, 2018).

This literature research method focuses on collecting and analyzing various references from books, scientific journals, articles, research reports, and other relevant sources that discuss the relationship between Islamic education and social stratification. The steps taken in this research are as follows:

1. Identification of literature sources. The first stage is to search for and identify sources of literature relevant to the research topic. The literature sources used in this research include academic works on Islamic education, theories of social stratification, as well as previous studies that examine the relationship between education and social structure. These sources were obtained through university libraries, online journal databases and other reliable references.
2. Data collection. After identifying the literature sources, the next step is to collect data in the form of scientific articles, textbooks, dissertations and research reports that discuss the topic of Islamic education and social stratification. In this case, the data collected did not only focus on literature reviews in the field of Islamic education, but also included social theories relevant to the topic of social stratification. The data collection process also included a critical evaluation of the credibility and relevance of the sources used.
3. Data classification. The collected data is then analyzed by classifying and coding the findings in the literature. This process aims to find patterns or emerging themes related to the role of Islamic education in social stratification. Theoretical analysis. In the analysis stage, the researcher will compare and criticize existing theories, as well as

relate the findings from the literature to the perspective of relevant social theories, such as the Weberian theory of social stratification or Islamic education theory that can explain the role of education in shaping social structures. We will also discuss how the literature supports or contradicts the view that Islamic education can influence the social position of individuals and groups in society.

4. Synthesis and discussion. The final stage is the synthesis of the various findings that have been analyzed. In this synthesis, researchers will bring together the various perspectives found in the literature to build a more comprehensive argument regarding the optimization of the role of Islamic education in the process of social stratification. This discussion will focus on how Islamic education not only affects individuals, but also contributes to the formation and strengthening of certain social structures that exist in society.

By using this literature research method, it is hoped that the research can provide a deeper understanding of the concept of social stratification in the context of Islamic education, as well as provide recommendations for the development of an Islamic education system that is more inclusive and plays an active role in reducing social inequality in society.

RESULTS AND ANALYSIS

A. Social Stratification in Islamic Perspective

Social stratification is an unavoidable reality in society, but Islam provides an ethical framework to manage it with the principles of justice and equality. In Islam, all human beings are equal before God, as affirmed in the Qur'an (QS. Al-Hujurat: 13). This verse underlines that Allah created humans from a man and a woman, and made them into tribes and nations in order to know each other. Differences are only measured based on the level of piety, not social status, economy, or cultural background. Thus, Islam does not reject the existence of social differences, but directs that these differences not become a tool for discrimination or injustice (Suliantoro et al., 2024).

In Islam, social stratification is seen as an opportunity to strengthen social relations through cooperation and mutual support. Islam emphasizes the importance of the principle of justice (*adl*), which requires that the distribution of resources and rights be done fairly regardless of one's social or economic background. This concept is reflected in various Islamic economic and social mechanisms, such as *zakat*, *infaq* and *sadaqah*. These mechanisms serve not only as a means of wealth redistribution but also as a means of building social solidarity.

Islam also promotes moral values such as solidarity and brotherhood (*ukhuwah*), which are key cornerstones in overcoming the negative effects of social stratification. These values emphasize that individuals who are in a better social or economic position have a moral and spiritual responsibility to help those who are less fortunate. In the Islamic view, helping

others is not only an act of worship but also a way to create balance in society (Pohan et al., 2024).

In addition, mechanisms such as *zakat*, *infaq* and *sadaqah* also play an important role in addressing social inequality. *zakat*, *infaq* and *sadaqah* is often used to build educational, health and other social infrastructure facilities that are accessible to all, especially those at the lower social strata. Thus, Islam provides a holistic solution that is not only spiritual but also practical in managing social stratification.

However, the application of these principles faces challenges in practice. One of the main challenges is the inequality that still occurs in the distribution of *zakat*, where most of the funds have not been optimally managed to reach the neediest groups. Therefore, more structured efforts are needed to ensure that Islamic mechanisms to address social stratification are effective and efficient.

B. Islamic Education as a Tool of Social Mobility

Islamic education has a central role in overcoming the negative impacts of social stratification by providing access to disadvantaged groups. Research shows that Islamic educational institutions, such as madrasah and pesantren, provide an affordable alternative to education for people with low economic conditions. These institutions often serve a dual function, not only as educational institutions but also as communities that support learners' moral and social development (Pratama, 2024).

One of the main contributions of Islamic education is to provide a learning environment that is inclusive and based on universal values, such as justice, equality and solidarity. Madrasahs and pesantren not only teach religious knowledge, but also integrate general education with the teaching of practical skills (Liriwati & Al-Shreifeen, 2024). This Islamic values-based curriculum includes subjects such as entrepreneurship, information technology, modern agriculture and other vocational skills. Thus, Islamic education not only produces religious individuals but also graduates who are competitive in the job market.

Scholarship and education subsidy programs offered by Islamic educational institutions play an important role in creating inclusive educational opportunities. These scholarships are often designed to reach students from poor families, orphans, or those living in remote areas. For example, many Islamic boarding schools provide education at no cost, including dormitory facilities and daily living needs. This opens up opportunities for students who previously did not have access to quality education to acquire relevant skills and support their social mobility.

In addition, Islamic education also emphasizes character building and noble morals. Values such as hard work, responsibility, honesty and empathy are instilled early on in students. This educational process not only shapes intellectually competent individuals but also those with high moral integrity. By building self-confidence and a strong work ethic, learners from

Islamic educational institutions have a greater chance of improving their social and economic conditions.

Another important aspect is the role of Islamic education in supporting women's empowerment. Many Islamic educational institutions actively promote women's participation in education, providing facilities and programs that support gender equality. By providing equal access, Islamic education opens up opportunities for women to contribute more widely in various sectors of society, which in turn helps reduce the gender gap in social stratification (Nurasyiah et al., 2021).

Funding mechanisms such as *zakat*, *infaq* and *sadaqah* are also the backbone of the sustainability of Islamic education. Funds collected through these mechanisms are used to finance the operations of educational institutions, provide adequate facilities, and support underprivileged students. In some cases, *zakat*, *infaq* and *sadaqah* has been used to build educational infrastructure such as schools, libraries, and laboratories that support modern learning.

However, despite the great potential of Islamic education, challenges remain. These challenges include limited human resources, lack of infrastructure, and the stigma that Islamic education is considered less modern than public education. Therefore, collaborative efforts between the government, educational institutions and the community are needed to overcome these obstacles.

C. Contribution of Islamic Education in Reducing Social Inequality

Besides facilitating social mobility, Islamic education also plays an important role in reducing social inequality through redistribution and empowerment mechanisms. The values taught in Islamic education, such as justice (*adl*) and social solidarity, encourage the creation of a collective awareness of the importance of helping others. The concept of justice in Islam is not only theological, but also has concrete social and economic dimensions. Islamic education becomes a means to instill an understanding that common welfare is a collective responsibility that must be fought for by every individual in society (Aderibigbe et al., 2023).

One of the main mechanisms used is *zakat*. *Zakat* is not only a religious obligation but also an effective economic tool to support education for the poor. Through *zakat*, funds can be distributed directly to individuals or educational institutions in need. Study results show that some Islamic educational institutions successfully utilize *zakat* funds to provide free educational facilities, including textbooks, uniforms, and dormitory fees. This gives the economically weaker groups wider access to quality education, which in turn can improve their standard of living.

In addition to *zakat*, *infaq* and *sadaqah* mechanisms also play a significant role in supporting the operations of Islamic educational institutions. Funds collected through *infaq* and *sadaqah* are often used to build educational infrastructure, such as classrooms, libraries and

laboratories. This infrastructure gives students from different backgrounds the opportunity to access a decent and equal education (Elbanna, 2024). Thus, Islamic education not only addresses individual social inequalities but also creates an inclusive learning environment. Moreover, Islamic education plays an important role in empowering individuals through a holistic curriculum. This curriculum includes not only religious education but also the teaching of practical skills such as entrepreneurship, technology and agriculture. This skills-based education equips learners to compete in the job market and create independent economic opportunities. By equipping learners with practical skills, Islamic education provides a long-term solution to reduce social inequality (Firmansyah, Ali, et al., 2024). Islamic education also serves as a tool to strengthen social relations in society. The solidarity instilled through Islamic education creates a more inclusive society, where every individual feels part of a community that supports each other (Firmansyah, 2020). Values such as mutual aid and empathy are taught as part of the curriculum, encouraging learners to care not only for themselves but also for others, especially those in less fortunate circumstances. Thus, Islamic education has great potential to be a solution in reducing social inequality. Through redistribution mechanisms such as *zakat*, *infaq* and *sadaqah*, as well as an empowering curriculum, Islamic education not only provides access to education to economically weak groups but also shapes a more just and inclusive society. The social transformation produced by Islamic education reflects how religious values can be practically applied to create collective welfare.

D. Challenges Facing Islamic Education in the Context of Social Stratification

Despite its potential, Islamic education still faces a number of challenges in its efforts to overcome social stratification. Some of the main challenges include:

1. Infrastructure limitations. Many Islamic educational institutions, especially in rural or remote areas, still experience limitations in terms of physical facilities, such as classrooms, libraries and laboratories. This results in students not having adequate access to quality learning resources. A potential solution to this challenge is to mobilize collaboration between the government, private sector and communities to provide funding that can be used to improve the infrastructure of Islamic education institutions (Firmansyah, 2021a).
2. Limited funding. Despite the existence of *zakat* and *infaq* mechanisms, the amount of funds collected is often insufficient to optimally fulfill the operational needs of educational institutions. One way to overcome this problem is to expand the donor base and utilize digital technology to increase transparency and public trust in the management of *zakat* and *infaq* funds (Firmansyah, 2022a). In addition, strategic partnerships with non-governmental organizations and philanthropic institutions can be a significant source of alternative funding.

3. Social stigma. Islamic education is still often perceived as a second-class education alternative, which affects the level of public confidence in its quality. This stigma is often rooted in the perception that Islamic education only focuses on religious aspects without paying attention to general education and practical skills. To change this perception, Islamic educational institutions need to demonstrate the success of their alumni in various fields, both academic and professional, as well as integrate a curriculum that is relevant to the needs of the times (Pratama et al., 2024).
4. Limited human resources. The lack of qualified teaching staff in some Islamic education institutions is an obstacle in improving the quality of education. This can be addressed through training and capacity building programs for teachers, both in the field of religious teaching and general education. The government and higher education institutions can also play a role by providing scholarships for prospective teachers to pursue education in related fields (Firmansyah, 2013).
5. Adaptation to technological developments. In the digital era, many Islamic education institutions have not been able to fully utilize technology to support the learning process. The use of technology can improve the quality of education through access to online learning resources, digital skills development for students and more efficient management of school administration. This requires investment in technology infrastructure and training for teachers and administrative staff to optimize its use (Firmansyah et al., 2023).
6. The challenge of maintaining a balance between religious and general education. In trying to integrate Islamic values with practical skills, difficulties often arise in determining the right portion for each aspect. A curriculum that is too heavy on one side can reduce the effectiveness of education in equipping students to face the challenges of the modern world (Firmansyah, Ferianto, et al., 2024). Therefore, a balanced and flexible approach is needed in designing a holistic curriculum.

By addressing these challenges, Islamic education has a great opportunity to play a more significant role in reducing social stratification and creating a more inclusive and just society. Support from various parties, including the government, society and the private sector, is essential to realize this potential to the fullest.

E. Strategies for Strengthening the Role of Islamic Education

To overcome the above challenges and strengthen the role of Islamic education in reducing social stratification, integrated strategic steps are needed. Some recommendations related to strategies to strengthen the role of Islamic education include the following::

1. Increased government support. The government needs to provide a larger budget allocation for the development of infrastructure and quality of Islamic education

institutions. This policy can also include the provision of training for teachers and certification programs to improve the professionalism of educators.

2. Partnerships with the private sector. Islamic educational institutions can collaborate with the private sector to provide skills training relevant to the needs of the labor market, as well as support the development of technology in education.
3. Curriculum modernization. The Islamic education curriculum must continue to be adapted to the demands of the times, integrating religious learning with modern science, technology and entrepreneurship.
4. Increasing public awareness. Educational campaigns that emphasize the importance of Islamic education in building character and social justice need to be promoted to remove the existing stigma.

Based on the description above, strengthening the role of Islamic education requires concrete and sustainable efforts supported by the elements involved in it. Thus, the strategy offered will not only improve the quality of Islamic education but also strengthen its contribution in creating a more just and inclusive society.

F. The Long-term Impact of Islamic Education on Social Stratification

Islamic education has great potential to create a more inclusive and just society. By instilling the values of social justice, solidarity and equality, Islamic education can help build a generation that is more concerned about the fate of others, as well as reducing the social gap that has been a source of conflict in society. This transformation requires support from all parties, including the government, society and educational institutions themselves.

Islamic education, through teaching values such as *ukhuwah* (brotherhood) and *adl* (justice), can create a generation that is more concerned about the plight of the less fortunate. This can be seen from the implementation of *zakat*, *infaq* and *sadaqah* programs that are integrated into the education process. In addition, Islamic education plays a role in encouraging the emergence of leadership based on ethical and moral values, which is able to manage resources fairly for the common good.

Another long-term impact is the wider access for marginalized groups to quality education. Scholarship programs, education subsidies, and practical skills training organized by Islamic educational institutions can help individuals from weak economic groups to improve their capabilities. Thus, Islamic education acts as a catalyst for social mobility that reduces dependence on external aid and promotes economic independence.

In addition, Islamic education also contributes to strengthening social cohesion. By teaching the values of tolerance, respect for diversity and the importance of deliberation, Islamic education can reduce the potential for conflict arising from social stratification. People educated within the framework of Islamic values tend to have an inclusive attitude and respect for the rights of individuals, regardless of their social or economic background.

The transformation produced by Islamic education requires support from various parties. The government has an important role in providing policies and regulations that support the development of Islamic education institutions, such as providing adequate budgets, providing infrastructure, and training for educators. The community must also be actively involved in supporting the sustainability of Islamic education programs, either through donations, collaboration, or participation in various activities held by educational institutions (Rohman et al., 2024).

Furthermore, Islamic educational institutions themselves must continue to innovate to ensure the relevance of educational programs to the needs of the times. This includes modernizing the curriculum, increasing the capacity of teaching staff, and utilizing technology to support the learning process. With an adaptive approach, Islamic education can ensure that the values of justice and equality taught can have a real impact on society (Moslimany et al., 2024).

With good synergy between the government, society and educational institutions, Islamic education can become an important pillar in creating a more harmonious and just society. The long-term impact of this approach will not only be felt by individual learners, but also by society as a whole, which will eventually be freed from the shackles of unfair social stratification.

CONCLUSION

Islamic education has a strategic role in reducing social inequality and improving social stratification in society. Through the values it teaches, such as justice, solidarity and equality, Islamic education not only provides access to disadvantaged groups, but also builds social awareness that leads to the transformation of a more inclusive and just society. The *zakat*, *infaq* and *sadaqah* programs integrated in Islamic education help support marginalized groups, while the practical skills-based curriculum opens up wider social mobility opportunities for individuals from weak economic groups.

However, challenges in implementing Islamic education to reduce social stratification still need to be overcome. Limited infrastructure, funding and social stigma are obstacles that affect its effectiveness. Collaborative efforts between the government, private sector and society are needed to overcome these barriers, as well as a more integrated strategy for strengthening Islamic education. Thus, Islamic education can serve as a catalyst for social change that brings long-term impact in creating a more just, harmonious society free from social inequality.

REFERENCES

- Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering tolerance and respect for diversity through the fundamentals of Islamic education. *Religions*, 14(2), 212.
- Bandyopadhyay, S., Bardhan, A., Dey, P., & Bhattacharyya, S. (2021). *Bridging the education divide using social technologies*. Springer International Publishing.
- Elbanna, M. (2024). The Development of Zakat, Infaq, Sadaqah in Egypt: A Literature Review Approach. *Demak Universal Journal of Islam and Sharia*, 2(3), 375–388.
- Firmansyah, F. (2013). Kedudukan, Peranan, dan Penghargaan Profesi Guru. *Cakrawala Pendidikan Seguguk*, 1(1), 48–55. https://www.researchgate.net/publication/342097379_KEDUDUKAN_PERANANAN_DA_N_PENGHARGAAN_PROFESI_GURU
- Firmansyah, F. (2020). Konsep Pendidikan Islam dalam Perspektif Al-Quran (Tinjauan Metode Pendidikan Islam dalam Surat Huud: 1-4). *Contemplate: Jurnal Ilmiah Pendidikan Islam*, 1(02), 168–189. <https://ejournal.iaiqi.ac.id/index.php/contemplate/article/view/217>
- Firmansyah, F. (2021a). Dinamika Perkembangan Pesantren Dan Tantangan Abad 21. *Symfonia: Jurnal Pendidikan Agama Islam*, 1(1), 49–60. <https://symfonia.iaiqi.ac.id/index.php/symfonia/article/view/5>
- Firmansyah, F. (2021b). Pola Sosialisasi Peserta Didik dalam Proses Pendidikan (Perspektif Sosiologi Pendidikan Umum dan Islam). *Millennial: Jurnal Pendidikan Dan Studi Islam*, 1(2), 127–142.
- Firmansyah, F. (2022a). *Mentoring Agama Islam: Alternatif Strategi Pembelajaran Pendidikan Agama Islam di Sekolah dan Perguruan Tinggi Umum*. Mitra Cendekia Media. https://slims.radenfatah.ac.id/index.php?p=show_detail&id=35209&keywords=
- Firmansyah, F. (2022b). Perceptions and Expectations of Students From Pre-Prosperous Families on Islamic Education At Pesantren. *EL-TARBAWI*, 15(2), 177–198.
- Firmansyah, F., Ali, M., Kaca, G., Pratama, I. P., & Romli, R. (2024). Pelatihan Pengembangan Potensi Menjadi Khatib Jumat bagi Siswa SMK Negeri 2 Indralaya Utara Sumatera Selatan. *Jubaedah: Jurnal Pengabdian Dan Edukasi Sekolah (Indonesian Journal of Community Services and School Education)*, 4(2), 329–338.
- Firmansyah, F., Amma, T., & Mudawamah, A. (2023). Dampak Globalisasi dan Tantangannya Terhadap Pendidikan Islam. *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 21(1), 43–54. <https://jurnal.iaihnwpancor.ac.id/index.php/tadib/article/view/1016>
- Firmansyah, F., Ferianto, F., & PehliÄ, I. (2024). Challenges to the implementation of blended learning in Islamic Religious Education Learning in Indonesia. *AL-TARBIYAH: Jurnal Pendidikan (The Educational Journal)*, 34(1), 51–65.
- Ikpuri, E. O. (2023). The role of social reproduction theory in understanding the issue of inequality in the United States education system. *International Journal of Latest Research in Humanities and Social Science*, 6(9), 140–146.
- Kish-Gephart, J. J., Moergen, K. J., Tilton, J. D., & Gray, B. (2023). Social class and work: A review and organizing framework. *Journal of Management*, 49(1), 509–565.
- Liriwati, F. Y., & Al-Shreifeen, I. A. (2024). Integration of Islamic Values Into The National Education Curriculum. *International Journal of Teaching and Learning*, 2(4), 1074–1087.
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and

- opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52–73.
- Muhammad Fuad Ikhwansyah, Tanjung, R., Maspul, K. A., Firmansyah, & Amalia, F. (2023). Building Children Character in Islamic Education. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 6(4), 893–897.
- Nurasyiah, A., Miyasto, M., Mariyanti, T., & Beik, I. S. (2021). Women’s empowerment and family poverty in the Tawhidi epistemological approach. *International Journal of Ethics and Systems*, 37(1), 15–34.
- Pohan, N., Firmansyah, F., Lubis, M. A., Azizan, N., & Muhammadong, M. (2024). Analyzing the Roles and Challenges in Shaping the Islamic Identity of Students. *International Journal of Teaching and Learning*, 2(2), 474–487.
- Pratama, I. P. (2024). Symbolic Meanings in the Social Interaction of Santri in the Pesantren Environment. *Al-Hayat: Journal of Islamic Education*, 8(3), 1086–1102.
- Pratama, I. P., Ali, M., Husni, M., & Fatimah, S. (2024). The Concept Of Implementing Active Learning Strategies In Islamic Religious Education Learning. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(2), 125–135.
- Ridgeway, C. L. (2014). Why Status Matters for Inequality. *American Sociological Review*, 79(1), 1–16.
- Rohman, A., Isna, A., Taruna, M. M., Rachmadhani, A., Atmanto, N. E., & Nasikhin, N. (2024). Challenges in Islamic education curriculum development: A comparative study of Indonesia, Pakistan, and India. *International Journal of Learning, Teaching and Educational Research*, 23(6), 504–523.
- Suliantoro, B. W., Asy’ari, F., Judijanto, L., Firmansyah, F., & Rozak, A. (2024). Change in Society in Modern Digital Age Societies. *International Journal of Society Reviews*, 2(2), 408–414.
- Sunaryo, S. (2024). Legal Philosophy: The Meaning of Wise and Wise Social Justice in a Contemporary Philosophical Perspective. *GPH-International Journal of Social Science and Humanities Research*, 7(5), 116–122.
- Yin, R. K. (2018). *Case Study Research and Applications Design and Methods* (6th ed.). SAGE Publications, Inc. <https://uk.sagepub.com/en-gb/eur/case-study-research-and-applications/book250150>