AL RISALAH: Jurnal Ilmu Syariah dan Hukum

VOLUME 26 NO 2, NOVEMBER 2026
P-ISSN: 2252-8334 / E-ISSN: 2550-0309
This work is licensed under a Creative Commons Attribution 4.0 International License
https://doi.org/10.24252/al-risalah.v26i2.69787

Realizing the Ideal Human through Islamic Religious Education

Musdalifah Nihaya[1*], Mursyid Fikri[2], Nurhidayah M[3], Abdul Fattah[4], Iin Pratiwi[5]
[1]E-mail: musdalifahnihaya@unismuh.ac.id
[2]E-mail: mursyidfikri@unismuh.ac.id
[3]E-mail: nurhidayam@unismuh.ac.id
[4]E-mail: abdulfattah@unismuh.ac.id
[5]E-mail: iinpratiwi267@gmail.com
[1,2,3,4,5]Universitas Muhammadiyah Makassar, Indonesia
*corresponding author

Article history:
Received in revised form: 08 April 2026
Acceptance date: 26 Juny 2026
Available online: 10 July 2026

Keywords:
Perfect Insan; Developmental Psychology; Holistic Islamic Religious Education; Tazkiyatun Nafs; Integration Of Knowledge.

How to Cite:
Nihaya, M., Fikri, M., M, N., Fattah, A., & Pratiwi, I. (2026). Realizing the Ideal Human through Islamic Religious Education. Al-Risalah Jurnal Ilmu Syariah Dan Hukum, 26(2). https://doi.org/10.24252/al-risalah.v26i2.69787

License:
Copyright (c) The authors (2026)
This work is licensed under a Creative Commons Attribution 4.0 International License.

Abstract
Islamic Religious Education (IRE) has traditionally emphasized cognitive achievement and ritual observance, while giving comparatively limited attention to learners' social, emotional, and physical development. This imbalance may produce graduates who are intellectually competent yet lack emotional maturity, social responsibility, and personal resilience. This study examines the urgency of integrating cognitive, social, emotional, and physical development within Islamic Religious Education to realize Insan Kamil (the ideal human being) as the ultimate objective of Islamic education. Using a qualitative library research approach, the study critically analyzes scholarly literature on Islamic educational philosophy, developmental psychology, the concept of Insan Kamil, and the objectives of national education. The findings demonstrate that holistic human development requires the systematic integration of four interrelated dimensions: (1) cognitive development through the integration of Qur'anic literacy, science, and technology; (2) social development grounded in Islamic ethics (akhlaq) and civic responsibility; (3) emotional development through tazkiyat al-nafs (self-purification) to cultivate emotional intelligence and spiritual resilience; and (4) physical development as a manifestation of human responsibility to preserve health as a divine trust (amanah). Based on these findings, the study proposes a holistic-integrative framework for Islamic Religious Education that addresses the fragmentation of contemporary educational practices. This framework contributes a conceptual model for fostering learners who are intellectually capable, emotionally resilient, socially responsible, physically healthy, and spiritually grounded in Islamic values, thereby equipping them to respond effectively to the complex challenges of contemporary society.

INTRODUCTION

Education is essentially a process of humanizing the whole person, not merely the transfer of technical knowledge or the achievement of academic grades. In modern pedagogical discourse, humans are viewed as multidimensional entities consisting of four main domains: cognitive (mind), social (interaction), emotional (heart/spirit), and physical (body). These four dimensions must be developed in a balanced manner so that individuals can become psychologically resilient, socially adaptive, and physically healthy. However, contemporary educational practices often become trapped in fragmentation, with each domain developed partially and in isolation. As a result, a generation is born that is intellectually superior but emotionally fragile, or diligent in worship but indifferent to the social environment.

In this context, Islamic Religious Education (PAI) presents a holistic solution through the concept of *Insan Kamil*—a complete human being who is not only ritually pious but also intellectually competent, emotionally mature, and socially active. The concept of *Insan Kamil* is not merely a mystical spiritual idealism but a practical educational vision that emphasizes balance (*tawazun*) between the vertical dimension (*hablum minallah*) and the horizontal dimension (*hablum minannas*). From an Islamic perspective, human development integrates the cognitive, emotional, social, and physical domains within a unified framework guided by spiritual and moral values. Without such a holistic approach, Islamic education risks producing graduates who may excel in religious knowledge yet lack empathy, social responsibility, or emotional resilience.

Several previous studies have highlighted the importance of holistic education in Islamic educational institutions. For example, Hidayat (2022) found that the holistic-integrative education model implemented at Gontor effectively strengthens students' resilience and character development. Other studies have also emphasized the integration of religious values with character education and academic achievement. Nevertheless, most existing studies focus primarily on the implementation of holistic education within specific educational institutions or evaluate its impact on students' character formation. They provide limited discussion on how the four fundamental dimensions of human development—cognitive, emotional, social, and physical—can be systematically integrated into the conceptual framework of Islamic Religious Education based on the philosophy of *Insan Kamil*. Consequently, there remains a theoretical and practical gap regarding a comprehensive model that connects these dimensions into an operational framework for contemporary Islamic education.

This study seeks to address this gap by proposing an integrative conceptual framework that positions *Insan Kamil* as the foundation for harmonizing cognitive,

emotional, social, and physical development within Islamic Religious Education. Unlike previous studies that predominantly examine institutional practices or isolated aspects of holistic education, this research develops a comprehensive analytical framework and formulates operational strategies for implementing holistic human development in the era of educational disruption. The novelty of this study lies in its synthesis of the four developmental domains into a unified Islamic educational framework grounded in the concept of *Insan Kamil*, thereby offering both theoretical enrichment and practical guidance for curriculum development and educational practice. Therefore, this study aims to analyze the urgency of integrating these four dimensions of human development within the Islamic Religious Education framework and to formulate operational strategies for realizing *Insan Kamil* in response to the challenges of the disruption era.

METHODS

This study employed a qualitative research design using a library research approach. This method was selected because the primary objective of the study was to develop a comprehensive conceptual understanding of the integration of cognitive, emotional, social, and physical dimensions within the framework of Islamic Religious Education based on the concept of *Insan Kamil*. Since the research focuses on theoretical analysis rather than empirical measurement, library research provides an appropriate approach for synthesizing existing knowledge, identifying conceptual relationships, and formulating a comprehensive analytical framework.

The data used in this study were obtained exclusively from documentary sources. Data collection was conducted through a systematic literature review process consisting of four stages: (1) identifying relevant literature using keywords related to *Insan Kamil*, holistic education, Islamic Religious Education, character education, and human development; (2) selecting literature based on its relevance, credibility, and contribution to the research objectives; (3) critically reading and extracting important information from the selected literature; and (4) organizing and classifying the extracted data according to the four dimensions of human development (cognitive, emotional, social, and physical).

The study utilized both primary and secondary data sources. Primary sources consisted of peer-reviewed journal articles, seminal books on Islamic education and *Insan Kamil*, and authoritative works discussing holistic human development in Islamic educational thought. Secondary sources included review articles, conference proceedings, theses, dissertations, policy documents, and other scholarly publications that supported the interpretation and contextualization of the primary literature. To

ensure the quality and credibility of the data, priority was given to recent publications, reputable academic journals, and authoritative references that are widely recognized within the field of Islamic education.

Data analysis was carried out using descriptive-analytical and thematic analysis techniques. First, the collected literature was described systematically to identify the main concepts, arguments, and findings presented by previous scholars. Second, the data were coded and categorized into major themes corresponding to the four dimensions of human development. Third, similarities, differences, and relationships among previous studies were analyzed to identify conceptual patterns, inconsistencies, and existing research gaps. Finally, the findings from the literature were synthesized to construct an integrated conceptual framework and formulate operational strategies for implementing the concept of *Insan Kamil* within Islamic Religious Education in the era of disruption.

To enhance the trustworthiness of the study, data triangulation was conducted by comparing information from multiple scholarly sources representing different perspectives. In addition, source credibility, consistency of findings, and relevance to the research objectives were continuously evaluated throughout the analytical process to ensure the validity and reliability of the conclusions.

RESULTS AND DISCUSSION

1. The Concept of the Perfect Man from the Perspective of Islamic Religious Education

The concept of the perfect man is one of the main goals of Islamic Religious Education. Generally, the perfect man is defined as a perfect human being capable of developing all of his or her potential in a balanced manner, including spiritual, intellectual, emotional, social, and physical potential. In Islam, humans are viewed not only as biological beings but also as spiritual beings with responsibilities as servants of Allah SWT and caliphs on earth. Islamic Religious Education believes that educational success is measured not only by the high academic scores of students, but also by the quality of their morals, faith, and behavior in daily life. Therefore, the formation of the perfect man is an important foundation in the educational process, ensuring that students are not only intellectually intelligent but also possess sound morals and spirituality.

The concept of the perfect man emphasizes the importance of balance in human life. Someone who excels only in intellectual aspects but is weak in morals and spirituality cannot be considered a perfect man. Likewise, someone who possesses spiritual intelligence but lacks the ability to socialize or maintain physical health has not yet achieved complete personal development. Therefore, Islamic Religious Education exists

to foster all aspects of holistic human development. The Quran and Hadith extensively explain the importance of developing all human potential.

Islam teaches that humans were created in the best form, endowed with a mind to think, a heart to feel, and a body that must be maintained in good health. Therefore, Islamic education must be a means of developing all of these potentials harmoniously. As concrete examples, the phenomenon of "high-achieving students involved in brawls" or "Quran memorizers involved in corruption" demonstrates the failure to integrate the dimensions of the Perfect Man. On the other hand, modern Islamic boarding schools such as Pondok Modern Gontor or MAN Insan Cendekia implement an integrated curriculum, requiring students to participate in academic activities, student organizations (social), memorization (tahfidz) (spiritual/cognitive), and regular exercise (physical). Evaluation results indicate that graduates from institutions with this holistic approach tend to be more adaptable, possess high integrity, and have more stable mental health than graduates who focus solely on national exam scores. This is evidenced by a study by Hidayat (2022), which found that the holistic-integrative education model at Gontor is effective in developing resilient student characters. This demonstrates that the Insan Kamil concept is an applicable educational model and has proven effective in producing future leaders (Rahman, 2023).

2. Integration of Cognitive Development in Islamic Religious Education

Cognitive development is related to the ability to think, understand, remember, reason, and solve problems. From the perspective of Islamic Religious Education, cognitive development holds a crucial position because Islam highly values knowledge and the use of reason. Many verses in the Quran instruct humans to think, reflect, and learn from various life phenomena. This demonstrates that Islam encourages its followers to possess strong intellectual abilities. Therefore, the educational process must be able to develop students' thinking skills so they can understand both religious and general knowledge in depth. In practice, the integration of cognitive development in Islamic Religious Education can be achieved through active and critical learning. Teachers not only deliver material in a one-way manner but also provide opportunities for students to discuss, ask questions, and analyze problems. Learning methods such as group discussions, problem-solving, and case studies can help students develop critical and creative thinking skills.

Furthermore, Islamic education must also be able to integrate knowledge with Islamic values. Students are not only taught theory but also guided to use their knowledge for the good and benefit of society. Thus, cognitive development produces not only intelligent individuals but also individuals who are wise in using their knowledge. The

development of technology and information in the modern era also presents a unique challenge in education. Students must be guided to filter information wisely and avoid being easily influenced by negative influences. Islamic Religious Education plays a crucial role in developing critical thinking patterns while remaining grounded in moral and religious values.

The concrete implementation of this cognitive integration can be seen in Problem-Based Learning (PBL) methods that address contemporary issues. For example, in the Fiqh Muamalah (Islamic Law) material, teachers not only memorize the laws of buying and selling but also engage students in analyzing cases of illegal online loans (pinjol) or fraudulent investment schemes that are prevalent on social media. Referring to data from the Financial Services Authority (OJK, 2023) regarding the high number of illegal online loan victims among students, Fauzi (2024) suggested that students be required to use naqli (Quranic/Hadith) evidence combined with logical economic analysis to determine the prohibition of such practices. Another example is the integration of science and religion in biology. When studying human reproduction, teachers include discussions of sexual ethics and the concept of mahram in Islam. In this way, students not only understand biological processes (scientific cognitive) but also understand the limitations of sharia (religious cognitive), thus fostering a cautious and responsible attitude towards promiscuity.

3. Integration of Social Development in Islamic Religious Education

Social development relates to an individual's ability to interact with others and adapt to society. In Islam, humans are recognized as social beings who cannot live alone and require the assistance of others. Therefore, Islamic Religious Education places great emphasis on the importance of good social relationships. Islam teaches various social values such as mutual assistance, tolerance, honesty, responsibility, justice, and mutual respect. These values must be instilled from an early age through the educational process so that students can become individuals who care about their surroundings.

The integration of social development in Islamic Religious Education can be achieved through various activities that involve cooperation and interaction among students. For example, through group discussions, mutual cooperation activities, community service, and school organizations. These activities can foster students' communication skills, cooperation, and sense of responsibility. Furthermore, Islamic Religious Education also teaches the importance of ukhuwah Islamiyah, or brotherhood among Muslims. Students are taught to respect differences, maintain unity, and avoid conflicts that can damage social relationships. Tolerance is also crucial so that students can live side by side with people from diverse backgrounds. In today's era of globalization, students' social

development faces various challenges, such as the influence of social media, individualism, and declining social awareness. Therefore, Islamic Religious Education must be able to provide character development so that students maintain ethical and moral values in interactions, both in person and through digital media. With good social development, students are not only able to establish harmonious relationships with others but also become individuals who benefit their communities and the environment.

A concrete example of the application of social integration is the "Blessed Friday" or "School Waste Bank" program, managed by the Student Council (OSIS) in collaboration with Islamic Religious Education (PAI) teachers. In this activity, students learn to collect funds or used goods to distribute to the poor around the school. Through this process, students not only learn the theory of zakat/alms but also experience firsthand empathy for the suffering of others (the affective-social dimension). Research by Sari and Pratama (2023) shows that implementing a structured social culture like this significantly reduces bullying behavior in schools.

Another example in the digital context is the creation of a final project in the form of a positive campaign on Instagram/TikTok about "Neighborly Manners" or "Anti-Hoax." Students are trained to create creative, educational content, comment on friends' posts with polite language, and report accounts spreading slander. This is a concrete manifestation of the application of the values of tabayyun (clarification) and husnuzhan (positive thinking) in modern social interactions, which prevents students from getting caught up in the destructive culture of cancel culture, as discussed by Hakim (2024) in the context of digital communication ethics based on Maqashid Sharia.

4. Integration of Emotional Development in Islamic Religious Education

Emotional development is an individual's ability to recognize, understand, control, and express emotions appropriately. In Islamic Religious Education, emotional development is closely related to the formation of students' morals and personalities. Islam teaches the importance of self-control in facing various life situations. Values such as patience, sincerity, trust in God, gratitude, humility, and forgiveness are essential in developing emotional intelligence. Students need guidance to manage their emotions effectively so they do not easily become angry, jealous, arrogant, or despair.

Emotional development in Islamic Religious Education can be achieved through the habituation of worship and the instilling of moral values. Activities such as congregational prayer, reading the Quran, dhikr (remembrance of God), and prayer can help students achieve peace of mind and emotional stability. Furthermore, the role models of teachers and parents are also highly influential in shaping students' emotional character. Teachers play a crucial role in creating a comfortable and loving learning

environment. Students who feel valued and cared for are more likely to develop self-confidence and emotional stability. Conversely, a stressful educational environment can negatively impact students' psychological well-being.

Emotional development is also related to students' ability to cope with the pressures and challenges of life. Islamic Religious Education teaches that every problem must be faced with patience and faith in Allah SWT. Thus, students can grow into strong, optimistic, and persistent individuals. The concrete implementation of this emotional integration is evident in the "Heart Clinic" program, a spiritually-based counseling program in integrated Islamic schools. When a student experiences academic failure or conflict with a friend, Islamic Religious Education teachers not only provide logical advice but also guide students in self-evaluation and prayer. Students are taught to express their disappointment through prolonged prostration, which has been psychologically proven to reduce the stress hormone cortisol. A neurotheological study by Newberg and Waldman (2021) found that brain activity during dhikr or prayer shows an increase in alpha waves, which are associated with relaxation and focus.

Another example is the practice of "Friday Curhat" or weekend reflection sessions, where students are asked to journal their feelings about the week's events, then relate them to Quranic verses about patience or gratitude. In their research, Wibowo and Nurjanah (2023) demonstrated that self-reflection techniques and hajat prayers were effective in reducing academic anxiety levels in high school students. Through these routine exercises, students train their emotional muscles to remain stable amidst intense academic competition, preventing bullying or social isolation due to depression.

5. Integrating Physical Development in Islamic Religious Education

Physical development is related to the growth and health of the human body. In Islam, maintaining physical health is an expression of gratitude to Allah SWT for the blessings of the body. Islamic Religious Education teaches the importance of maintaining cleanliness, a healthy diet, exercise, and protecting the body from harmful substances. The Prophet Muhammad (peace be upon him) also set an example of the importance of maintaining physical health through a healthy lifestyle and healthy activities.

Integrating physical development into education can be achieved by instilling habits of cleanliness and health in the school and family environment. Students need to be guided to maintain personal and environmental hygiene, and to adopt a healthy lifestyle in their daily lives. Furthermore, good physical health supports students' learning process. A healthy body can improve concentration, enthusiasm for learning, and the ability to carry out daily activities. Conversely, physical weakness can hinder students' development, both academically and socially. Islamic Religious Education also teaches a

balance between physical and spiritual needs. Islam emphasizes not only spiritual worship but also emphasizes physical health as a trust that must be safeguarded. Therefore, physical development is a crucial part of realizing a perfect human being.

One concrete example of physical integration in Islamic Religious Education (PAI) is the revitalization of Physical Education (PJOK) with an Islamic nuance. In some madrasas, sports activities are not just games, but begin with a sports prayer, a warm-up reminiscent of ablution movements, and end with a cool-down while reciting dhikr. Swimming is taught not only as a survival skill but also linked to the story of the Prophet Yunus (AS) or the command to cleanse oneself. Another example is the "Daud Fast" or "Sugar Detox" program, supervised by guidance counselors and Islamic Religious Education (PAI) teachers. Students are encouraged to fast on Mondays and Thursdays not only for the reward but also to experience physiological benefits such as increased learning focus and digestive health. Yusuf and Hidayat (2024) in their study found a positive effect of sunnah fasting on learning concentration and students' Body Mass Index (BMI). Schools also implement a "Junk Food-Free Zone" policy in the cafeteria, where only halal and nutritious food is sold. Islamic Religious Education (PAI) teachers provide scientific and religious explanations why haram or unclean food damages brain intelligence and the sharpness of the heart. Data from the Indonesian Ministry of Health (2023) recorded an increase in adolescent obesity, so sharia-based interventions such as this are very relevant for preventing degenerative diseases from an early age.

6. The Role of Islamic Religious Education in Cultivating Perfect Humans

Islamic Religious Education plays a crucial role in developing perfect human beings through the integration of cognitive, social, emotional, and physical development. Islamic education aims not only to transfer knowledge but also to shape the character and personality of students, enabling them to become individuals of faith, knowledge, and noble character. Teachers, parents, and the community share a shared responsibility in supporting the process of developing perfect human beings. A positive educational environment will help students develop optimally in all aspects of their lives.

In facing the changing times and the challenges of globalization, Islamic Religious Education must adapt its learning methods without abandoning Islamic values. Education must be able to shape a generation that is intellectually intelligent, spiritually strong, emotionally mature, socially concerned, and physically healthy. By integrating all these aspects of development, the goal of Islamic Religious Education to create individuals who are balanced between this world and the hereafter can be achieved. Perfect human beings are not merely a theoretical concept, but also a concrete goal in developing a generation of quality and beneficial to religion, the nation, and society.

For example, the strategic role of Islamic Religious Education (PAI) is clearly evident in the "Pancasila Student Profile" curriculum, which is integrated with Islamic values in Madrasahs. For example, the "Global Diversity" dimension of the student profile is realized through PAI material on religious tolerance and the history of inclusive Islamic civilization. The "Gotong Royong" dimension is realized through collaborative projects across subjects, where science students research river water quality, social studies students analyze the social impact of pollution, and PAI students discuss environmental fiqh (jurisprudence) (fiqh al-bi'ah). Nata and Hidayat (2025) emphasize that the integration of the Pancasila Student Profile values into PAI strengthens students' national and Islamic identities.

Another concrete example is the emergence of alumni of Islamic educational institutions (such as Al-Azhar University, IIUM Malaysia, or UIN Syarif Hidayatullah) who have become not only traditional Islamic scholars but also successful doctors, engineers, politicians, and entrepreneurs who maintain a strong Islamic identity. They are living proof of the modern perfect human being: using reason (cognitive) for technological innovation, using heart (emotional) for business ethics, using physical strength for hard work, and using social networks for preaching and empowering the community. Their success proves that an integrated Islamic Religious Education (PAI) can produce leaders who are both professionally competent and spiritually pious.

CONCLUSION

The concept of Insan Kamil is not merely a classical theological ideal but a relevant educational framework for addressing technological disruption and the global moral crisis. Islamic Religious Education (IRE) should promote the balanced development of four interconnected dimensions: cognitive, social, emotional, and physical. Cognitive development must extend beyond memorization to foster critical thinking, scientific literacy, and the ethical use of artificial intelligence. Social development should cultivate Islamic ethics, digital citizenship, tolerance, and social responsibility to counter polarization and cyberbullying. Emotional development is strengthened through Tazkiyatun Nafs (self-purification), which supports mental health and resilience in coping with modern challenges. Physical well-being, including an active lifestyle and a halal-thayyib diet, is regarded as an expression of faith and a prerequisite for fulfilling humanity's role as Khalifatullah. The success of Islamic education depends on balancing vertical devotion (hablum minallah) with horizontal responsibility (hablum minannas), where sincere worship is reflected in moral character and social contribution. Therefore, Islamic Religious Education requires a holistic-integrative curriculum, teaching methods,

and assessment that develop all four dimensions simultaneously, with teachers serving as holistic facilitators in nurturing Insan Kamil who are intellectually competent, emotionally resilient, socially responsible, physically healthy, and firmly grounded in Islamic values.

REFERENCES

Al-Buthi, M. S. R. (2018). *Fiqh As-Sunnah*. Beirut: Dar al-Fikr.

Al-Ghazali, A. H. (2018). *Ihya Ulumuddin (Terjemahan)*. Jakarta: Republika Penerbit.

Al-Mawardi. (2017). *Adabud Dunya waddin.* Surabaya: Risalah Gusti.

Badri, M. (2019). *Kontroversi Psikologi Modern: Tinjauan Psikolog Islam.* Jakarta: Pustaka Firdaus.

Bakar, O. (2020). *Tauhid dan Sains: Esai-Esai tentang Sejarah dan Filsafat Ilmu Pengetahuan Islam.* Bandung: Mizan.

Daradjat, Z. (2019). *Ilmu Jiwa Agama.* Jakarta: Bulan Bintang.

Fauzi, I. (2024). *Literasi Digital Berbasis Nilai Islami: Strategi Menghadapi Hoaks dan Pinjaman Ilegal di Kalangan Pelajar.* Jurnal Teknologi Pendidikan, 15(3), 112-125.

Hakim, L. (2024). *Etika Komunikasi Digital dalam Perspektif Maqashid Syariah: Analisis Konten Media Sosial Remaja Muslim*. Jurnal Komunikasi Islam, 14(1), 45-60.

Hamka. (2020). *Tasawuf Modern*. Jakarta: Gema Insani.

Hidayat, R. (2022). *Model Pendidikan Holistik-Integratif di Pondok Modern Gontor: Studi Kasus Pembentukan Karakter Santri*. Jurnal Pendidikan Islam, 11(2), 145-160.

Kemendikbudristek. (2022). Permendikbudristek No. 56/M/2022 tentang Pedoman Penerapan Kurikulum. Jakarta: Kemendikbudristek.

Mujib, A., & Mudzakkir, J. (2021). *Ilmu Pendidikan Islam.* Jakarta: Kencana.

Nata, A. (2020). *Psikologi Pendidikan: Landasan Kerja Pemimpin Pendidikan*. Jakarta: Rajawali Pers.

Nata, A., & Hidayat, R. (2025). *Integrasi Nilai Profil Pelajar Pancasila dalam Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti*. Jurnal Penelitian Pendidikan Islam, 13(1), 10-25.

Newberg, A., & Waldman, M. R. (2021). *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist.* New York: Ballantine Books.

Qardhawi, Y. (2019). *Norma dan Etika Ekonomi Islam*. Jakarta: Gema Insani.

Qutb, S. (2021). *Tafsir Fi Zhilalil Qur'an.* Jakarta: Gema Insani.

Rahman, F. (2023). *Implementasi Kurikulum Terintegrasi di MAN Insan Cendekia dalam Mencetak Generasi Emas.* Jurnal Manajemen Pendidikan Islam, 8(1), 22-35.

Sari, D. P., & Pratama, Y. (2023). *Implementasi Budaya 5S (Senyum, Salam, Sapa, Sopan, Santun) Berbasis Nilai Islam untuk Mereduksi Perundungan di Sekolah*. Jurnal Ilmiah Sekolah Dasar, 7(1), 88-99.

Shihab, M. Q. (2021). *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan.

Ulwan, A. N. (2019). *Pendidikan Anak dalam Islam*. Jakarta: Pustaka Amani.

Wibowo, A., & Nurjanah, S. (2023). *Efektivitas Teknik Muhasabah Diri dan Shalat Hajat dalam Menurunkan Tingkat Kecemasan Akademik Siswa SMA.* Jurnal Psikologi Pendidikan dan Perkembangan, 12(2), 150-165.

Yusuf, S. (2022). *Psikologi Perkembangan Anak dan Remaja*. Bandung: Remaja Rosdakarya.

Yusuf, S., & Hidayat, R. (2024). *Pengaruh Puasa Sunnah Senin-Kamis terhadap Konsentrasi Belajar dan Indeks Massa Tubuh Siswa Madrasah Tsanawiyah*. Jurnal Kesehatan Masyarakat Islam, 9(1), 33-45.