

ISLAMIC RELIGIOUS EDUCATIONAL ISSUES AND THE ROLE OF STAKEHOLDERS

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Abstract

Sawohan 2 State Elementary School in Kepetingan Hamlet, a remote area on the east coast of Sidoarjo Regency, faces various challenges in implementing Islamic religious education. Its difficult to reach location and limited infrastructure have an impact on the low effectiveness of learning, especially in worship practices, learning the Qur'an, and student learning motivation. Geographical factors, minimal parental support, and limited educational infrastructure are the main obstacles. This study uses a qualitative descriptive approach, with data collection techniques through interviews, observations, and documentation. The results of the study show that the problems include the absence of worship facilities, distance and difficult access for teachers, low student participation in Islamic religious education activities, and weak evaluation and mentoring by educators. Stakeholders such as the Education Office, principals, teachers, community leaders, and parents have a strategic role in overcoming these challenges. Efforts made include: increasing physical access to schools, motivation for educators and students, providing incentives for teachers in remote areas, developing a contextual Islamic religious education curriculum, and strengthening collaboration between schools and the community.

Keywords: *Educational Problems; Educational Solutions; Stakeholder Efforts.*

Abstrak

Sekolah Dasar Negeri Sawohan 2 di Dusun Kepetingan, wilayah terpencil di pesisir timur Kabupaten Sidoarjo, menghadapi berbagai tantangan dalam pelaksanaan pendidikan agama Islam. Letaknya yang sulit dijangkau dan terbatasnya sarana prasarana berdampak pada rendahnya efektivitas pembelajaran, khususnya dalam praktik ibadah, pembelajaran Al-Qur'an, serta motivasi belajar siswa. Faktor geografis, minimnya dukungan orang tua, serta keterbatasan infrastruktur pendidikan menjadi penghambat utama. Penelitian ini bertujuan mengungkap problematika Pendidikan Agama Islam di SDN Sawohan 2 Dusun Kepetingan, Sidoarjo, beserta faktor penyebab, dampaknya bagi siswa, serta peran stakeholder



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dalam penanganannya. Penelitian ini menggunakan pendekatan deskriptif kualitatif, dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data dengan cara; reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan problematika mencakup ketiadaan fasilitas ibadah, jarak dan akses guru yang sulit, rendahnya partisipasi siswa dalam kegiatan pendidikan agama Islam, serta lemahnya evaluasi dan pendampingan oleh pendidik. Stakeholder seperti Dinas Pendidikan, kepala sekolah, guru, tokoh masyarakat, dan orang tua memiliki peran strategis dalam mengatasi tantangan tersebut. Upaya yang dilakukan meliputi: peningkatan akses fisik menuju sekolah, motivasi bagi pendidik dan peserta didik, pemberian insentif bagi guru di daerah terpencil, pengembangan kurikulum pendidikan agama Islam yang kontekstual, serta penguatan kolaborasi antara pihak sekolah dan masyarakat.

Kata kunci: *Permasalahan Pendidikan; Penangan Pendidikan; Upaya Stakeholder.*

A. Introduction

The development of Islamic religious education activity in Indonesia is always faced on the complex multiproblem, started from conceptual and theoretical up to practical operation. It can be observed from the backwardness of the Islamic religious education qualitatively and quantitatively (Pasiska et al., 2023), hence the Islamic education seems like the second education. The reality is ironically, the majority of Indonesia citizens that are moslems are always backward in term of education compared to the other community believers. The problem of Islamic religious education in Indonesia are facing the real issues of the Islamic religious education as the effort to aware, plan, and prepare the students to know, comprehend, believe, be pious, have noble character and implement the lesson of Islamic religious education from the major sources that are the Qur'an and sunnah, through the guidance activity, learning habit, and activate the personal experience (Ramayulis, 2012, p. 21). On the other hand, in the Islamic religious education it is required to focus on the implementation, in fact there are many students got a gorgeous result on the Islamic religious education lesson at school, but differs practically and behaviorally means that they turn away from the Islamic religious education lesson.

The real issues of Islamic religious education in Indonesia almost occurred in every school region, either in the city or in the village and even in the remote area. The issues happen in Islamic religious education has unique characterictics that focus on the structural problem, means that the demography and the geography can be categorize into the city, suburbs, village and remote area (Muhammin, 2011, p. 45). In relation with that, the learning process in remote area that differs from the city contradictly causes the simplicity, weaknesses, limitation, uniqueness, peace, far

distance, and traditionality that are still attached to the Islamic education learning implementation in that remote area (Baharuddin & Burhan, 2025). The name of islamis religious education especially in the remote area is expected to be teacher's and student's motivation to survive regardless of the circumstances despite of the fact that it is on the remote far away from the city. It needs also the internalization of the Islamic values (Hefner, 2021) to support the Islamic religious learning process in the remote area within the patience and sincerity, high motivation and expectance. In essence, the education stakeholders in that area observing the real unpredictable situation should have a look at the human side as the "homo religious", means that they are as a human that has the innate nature to comprehend and accept the truth values sources from the religion as the guidance to behave (Yusuf, 2005, p. 1). The existence of Islamic religious education in the remote area is expected can motivate stakeholder and the relevant parties to be aware toward the improvement of the education in that area. This responsibility is the duty of all of the people due to the reason that Islamic education must be spread out to the whole regions of the country, especially in the area that has limited access of education. However, the fact that not all of the teachers are willing to teach in the remote area due to the challenge and the risks, eventough provided with the high insentive. It becomes an obstacle in itself, even though teacher has responsibility to teach professionally as the pedagogically principle.

The huge disparity of Islamic religious education occurs between the remote areas and the city, mainly in term of the access and quality (Hujaimah et al., 2023). Nevertheless, essentially the objective and content of education remains the same, it differs only in the condition and situation of teaching and learning process. (Chotimah et al., 2022). Whereas, the researcher conducted the first interview (interview, fisherman, Munir, Wednesday, May 21st 2025), with Munir as the fisherman in Kepetingan region, Munir explained as follow that the islamic religious acitivity in that area is limited on access eventough the students tries hard not to be left behind if it is compared with the students in the city. Actually, the location and condition or the geography of the areas are covered with fishpond and big river, mangroves sometimes we can see some animals such as monkey, crocodiles, and monitor lizard that has entertained the fisherman in that areas. The problem faced nowadays is quite various such as the school do not have a prayer room, the teacher's house is quite far, isolated geographically, high dropout rate, conventional learning and unavailability of the network system.

This study aimed to reveal the problem of curriculum access, teaching staff, facility, students, the Islamic religious education acitivity, and also the role of stakeholder in solving the problem in public elementary school Sawohan 2 Dusun

Kepetingan Buduran disctrict, in the remote area of Sidoarjo regency, East Java. The expected theoretical contribution of this study is giving comprehensive education of the challenges in the Islamic religious education implementation in the remote area, and also offering collaboration model among the school, society and policy makers in order solve the problems that arise. This research is expected to enrich the study in the Islamic religious education field, especially related to the strategy in strengthening the quality of Islamic religious education teaching and learning process in the elementary school in the remote area, also as the reference for the policy maker in order to formulate steps of equitable access and improve the Islamic religious education quality in Indonesia. In this study, the researcher aimed to reveal the problem of curriculum access, teaching staff, facility, students, the Islamic religious education acivity and also the role of stakeholder in solving the problem in public elementary school Sawohan 2 Dusun Kepetingan Buduran disctrict, in the remote area of Sidoarjo regency, East Java

Meanwhile the previous study also conveyed the same thing of the institutional education problem in the remote areas, it is as follows:

The study was conducted by Moh. Wardi (Wardi, 2013) highlighting the problem of Islamic education in the ontological, epistemological, axiological perspective. He emphasized that in order to sustain the interest toward the Islamic education, it needs the idea renewal, solid philosophical foundation, and also the relevant concept with the world nowadays. This study indicates the importance of eliminating dichotomy between religious knowledge and science with the open, dynamic knowledge and based on verses.

Meanwhile, Tatat Hartatik (Hartati, 2016) focused on developing the literacy by designing multimedia based learning through the PAIKEM approach. This study emphasizes that low motivation of learning in the remote area is affected by the family economy constraint and also low level of public awareness, therefore it is required to conduct the active, creative and joyful learning to improve students' literacy.

Both of those study above give significant contribution in comprehending the problem of Islamic education conceptually, and the literacy implementation in the remote area. Nevertheless, the gap of the study is on the limited references that specifically address the implementation of the Islamic religious education in the elementary school by considering the curriculum aspect, teaching staff, students' condition, and the whole process of learning. There has not been much research examining how the stakeholder role (the school, society, and government) in handling the limitation and find the collaborative solution.

This study aimed to describe the real issue of the problematic activities of Islamic religious education occurred in Sawohan 2 elementary school Dusun Kepetingan Buduran, Sidoarjo, that covered the impacted fields, form and contributing factor of problematic issues that arise, and also to reveal the effect on the learning implementation and the student development. Moreover, this study also tries to explain the stakeholder role, such as teacher, parent, society and school authorities in order to solve the barriers to improve the effectivity of Islamic religious education implementation in that remote area. The novelty of this study is offering the contextual analysis of the Islamic religious education real issue in public elementary school Sawohan 2 Dusun Kepetingan Sidoarjo, a remote area, and also to describe the role of the stakeholder in solving the problem. Therefore, this study not only enriches the theoretical study of the Islamic education, but also gives practical contribution of the Islamic education formulation of quality equalization strategies in the remote area.

B. Research Methods

This study was conducted by using qualitative approach in the form of descriptive study (Dayyanah et al., 2024). It was chosen due to the objective of the study in order to get the real description and indepth reality issues of Islamic education and also the stakeholder effort in handling the issues in elementary school Sawohan 2 Kepetingan suddistrict, Buduran district, Sidoarjo regency. The type of study used case study, due to the reason that the study was focused in one location of the remote elementary school with the uniqueness of the social and geographical condition. The study was conducted from may 2025 up to June 2025.

Research data was gathered by using in depth interview, participatory observation, and documentation. Reseach participant was chosen by using purposive sampling technique based on the direct involvement in the Islamic education implementation. The informants are the headmaster of Sawohan 2 elementary school, in order to get the information of the condition and the management of the school. Islamic religion teacher, to gain the firsthand experience in Islamic education learning. Students, to know the learning experience and the constraint they face. Public figure, to comprehend the social and cultural support to Islamic education in the remote area. Sidoarjo county education office, in order to obtain policy and government perspective related to education in the remote area.

Data analysis technique was done through three stages according to Miles and Huberman in Qomaruddin (Qomaruddin & Sa'diyah, 2024), that are: (1) data reduction, (2) data display, and (3) drawing conclusion/ verification. In order to

assure the data validity, the researcher used source and method triangulation technique.

C. Result and Discussion

Result

Based on the decree of Dutch East Indies Government No. 9/1859 dated January 31st 1859 Staatsblad No. 6, the territory of Surabaya regency was divided into 2 parts that are Surabaya and Sidokari regency. Sidokare was led by R. Notopuro that came from nobility, the son of R.A.P Tjokronegoro, the regent of Surabaya. On 28th of May 1859, the name of Sidokare regency, that had a negative connotation was renamed into Sidoarjo regency. Sidoarjo regency located on 112 5" and 112 9" east longitude and between 7 3" and 7 5" south longitude.

There are three ways to get to schools in remote areas of Sidoarjo Regency: by land, water, and mining. According to the map of Sidoarjo Regency, the road to remote schools must be passed through a path with wide and long ponds on both sides and many turns. During the dry season, the road is still passable and very beautiful, but during the rainy season, the road is impassable due to its condition that are muddy and slippery, and there is a high risk of falling into the ponds, which are 15 kilometers away. According to the Sidoarjo Regency map, access to remote schools requires crossing a large, long river lined with fish ponds and dense trees. Sometimes crocodiles and monkeys are encountered, which often scare fishermen passing by, but these animals do not usually prey on people, therefore no unwanted incidents have ever occurred. Teachers and fishermen prefer to use the river route because it is easier and less tiring. Small ports starting from Sidoarjo District (Bluru Kidul and Gebang Villages), Candi District (Kali Pencabean Village), Jabon District (Jabon Village) take an average of one to two hours to reach. Mining Access: One of the more risky routes to remote schools is by mining the Porong River with a small, long motorboat, which takes 15 minutes from Jabon Village to SDN Kupang III and SDN Kupang IV. However, after mining, one must travel along a footpath with wide and long ponds on both sides, which is risky.

Based on observation and documentation data, it was found that at Sawahan 2 Public Elementary School in Kepetingan Village, Buduran District, Sidoarjo Regency, there were several problems ranging from teachers, students, and inappropriate learning models due to access factors. For example, educators from the city who commute to the elementary school depart from a small dock in Bluru Kidul Village, Sidoarjo District, at exactly 7:00 a.m. using a school boat, which takes approximately one hour if there are no obstacles such as engine trouble or running out of gas. However, if that happens, it can take more than two hours. This situation

creates a problem for educators, who seem to spend most of their time traveling. As a result of the educators' problems, students are automatically affected by the problems experienced by their teachers. Students in the lower grades are taught by teachers who live in the hamlet, but students in the upper grades have to wait for teachers from the city to arrive. Thus, students lose time waiting for the arrival of teachers from the city.

What are the issues in Islamic education in any field which occurred at Sawahan 2 Public Elementary School in Kepetingan Buduran, a remote area in Sidoarjo Regency.

Based on the result of the interview (interview, public elementary school teacher, Ahmad Fadoli, Wednesday, May 21st 2025), explained that;

"All students are well aware of the conditions faced by teachers who teach at the school. They also feel sorry for their teachers, who have to cross a large, long river that is fraught with danger. The Sidoarjo Regency Government, specifically the Education and Culture Office, provides motorboats as a means of transportation to the school, which is considered very helpful. However, sometimes the motorboats break down, forcing the teachers to take the land route, which is very tiring for them."

The reason teachers do not want to travel by land is because the road conditions are difficult. When they encounter another motorcycle, one of them must give way. Not to mention the condition of the bridge, which is only one meter wide and made of fragile bamboo. Given these conditions, teachers prefer to travel by river. Educators do not get tired and can sleep on the boat, even though the conditions are risky.

Based on the result of the (Interview, Headmaster, Muhammad Mujib, Wednesday May 21st 2025) explains as follows;

"Why should classes be conditioned like that? First, there is insufficient land. Second, the learning groups are very small or there are few students. Third, few educators are willing to teach in remote areas. Basically, the Sidoarjo Regency Government and the Sidoarjo Regency Education and Culture Office have provided additional transportation several times each semester, but no one is willing to become a teacher in remote or hard-to-reach areas. Their reasons are fear, risk, and stress."

This means that access to these schools makes it difficult for teachers or educators to travel there.

Based on the result of the (Interview, Headmaster, Muhammad Mujib, Wednesday May 21st 2025) public elementary school Sawohan 2 Kepetingan Buduran Sidoarjo, he stated the issues of the islamic religious education as follows;

"Remote because it is farthest from educational facilities and lacks facilities and infrastructure such as a library, the Sidoarjo Regency government building, a museum, and a standard sports field. Remote due to the difficulty of access for teachers, students, and the educational environment. Remote due to geographical isolation, located far from neighboring villages, requiring crossing a large and long river via a dangerous and risky path. Remote due to the relatively high dropout rate, meaning it is far from schools and school facilities. Additionally, the learning patterns of children are still conventional/traditional or based on local customs, as teachers only explain through lectures without any innovation or modification of the learning system, and there is no internet access. The ideal curriculum means that students only perform the five daily prayers, recite the Quran, and engage in some religious activities. From my explanation earlier, these are the problems with Islamic religious education activities at our school."

Some of things as the barriers in the Islamic religious education issues are network access, non-professional teacher, incomplete curriculum and facility. Meanwhile, based on the interview with the teacher (Interview, Islamic religious teacher, Ismiyati, Wednesday 21st 2025) she states that;

"The educational issues that arise in the remote area actually is complex and unsolved. However, we are as the teachers in public elementary school in the remote areas think that it depends on the educational need, everyday we have to walk step by step surrounded by the fishpond along the big and wide rivers. Sometimes, we are anxious when the rainy season comes, afraid of falling into the fishpond or the river. It causes them to be absent from the religious class due to the unsupportive road eventually in the rainy season"

Moreover, students in public elementary school Sawohan 2 Dusun Kepetingan Buduran Sidoarjo are passive students, many of them do not have books, it is a risk access and (Interview, student, Muttaqin, Wednesday 21st 2025) the students are often absent. As it is conveyed as follows;

"Our islamic religious educational activity is that we have to walk step by step for 2 km sometimes we ride a bicycle. A pathway with a long hole, especially in the rainy season makes us truly walk carefully to the school and we also recite Qur'an in the afternoon. Before 7 am, sometimes we walk together with the teacher that passess on the same road. On the other hand, if there are some fish on the ponds sometimes, we are absent from the

school due to our duty in assisting our parents. There is one of the fishponds that must be harvested and sometimes we do not pray because of that."

As it is conveyed (Interview, public figure, Samadi, Wednesday 21st 2025) a public figure in Sawohan village Kepetingan Buduran Sidoarjo as follows;

"we are as public figure see the incomplete facility of public elementary school, it is the incomplete students' facility in order to pray, study and fasting. On the other hand, not all of the teachers are willing to teach there, it can be proven with the fact that there are many teachers who come from Sidoarjo city compared to the teacher coming from the nearest area. We are as parents in Kepetingan wish that hopefully it can be a better school eventhough it is quite far away from the city."

This clearly has a direct impact on the low quality of Muslims produced by Islamic educational institutions. At the same time, it also triggers the marginalization of Muslims in the global arena and contestation map. As stated by (Interview, Head of Public Relations, Angga Royan Amir Fatah, Wednesday, June 4, 2025) reveal that;

"The problem faced in islamic religious education is not single and partial. There have been many vicious problems that related each other. According to Ahmadi, the main problem of the national education is the low educational quality resulting the low quality of human resources. Low quality of human resources has an impact on the low character of the nation.¹⁶ Other problems faced by Islamic education include ideological problems, dualism in the Islamic education system, language, and problems with learning methods."

Based on the explanation above, it can be concluded that SDN Sawohan 2 Kepetingan has activity problems, meaning that it is difficult to overcome unless the Sidoarjo Regency government allocates a large amount of funds to build access roads to the area. On the other hand, teachers at this school are paid more than teachers in the city, or the area could be developed into a marine tourism destination that would attract the people of Sidoarjo in particular. Generally, people from all over East Java would be able to visit this remote area. This is because on Sundays, the people of Sidoarjo city only gather in the town square to exercise and spend their holidays in a fun and inexpensive way.

Based on the explanation from the interview, the result of the study was found as follows:

The issue of Islamic religious education poses risks, as Islamic religious education teachers encounter difficulties in teaching when traveling by land, having to pass

through paths lined with ponds on both sides and cross embankments (dikes to hold back floodwaters). If they are not careful, they could fall into the ponds. Meanwhile, the water route through a large river takes more than an hour to reach the school, but Islamic education teachers prefer to take the river route even though sometimes the boat engine dies due to running out of gasoline, breaking down, or encountering crocodiles. The problems with Islamic education at Sawohan State Elementary School in Kepetingan Hamlet are that the Islamic education curriculum is the same as in the city, but the school does not have a prayer room. However, students who graduate can read the Qur'an, although not all of them, because in the afternoon they study the Qur'an with their Islamic education teacher, assisted by a Qur'an teacher from the village. From the above description, it can be concluded that the problems in Islamic education occur in the following areas: the school's limited facilities and infrastructure, teachers who always come from the city, and the students' lack of motivation towards Islamic education activities such as studying at school, reciting the Qur'an, and non-formal activities such as participating in Islamic holiday celebrations.

Each issue related to Islamic education that occurs at Sawohan 2 Public Elementary School in Kepetingan Buduran, Sidoarjo, in a remote area of Sidoarjo Regency.

The Islamic religious education issues and the handling effort in elementary school Sawohan 2 Dusun Kepetingan Buduran Sidoarjo are by finding the solution toward the problems faced by the students and teacher, improving the implementation of the curriculum, learning method, the high number of dropout rate, conventional learning, due to the reason that the teacher only gives lecture without any innovation or modification of the learning system, the help of the transportation vehicles such as motor boat and motor cycle. As it is conveyed (Interview, headmaster, Muhammad Mujib, Wednesday, 21st 2025) as follows;

"The role of the education office in Sidoarjo Regency is quite good, hence our school problem is common problems, meaning problems faced by students, educators, curriculum, learning methods, high dropout rates, and learning that does not keep up with the times. Provision of motorboats and motorcycles. If we explain that there are not many students in our school, due to the small local population and the fact that teachers are taught from a distance, then they are unwilling to take risks. The curriculum is actually the same as in the city, but many students are unable to attend due to the difficult location and lack of innovation in learning, meaning that teachers are not active and creative in their teaching. Regarding the issue of Islamic education at our school, the Sidoarjo District Education Office has assigned

Islamic education teachers to our school by appointing Islamic religion teachers and also involving them in training sessions or seminars and participating in the Umi method group."

As it is conveyed (Interview, Islamic religious teacher, Ismiyati, Wednesday 21st 2025) in SDN Sawohan 2 Kepetingan Buduran Sidoarjo as follows;

"The role of the education office of the Sidoarjo regency, even though our school condition differs from the city schools, with the arising problems occurred in our school such as moslem student, islamic religious teacher, the curriculum of islamic religious education, the learning method of Islamic religious education, the number of the studens who do not continue their education due to the financial problem. It will be worse if they do not handle it. On the other hand, the education office of the Sidoarjo regency has been tried hard to conduct some programs as the effort to solve this matter."

As it is conveyed (Interview, student, Muttaqin, Wednesday 21st 2025) in SDN Sawohan 2 Kepetingan Buduran Sidoarjo as follows:

"The head of the education office in Sidoarjo, we only have a few friends, if they all come to the class it will be 5, sometimes it is incomplete, if it is incomplete, we are lacking of motivation, due to the reason that the teacher sometimes ask to the same students about the lessons. The Islamic religious teachers do not often give homework. We do not have any extra religious activity, it is just we recite Holly Qur'an in our teacher's house, our teacher's method of teaching is quite different with learning process in the city. There, the learning media is available. My friends often ask permission due to their duties in helping their parent to earn a living, even though the head of the education office does not know it"

As it is conveyed (Interview, public figure, Samadi, Wednesday 21st 2025) a public figure in Sawohan village Kepetingan Buduran Sidoarjo as follows;

"we are as the representative of the public figure often has invited the education office in Sidoarjo regency, headmaster, teacher, and parents to solve the problems arise in the school. However, some of the barriers found in the beginning of new academic year such as inactive students, the teacher mutation, the changing curriculum of Islamic religious education that should be provided with the learning media and practice, meanwhile our school does not possess it. On the other hand, there is no response from the department of education and culture when we have already given a proposal"

From the explanation and the result of the interview from the headmaster, the Islamic religious teacher, students, public figure, the issues related to the Islamic religious education issues in Sidoarjo Regency are the problem of students's activity, teacher, learning method of Islamic religious education, non-innovative learning and also the duties of education office in handling issues in public elementary school, and also students lack of interest as the result of their duties in helping their parents to earn a living as a fisherman.

Based on the explanation of the interview, the result of the study was found that the Islamic religious education issues that are always occurred annually in public elementary school Sawohan 2 Kepetingan Buduran, a remote area of Sidoarjo Regency is the school location that are far away from the city, the unsupportive parents toward the education, incomplete facility, and limited students' activity due to lack of facility.

The *stakeholder role* in handling the Islamic Religious Education in public Elementary School Sawohan 2 Kepetingan Buduran, a remote area of Sidoarjo Regency.

Stakeholder of Public Elementary School Sawohan 2 Kepetingan Buduran, a remote area of Sidoarjo Regency comes from education office , public figure, headmaster, teacher, and students. The *stakeholder role* in handling the Islamic Religious Education in public Elementary School Sawohan 2 Kepetingan Buduran, is by conducting school guidance program that functions as the assistance for the student to develop and improve themselves optimally either in term of planning the school program or handling the problem faced by the headmaster, teacher and the student. As it is conveyed (Interview, Headmaster, Muhammad Mujib, Wednesday May 21st 2025) as follows;

"Headmaster's Duty in SDN Sawohan 2 Dusun Kepetingan in handling the problem arise in the activity or Islamic religious education program in a well manner and feasible that can be conducted by the teacher and students such as inviting to Dhuha prayer, congregational midday prayer, giving students motivation to finish reciting Holly Qur'an before graduating from elementary school and providing a good example."

As it is conveyed (Interview, Public Elementary School teacher, Wednesday 21st 2025) in SDN Sawohan 2 Kepetingan Buduran Sidoarjo as follows:

"Many problems arise in the learning process. One of the most common problems is that students do not do their homework for various reasons. So, why don't students do their homework, what are the causes, and how can this be overcome? Giving homework is a way for teachers to monitor

students' activities at home. Teachers hope that students will complete their Islamic education homework on their own and with sincerity so that teachers can gauge the extent of students' understanding of the material that has been taught and ensure that the learning strategies applied are appropriate. However, in reality, many students do not do their homework, and some even have their homework done by tutors or parents. This is certainly not in line with the teachers' expectations. In overcoming these problems at SDN Sawohan 2 Dusun Kepetingan Buduran Sidoarjo, I, as an educator at this school, provide support, motivation, guidance, and knowledge to the best of my ability."

As stated, (Interview, Student, Muttaqin, Wednesday, May 21, 2025) SDN Sawohan 2 Kepetingan Buduran Village, Sidoarjo, that:

"The teacher who usually teaches us is a good teacher and provides a lot of guidance to me and my friends. He always teaches us with patience and gives us support. Additionally, when teaching us, he always reminds us about prayer, reciting the Quran, and learning religious knowledge."

As stated, (Interview, Community Leader, Samadi, Wednesday, May 21, 2025) SDN Sawohan 2 Kepetingan Buduran Village, Sidoarjo, that:

"The role of the school committee in overcoming school activity problems is to provide consideration and input in determining and implementing policies on educational activity problems, supporting the implementation of education, controlling and mediating between the government and the community. Additionally, it functions to encourage the growth of community attention and commitment to quality education, collaborate with the community, gather and analyze aspirations, provide input, encourage parents and the community to participate in education, raise funds from the community, and conduct evaluations."

With the educational challenges faced by SDN Sawohan 2 in Kepetingan Buduran Village, Sidoarjo, the school is expected to demonstrate its role in overcoming problems in educational activities. The role played by the Regional Education Office is to improve the quality of education. The Education Office at SDN in improving the quality of education includes the field of realizing school-based quality improvement, overcoming problems in Islamic education activities, providing educational guidance, and implementing programs to improve the quality of education.

Based on the interview descriptions, the following research results were found that Stakeholders are internal and external parties that have direct or indirect connections with the community, such as the Education

Office, community leaders, school principals, teachers, and students. In the context of Islamic education at SDN Sawohan 2 Kepetingan Hamlet, the Education Office has provided support in the form of transportation and learning media, although there are still shortcomings such as the lack of a prayer room, minimal incentives for Islamic education teachers, and limited internet access and teacher competence. Community leaders play a role in supporting policies and fundraising, while school principals and teachers are responsible for the learning and coaching process. Students play an active role by studying the material and completing assignments. Solutions to these problems include increasing the role of stakeholders, providing facilities, and developing teacher competencies.



Figure 1. The Journey to the Research Site



Figure 2. Learning Process

Discussion

Issues in Islamic Religious Education at Sawohan 2 Public Elementary School in Kepetingan Buduran, a Remote Area in Sidoarjo Regency

Terbatasnya sarana dan prasarana pendidikan agama Islam di daerah terpencil dapat menghambat pencapaian tujuan pembelajaran, padahal keduanya berperan

The limited facilities and infrastructure for Islamic religious education in remote areas can hinder the achievement of learning objectives, even though both play an important role in accelerating students' understanding. Just as schools have science, biology, or language laboratories, ideally there should also be a special laboratory for Islamic religious education. This laboratory serves as a space for deepening religious values with the support of facilities such as Islamic videos, religious music and songs, teaching aids, and photographs that can evoke students' emotions and religious appreciation.(Daulay, 2007, p. 97).

The prayer room at school plays a strategic role as a place of worship and a means of practicing Islamic education, such as wudu, salat, sermons, funeral arrangements, hajj, and zakat. To support more contextual learning,

supporting media in the form of images, videos, and Islamic history literature that are managed creatively are needed. However, attention to these facilities is still minimal, while the dominant learning method of lectures tends to be less attractive to students (Daulay, 2007, p. 97). The theory presented above is the same as what happens in schools in remote areas of Sidoarjo Regency, but there are several factors that can damage facilities and infrastructure in remote areas, including. Remote schools in Sidoarjo Regency face various obstacles, including soil and water conditions with high salt content, which cause damage to buildings and teaching aids. Difficult access to school locations is also an obstacle to the distribution of government aid (Hasanah, 2025). Most school buildings are still wooden stages, which are prone to damage. Although the Education Office has distributed various aid programs, the low motivation of parents also affects the enthusiasm of students to learn, so that many of them do not have the desire to continue their education to a higher level.

Access to schools is very risky. On average, teachers who teach in remote areas leave the city to go to school by river, using boats that take one to two hours from small ports. Some also mine along the Porong River, while others travel by land. Teachers must pass through slippery, narrow paths lined with vast and long ponds on both sides. Schools that are far from the city make it difficult for educators who are far from the school. Teachers must have high motivation to teach in areas that are considered difficult to reach. Problems that often occur in remote schools, especially regarding Islamic education, mean that not all teachers are willing to teach in remote areas, even with high salaries. This is a reasonable reason for educators because the conditions of students in remote schools are different from those in urban areas. Teacher innovation is often associated with something new, but this is not always the case. Sometimes students assume that if something has not been conveyed to them, they have never heard of it, even though it has existed for a long time, but the students only find out about it later.

The process of Islamic religious education in remote areas often takes place without any real implementation for students (Elman, 2024), due to the limitations of school conditions that are not supportive. Learning tends to be doctrinal, based on agreements and false togetherness, with a dominance of lecture methods that lack innovation (Wulandari et al., 2023). Therefore, education is also exacerbated by a lack of adequate facilities, resources, and infrastructure (Muhammad et al., 2023). Therefore, stakeholder collaboration is urgently needed. Operationally, this

is interpreted as a participatory strategy that encourages cooperation, resource sharing, strengthens unity, and increases collective responsibility and efforts in education (Sapiyah et al., 2025). The above information often appears in remote schools where information is slow to reach, or where Islamic education teachers are unable to convey it due to the remote location.

Each of Islamic education issues occurs at Sawohan 2 Public Elementary School in Kepetingan Buduran Sidoarjo, a remote area in Sidoarjo Regency.

There are many underlying factors, one of which is the difficulty of Internet access. That is the reality faced by students at SDN Sawohan 2 in Kepetingan Hamlet, Sawohan Village, Buduran Subdistrict. Limited internet access makes online learning difficult to implement in remote areas. Therefore, teachers and students agreed to continue face-to-face learning so that the curriculum could still be delivered. Two public elementary schools in the eastern tip of Sidoarjo Regency can only be accessed by waterway because the roads are damaged and impassable, especially during the rainy season. The journey by boat takes almost an hour from the city center. The number of students is also limited, with a total of 27 students and an average of 5 students per class. Teachers at this school receive incentives from the local government. The school building has permanent walls and is quite spacious, with SDN Sawohan 2 sharing the location with SMPN Satu Atap Buduran.

Parental support at SDN Sawohan 2 Kepetingan Hamlet, a remote area in Sidoarjo Regency, plays an important role in the success of children's education. However, many parents are still unaware of this responsibility and leave the education process entirely to the school. In fact, children's learning success and social development are greatly influenced by the active involvement of parents. Therefore, harmonious synergy between schools and parents is key to realizing optimal education. SDN Sawohan 2 Kepetingan Hamlet, Sidoarjo, faces limitations in Islamic education facilities, especially the musalla, which should function as a place of worship and religious practice. The lack of attention to these facilities means that religious learning is mostly delivered verbally and is less appealing to students (Daulay, 2007, p. 97).

The problems of Islamic education are complex and interrelated (Rahman & Akbar, 2021). According to Achmadi, the main issue lies in the low quality of education, which has a direct impact on the low quality of human resources and national character. In addition, Islamic religious education also faces ideological challenges, dualism in the education system, language barriers, and limitations in learning methods (Lestari & Ngatini, 2010, p. 84). The students of SDN Sawohan 2 Kepetingan, Sidoarjo, have diverse backgrounds, coming from various regions in

East Java such as Kediri, Tulungagung, Lamongan, and Blitar, with the majority of their parents working as farm laborers. This diversity creates different individual characters, which poses a challenge for educators. Individual differences are influenced by a number of factors, including intelligence, talent, physical condition, social and emotional adjustment, and family background (Hamalik, 2011, p. 181). Learning evaluation at SDN Sawohan 2 Kepetingan Hamlet, Sidoarjo, needs to be optimized so that it does not only focus on learning outcomes but also covers input, process, and output aspects. Effective evaluation includes systematic data collection to assess changes in students and their impact on their lives. This is key to improving the overall effectiveness of the learning process (Hidayah & Arif, 2022). This shows that the success of a learning program is always viewed from the aspect of learning outcomes achieved. Evaluation has a positive impact on motivation to support maximum learning (Gambo & Shakir, 2023). On the other hand, evaluation of learning programs requires data on the implementation of learning and the level of achievement of learning objectives. The role of stakeholders in the implementation of Islamic Religious Education at Sawohan 2 Public Elementary School, Kepetingan Hamlet, Buduran, a remote area in Sidoarjo Regency

Based on stakeholder theory, community leaders at Sawohan 2 Public Elementary School, Kepetingan Hamlet, Sidoarjo, cannot be separated from their social environment. They play an important role in maintaining stakeholder legitimacy and are involved in policies and decision-making that support improving the quality and performance of the community. Leadership in this context is understood in various ways by researchers, depending on the perspectives and interests of each expert (Wahjosumidjo, 2005, p. 18). The role of community leaders at SDN Sawohan 2 Kepetingan is to support education in the coastal area of Sidoarjo as a form of social responsibility. Although they have contributed, their role is still limited and needs to be enhanced through stronger cooperation with the government to realize the 9-year compulsory education program for underprivileged communities. The role of community leaders in education has been stated in Law Number 20 of 2003 concerning the National Education System, article 54. The community plays a role in improving the quality of education through planning, supervision, and evaluation of programs, which are carried out through education councils and school/madrasah committees. Education councils function at the national and regional levels as independent institutions that provide guidance, support, and supervision without hierarchical relationships. Meanwhile, school committees play a similar role at the educational unit level (Undang - Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003, 2004).

School principals play a strategic role in enhancing teacher professionalism, particularly in learning (Nasib Tua Lumban Gaol, 2018). A principal must have the ability to integrate all aspects of school management. With this ability, it is believed that a conducive school culture and climate will be easier to create (Juharyanto et al., 2023). Through the involvement of teachers in training from the Education Office and encouragement to continue their education to a higher level, principals strive to improve teacher competence (Mufliah & Haqiqi, 2019). Supervision is carried out through classroom visits to identify and help overcome teachers' difficulties in teaching. In national education policy, the principal acts as an educator, manager, administrator, supervisor, leader, innovator, and motivator to develop teachers' overall performance and competence (E, 2010, p. 96). The principal of SDN Sawahan 2 Dusun Kepetingan Buduran Sidoarjo has an important role in achieving the school's organizational goals, especially as the person responsible for and supervisor of teachers' work performance. This guidance is crucial to the success of educational institutions. However, its implementation still faces a number of obstacles, such as weak disciplinary supervision, suboptimal work management, and the lack of exemplary or outstanding teachers.

Improvements in school productivity and performance can be achieved through changes in the behavior of school members by applying personnel management concepts and techniques. Teacher and staff development covers seven main aspects: planning, recruitment, training and development, promotion and transfer, termination, compensation, and performance appraisal (E, 2010, p. 64). The role of Islamic religious education teachers is not limited to teaching in the classroom for three hours per week. To shape students who are faithful, pious, and have noble character, continuous and systematic religious guidance is needed outside of class hours, both inside and outside of school (Munawir et al., 2022). Religious education needs to be the center of character development in schools, the implementation of which requires harmonious cooperation among all school members (Ramdhani & Waluyo, 2020). The role of PAI teachers includes: teaching Islamic religious knowledge, instilling faith, guiding students in worship, and shaping noble character (Zuhairini, 2004, p. 55) In addition, teachers also need to maintain their professionalism (Tuna, 2022). The role of teachers as leaders will be effective if supported by a strong personality, such as good physical health, self-confidence, high work ethic, the ability to make quick decisions, objectivity, the ability to control emotions, and positive behavior (Siregar & Utama, 2024).

The role of teachers includes: teachers can act as instructors, class leaders, mentors, learning environment managers, learning planners, supervisors, motivators, and evaluators (Rohman, 2020). Teachers as Leaders. Teachers will be

successful in their role as leaders if they possess certain personality traits, such as: good physical health, self-confidence, high work ethic and enthusiasm, decisiveness, objectivity, emotional control, and good behavior (Hamalik, 2010, p. 44). Islamic Education Teachers play a central role as leaders and mentors in creating a religious atmosphere in the educational environment. Through this role, teachers serve as the main guides in shaping (Najib, 2024). Teachers as facilitators play a role in providing support and services that facilitate the learning process. By creating a learning environment that is appropriate for the development of students, teachers help achieve effective and optimal learning. To that end, teachers need to understand the characteristics of students, including their learning styles, needs, and basic abilities (Sanjaya, 2008, p. 14).

In social life, individuals often play multiple roles at the same time. A student, for example, not only acts as a learner, but can also take on other responsibilities, such as being the head of the student council or a member of extracurricular activities. Each role requires an understanding of the context and the proportional execution of tasks. The main role of students is to learn, while teachers act as educators who are tasked with teaching and guiding. These different roles have different consequences: students are responsible for their own personal achievements, while teachers are responsible for the success of students in understanding the learning material. Basically, students have several important roles in the school environment. First, the main role of students is to study actively to develop their intellectual potential and achieve success. This includes understanding the material, doing assignments, and reviewing the lessons that have been given (Nofmiyati et al., 2023). Second, students must comply with school rules in order to create an orderly, safe, and conducive learning environment. Third, students must show respect and obedience to teachers and all school staff as a form of appreciation for authority and the educational process. Fourth, discipline is an important aspect that must be instilled in students, both in time management and in learning. Finally, students are also responsible for maintaining the good name of the school, including through proud achievements, thereby creating a positive image in the eyes of the community. Thus, quality education can be defined as a learning process that not only transfers knowledge but also shapes the character and personality of students holistically (Furqon, 2024)

In the teaching of Islamic religious education in schools, Islamic Religious Education (IRE) does not solely focus on theoretical understanding of Islamic teachings, but also plays an important role in shaping students' characters to become responsible individuals with noble morals. Although the moral development of students is also influenced by external factors, IRE remains the main

pillar in strengthening character education in the school environment (Nurmalasari et al., 2024). Therefore, maximizing the availability of facilities and the performance of teachers and even the school environment is very important. Starting from the social environment, family environment, and learning methods that are too rigid or too serious can cause some students to quickly become bored and have difficulty understanding the material. In the context of Islamic Religious Education (PAI) learning, the success of the teaching and learning process is also greatly influenced by supporting factors such as the availability of adequate facilities and infrastructure, for example, the availability of textbooks, library facilities, and prayer rooms provided by the school to support religious activities and character building for students (Anggreani & Ali, 2024). In this case, the development of students' intelligence will certainly vary. As stated by Oemar Hamalik, individual differences among students are influenced by various factors. First, intelligence affects students' cognitive abilities and comprehension. Second, aptitude (attitude) indicates natural potential in certain fields that can be developed through learning. Third, physical condition plays a role in students' physical readiness to learn optimally. Fourth, social and emotional adjustment influences students' interactions with their environment and their emotional maturity. Finally, family background also shapes students' mindsets, motivation, and attitudes toward education. (Hairiyah & Arifin, 2020).

The solution in order to handle the stakeholder in public elementary school Sawohan 2 Dusun Kepetingan Buduran, a remote area in Sidoarjo regency, according to the researcher as follows:

Transportation assistance for the teacher, education office in the Sidoarjo regency should provide accommodation such as motor boat and motorcycle for the Islamic religious teacher, based on the regional regulation Sidoarjo regency No. 7. 2019 regarding the Implementation of Education in Remote Areas.

Provision of learning facilities and infrastructure, The Education Office provides assistance in the form of textbooks and teaching aids relevant to Islamic education in accordance with Government Regulation No. 19 of 2005 concerning Standards for Facilities and Infrastructure.

Improving road to schools, the local government paved the roads leading to schools to make access easier and safer, referring to Sidoarjo Regent Regulation No. 7 of 2019 concerning Special Education Services for remote areas.

Improvement of teachers' welfare, provision of honorarium and incentives amounting to IDR 400,000 per month for Islamic Education teachers in accordance with Sidoarjo Regent Regulation No. 32 of 2018 concerning Income Allowances for non-permanent teachers.

The policy of accepting junior high school students without testing makes it easier for elementary school graduates in remote areas to be accepted into public junior high schools without selection, in accordance with Sidoarjo Regent Regulation No. 38 of 2018 concerning alternative policies.

Construction of worship facilities in schools. Every school is required to have worship facilities such as a prayer room, in accordance with Government Regulation No. 19 of 2005 concerning Standards for Facilities and Infrastructure, to support the continuous learning process.

Indonesia Smart Program (PIP). The government provides cash assistance and expanded access to education for students from poor or vulnerable families through the Indonesia Smart Program, based on Permendikbud No. 10 of 2020.

These points form the main strategy for overcoming various obstacles to Islamic education in remote areas of Sidoarjo Regency in order to improve the quality and equity of education.

D. Conclusion

Based on the result of the study, it can be concluded that Islamic religious education in public elementary school Sawahan 2 Dusun Kepetingan Buduran district, in the remote area of Sidoarjo regency, East Java facing a complex problem. It covers the limited facility and teaching staff, the difficult geographical access, students' low motivation and participation. Those barriers affect directly to the learning quality and students' religious activity, even though the stakeholder such as education office, headmaster, teacher, parent, and public figure has endeavored to do handling action, started from providing the transportation, improving the learning program, and giving social support from society.

Theoretically, this study gives significant contribution in enriching the Islamic religious education study, especially in the remote area context. Based on the finding of the study, it indicated that the collaborative role of the stakeholder truly. Determining sustainability of the religious learning in the area that has limited access. The contextual analysis is expected to be basis for developing the quality improvement strategy model of Islamic religious education that is more adaptive and relevant with the social and geographical condition, and also can be used as the reference in formulating the policy on equitable distribution of Islamic education in Indonesia.

This study is limited on the area that only focus on a public elementary school in the remote area. Therefore, the results can not be generalized widely. Moreover, the future and further study should be conducted in the wider areas, it covers also the comparison of the school condition in the city, in order to find either the common

pattern or the uniqueness problem of Islamic religious education. The future study can also emphasize on the curriculum innovation aspect, technology-based learning strategy, and the active role of the society in supporting the Islamic education in the remote areas.

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