Development of Islamic religious education concepts in creating excellent and Islamic generation: A study on PAI students at Universitas Muhammadiyah Magelang

Subur[1][*], Imron[1], Akhmad Baihaqi[1]

[1] Universitas Muhammadiyah Magelang, Magelang, Indonesia
[*]Corresponding author's email: subur@unimma.ac.id

Abstract

This research originates from the vision and mission of the Islamic Education (PAI) at Universitas Muhammadiyah Magelang, which aims to produce future educators in Islamic studies with excellent teaching competencies and an Islamic character. This study has three main objectives. To analyze strategies in Islamic Education to develop students with excellence in knowledge, covering personal, pedagogical, professional, and social competencies in the digital era. To examine the implementation of Islamic Education in shaping students' character and Islamic behavior. To develop a conceptual framework to advance Islamic education in order to produce outstanding and Islamically oriented graduates. This study employs a qualitative approach conducted. The research subjects include program leaders, lecturers, and PAI students. The sampling technique used is purposive sampling. Data collection is carried out through observation, interviews, and documentation, which are then qualitatively analyzed through four stages: data collection, data condensation, data presentation, and conclusion drawing/verification. The research findings indicate: The strategies of the PAI Study Program in developing excellent students are implemented through curricular, co-curricular, and extracurricular activities. The implementation of Islamic Education faces several challenges, including low student motivation, a teaching approach that tends to be dogmatic and textual, the dominance of lecture-based methods, course materials that do not fully align with students' needs and abilities, a campus environment that has not yet fully established a culture of excellence and achievement, and an evaluation system that focuses more on cognitive aspects without concrete follow-up actions.

Keywords

Competence, Islamic religious education, Excellence, Digital era

Introduction

Islamic Religious Education is a deliberate and planned effort to prepare students to recognize, understand, internalize, believe in, practice piety, uphold noble morals, and

implement the teachings of Islam from its primary sources, the Qur'an and the Hadith, through guidance, teaching, training, and the utilization of experiences. [1] Islamic religious education is expected to be a key tool in transforming Islamic values within society [2].

However, the Islamic Religious Education study program, as the institution for training PAI (Islamic Religious Education) teachers, has yet to produce graduates who are transformative, creative, and progressive, and who are fully prepared to face the various challenges in the field of education and teaching in schools. Graduates of Islamic religious education often faces challenges in demonstrating their competence and capabilities in the field of Islamic education in schools, especially due to several systemic and educational issues.

A significant problem is the lack of qualifications and competence among Islamic educators, exacerbated by inadequate infrastructure and facilities in many Islamic educational institutions [3]. This lack of competence is further highlighted by the low proficiency of Islamic religious education teachers in planning and implementing effective learning assessments, with many teachers scoring below 78% in assessment planning competency [4]. The situation is certainly influenced by the quality of education students receive during their time in higher education institutions. Several issues arise, including the quality of curriculum and instruction.

The implemented curriculum may lack relevance to the needs of the education sector or fail to sufficiently develop the skills and knowledge required by graduates. Monotonous teaching methods, which do not focus on fostering critical and analytical skills, can limit graduates' ability to teach effectively. Lecturers who lack pedagogical and professional competencies in teaching Islamic Education may impact students' understanding and skills. Some higher education institutions may also fail to provide adequate opportunities for students to apply their knowledge in teaching practice at schools, leaving graduates underprepared to face real-world challenges. Limited practical teaching experience or internships in school settings can make it difficult for graduates to adapt to real educational environments.

To produce graduates with the competencies required to be creative, transformative, and progressive educators, Islamic Education programs must develop a comprehensive curriculum that meets these demands. Preparing Islamic Education graduates to become creative educators who drive progress and excellence in education requires a multifaceted approach, integrating innovative curriculum design, digital competencies, and creative teaching methods. According to Hosaini, the implementation of integrative instructional design through the Merdeka Curriculum has significantly enhanced graduate competencies, including critical thinking, creativity, and social skills. This is achieved by combining cognitive, affective, and psychomotor skills with problem-based, project-based, and inquiry-based learning experiences [5].

Furthermore, the development of digital competencies is crucial, as educators in the digital era must be proficient in using technology to facilitate collaborative and creative learning environments. [6] The use of innovative digital media, such as social media platforms, has been identified as an effective tool to make Islamic Education more interactive and engaging, thereby transforming the educators' experience [7]. Furthermore, creative teaching methods, such as the Reading, Questioning, and Answering strategy, have been proven to significantly enhance information literacy and creative thinking skills [8]. Simulation methods also enhance creative thinking and basic teaching skills, providing a practical approach to developing these competencies among students majoring in Islamic Education [9].

By integrating these strategies, Islamic Education can produce graduates who are not only knowledgeable in both religious and general competencies but also equipped with the necessary skills to thrive in the rapidly evolving educational landscape. Designing a curriculum that aligns with contemporary demands and societal needs will enable graduates of Islamic Education programs to possess more relevant and comprehensive competencies. This, in turn, will enhance their competitiveness in securing employment or pursuing further studies. The development of outstanding, creative, innovative, transformative, and progressive Islamic Education teachers requires a multifaceted approach that integrates various educational paradigms and practices [10]. The development of creative thinking in Islamic education has become increasingly urgent in the era of Society 5.0, where graduates must be responsive to technological advancements and capable of solving problems innovatively [11].

The existing curriculum has accommodated the development of strong character aligned with Islamic values. This helps produce graduates who excel not only in academic aspects but also possess moral integrity, empathy, and the ability to contribute positively to society. To achieve this, the Islamic Education Program at Universitas Muhammadiyah Magelang (UNIMMA) offers mechanisms to prepare graduates who are outstanding, Islamic, creative, innovative, transformative, and progressive.

This study focuses on understanding how the learning process in the Islamic Education Program prepares graduates to become outstanding, Islamic, creative, innovative, transformative, and progressive individuals. The research examines curriculum implementation, classroom learning processes, quality service standards, extracurricular activities, and student association activities within the department. The first objective of this research is to explore the strategies employed by Islamic Education in preparing graduates to be outstanding, Islamic, transformative, and progressive. The second objective is to analyze the implementation and challenges in carrying out Islamic education and fostering these qualities to produce graduates who are excellent, creative, innovative, and progressive.

Method

This study used field research. The researcher adopts a postpositivist paradigm in developing the qualitative research method. Therefore, the researcher conducts the study in a natural setting. The subjects of the study are the Head of the Islamic Education Program (PAI) at Unversitas Muhammadiyah Magelang, along with the lecturers and education staff of the PAI Program, consisting of 7 lecturers and 5 education staff members [12]. The process of selecting informants in this study uses purposive sampling and snowball sampling techniques. Data collection is carried out through interviews, observations, and documentation.

Table 1. Interview Guidelines Indicators

No	Variable	Theory	Indicator
1	Islamic Education in Higher Education	Muhaimin	Objectives, Content, Methods, Evaluation
2	Implementation of Islamic Education	Outcome Based Evaluation	Planning Implementation Evaluation

The theory used in this research is the Islamic education theory by Muhaimin and the Outcome-Based Education (OBE) theory, which includes planning, implementation, and evaluation (see Table 1). Data analysis in this study uses the Miles, Huberman, and Saldana analysis model. To ensure the accuracy of the research findings, the researcher conducted data credibility testing through triangulation of data sources, methods, and theories. Triangulation is an effort to ensure the validity of the obtained data. The researchers carried out triangulation by conducting observations, interviews, and literature studies, in addition the researchers provide notes from the research findings using several theories to ensure the validity of the data.

Results and Discussion

The Islamic Education Program has the main principle of producing graduates who are creative, innovative, transformative, and progressive through curricular, co-curricular, and extracurricular activities. This is reflected in the University Courses (MKU) and the development patterns for students in the UNIMMA program itself. Below are some strategies for Islamic education. Learning Outcomes (LO) are statements about what graduates of a study program must be able to do, in accordance with the established graduate profile. The formulation of LO is derived from the graduate profile by breaking it down into descriptive elements within the Indonesian National Qualification Framework (KKNI). The formulation of LO also includes several components, such as: achievement level indicators, the vision and mission of the study program, fields of knowledge and expertise, potential study materials required to build the planned LO, references from similar study programs, existing regulations, and agreements from similar programs in specific regions.

In the curriculum, Learning Outcomes (LO) is a very important component. LO can be seen as the result of the overall learning process undergone by a learner/student during

their studies in a particular program. In general, LO serves various functions, including: 1) As a characteristic, description, or specification of the Study Program, 2) As a benchmark, reference, or comparison of the achievement levels in learning and education, 3) As an essential component of the description in the Diploma Supplement (SKPI), and 4) As a component of the curriculum and teaching framework. The components of Learning Outcomes include, among others, attitudes and values, general skills, specific skills, and knowledge.

The scientific vision of the Islamic Education Program (PAI) is Educational Technology in Islamic Education. The determination of this scientific vision is based on:

1. The need for teachers who master the development of Islamic Education knowledge.
2. The need for teachers who are proficient in educational technology through the development of resources, media, methods, and strategies for Islamic Education in the digital era.
3. The ability of teachers to actualize their understanding of Islam through contextual education.

In society, graduates of the Islamic Education Program (PAI) are projected to play roles as Islamic Education teachers at various levels, including elementary school (SD), junior high school (SMP), senior high school/vocational school (SMA/SMK) or equivalent, as Islamic Education research assistants, Islamic education entrepreneurs, and community religious leaders (*Da'i*). Therefore, PAI must instill and teach the attitudes, knowledge, and skills required for these roles. The functions of religion according to Philip Goldberg are:

1. Transmission: to pass on to each generation a "sense of identity" through shared customs, stories, and historical continuity.
2. Translation: to help individuals interpret the events of life, find meaning and purpose, and understand their relationships with a larger whole (both socially and cosmically).
3. Transaction: to create and maintain a healthy community, and provide guidance for moral behavior and ethical relationships.
4. Transformation: as the development of maturity and continuous growth, helping religious individuals feel completer and more fulfilled.
5. Transcendence: to satisfy the yearning to expand perceived boundaries of self, to become more aware of the sacred aspects of life, and to experience communion/unification with the ultimate source of existence.

Islamic religion serves as a guiding light for those who are blind to moral values and societal religious norms. A person without any religion will live a life full of doubt, tend to be inclined towards sinful paths, and engage in actions that harm others. Without religion, a person will have nothing to call upon to pray, give thanks, regret their actions, and ask for forgiveness from a higher power that they believe can help them change their course for the better. A person who does not have a religion will find it difficult to understand and appreciate how to respect differences. They will struggle to value the

worship practices of others and have difficulty showing compassion for those in need of help. Without religion, we cannot think clearly because the path of goodness, truth, and justice taught within it is never properly understood.

Graduates of the Islamic Education Program (PAI) become one of the best pillars in maintaining the stability of a person's faith and even the stability of a nation. Islam, as the majority religion in Indonesia, requires PAI teachers who serve as guides on the right path. An Islamic Education teacher (PAI) is an adult responsible for providing guidance or assistance to students in their physical and spiritual development to reach adulthood, be able to perform their duties as creatures of Allah, as khalifah on Earth, as social beings, and as individuals who can stand on their own. In this sense, the teacher has the responsibility to guide students in shaping noble human beings to achieve success both in this world and the Hereafter. A graduate in education who possesses work skills, knowledge mastery, managerial abilities, and responsibilities as an educator in the field of Islamic Education at schools (SD, SMP, SMA/SMK) and in the subject areas of Islamic Education in the Curriculum Development Guidelines for PTKI, referring to KKNI and SNPT, as well as at madrasahs (MI, MTs, MA/MAK), should be of good character, have broad and up-to-date knowledge in their field, and be able to perform their duties and responsibilities based on Islamic teachings, scholarship, and expertise..

In society, graduates of the Islamic Education Program (PAI) are projected to play roles as Islamic Education teachers at various levels, including elementary school (SD), junior high school (SMP), senior high school/vocational school (SMA/SMK) or equivalent, as Islamic Education research assistants, Islamic education entrepreneurs, and community religious leaders (Da'i). Therefore, PAI must instill and teach the attitudes, knowledge, and skills required for these roles. The Association of PAI (PPPAI) has established the Body of Knowledge for the courses of the PAI Study Program across Indonesia as follows:

1. Core Knowledge of Religion consists of: the Qur'an and Hadith, Aqidah Akhlak, Fiqh, and the History of Islamic Culture. The Qur'an and Hadith include the following subjects: Introduction to Islamic Studies, Ulum al-Qur'an, Ulum al-Hadith, Living Qur'an, Tafsir, and Hadith Tarbawi. Aqidah Akhlak includes: Tawhid/Ilmu Kalam, Islamic Theology, Sufism Ethics, and Islamic Ethics. Fiqh consists of: the History of Legislation (Tarikh Tasyri'), Fiqh and Ushul Fiqh, Contemporary Fiqh Hadith, Fiqh Principles (Qawa'id Fiqhiyyah), and Comparative Fiqh Schools (Madzhab). The History of Islamic Culture consists of: Islamic Civilization, the History of Religions, the History of Islamic Education in Indonesia, and the History of Islamic Education in Southeast Asia.

2. Teaching Knowledge. Teaching knowledge includes media/teaching technology, teaching methods, evaluation and assessment, curriculum, and teaching theory and practice.

   a. Media/Teaching Technology includes: Multimedia for Islamic Education (PAI), Information Technology, Machine Learning, and Recommendation Systems.

b. Teaching Methods include: Approaches, Strategies, and Methods for Teaching PAI.

c. Evaluation and Assessment include: Statistics, Evaluation of Islamic Education (PAI) Learning.

d. Curriculum consists of: Planning, Review, and Development of the PAI Curriculum.

e. Teaching Theory and Practice includes: Teaching Theories, Micro Teaching, and Field Practice Experience (PPL).

Islamic education curriculum structure

The total credit hours (SKS) for the Islamic Education Program (PAI) Bachelor's degree (S1) is 144 SKS, with the following breakdown:

1. 16 SKS are compulsory national and university courses, which include: Pancasila, Citizenship, Indonesian Language, Islamic Education (AIK 1, AIK 2, AIK 3), English, and Computer Applications.

2. 114 SKS are core courses of the program, which include: Aqidah, Akhlaq, Qur'an, Hadith, Fiqh, Tarikh, Educational Sciences, and Humanities.

3. 14 SKS are courses for developing research, work, and community skills, including: Community Service (KKN), Field Practice for Islamic Education (PPLP), and thesis

Management and implementation mechanism

The curriculum quality assurance system follows the PPEPP cycle, which includes:

1. Curriculum Establishment (P),
2. Curriculum Implementation (P),
3. Curriculum Evaluation (E),
4. Curriculum Control (P), and
5. Curriculum Improvement (P)

The curriculum establishment is carried out at least every 4-5 years by the higher education leadership through the issuance of a Rector's Decree. This includes establishing the qualifications, profile/educational goals of the program, Graduate Learning Outcomes (CPL), courses and their credit weights, and an integrated curriculum structure. The Curriculum Structure for the PAI program supporting the Merdeka Belajar-Kampus Merdeka (MBKM) in 2022 is the first revision of the 2017 curriculum structure. The next update and curriculum establishment will be conducted in 2027.

The curriculum implementation is carried out through the learning process, considering the achievement of the Graduate Learning Outcomes (CPL), both at the graduate level (CPL), the course level (CPLM), and the sub-course level (Sub-CPLM) in each stage of the lecture. The curriculum implementation refers to the Learning Implementation Plan (RPS). Sub-CPLM and CPLM at the course level must support the achievement of CPLs assigned to each course.

Curriculum evaluation aims to improve the sustainability of curriculum implementation. Evaluation is carried out in two stages: formative and summative stages. Formative evaluation focuses on the achievement of Graduate Learning Outcomes (CPL). The achievement of CPL is measured through the attainment of Course Learning Outcomes (CPMK) and Sub-CPMK, which are determined at the beginning of the semester by the lecturer/lecturer team and the study program. Evaluation is also conducted on the forms of learning, teaching methods, assessment methods, Learning Implementation Plans (RPS), and supporting learning tools.

Summative evaluation is conducted periodically every 4-5 years, involving internal and external stakeholders, and reviewed by experts in the field of study, industry, associations, as well as aligned with the developments in science and technology (IPTEKS) and user needs.

The control of curriculum implementation is carried out every semester with indicators measuring the achievement of Graduate Learning Outcomes (CPL). Curriculum control is conducted by the Study Program and monitored and supported by the quality assurance unit/institution of the higher education institution. Curriculum improvement is based on the results of both formative and summative curriculum evaluations. The KPT of the PAI Study Program is evaluated using the Discrepancy Evaluation Model of Provus based on national higher education standards. This model consists of six interconnected stages that lead to the next stage. Each stage is evaluated by comparing the performance outcomes of the evaluated elements against the established standards.

The gap between performance and the standards is considered as a basis for making modifications. Modifications are made to the performance that does not meet the established standards, or the standards can be modified if the performance exceeds them. It is then decided whether to improve the quality of performance or the standards, or whether the quality of performance is considered complete in the evaluation process (Table 2).

Table 2. Interview Guidelines Indicators

Evaluation Stages	Quality Performance		Quality Performance Standards	
Needs Analysis	a.	Graduate Profile	a.	Plan and Strategic UNIMMA, AP2TPI
	b.	Study Material	b.	Plan and Strategic UNIMMA, AP2TPI
Curriculum Design and Development	a.	Learning Tools (RPS, RT, Assessment Instruments, Teaching Materials, Learning Media)	c.	KKNI Descriptors, SN-Dikti, Graduate Profile
	b.	RPS (Semester Learning Plan): A document that outlines the detailed plan for a course throughout the semester, including learning objectives, topics to be covered, methods used, and assessment instruments.	d.	KKNI Descriptors refer to the detailed statements of the competencies that students are expected to achieve upon completing a program of study based on the Indonesian National Qualifications Framework (KKNI). These descriptors outline the levels of knowledge, skills, and attitudes that students should possess at the end of their education. SN-Dikti refers to the National Standards of Higher Education,

Evaluation Stages	Quality Performance	Quality Performance Standards
	c. RT (Task Plan): Tasks assigned to students throughout the semester that are designed to assess their understanding and ability to apply the material taught. d. Assessment Instruments: Tools used to evaluate students' learning outcomes, such as exams, assignments, reports, or portfolios. These instruments should be able to measure the competencies expected from students. e. Teaching Materials: Resources used to support classroom learning, such as textbooks, journals, articles, and other relevant sources. f. Learning Media: Tools or aids used in the teaching and learning process, such as technology (e.g., videos, audio, e-learning platforms) or printed media that support students' understanding of the material being taught. g. By systematically organizing these elements, the curriculum and learning process in the Islamic Education Program can be effectively implemented in accordance with higher education standards and the ever-evolving job market requirements.	which provide guidelines for the design and implementation of educational programs in higher education institutions. The Graduate Profile describes the expected characteristics, competencies, and roles of graduates upon completion of a program, reflecting the needs of the industry, society, and professional fields. e. d. SN-Dikti: Content Standards and Process Standards & SPT, CPL Prodi & Learning Materials f. SN-Dikti: Content Standards and Process Standards outline the required academic content (learning material) and the pedagogical processes (teaching methods) to be applied in the program. These standards ensure that the curriculum is consistent and aligned with national education goals. SPT (Standards of Teaching Practice) refers to the practical guidelines for implementing these standards in teaching. CPL Prodi (Program Learning Outcomes) are the expected achievements that students must demonstrate upon completion of the program. Learning Materials refer to the specific content or subjects covered in the curriculum. g. e. SN-Dikti: Content Standards and Process Standards & SPT, Course Guidelines h. SN-Dikti also outlines guidelines for course design and delivery, ensuring that the content and teaching processes adhere to national standards. Course Guidelines provide instructions for designing, delivering, and evaluating courses, ensuring that they are aligned with the intended learning outcomes and meet the educational objectives of the program. These guidelines help ensure that courses maintain a high standard of quality and relevance to the students' future careers and academic development
Source	a. Lecturers & Education Staff (Qualifications & Sufficiency) b. Learning Resources c. Learning Facilities	a. UU no.12/thn.2012, b. SN-Dikti c. SN-Dikti, SPT d. SN-Dikti, SPT
Process Implementation	a. Here is the translation into English: b. Implementation of Learning c. Lecturer Competence d. Education Staff Competence e. Learning Resources	a. SN-Dikti, SPMI-PT, RPS-MK b. SN-Dikti, RPS-MK c. SN-Dikti, SPT d. SN-Dikti, SPT e. SN-Dikti, SPT

Evaluation Stages	Quality Performance		Quality Performance Standards	
	f.	Learning Facilities		
Achievement of	a.	CPL Achievement	a.	CPL Prodi, Curriculum SN-Dikti, SPT
Curriculum	b.	Study Period	a.	Curriculum
Implementation	c.	Scientific Work	b.	SN-Dikti, SPT, Curriculum
Financing	*Curriculum costs (development)*		SN-Dikti: standard implementation, SPT	

Conclusion

The research findings indicate: (1) The strategies of the PAI Study Program to develop excellent students are implemented through curricular, co-curricular, and extracurricular activities. Curricular activities include integrating materials into General Compulsory Courses (MKWU), such as Creed and Morality in Al-Islam and Muhammadiyah Studies (AIK 1), Fiqh and Muamalah in AIK 2, Muhammadiyah Organizational Studies in AIK 3, and Information Technology in the Computer Application course. Co-curricular activities encompass student pesantren programs, Quranic literacy (BTQ), English language training, and computer skills courses. Extracurricular activities are facilitated by optimizing student leadership organizations, such as the Islamic Education Student Association (HMJ PAI).

(2) The implementation of Islamic Religious Education faces several challenges, including students' low learning motivation, teaching approaches that are predominantly dogmatic and textual, the dominance of lecture methods, course content that is not fully aligned with students' needs and abilities, a campus environment lacking a culture of excellence and achievement, and an evaluation system focusing solely on cognitive aspects without concrete follow-up. (3) The development of Islamic Religious Education is oriented towards more dialogical and humanistic approaches, prioritizing sharing and caring, student-centered learning processes, case study methods, soft skills-based approaches, and the promotion of social and humanitarian activities. The course materials emphasize aspects of creed, worship, morality, Islamic law, and contemporary Islamic issues, supported by a comprehensive evaluation system.

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