

Building School Social Capital and Collective Solidarity Through Religious Learning

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ARTICLE INFO

Article history:

Received 29 November 2024

Revised 06 December 2024

Accepted 13 December 2024

Key words:

Islamic religious education,
social identity,
social responsibility,
school social capital,
collective solidarity,
moral values,
community participation.

ABSTRACT

This comprehensive literature study examines the fundamental teachings of Islamic religious education in shaping student social identity fostering interpersonal care and social responsibility and strengthening school social capital to encourage active participation in community life. Qualitative document analysis reveals that prophetic values derived from classical and contemporary Islamic doctrines successfully transform cognitive religious understanding into practical pro social behaviors among adolescents within modern educational institutions. The findings demonstrate that interactive classroom pedagogical methods combined with structured school philanthropic programs cultivate collective solidarity and mutual trust among students while effectively mitigating the negative impacts of contemporary global individualism. Furthermore robust institutional collaboration between schools and local communities enhances social capital accumulation which prepares young learners to address complex humanitarian issues and contribute meaningfully to public welfare and national development. Ultimately Islamic religious education functions as a vital moral instrument for producing highly ethical graduates dedicated to building a just and civilized society across generations.

INTRODUCTION

National education bears the significant responsibility of shaping individuals who are faithful, God-fearing, and possess a strong sense of social responsibility within a pluralistic society. Increasingly complex social changes are driving educators and researchers to seek new approaches to child development, so that education focuses not only on cognitive abilities but also on interpersonal skills (Hariyani et al., 2021). The process of shaping students' personalities within educational institutions is inextricably linked to the values instilled through various required subjects, particularly religious education. The instillation of religious values serves as a moral compass that guides individuals' behavior to align with the social norms prevailing in modern society. Today's rapidly evolving social dynamics present various moral challenges that have the potential to erode the bonds of collective solidarity among the younger generation in various regions. Formal educational institutions bear the moral responsibility to shield students from the growing tide of individualism

resulting from the rapid shift in global cultural values. Every educational institution is required to formulate learning strategies capable of comprehensively integrating religious cognitive aspects with the development of social character grounded in prophetic ethics, without compromising the essence of pure spiritual teachings (Hilman, 2024). Character building through schools serves as the primary bulwark for maintaining social cohesion, which is beginning to fray due to the weakening of informal social control in the students' daily living environments.

Islamic religious education in secondary schools plays a strategic role in instilling the doctrine of God while teaching universal humanitarian principles to all students. Islamic religious education aims not only to impart religious knowledge but also to shape students' moral conduct, character, personality, and Islamic values (Djazilan & Hariyani, 2022). Teacher competence combined with adequate parental attention has been shown to strengthen this character-building process considerably (Firmansyah & Darmawan, 2023). The religious

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curriculum is designed to transform dogmatic theological understanding into practical awareness that manifests as genuine concern for fellow members of the school community (Faruq et al., 2024). The process of internalizing prophetic values requires teaching methods capable of engaging students' affective aspects so that they develop a high level of sensitivity toward the suffering of marginalized groups in their surroundings. Assessment approaches that give proportional weight to spiritual and social affective domains are needed to capture this development accurately, rather than relying on cognitive indicators alone (An Nafisah et al., 2025). The social identity of a Muslim adolescent is shaped through a process of self-identification with the values of justice, universal brotherhood, and humility taught in both classical and contemporary religious texts. Schools serve as social laboratories where students practice collective virtue through philanthropic activities, community service, and daily interactions that uphold the spirit of togetherness. Active involvement in the learning community fosters a sense of shared ownership of the social group, which ultimately generates robust social capital for the educational institution. A spiritual approach to nurturing students' intelligence potential can reinforce this sense of belonging from an early stage of development (Masfufah & Darmawan, 2023). The consistent instillation of religious moral values provides a clear direction for the development of adolescents' self-identity, ensuring it remains oriented toward the public interest and the common good, regardless of their families' socioeconomic backgrounds.

Collective identity in an educational setting reflects the shared characteristics possessed by all members of the school community as a result of an intensive process of socialization of values. The formation of this social identity is greatly influenced by the quality of interactions among individuals, which are grounded in shared moral perspectives and an ethical commitment to universal values of goodness. Islamic teachings offer a strong conceptual framework regarding *ukhuwah*, or human brotherhood, that transcends the boundaries of tribal or group primordialism among students (Noor & Hussien, 2023). This ethical framework has increasingly been positioned as a foundation for wider social transformation within educational settings (Azizi & Darmawan, 2025). When students internalize these values of brotherhood, they tend to develop a strong sense of empathy toward the social issues faced by their peers in the school environment. Findings from neuroscience-based studies indicate

that the depth of devotion cultivated through consistent religious practice affects how firmly such values become internalized (Samsiroh et al., 2024). Social solidarity built upon a foundation of faith creates a harmonious atmosphere that fosters an academic climate conducive to optimal academic achievement. Schools with high social capital are typically characterized by a strong level of trust among the school community and collective adherence to mutually agreed-upon ethical norms. The formation of a social identity rooted in religious values provides adolescents with moral resilience to withstand the pressures of promiscuous social interactions, which often conflict with the religious ethical principles they embrace. This resilience is especially relevant given that exposure to social media has been found to shape students' moral orientation alongside their formal religious learning (Al Mursyidi & Darmawan, 2023).

Social concern and moral responsibility are concrete manifestations of one's faith, realized through tangible actions to alleviate the suffering of others in the community. The learning process at school provides students with opportunities to apply these values of social concern through various humanitarian programs that involve the collective participation of the entire school community (Royani & Laila, 2024). Sustained collaboration between education and public awareness efforts has been shown to encourage lasting behavioral change of this kind (Gautama & Mardikaningsih, 2022). Social responsibility requires individuals to recognize that every action they take has moral consequences for the well-being of the community in which they live their daily lives. The social capital accumulated within the school environment in the form of a network of relationships grounded in norms of trust and reciprocity serves as the foundation for students' active engagement in broader society after they graduate. Partnerships that unite families, schools, and religious institutions have proven effective in curbing moral decline among adolescents amid growing digital exposure (Anshorullah et al., 2025). Islamic religious education provides a strong theological impetus for its adherents to consistently do good and take responsibility for the preservation of a just and civilized social order. Students' involvement in community service activities hones their ability to identify the root causes of social problems and collaboratively formulate alternative solutions. Recognizing how social stereotypes shape unequal access and opportunity forms part of this analytical process (Sajjapong et al., 2022). The synergy between religious values and the practice of

social responsibility shapes the character of the younger generation, endowing them with high integrity and a deep concern for the future sustainability of the nation's communities.

The relationship between religious doctrine and the development of students' prosocial behavior indicates that the internalization of prophetic values can bring about positive changes in the moral orientation of the younger generation in schools. Framing this process within an Islamic human capital perspective helps clarify how spiritual and social competencies develop in tandem (Darmawan, 2021). Islamic religious education teaches formal rituals of worship while instilling a social ethos that promotes distributive justice and boundless solidarity among people. The social capital built within the school environment through the instillation of religious values directly contributes to improving the quality of student participation in resolving various real-world issues within the community. The success of educational institutions in producing graduates with strong character depends heavily on the effectiveness of the religious curriculum in fostering a sense of collective responsibility and empathetic concern. This effectiveness, in turn, depends on teachers' own readiness to adapt and remain resilient in carrying out their educational role (Liwak et al., 2023). The integration of spiritual values and social action in schools creates an educational ecosystem conducive to the emergence of agents of social change with noble morals. A broad understanding of the mechanisms for internalizing these religious values provides valuable insights for the development of Islamic educational science in the modern era, which is fraught with social complexities. Contemporary Islamic educational thought continues to seek ways of aligning classical traditions with the demands of global change (Saputra et al., 2024).

The phenomenon of weakening collective solidarity among high school students today reflects a crisis of values that threatens social cohesion within formal educational institutions. The growing trend of individualism among students often leads to strained interpersonal relationships and a diminishing sense of empathy toward the difficulties faced by their peers at school. Stress arising from weakened reference-group ties has also been linked to declining achievement motivation among students (Issalillah & Khayru, 2021). Educational institutions frequently face serious challenges in integrating religious moral values into students' daily lives, so that the process of internalizing prophetic ethics often stops at the level of mere cognitive

memorization. Assessment models that rely solely on cognitive indicators tend to reinforce this superficial pattern rather than capture authentic character development (Fariansyah & El-Yunusi, 2023). A lack of adequate understanding regarding the essence of Islamic teachings on social concern causes students to tend toward apathy toward various humanitarian issues occurring in their immediate surroundings. This situation is exacerbated by a lack of moral role models in their surroundings, which leads adolescents to prioritize materialistic achievements over social service for the common good. Insufficient parental attention to children's digital habits, including excessive gadget use, has been identified as one factor behind this shift in priorities (Masfufah & Darmawan, 2023). Consequently, the school's social capital has deteriorated significantly, resulting in low levels of trust among the school community and a weakening of the bonds of universal brotherhood among today's youth.

Another issue facing secondary education is that the Islamic religious education curriculum has not yet played an optimal role in shaping a social identity characterized by a strong sense of compassion and collective responsibility. Most religious education in schools remains trapped in rigid doctrinal routines and fails to provide students with the space to explore the universal humanistic dimensions of Islamic teachings in a meaningful way (Saada, 2023). Similar rigidity has been observed in efforts to curb everyday misconduct such as swearing and profanity, where routine approaches alone proved insufficient without more contextual teaching strategies (Alfaaza et al., 2025). As a result of this narrow learning orientation, students often fail to connect ritualistic acts of worship with the ethical obligation to uphold social justice and assist vulnerable groups in society. This disparity in orientation creates a disconnect between students' theological understanding and the social reality within the school environment, which demands concrete and consistent prosocial actions. Students' opportunities to participate in social and community activities are often limited by rigid school bureaucracy, preventing the full realization of young people's potential to build collective solidarity. The weak institutionalization of social concern values within school culture results in students growing up as individuals who lack sensitivity to the dynamics of social issues outside their classroom environment.

Contemporary society faces various moral dilemmas due to the penetration of a global culture that glorifies extreme individualism and disregards ethical responsibility toward the surrounding social

community (Plachciak, 2017). Formal educational institutions play a central role as the last line of defense in preserving humanistic values and collective solidarity through prophetic-oriented religious education. This study aims to comprehensively examine the contribution of Islamic religious education values to shaping students' social identity, analyze the process of internalizing social concern and responsibility in schools, and explore the strengthening of social capital that supports students' active participation in society. Through a systematic literature review, the findings of this study are expected to enrich the academic understanding of the strategic role of educational institutions in producing graduates of high integrity, committed to social justice, and responsible for the universal well-being of humanity throughout the ages.

RESEARCH METHOD

This study employs a qualitative literature review method to examine various scholarly works that explore the doctrine of Islamic religious education and the formation of students' social identities within educational institutions. This approach focuses on the collection of written data in the form of academic books, international scientific journals, and theoretical documents relevant to the development of adolescents' moral character. As described by Bowen (2009), the document analysis method requires researchers to carefully sift through various written sources to fully explore the normative and empirical meanings contained within them. A systematic literature review was conducted using various academic databases to obtain valid and scientifically accountable references (Guba, 2008). All collected literature was classified based on thematic categories covering the formation of collective identity, the internalization of social concern, and the strengthening of school social capital so that the process of synthesizing arguments would proceed in a structured and focused manner.

The literature review and analysis were conducted using a thematic synthesis approach to examine the relationship between religious doctrine and students' prosocial behavior in school. The integrative literature review method, as proposed by Torraco (2005), was applied to extract, compare, and integrate various conceptual findings from prior literature to build a comprehensive theoretical understanding. The analysis process proceeded iteratively, beginning with a critical reading of the texts, coding of religious moral concepts, and culminating in the formulation of coherent synthetic

conclusions. The validity of the study's results was ensured through cross-checking among different sources to test doctrinal consistency and avoid subjective interpretive bias on the part of the researcher. The entire series of methodological procedures was designed to produce an objective, systematic academic study capable of making a theoretical contribution to the development of modern Islamic education.

RESULT AND DISCUSSION

The Contribution of Islamic Religious Education to the Formation of Students' Social Identity

Religious education plays a strategic role in building a school's social capital and strengthening collective solidarity by instilling spiritual values, ethics, and a sense of shared responsibility that unite the school community. A spiritual approach to education has proven effective in unlocking students' potential while shaping their character holistically, which serves as the foundation for building strong social bonds within the educational environment (Masfufah & Darmawan, 2023). A conducive school culture, supported by appropriate parenting practices and ethical leadership, helps foster discipline and character which serve as the foundation for building trust and cooperation among the school community (Djazilan & Darmawan, 2021; Al Laisty et al., 2024). Education for sustainable development is increasingly important in driving behavioral change in society (Gautama & Mardikaningsih, 2022). Noble values that align with local wisdom strengthen the sustainability and relevance of character education, so that social awareness grows hand in hand with a sense of unity and shared concern (Mardikaningsih & Darmawan, 2023; Hariani & Mardikaningsih, 2022). Comprehensive character guidance and mentoring, along with the protection of every child's right to education without discrimination, ensure that solidarity is built fairly and equitably, while the responsible use of information resources broadens the dissemination of these virtuous values for the common good in the digital age (Fajar et al., 2021, 2022; Rojak et al., 2024; Darmawan & Fajar, 2024).

Islamic religious education provides a theoretical and practical foundation that is essential to the process of shaping the social identity of every student in both formal and informal school settings. The teaching of religious values serves as a moral compass that guides adolescents' personal orientation so that they always adhere to universal principles of virtue. Educational institutions serve as the primary arena where the doctrines of faith are

translated into interactive behavioral patterns that reflect adherence to the ethical norms of society at large (Ulum & Asy'arie, 2024). Through the internalization of prophetic teachings, students recognize their place as part of a larger community that demands a shared moral responsibility to maintain harmony. This process of transmitting values takes place dynamically through daily interactions between educators and students, as well as among peers, both in the classroom and on the school grounds. A Muslim student's social identity is shaped through the process of learning about the values of justice, honesty, and brotherhood, which are drawn directly from the body of classical and modern Islamic teachings. Active participation in school religious activities strengthens a sense of group belonging, which encourages students to consistently demonstrate a positive identity in the school community without the slightest doubt within themselves.

The transformation of spiritual values into social identity requires institutional mediators capable of translating religious texts into a language of action that today's adolescents can understand. Schools occupy a central position as public spaces where students test their moral convictions through direct encounters with peers of diverse backgrounds (Moulin, 2015). The doctrine of *ukhuwah islamiyah*, or universal brotherhood, teaches students that the boundaries of ethnic differences and family economic status must be dissolved in order to achieve a shared goal of virtue. When this value of brotherhood permeates students' affective consciousness, they begin to identify themselves as part of a collective entity that supports and protects one another (Ishak & Hamid, 2023). The formation of a social identity rooted in divine values provides adolescents with mental resilience to resist various forms of negative influences that undermine the moral order of social interactions in the school environment. Religious education teachers have a moral obligation to serve as authentic role models so that the moral messages conveyed through the curriculum can take root permanently and functionally in the hearts and minds of every student.

The inclusion of religious values in the school curriculum makes a tangible contribution to defining the boundaries of behavior acceptable to the academic community as a whole. The social identity of Muslim adolescents, shaped through religious guidance, is characterized by voluntary adherence to the ethical standards in effect within the educational institutions where they pursue their studies

(Rohman et al., 2024). This compliance does not arise solely from external coercion but stems from a transcendental awareness that every human action is constantly observed by the Almighty Creator. Such theological awareness fosters a disciplined and honest character, along with a deep respect for the rights of others within the school environment. Interactions among students become healthier and more purposeful because each individual understands the moral boundaries outlined by Islamic teachings to preserve the dignity of fellow human beings. The long-term impact of this social identity formation is evident in how students are able to position themselves appropriately when facing the various dynamics of adolescent social interactions, which are often marked by emotional turmoil and uncertainty regarding life's direction.

The dimensions of faith and ethics taught in Islamic religious education instill a framework of thinking that centers one's life on seeking Allah's pleasure and the well-being of fellow living beings. This framework shapes students' personalities, fostering high integrity and consistency between what they say and what they practice in their daily lives at school. A strong social identity is built when a student is able to harmonize vertical acts of worship, such as prayer and remembrance of God, with horizontal acts of kindness toward fellow students (Nurhidayati & Sentosa, 2024). This balance in the orientation of worship protects students from the selfish attitudes that often plague the younger generation due to the influence of modernization, which idolizes material achievements alone. Schools play a role in providing spaces for positive interactions where a balance between spiritual and social dimensions can be tangibly practiced through spiritual extracurricular activities and academic group work. Through a supportive school ecosystem, students directly experience the benefits of having a purposeful and dignified social identity in the midst of a competitive global society.

The influence of Islamic teachings on the construction of social identity is also evident in how students view the diversity of cultural backgrounds within their educational settings. A shift in the global educational paradigm has transformed perspectives on student diversity in educational settings (Magfud et al., 2023). The values of tolerance and *tasamuh*, rooted in Islamic teachings, teach students to respect differing opinions and value the existence of others without discrimination. This inclusive social identity enables students to socialize broadly without becoming trapped in narrow-minded group fanaticism that can undermine harmony in school life.

A moderate process of religious socialization equips students with the ability to engage in polite and constructive dialogue to resolve any misunderstandings that may arise among peers. Through this approach, the school transforms into a peaceful and inclusive learning community where every student feels safe to fully express their potential. The construction of a social identity grounded in moderate Islamic values makes a significant contribution to creating a school environment conducive to the equitable achievement of both academic and non-academic accomplishments.

The formation of social identity through the internalization of religious values requires a learning approach that integrates the affective and psychomotor domains without separating knowledge from virtuous deeds (Al-Farisy et al., 2024). In various educational institutions, low student motivation can lead to a lack of active participation in learning (Rozikin et al., 2023). Students are encouraged to understand that the identity of a true Muslim is measured by the extent to which their presence benefits the surrounding community, especially their peers who need a helping hand. This collective awareness fosters a culture of mutual aid among students, such as forming study groups for students facing academic difficulties or spontaneously organizing humanitarian fundraisers. These collective actions strengthen emotional bonds among students, creating a strong sense of togetherness that transcends the administrative boundaries of classes or academic departments. This collectively formed social identity provides psychological protection for each group member against various negative pressures originating from outside the school environment. The strengthening of a positive group identity demonstrates that religious values possess extraordinary transformative power to build the character of a resilient and highly resilient younger generation.

The role of educators as role models in the school environment serves as the primary catalyst for accelerating the process of internalizing religious values into the daily social identity of students. Students tend to emulate the behavioral patterns, communication styles, and ethical attitudes demonstrated by religious education teachers and teachers of other subjects while they are within the educational institution. When teachers demonstrate integrity, fairness, and genuine care in carrying out their professional duties, students perceive these moral messages as behavioral standards worth emulating. Adolescents' social identities are highly

susceptible to the influence of their surroundings; thus, the presence of role models who consistently champion values of goodness provides a strong moral anchor for their personality development. The synergy between the religious curriculum taught in the classroom and the tangible examples of exemplary behavior outside the classroom leads to the internalization of values that penetrate to the deepest level of each student's consciousness. This ensures that the social identity inherent in students is not merely a mask of formality, but a reflection of an authentic personality deeply rooted in the values of Islamic teachings.

The dynamics of students' social identity formation are also influenced by the quality of interpersonal communication fostered in both family and school environments in a synergistic and sustained manner throughout their educational journey. Islamic teachings regard polite, honest, and compassionate communication as the cornerstone for building harmonious interpersonal relationships across various spheres of social life (Dafrizal et al., 2023). When students become accustomed to using polite language and respecting their conversation partners in the school environment, they are forming a civilized social identity characterized by noble moral character. This kind of identity construction protects students from bullying or verbal abuse, behaviors that often undermine the modern educational ecosystem today. Schools that successfully integrate the ethical values of Islamic communication are able to create a learning environment that is safe, comfortable, and stimulates critical thinking and creativity in every student without fear. A social identity grounded in the ethics of prophetic communication serves as the primary foundation for students to adapt to the broader community after they complete their formal education in school.

Student involvement in student or religious organizations at school provides a very broad space for the expression of social identity rooted in prophetic Islamic values. Through Islamic spiritual leadership activities, students learn to manage community service programs, lead democratic deliberations, and carry out collective responsibilities professionally. These organizational experiences foster mental maturity and a resilient character, enabling students to prioritize the common good over their personal interests. The social identity formed through this participatory leadership process cultivates a young generation ready to become pioneers of goodness within the communities where they will eventually live. The

values of deliberation, trustworthiness, and transparency practiced within the school organization shape students' perspectives on how to address life's complex challenges. Character transformation through religious organizations demonstrates that schools possess significant capacity to cultivate future leaders of noble character.

Strengthening students' social identity through Islamic religious education also has direct implications for increasing intrinsic motivation to achieve commendable academic performance at school (Japeri et al., 2023). The belief that seeking knowledge is part of one's religious duty to Allah provides a strong spiritual incentive for students to strive earnestly to understand every field of knowledge. Their identity as intelligent and responsible Muslim students encourages them to avoid all forms of academic dishonesty and uphold the principles of scholarly integrity. A spirit of healthy competition thrives among students because they understand that the achievements they attain must be dedicated to the broader welfare of humanity. A school environment characterized by a positive religious atmosphere is able to curb destructive individualistic ambitions and replace them with productive academic collaboration. In this way, a social identity rooted in religious values does not hinder intellectual progress but rather serves as the primary catalyst for achieving ethical academic excellence.

A theoretical reflection on the formation of social identity through Islamic religious education shows that prophetic values possess a high degree of adaptability to the changing times in the modern era. Social media, as a new social environment, presents different patterns of interaction and interpretation; therefore, it needs to be systematically studied to understand its potential and challenges (Rifaid et al., 2024). Students equipped with a comprehensive understanding of religion are able to critically and selectively filter the various pieces of information and foreign cultures that enter through social media. A strong social identity serves as a mental filter that protects adolescents from value disorientation resulting from exposure to the unbridled currents of globalization, which lack ethical boundaries. Educational institutions that consistently instill religious moral values succeed in producing graduates who possess both firm principles and flexibility in interacting within a pluralistic society. The systematic process of value internalization in schools ensures that the nation's future generations retain strong personal roots grounded in noble religious teachings. This conceptual study reaffirms

that Islamic religious education plays a fundamental role in building a national civilization that is dignified, ethical, and socially just for all citizens.

The contribution of Islamic religious education values to the formation of students' social identity operates through the internalization of moral doctrines, the exemplary conduct of educators, and the practice of inclusive social interaction within the school environment. Religious instruction provides direction for students' personal orientation, helping them align the vertical dimension of worship with horizontal concern for others in order to achieve harmony in communal life. The construction of a collective identity rooted in the values of *ukhuwah* (brotherhood) and noble character shields the younger generation from the negative influences of modernity and fosters a high level of ethical motivation for learning. Schools serve as effective social laboratories for the practice of prophetic values through curricular and extracurricular activities, as well as daily interactions that uphold the principles of justice and honesty. The results of this comprehensive analysis show that the transformation of religious values into social identity is the key to producing graduates who are intelligent, have integrity, and are ready to make positive contributions to the greater good of society in the future.

Internalizing the Values of Compassion and Social Responsibility through Religious Education

The internalization of the values of compassion and social responsibility within the religious education system requires a transformation of pedagogical methods capable of tangibly stimulating the affective awareness of each student. The learning process in Islamic religious education must not stop at the cognitive mastery of textual material alone but must extend to the development of moral sensitivity toward the realities of social life in the school's surrounding environment (Anwar, 2023). Muhaimin (2004) explains that effective religious education consistently integrates the dimensions of faith (*aqidah*), Islamic law (*sharia*), and ethics (*akhlaq*) in a balanced manner to foster a well-rounded Muslim personality that cares for the welfare of fellow human beings. Educators in schools have a professional responsibility to design learning experiences that place students in real-life situations requiring prosocial behavior and collective cooperation. Through a participatory approach in the classroom, students are encouraged to explore the humanitarian values contained in Islamic teachings in a practical and meaningful way. An awareness of the

importance of sharing and alleviating the suffering of others is systematically instilled through various structured assignments that foster positive interactions among the school community, regardless of differences in their families' socioeconomic backgrounds.

Instilling the value of social responsibility through the religious curriculum requires a strategy for presenting material that draws on the exemplary lives of historical Islamic figures as well as the universal principle of distributive justice. Nata (2012) states that Islamic education is oriented toward shaping moral individuals who are always able to prioritize the common good over personal self-interest in every collective action (Faruq et al., 2024). Students are introduced to the concept of *ukhuwah insaniah*, which teaches that every human being has fundamental rights that must be respected regardless of group or ethnic boundaries. This internalization process occurs gradually through small-group discussions in class that address various real-world cases of social inequality and their solutions based on prophetic ethics. Teachers guide students to ensure that every argument presented is grounded in the principles of compassion and concern for marginalized communities. Through moral reflection activities after class, students are trained to evaluate their personal level of concern for their immediate social environment at school. This kind of mental training fosters a habit of reflective thinking that helps adolescents grow into individuals who are sensitive to the suffering of their fellow human beings and ready to take the initiative to solve problems independently and with full responsibility.

The development of students' affective sensitivity depends heavily on the variety of teaching methods employed by religion teachers in the classroom each day. The method of direct modeling is combined with assignments to write reflective essays about experiences helping others in the communities where they live (Luthfiyah et al., 2022). Such assignments compel students to conduct direct observations of the real-life conditions of the poor or orphans in their neighborhoods. Empirical experiences articulated in academic writing hone critical thinking skills while fostering strong emotional empathy that transcends social status barriers. Teachers evaluate these written works by providing motivational feedback that reinforces students' prophetic orientation, encouraging them to consistently spread kindness wherever they may be. This interactive learning process shifts the old paradigm—which positioned students as passive recipients of religious knowledge—into one where

they become active agents who consistently practice humanitarian values. Active engagement in examining social issues strengthens students' moral reasoning, enabling them to distinguish between praiseworthy and reprehensible behavior in their daily interactions as teenagers.

The integration of social responsibility values into the Islamic religious education curriculum provides a clear normative framework for shaping the character of youth with high integrity. Each core topic is always linked to its practical implications for a harmonious, just, and civilized society (Rabbani et al., 2024). When students study sacred verses that command virtuous deeds, teachers guide their understanding so that these teachings are applied through social service programs within the school community. Activities such as managing the school's charity box, distributing humanitarian aid to victims of natural disasters, and providing academic mentoring to younger students serve as direct applications of the religious theories they have learned. Through this approach, the knowledge gained in the classroom does not remain merely theoretical discourse but transforms into daily practices filled with sincere compassion. Experiences in social organizations at school forge students' mental resilience, equipping them with the emotional strength to withstand the pressures of a permissive social environment that can lead them astray. Young people who are trained to shoulder social responsibilities from an early age will grow into law-abiding citizens who uphold religious tolerance and are always ready to defend the interests of the vulnerable.

Fostering a character of caring for others through religious education in schools requires the creation of a school ecosystem that fully supports the practice of philanthropy and cooperation among students on an ongoing basis throughout the school year. Educational institution administrators, together with religious studies teachers, collaborate to design daily habit-forming programs that require the involvement of all students on a rotating basis in various social and community activities (Renita, 2023). The practice of giving alms every week or collecting relief supplies for underprivileged residents serves as a concrete example of the internalization of the value of compassion, which stems from the noble doctrines of Islam. Students are directly involved from the planning stage of the activities, through fundraising, to the distribution of aid, so that they can directly experience the essence of social responsibility in managing public trust transparently. Such hands-on experiences foster self-

confidence while building strong emotional bonds between students and the community beyond the school grounds. A consistent process of moral character development like this can erode the personal selfishness that often serves as the main obstacle to building collective solidarity among today's modern high school students.

The internalization of social concern is also reinforced through the use of exemplary stories of the Prophet's companions and the early scholars (salaf), who demonstrated extraordinary sacrifice for the well-being of humanity. Teachers present these historical narratives in an engaging storytelling style so that students can grasp the moral message regarding the importance of prioritizing the common good over self-interest. An analysis of the historical narrative of Islamic civilization broadens students' perspectives, helping them understand that a society's progress is largely determined by the level of solidarity and compassion its members show toward the oppressed. Group discussions exploring these exemplary stories encourage students to formulate concrete actions they can implement in their own school environments without having to wait for instructions from school administrators. Emotional engagement in exploring the history of Islamic ethics fosters an inner awareness that motivates these teenagers to voluntarily help their peers who are struggling academically or facing family financial difficulties. The prosocial behavior that grows from this spiritual awareness reflects the success of the religious education process in transforming students' mental orientation into that of individuals of noble character who are fully responsible for the future of their community.

The social responsibility of Muslim students within educational institutions is demonstrated through adherence to disciplinary standards and active participation in maintaining school facilities intended for shared use. The maintenance of learning facilities such as libraries, laboratories, and places of worship serves as an indicator of the extent to which students value the collective efforts of the entire school community (Audia & Agil, 2024). Religious education teachers consistently remind students that every shared facility is a trust that must be preserved so that future generations may benefit from it. The attitude of maintaining classroom cleanliness and order reflects a tangible manifestation of one's faith, which teaches that cleanliness is an integral part of faith. When students demonstrate a high level of concern for maintaining the school environment, they are training themselves to shoulder greater responsibilities within the broader community in the

future. This kind of collective awareness reduces the potential for vandalism of public facilities – which is often committed by teenagers due to a lack of a sense of ownership toward the environment where they are gaining knowledge. Character education rooted in religious values provides a solid mental foundation for creating a school culture that is clean, orderly, safe, and enjoyable for everyone involved.

The process of internalizing the value of compassion through religious extracurricular activities provides a highly constructive outlet for adolescents to channel their positive energy within the formal educational setting. Islamic spiritual organizations conduct various social leadership training programs that teach techniques for humanitarian fundraising and the systematic and structured management of community service. Students who are members of these organizations learn how to organize professionally while upholding the principles of Islamic prophetic ethics, which prioritize justice. Participation in social service activities in villages partnered with their schools trains students to recognize the real problems faced by the underprivileged firsthand, without any barriers. Such field experiences open the eyes and hearts of these teenagers to the reality that life outside of school is full of economic and social challenges that require the helping hand of the younger generation. The synergy between theoretical knowledge gained in the classroom and practical experience in the field produces future leaders who are deeply compassionate and ready to actively participate in advancing the well-being of the broader community after graduating from formal secondary school.

The role of religious education teachers as moral facilitators in schools is crucial to the success of internalizing the value of social responsibility among all students in a comprehensive and sustainable manner. Teachers are expected to create a democratic, two-way communication environment in the classroom so that students feel safe expressing ideas about solving social problems (Ma'fiyah* et al., 2024). The dialogic approach developed in the religious education process avoids the impression of rigid indoctrination, which often leads to boredom among today's modern youth. Through open discussions on various universal humanitarian issues, students are trained to formulate rational arguments grounded in the noble prophetic ethical values of Islam. The exemplary attitudes demonstrated by teachers in their daily school life provide tangible proof that the value of compassion can be consistently practiced without

discrimination toward anyone. The presence of inspiring teachers fosters a strong intrinsic motivation in students to emulate generous and responsible behavior in every social action they take, both within the school environment and in the wider community. This effort in moral development requires a shared commitment between the school and the students' parents.

An evaluation of the effectiveness of internalizing the values of social awareness and responsibility requires an assessment instrument that covers the cognitive, affective, and psychomotor aspects of students in a balanced and comprehensive manner at every educational institution. Assessment of Islamic religious education should not rely solely on written exams that measure the memorization of verses or religious principles, but must also document students' daily social behavior within the school environment (Mardhiah et al., 2024). Daily records of students' participation in charitable activities, adherence to school rules, and concern for their peers are crucial components in determining the final grade for the religious education course. Such authentic assessment methods provide a strong psychological incentive for students to consistently maintain a generous and responsible attitude wherever they may be. The accountability of school-based moral assessment ensures that the religious education process genuinely produces constructive behavioral changes that contribute to the continuous development of a nation with high dignity and social justice. Collaboration among teachers, parents, and the community is crucial for the objective and accurate measurement of these moral values over time.

External challenges in the form of the penetration of digital culture and global information require the adaptation of religious education strategies so that the value of social concern remains firmly instilled in the hearts of students throughout their lives. Advances in information and communication technology have ushered society into the digital age, which, in the field of education, facilitates expanded access to information, learning resources, and more effective teaching methods (Arifin & Darmawan, 2021). Religious educators must be able to wisely utilize information technology to spread messages of humanity and encourage acts of kindness among everyone in the school community. The use of digital platforms for school charity fundraisers is considered highly effective in attracting the active participation of the younger generation, who are familiar with today's online world. Through this approach,

modern technology is not viewed as a moral threat, but rather as a strategic tool for expanding the scope of social and humanitarian action within the school environment. The integration of Islamic prophetic values and digital literacy gives rise to new forms of creativity that foster solidarity among fellow human beings in the modern era. Mastery of technology, imbued with a spirit of social concern, produces school graduates who are adaptable, innovative, and always ready to face the dynamics of global civilization without losing their noble and honorable Islamic identity. Full support from parents is essential to strengthen supervision of technology use at home.

The internalization of the values of compassion and social responsibility through Islamic religious education is most effective when supported by participatory pedagogical methods, consistent exemplary behavior from educators, and a school ecosystem that accommodates sustainable philanthropic activities. Religious education is no longer viewed as a mere transfer of theoretical cognitive knowledge but has transformed into a space for the formation of prophetic character that fosters affective sensitivity and collective solidarity among students at school. The integration of the values of human brotherhood (*ukhuwah insaniah*) and moral responsibility shields the younger generation from the tide of individualism and prepares them to actively participate in advancing the well-being of society at large in the future. This literature review demonstrates that educational institutions possess extraordinary transformative capacity to produce graduates of high integrity when religious doctrine is taught in an applied, humanistic manner that is relevant to the challenges of the modern era. This conceptual understanding makes a valuable contribution to the development of contemporary Islamic education. Periodic evaluations of the implementation of the religious curriculum are essential to maintain the overall quality of students' character education outcomes.

Strengthening Schools' Social Capital and Students' Active Participation in Community Life

The strengthening of social capital within educational institutions is rooted in strong networks of relationships grounded in the values of faith and the norms of universal brotherhood taught in Islam. Interactions among school community members, built on sincerity and adherence to prophetic ethics, foster a high level of trust among students, teachers, and other educational staff. This robust social network facilitates the exchange of moral

information and accelerates the resolution of various shared issues that arise within the formal educational institution without significant obstacles. When religious values are made the primary reference point in every shared activity, the bonds of collective solidarity among students are increasingly well-maintained throughout their time at school (Saputra & Bahri, 2022). This demonstrates that both Islamic educational institutions and public schools with a religious foundation have great potential to foster strong social cohesion by instilling the values of honesty and care for one another. An atmosphere of togetherness grounded in the spirit of *ukhuwah* creates a learning environment conducive to all students developing their academic potential to the fullest without feeling pressured by unhealthy competition, which often takes a toll on the mental well-being of today's youth.

The norms of reciprocity and mutual trust that flourish in the school environment serve as the main pillars for the formation of social capital that is functional for students' future lives (Martono et al., 2023). Islamic teachings state that every act of kindness shown to others will return to the doer in the form of ease and multiplied blessings in life from God Almighty. Such theological beliefs encourage students to constantly strive to perform acts of social kindness without expecting material rewards from anyone at school. The networks of cooperation formed through collaborative activities—such as cleaning the classroom environment or organizing social aid drives train adolescents to understand the importance of solidarity in facing life's various challenges together. Interpersonal relationships grounded in honesty and sincerity foster a close, family-like atmosphere among students, thereby allowing potential horizontal conflicts to be peacefully defused at an early stage. Strengthening the school's social capital in this way ensures that graduates of the educational institution possess a very high level of adaptability when they enter a diverse society filled with complex social dynamics.

Students' active participation in various community activities is a tangible manifestation of the internalization of religious values that successfully transforms moral theory into productive and beneficial social action. Educational institutions capable of optimally managing students' potential will foster a learning community that cares about real issues within the community surrounding the school. Community service activities such as social service campaigns, environmental health education, or tutoring for underprivileged children serve as a training ground for students to apply the religious

knowledge they have acquired in the classroom. Direct involvement in these social activities fosters a deep sense of empathy and opens the hearts and minds of young people to the realities of communities in need of assistance from the younger generation. Valuable hands-on experience hones students' social leadership skills, preparing them to shoulder public responsibilities when entrusted with important positions in the future. The social capital accumulated during their school years provides graduates with invaluable resources to become driving forces for the sustainable and morally responsible advancement of human welfare across various regions.

The development of social capital in schools encompasses all internal relationships among the school community as well as the ability to build broad bridges of connection with diverse community groups. The universal values taught in Islamic religious education guide students to embrace all differences in cultural backgrounds and religious beliefs in a respectful manner without losing their Islamic identity (Hanif, 2023). The ability to interact inclusively with external parties trains students to become agents of peace capable of fostering social harmony within a pluralistic society that is often marked by the potential for social division. Networks of cross-group relationships built on the spirit of human brotherhood strengthen the bargaining position of educational institutions as centers of civilization that enlighten and bring peace to public life on a universal scale. Students learn how to respect the human rights of others and resolve differences of opinion through consensus-building that upholds the value of distributive justice. These broad and healthy social experiences demonstrate that the teachings of Islam can serve as a powerful social glue to unite various elements of society that have been fragmented by narrow group interests.

A high level of institutional trust within the school environment serves as an indicator of the success of instilling religious values to build strong and sustainable social capital throughout the educational journey. When the entire school community from school leaders and teachers to students shares a moral commitment to acting with honesty and fairness, the institutional atmosphere becomes highly conducive (Munjin, 2023). Public trust in the credibility of educational institutions increases dramatically when their graduates demonstrate noble prosocial behavior and a deep concern for the welfare of the surrounding community. A religious and transparent school culture encourages active participation from

parents and the broader community in supporting every program aimed at developing facilities and improving the quality of learning at the school. Positive synergy between the school and the community creates a resilient educational ecosystem capable of withstanding the various moral crises plaguing the modern world today. The active involvement of all parties strengthens the social capital network, ensuring the continuity of the noble mission of Islamic education to produce a future generation of citizens with noble character and high integrity.

Religiously-based student organizations in schools serve as the primary incubators for fostering a spirit of social leadership and professional organizational skills among students. Through active involvement in the leadership of these organizations, students learn to plan community service programs, manage resources transparently, and fulfill their public trust in an accountable manner. Practical experience leading social activities trains teenagers to set aside personal egos in order to achieve common goals of serving the needs of underprivileged communities around the school. The values of consensus-building and the spirit of mutual aid practiced in every organizational agenda equip students with social competencies that will be essential in the real working world later on. Graduates with mature experience in religious organizations tend to adapt more easily and take constructive initiatives to resolve various social issues in their communities. This kind of prophetic leadership development demonstrates that formal educational institutions are capable of producing future leaders who are broad-minded and have a sensitive conscience.

Collective solidarity built on a foundation of religious values provides extraordinary moral resilience for the school community to confront various forms of negative global cultural influences. Amid a wave of individualism that threatens the integrity of social bonds among high school students, the presence of strong social capital serves as an effective protective shield for every student (Jamaluddin & Manda, 2023). Students remind one another to practice kindness and patience, thereby fostering a healthy social environment characterized by mutual respect and free from deviant behavior that could jeopardize their future. The strength of emotional bonds among peers, grounded in a love for religious teachings, creates a sense of psychological safety for the entire school community to express positive creativity. This collective social capital also facilitates the rapid

provision of assistance when members of the school community or the surrounding community face misfortune or hardship. This sincere, selfless solidarity reflects the successful internalization of prophetic Islamic teachings aimed at fostering a harmonious sense of community within today's formal educational institutions.

Academic collaboration among students is one concrete manifestation of strengthening social capital within the classroom environment, which promotes equitable academic achievement. Rather than engaging in unhealthy competition driven by individualistic ambitions, students are accustomed to forming study groups to help one another understand difficult course material. This spirit of mutual assistance in the pursuit of knowledge is driven by the theological understanding that sharing knowledge is a form of social worship of great value in the eyes of God Almighty. Such collaborative practices bridge the gap in intellectual ability among students, thereby creating an inclusive, supportive, and enjoyable learning environment for every student in the classroom. Teachers facilitate this group work by assigning project-based tasks focused on solving social problems, which require the active and equitable participation of all team members. The results of this strong academic collaboration enhance students' cognitive achievements and strengthen the bonds of camaraderie that form the core of the school's social capital.

The alumni network, formed from emotional bonds forged during school years, serves as authentic evidence of the strength of the social capital generated by educational institutions grounded in Islamic values. Alumni who have entered various professional fields in society often return to their alma mater to contribute ideas and provide financial support for the development of learning facilities for younger students. These emotional bonds, which are carefully maintained throughout one's life, demonstrate that the value of Islamic brotherhood (*ukhuwah islamiyah*) instilled in school transcends the boundaries of formal graduation. This alumni network serves as a strategic bridge that makes it easier for new graduates to access information on job opportunities or career guidance from their experienced seniors. The strength of this cross-generational social network reinforces the position of educational institutions as centers for community empowerment that continue to make positive, sustainable contributions to the nation's progress. The concern shown by alumni is the sweet fruit of the process of internalizing the values of social

responsibility that were consistently taught during their time at school.

Students' active participation in broader community life is driven by the moral awareness that a Muslim's presence must bring the widest possible benefit to the safety and well-being of all humanity. Schools play a role in fostering this pioneering mindset through various civic simulation programs and humanitarian initiatives that directly involve the communities surrounding the school campus (Khodijah et al., 2024). Students are trained to identify social issues in both urban and rural environments and to formulate creative solutions based on the values of social justice taught in their religion. Active involvement in social movements trains young people to become responsible, law-abiding citizens who uphold the value of interfaith tolerance. The social transformation driven by these resilient young people proves that Islamic religious education possesses extraordinary transformative power to build a just civilization. Strong social capital within the school environment serves as the foundation that enables students to successfully assume roles of social leadership in the community after completing their studies.

A harmonious partnership between schools, parents, and community leaders is the key to ensuring the continuous accumulation of social capital for the personal development of students. Islamic teachings strongly encourage maintaining relationships and consultation to resolve various issues related to children's education, thereby creating harmony between the values taught at school and at home. When parents provide full support for the school's religious and social programs, students experience a consistency in moral norms that strengthens their faith. Open and intensive communication between teachers and parents builds a level of mutual trust that serves as the strongest foundation for the social capital network of educational institutions. Support from the surrounding community also protects students from negative external influences, allowing them to focus on developing their full potential. The synergy among these three pillars school, family, and community ensures that the social character development of adolescents proceeds effectively and produces graduates who are a source of great pride.

The contribution of Islamic religious education values to strengthening a school's social capital is realized through a network of relationships grounded in mutual trust, shared norms, and universal brotherhood. The cultivation of religious values within educational institutions has

successfully fostered strong collective solidarity among students, educators, and the surrounding community to face the challenges of global modernity. The active involvement of students in various community service activities demonstrates that religious education can produce a young generation with noble character and a strong sense of responsibility. The social networks systematically built within the school provide graduates with invaluable interpersonal skills to participate in building a just and civilized society.

CONCLUSION

Islamic religious education plays a central role in shaping students' social identity, instilling values of compassion and social responsibility, and comprehensively strengthening the school's social capital. The internalization of the prophetic values of *ukhuwah insaniah* (human brotherhood) and noble character successfully shifts adolescents' mindset from individualistic attitudes toward a collective consciousness rooted in justice and oriented toward the public good. Educational institutions serve as effective social laboratories for the practice of religious teachings through the exemplary conduct of educators, participatory learning methods, and well-structured school philanthropy programs. A network of social relationships grounded in mutual trust can shield the younger generation from the negative influences of global modernity while equipping them with mature interpersonal skills. All of these conceptual findings affirm that the integration of religious values into the formal education curriculum is an absolute prerequisite for producing graduates of high integrity who are ready to actively participate in building a dignified and socially just national civilization for generations to come.

Schools need to expand spiritual extracurricular programs and community service activities that involve the active participation of the entire school community in order to sustainably strengthen the institution's social capital. School management policies focused on strengthening prophetic ethics will produce graduates who are intellectually astute and possess a high level of affective sensitivity toward the dynamics of humanitarian issues in the broader community. The quality of pedagogical training for Islamic religious education teachers must be improved so that they are able to develop interactive, participatory teaching methods that optimally engage students' affective domain. School administrators are advised to formulate policies

requiring the participation of all students in regular community service activities as part of a comprehensive assessment of moral character. Parents and the broader community are encouraged to establish close and harmonious partnerships with the school to ensure consistency in the moral values instilled in children, both within the educational institution and at home. Future researchers are encouraged to expand the scope of empirical studies to test the effectiveness of implementing a social-concern-based religious education model in various types of educational institutions with heterogeneous backgrounds.

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