



The Challenges in Inculcating Islamic values in the National Educational System in the Era of Globalization: A Case-Study at a Private Secondary School

Ade Mardiani¹, Halim Bin Ismail², Ismail Sheikh Ahmad³

^{1,2}Department of Curriculum and Instruction, Kulliyah of Education, International Islamic University Malaysia (IIUM), Malaysia

³Department of Language and Literacy, Kulliyah of Education, International Islamic University Malaysia (IIUM), Malaysia

ademardiani99@gmail.com¹, halimismail@iium.edu.my², drismail@iium.edu.my³

ABSTRACT

Keywords:

Globalization;
Islamic values;
National Educational System.

The purpose of this research is to investigate the challenges on the inculcation of Islamic values in the National Educational System (NES) in the era of globalization. Qualitative research was adopted as the method in this study. Five school authorities and five teachers with more than fifteen years of experience were interviewed in semi-structured interviews. Previous research found that teachers faced many problems in inculcating Islamic values, such as in the process of teaching and learning, curriculum, methods of teaching, and so on. The limitation of previous research was most of the problems in the process of teaching and learning only. Here we report the problems that become challenges in inculcating Islamic values in the NES in the era of globalization. The challenges are the national curriculum, parents' lack of support, students' diverse backgrounds, and the pandemic scenario of COVID-19. Therefore, school authorities and teachers should try continuously to provide the best education to students, such as innovation and evaluation in teaching and learning both related to subjects in the national curriculum, and the activities in instilling Islamic values. Additionally, it needs good cooperation with various parties like the government, parents, and students.

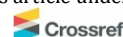


Article History:

Received: 03-03-2023
Revised : 18-05-2023
Accepted: 22-05-2023
Online : 01-08-2023



This is an open access article under the **CC-BY-SA** license



<https://doi.org/10.31764/ijeca.v6i2.14020>

A. INTRODUCTION

The topic of the study is to find out the challenges in inculcating Islamic values in the National Educational System (NES) in the era of globalization based on school authorities' and teachers' perceptions at a private secondary school in Lampung Indonesia. Islam is a revealed religion in which there are educational values to guide and direct humans toward perfection (*insan kamil*) and lead humans to the peak of true happiness. One way to reach the pinnacle of happiness is to take the educational process. Education is an important key to opening the path of human life toward the peak of its aspirations in achieving goodness in this world and the hereafter (Basyari and Hidayatullah, 2017). On the other hand, Dignum (2021) stated that there are some reasons why education is needed for people. Firstly, prepare people in facing opportunities and challenges

in the era of globalization. Secondly, to ensure each person can participate and benefit through education. Lastly, people can adapt to the needs of new jobs and skills.

Currently, the world is in an era of globalization. According to Abdurakhmonova, Ugli, Karimov, and Karimova, (2021), globalization is a process that is running continuously and it has a strong impact on the life of the community in the field of spiritual, economic, social, and political. Besides, it has an impact on the world of education. Hence, the government, educational institutions, and other stakeholders have challenges in organizing education for its citizens in this era of globalization. There are three big challenges in the world of education faced by Indonesia that is related to the globalization era. Firstly, maintaining the results that have been achieved. Secondly, anticipating the global era. Lastly, changing and adjusting the NES to support the education process in becoming more democratic. Besides, it needs to pay attention to the diversity of needs or circumstances of the region and students. Moreover, it increases the role and participation of the community (Rusniati, 2015).

Given the globalization process, it needs to consider the best solutions that can be implemented so that the NES can play the role and function it should. The process of reformulating educational policies must pay attention to Islamic values, which are the beliefs of most of society in Indonesia. If National Education is still colored with various negative images, the NES will not be able to create good-quality human resources who can compete in the global era. A private secondary school in Lampung Indonesia pay attention to instilling Islamic values in the NES for more than thirty years. A private secondary school organizes education in general. Therefore, private secondary school uses the national curriculum as mandated by the government of Indonesia. However, it has its own curriculum related to the inculcation of Islamic values, namely religious curriculum. So, the private secondary school combines a national curriculum and a religious curriculum.

Private schools are usually run by a foundation. Requests for foundation creation can thereafter be filed to the Head of the Regional Office of the Department of Justice and Human Rights, whose working area includes the foundation's domicile to offer services and facilities for the community. Besides, the Foundation that has been approved must be announced in the State Gazette of the Republic of Indonesia. This provision is also designed so that the registration of the Foundation with the pattern of applying sound legal administration can prohibit the practice of legal activities that are carried out by the Foundation that can harm the community, Furthermore, Foundations are non-membership legal entities consisting of assets dedicated to achieving certain goals in the social, religious, and humanitarian fields (Fatmawati, 2020). Thus, a private secondary school is a level of formal education level that is managed by a foundation with a legal entity to achieve certain goals in the field of education .

The problem selected in this study is that a private secondary school faced challenges in inculcating Islamic values in the NES, especially in the era of globalization. Not all Muslim teachers are well-versed in Islam and know how to effectively deliver learning activities. Then, decision-makers should pay more attention to this matter when they recruit a new teacher. This is because the teachers serve as role models for their students (Madkur and Albantani, 2018). Similarly, teachers faced many problems in inculcating Islamic values. These problems are in their process of teaching and learning from students, in their curriculum, in their methods of teaching, and so on. Keeping in mind the ultimate goal of inculcating Islamic qualities, every teacher should set a good example for their students. Hence, schools must provide several programs of instruction to teachers to inculcate Islamic values. It should be conducted before the teachers started to teach (Mt and Ahmed, 2021).

Islamic values are values in Islamic teachings that guide the inculcation of religious values in schools (Ikhwan, Biantoro, and Rohmad, 2019). Furthermore, the core of Islamic education is inculcating values. Teaching and inculcating Islamic values is expected to assist and develop the minds of students quickly. Besides, students are expected to grasp the change in the world that is happening around them (Mt and Mustaffa, 2019). Whereas the current challenge of Islamic education is the development of global technology in telecommunications and the internet, which demands that teachers reach national missions. The wave of globalization in society has given a great impact on human morality construction. Many ways of thinking exist like *Hedonism*, *pluralism*, and *liberalism* are all ideas that contradict Islam. They posed a challenge to the value of faith (*Aqidah*) and Muslim religious life in general (Saadiyah et al., 2018).

According to Basyari and Hidayatullah (2017), value is the essence that is attached to something very meaningful and valuable to human life. When values are brought closer to a system (Islam), then it will reflect the paradigm, identity, and grand concept of the system. Therefore, Islamic values mean that the concepts are built based on Islamic teachings as an ethical, moral, and operational foundation. In this context, the basic values of Islamic education are distinguished from those of other educational models and show special characteristics. Islamic values consist of three parts, namely the Value of Faith (*Aqidah*), the Value of Worship (*Syariah/Ibadah*), and the Value of Morals (*Akhlaq*).

Aqidah is a system of Islamic beliefs that underlies all activities of Muslims in their personalities; the child's personality will not be obtained apart from his parents. The Islamic creed is described through the "pillars of faith," which distance themselves from the deeds of shirk (*syirik*). *Aqidah* must be firmly inculcated from an early age so that they will not be swayed by the bad influence of the environment or heretical creeds when they are adults. Instilling a steady creed in a child will bring the child closer to a person who has faith and piety toward Allah (Basyari and Hidayatullah, 2017).

Worship (*Syariah*) is an attempt to follow the laws and rules of God in carrying out life according to His commands, starting from *Akil Baliq* to death. The law in this context is a law that has been established by God in the form of *Syariah*. *Syariah* is all the religious rules established by Allah for Muslims, both established by the Qur'an and the Sunnah of the Prophet Muhammad SAW. This rule regulates humans in their relationship with their Lord (*hablum minallah*) and their relationship with other fellow human beings (*hablum minannas*). These two human relations are within the scope of Islamic *Syariah*. The first relationship is called worship and the second relationship is called *muamalah* (Basyari and Hidayatullah, 2017). *Syariah* is a mirror and real evidence of *Aqidah*. In practicing *Aqidah*, a human being is given guidance and coaching in carrying out his life, as the word of Allah in surah *Thaha/20* verse 132.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعِيقَابُ لِلتَّقْوَى

It means:

"And order your family to establish prayer and be patient in doing it. We do not ask you for sustenance), we are the ones who give you sustenance, and the (good) result is for those who are pious." (Q.S. *Thaha/20*: 132)

The verse emphasizes that every teacher at school or parents should instill the values of Worship in their children so that the children can practice them in their daily lives. Morals (*Akhlaq*) are divided into two kinds, namely, those owed to the Creator and those owed to His creatures. Morals can be both good and bad men's morality toward God can be judged by their

worship. While the good and bad morals of humans toward each other can be judged by the way they socialize or function in their social relations. Morals are closely related to *Ihsan's* attitude. *Ihsan* is a teaching about the appreciation that Allah is a Witness to all attitudes, deeds, and hearts of His servants. *Ihsan's* attitude is a place for education or training to achieve the perfection of Islam (*kaffah*). It means that the attitude of *Ihsan* is one of the highest peaks of one's Islam. *Ihsan* can only be attained if someone has gone through two previous stages, namely, the stage of believing in Islam and running all of its pillars. Humans who have achieved the predicate *Ihsan* are usually called *Muhsin* (Basyari and Hidayatullah, 2017).

Meanwhile, the law of the NES in Indonesia is Law Number 20 of 2003. Chapter 1 states that education is a conscious and planned effort to create an atmosphere of learning and learning processes so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state. Subsequently, national education in Indonesia is based on Pancasila and the 1945 Constitution of the Republic of Indonesia, namely NES which are rooted in religious values and Indonesian national culture and responsive to the demands of changing times. So, the NES is an overall educational component that is interrelated in an integrated manner to achieve the goals of national education (Rahman, Naldi, Arifin, and R, 2021).

Additionally, it happened the crisis of COVID-19 for two years. Most education systems in the world were not ready to face digital learning when the crisis of COVID-19 happened. Almost all the countries in the world struggle to overcome the pandemic COVID-19. Therefore, the education system tries to find ways so that education keeps continuing during the pandemic (Sari and Nayir, 2020).

B. METHODS

This study adopted a qualitative research method. Based on Hennink et al. (2020), qualitative research is a broad umbrella term that covers a wide range of techniques and philosophies; thus it is not easy to define. In broad terms, qualitative research is an approach that allows you to examine people's experiences in detail by using a specific set of research methods such as in-depth interviews, focus group discussions, observation, content analysis, visual methods, and life histories or biographies. Meanwhile, this study used a case study approach. According to Ahmad, (2017), a case study could be technically defined as an empirical investigation of a contemporary phenomenon done in depth and within its real-life context in the absence of a clear boundary between the phenomenon and context.

1. Informants

The selected informants consist of five school authorities and five teachers at a private secondary school. All informants had experienced more than fifteen years, even most of them had more than twenty years' experience of inculcating Islamic values in the NES. The school authorities were the supervisor of the foundation, chairman of the foundation, secretary of the foundation, head in the field of general education and Islamic religious education, and vice principal of students' affairs, whereas the five teachers, were involved in teaching mathematics, Indonesian Language, English, biology, and counseling and guidance.

2. Data Collection

The methods for data collection are important since the methodology determines how the information is collected and used in the study. The researcher might then be able to describe the

findings of the data collection (Paradis, Bridget, and Nimmon, 2016). Additionally, data collection in research is intended to obtain the materials, information, and facts that are reliable. The researcher can obtain the data through various methods, such as interviews, tests, questionnaires, observations, document analysis, and others (Aini et al., 2018). In this study, data collection methods used were interviews, observation, and document analysis.

a. Interview

Interviewing is central to most qualitative research designs. In depth-interviews hold a unique position within the cadre of qualitative research methods. The in-depth interview approach is a method by which the person is made public to the researcher and the information is used to convey a story about a person or phenomenon (Roller and Lavrakas, 2015). The author interviews the informants one by one through a spoken conversation of around 15-25 minutes. The result of the interviews recorded and transcribed into written texts. Subsequently, the author conducted the process of analysis to determine the themes. Then, the themes were checked by two raters who are experts in the field.

b. Observation

Observation is the process of gathering open-ended, firsthand information by observing people and places at a research site (Creswell, 2012). In this study, the author observed the activities of students related to the inculcation of Islamic values such as prayer in the congregation in the mosque. All the male students prayed in the mosque, while, some of the female students prayed in the mosque, and some in the *mushola* because the *mushola* was small. Grade twelve prayed in the mosque, while the grade tenth and eleventh prayed in the *mushola*. The author observed the students in the mosque and the *mushola* when it was time for prayer, what they did, and their attitudes and behaviors while they were in the mosque. By conducting observation in the mosque and the *mushola*, the author discovered how the students performed the value of worship (*Syariah/ 'Ibadah*) which is one of the components of Islamic values. Most of the students were still noisy when they were in the mosque and the *mushola*. Nonetheless, all the students in the mosque and the *mushola* performed congregational prayer. The teachers who had been scheduled by the school authorities controlled the students in the mosque and *mushola*.

c. Documents Analysis

A valuable source of information in qualitative research can be documented. In this study, the researcher analyzed the documents, which consisted of Law Number 20 of 2003 concerning the NES and the activities of the inculcation of Islamic values.

C. RESULT AND DISCUSSION

The research was finding that there were some emerging themes about the challenges in Inculcating Islamic values in the NES in the era of globalization based on school authorities' and teachers' perceptions, as shown in Table 1.

Table 1. The Themes of the Challenges in Inculcating Islamic values in the National Educational System in the era of globalization based on School authorities' and Teachers' Perception

No.	The Themes of the Challenges in Inculcating Islamic values
1	National Curriculum
2	Parents' lack of support
3	Students' Diverse Backgrounds
4	Pandemic Scenario

Theme 1: National Curriculum

The first theme is the national curriculum. As a general school, the private secondary school uses the national curriculum. However, there are several issues with the national curriculum, such as national curriculum revisions, national curriculum load, and national curriculum time resulting in a shortage of time for Islamic material.

The Changes of the national curriculum

"We follow the national curriculum. Firstly, the national curriculum is always changing. Meanwhile, we are required to complete the national curriculum. Secondly, it is too much material. It needs more time to complete the national curriculum. So, to include the characteristic of this school at that time almost did not get the time." (Inf.7)

The burden of the national curriculum

"The challenge is the burden of the curriculum. The burden of the curriculum is more because the content of our curriculum remains the national curriculum. So the student's burden is true quite a lot of challenges. Then, secondly, if we want to incorporate Islamic values directly into the curriculum, it takes quite a lot of time." (Inf.3)

Lack of time for Islamic content

"There are certain obstacles regarding the time to include the Islamic curriculum. The time which is given by the Government to the national curriculum is already quite solid, there are 40 subjects." (Inf. 1)

Informants 1, 3, and 7 had a similar perception. They revealed that the challenge in inculcating Islamic values is that the national curriculum has a lot of materials to cover in a short time. Informant 7 stated that the national curriculum was always being revised, so it was difficult to include the characteristic of the school, for example, PPAI (Islamic Religious Development Program). PPAI is conducted in the afternoon when students have finished learning compulsory subjects or subjects based on the national curriculum and have no time for Islamic content.

Theme 2: Parents' Lack of Support

The second theme about the challenges in inculcating Islamic values is the lack of support from parents. The responsibility to inculcate Islamic values is not only on teachers but also on parents. Nonetheless, in fact, it has no synergy between the school and some parents. Besides, it was caused by the busyness of parents.

No the synergy between the school and parents

"The biggest problem is not synergy between us at school and parents who do not inculcate Islamic values, for example, there are still parents who do not conduct prayer on time, men who do not pray in the mosque, and so on." (Inf. 2)

"Their parents were less supportive of us, like that. That's why sometimes we are surprised, parents ask their children to get out of here to pray five times a day, but parents themselves do not pray. It was his son who made such a confession." (Inf. 6)

The busyness of parents

“The dominant is parents. The problem here is sometimes some of the parents are busy, yes, the husband and wife are busy, so that this child is lack attention, and no one reminds him, maybe when he has to wake up early, do *shubuh* prayer, and so on. Even sometimes they oversleep.” (Inf. 8)

The private secondary school is dedicated to inculcating Islamic values in its students. One of them is praying five times a day and it must be on time., Nonetheless, informant 2 revealed that there are still parents who do not conduct their prayers on time. Similarly, informant 6 also revealed that some parents do not pray. Even the students admitted to the teacher that their parents do not pray. Praying five times a day is *Ibadah* (worship) that is compulsory to be performed by Muslims. Additionally, informant 8 indicated that some of the parents are too preoccupied with their jobs. As a result, they pay little attention to their children.

Theme 3: Students’ Diverse Backgrounds

The third theme is students’ diverse backgrounds. Because of the different backgrounds of students at a private secondary school, they lack an understanding of Islam. It causes them to be unaware of the need to perform *Ibadah*. Some of the students do not go to the mosque immediately to perform their congregational prayer. Besides, some of them could not recite the Qur'an properly.

Lack of awareness to perform Ibadah

“We have the rule to do prayer, prayer in congregation. It is not as easy as imagined. The students go straight away. They said that yes I come later, yes Madame. They have not come yet. So, it is prayer time, it's not just telling, but even waiting until they go, that is, until they go to the place of prayer, like that.” (Inf. 5)

The lack of understanding of Islamic values

“There is a lack of understanding of Islam. Although we have been expecting and recommending students to carry out activities by the teachings of Islam, the Islamic rules yes, sometimes still have one or two that did not implement the Islamic values.” (Inf. 9)

The foundation consists of kindergarten, Primary School, Junior High School, and Senior High School (Secondary School). The students at the Private Secondary School are not only from the Primary School and Secondary School of this foundation but also from other schools. Therefore, this is one of the challenges in inculcating Islamic values. Their ability in implementing Islamic values differs because of their varied backgrounds.

One of the obligations of a Muslim is to pray five times every day because prayer is one of Islam’s five pillars. Therefore, the students at a private secondary school are required to pray *zuhr* and *asr* in the school congregation since they are at school from 7 am until 5 pm. Based on the observation, when the time comes for *zuhr* and *asr* prayer in the congregation, the author noticed that not all students rushed to the mosque. They still talked and played with each other. Even, when they were in the mosque before the prayer started, they were noisy. Thus, it appears that students are unaware of the importance of *Ibadah*, especially, prayer in congregation.

Theme 4: Pandemic Scenario

The fourth theme is the pandemic scenario. The scenario of pandemic (COVID-19) afflicted the majority of people around the world, including students. During the pandemic, schools organized

online learning. Therefore, all students used gadgets to join in online learning. Previously, students at a private secondary school were prohibited to use the gadgets. Besides, the inculcation of character in students, might not be seen explicitly. such as in the culture of greetings.

Online learning

“Currently, in online learning, the main problem is a gadget. If in the past this school prohibits to use the of handphones. Additionally, because the pandemic has been almost two years, so maybe the inculcation of the character, we cannot see right away.” (Inf. 4)

Crisis of Akhlaq

“The way of students communicates what they experience in class, sometimes they like to tell on social media. It is told everywhere later, which is not good. Currently, it is like that. The problem that appears in the school. If they are not comfortable with the teacher, they are told everywhere. Furthermore, currently, there is an *Akhlaq* crisis among students during online learning. *Akhlaq* of students. It is a crisis of *Akhlaq* that we build character. It is hard to implement for them.” (Inf. 10)

To sum up, the problem in inculcating Islamic values is the use of handphones and the direct inculcation of the character. These problems were caused by the pandemic situation of COVID 19 which lasted for two years. As a result, students are experiencing an *Akhlaq* crisis, especially with the COVID-19 epidemic.

D. CONCLUSION AND SUGGESTIONS

Currently, the world is in an era of globalization. Globalization has a strong impact on the life of the community in the field of spiritual, economic, social, and political. Besides, it has an impact on the world of education. National education in Indonesia is based on Pancasila and the 1945 Constitution of the Republic of Indonesia, namely NES which are rooted in religious values and Indonesian national culture and responsive to the demands of changing times. Given the globalization process, it needs to consider the best solutions that can be implemented so that the NES can play the role and function it should. The process of reformulating educational policies must pay attention to Islamic values, which are the beliefs of most of the society in Indonesia. A private secondary school in Lampung Indonesia pay attention to instilling Islamic values in the NES for more than thirty years. However, it has challenges in inculcating Islamic values in the NES in the era of globalization. Based on the findings of this study, the challenges in inculcating Islamic values in the NES in the era of globalization are the national curriculum, parents' lack of support, students' diverse backgrounds, and the pandemic scenario. Therefore, school authorities and teachers should try continuously to provide the best education to students, such as innovation and evaluation in teaching and learning both related to subjects in the national curriculum, and the activities in instilling Islamic values. Additionally, it needs good cooperation with various parties like the government, parents, and students. The authors expect the next researcher to explore the experiences of students related to the implementation of Islamic values in the school. Subsequently, it is suggested to interview the parents in exploring their expectations of the inculcation of Islamic values in their children.

ACKNOWLEDGEMENT

First and foremost, the authors are most thankful to the chairman of the foundation and principal of the private secondary school in Lampung Indonesia that has permitted the authors to carry out the research in the school. Secondly, the authors are most thankful to all informants who had been participated in this study.

REFERENCES

- Abdurakhmonova, M. M., Ugli, M. M. A., Karimov, U. U., & Karimova, G. Y. (2021). Information Culture And Ethical Education In The Globalization Century. *The American Journal of Social Science and Education Innovations*, 03(03), 384–388. <https://doi.org/10.37547/tajssei>
- Ahmad, I. S. (2017). *Doing Qualitative Research For Beginners From Theory To Practice*. Singapore: Partridge.
- Aini, Q., Zaharuddin, & Yuliana. (2018). Compilation of Criteria for Types of Data Collection in Management of Research Methods. *ATM (APTISI Transactions on Management)*, 2(2), 97–103. <https://doi.org/10.33050/atm.v2i2.787>
- Basyari, A., & Hidayatullah. (2017). *Membangun Sekolah Islam Unggulan* (A. Syihabuddin, H. Ahmad, & A. P. Kusharsanto, eds.). Jakarta: Erlangga.
- Creswell, J. W. (2012). *Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (4th ed.; C. Robb, ed.). Boston: Pearson.
- Dignum, V. (2021). The role and challenges of education for responsible AI. *London Review of Education*, 19(1), 1–11. Retrieved from <https://www.uclpress.co.uk/pages/london-review-of-education>
- Fatmawati, I. (2020). *Hukum Yayasan Pendidikan (Prinsip Transparansi Pengelolaan Kegiatan Usaha Yayasan Menurut Undang-undang Nomor 16 Tahun 2001 jo Undang-undang Nomor 28 Tahun 2004)* (1st ed.; I. Jauhari, ed.). Yogyakarta: Deepublish CV BUDI UTAMA.
- Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative Research Methods* (2nd ed.; A. Owens, ed.). California: SAGE Publications Inc.
- Ikhwan, A., Biantoro, O. F., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *DINAMIKA ILMU*, 19(2), 323–335. <https://doi.org/10.21093/di.v19i2.1746>
- Madkur, A., & Albantani, A. M. (2018). Instilling Islamic Values in Foreign Language Teaching: An Indonesian Context. *3rd International Conferences on Education in Muslim Society (ICEMS 2017)*, 97–103. Atlantis Press.
- Mt, M. A., & Ahmed, T. (2021). Challenges Faced by Teachers about Inculcating Islamic Values: Pilot Inquiry. *International Journal of Social Learning*, 1(2), 135–146. <https://doi.org/10.47134/ijsl.v1i2.11>
- Mt, M. A., & Mustaffa, A. (2019). Teachers Perception in Inculcating Islamic Values in Secondary Schools. *International Journal of Education and Learning*, 1(2), 83–88. <https://doi.org/10.31763/ijele.v1i2.40>
- Paradis, E., Bridget, O., & Nimmon, L. (2016). Design: Selection of Data Collection Methods. *Journal of Graduate Medical Education*, 8(2), 263–264. <https://doi.org/10.4300/JGME-D-16-00098.1>
- Rahman, A., Naldi, W., Arifin, A., & R, F. M. (2021). Analisis UU Sistem Pendidikan Nasional Nomor 20 TAHUN 2003 dan Implikasinya Terhadap Pelaksanaan Pendidikan di Indonesia. *JOEAI (Journal of Education and Instruction)*, 4(1), 98–107. <https://doi.org/DOI:https://doi.org/10.31539/joeai.v4i1.2010>
- Roller, M. R., & Lavrakas, P. J. (2015). *Applied Qualitative Research Design, A Total Quality Framework Approach*. New York: The Guilford Press.
- Rusniati. (2015). Pendidikan Nasional dan Tantangan Globalisasi: Kajian kritis terhadap pemikiran A. Malik Fajar. *Ilmiah DIDAKTIKA*, 16(1), 105–128. <http://dx.doi.org/10.22373/jid.v16i1.589>

Saadiah, N., Isa, M., & Khadijah. (2018). Ethics of Islamic Teachers Education and the Challenges of the Current Era. *International Journal of Academic Research in Business and Social Sciences*, 8(12), 2302–2314. <https://doi.org/10.6007/IJARBSS/v8-i12/5441>

Sari, T., & Nayir, F. (2020). Challenges in Distance Education During the (Covid-19) Pandemic Period. *Qualitative Research in Education*, 9(3), 328–360. <https://doi.org/10.17583/qre.2020.5872>

