

INFLUENCE OF LEARNING PAI ON RAMADAN FASTING EXPERIENCE OF SMPN 176 STUDENTS CENKARENG, JAKARTA BARAT

Zubairi

STAI Asy-Syukriyyah Tangerang
E-mail: zubairimuzakki@gmail.com

Almaydza Pratama Abnisa

STAI Asy-Syukriyyah Tangerang
E-mail: almaydzapratamaabnisa@gmail.com

Abstract: The study entitled "The Influence of Learning Islamic Religious Education on the Practice of Ramadhan Fasting for Class VIII Students of SMPN 176 Jakarta", discusses the effect of learning Islamic Religious Education which is the X variable on the Practice of Ramadhan Fasting for Class VIII students of SMPN 176 which is the Y variable. With a population of 216 and an error rate of 10% using the Slovin formula, the number of samples can be determined as many as 68 people. By using the descriptive method and by conducting several tests using the product moment formula, the results showed that there was an effect of learning Islamic religious education on the practice of Ramadan fasting for class VIII students of SMPN 176 Jakarta, because the positive tcount value was 148,843 greater than the ttable of 1,997 with the value of the correlation coefficient which is classified as very good is equal to 0.99 and with an influence level of 1%. The remaining 99% is influenced by other factors. The results of this study indicate that learning PAI has a significant positive effect on the students' Ramadan fasting practices at SMPN 176 Cengkareng. Students who get good and quality PAI learning tend to be more active and committed to carrying out Ramadan fasting. Factors such as understanding religious concepts, moral values, and social support from PAI teachers have an important role in increasing students' fasting practices. This research provides practical implications for Islamic education institutions and teachers. It is hoped that this research can provide a better understanding of the importance of effective PAI learning in improving students' Ramadan fasting practice. Thus, steps can be taken to improve the quality of PAI learning and provide better support to students in carrying out the Ramadan fasting.

Keywords: effect of learning, Islamic education, practice of Ramadan fasting

Introduction

Ramadan fasting is one of the most important acts of worship in Islam.¹ During the month of Ramadan, Muslims are required to refrain from eating, drinking, and other forms of activity that break the fast from dawn to sunset.² Apart from being a religious obligation, Ramadan fasting also has deep spiritual, moral, and social values.³ In the context of education, learning Islamic Religious Education (PAI) has an important role in shaping students' understanding of religion, including in understanding and carrying out Ramadan fasting.⁴ PAI learning in schools is a means to provide knowledge, understanding, and religious values to students so they can practice them in everyday life.⁵

Islamic Religious Education (PAI) plays a very important role in shaping and strengthening students' religious values and religious practices.⁶ One of the most important religious practices in Islam is the fasting of Ramadan.⁷ Ramadan fasting is obligatory for Muslims who are healthy and reach the age of puberty.⁸ This fast involves abstaining from food, drink, and

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- ¹ Zubairi Muzakki, Rahmat Solihin, dan Zubaidi Zubaidi, "UNSUR PEDAGOGIS DALAM AL-QURAN: (Studi Deskriptif Surat Lukman Ayat 12-19)," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (10 Maret 2022): 45–60, <https://doi.org/10.36769/jiqta.v1i1.211>.
 - ² Zubairi Zubairi dan Nurdin Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (23 Desember 2022): 386–96, <https://doi.org/10.37680/scaffolding.v4i3.2120>.
 - ³ Almaydza Pratama Abnisa dan Zubairi Zubairi, "Personality Competence Educator and Students Interest in Learning," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 279–90.
 - ⁴ Zubairi Zubairi, Nurdin Nurdin, dan Rahmat Solihin, "Islamic Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (23 Desember 2022): 359–71, <https://doi.org/10.37680/scaffolding.v4i3.2118>.
 - ⁵ Zubairi Muzakki, "PERILAKU AKHLAQ DALAM PENDIDIKAN ISLAM," *Jurnal Asy-Syukriyyah* 13, no. 1 (2014): 87–127.
 - ⁶ Zubairi Muzakki dan Nurdin Nurdin, "Formation of Student Character in Islamic Religious Education," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (7 Desember 2022): 937–48.
 - ⁷ Abnisa dan Zubairi, "Personality Competence Educator and Students Interest in Learning."
 - ⁸ Zubairi dan Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," 23 Desember 2022.

sexual activity from dawn to sunset during the month of Ramadan, the Islamic holy month.⁹

SMPN 176 Cengkareng, located in West Jakarta, is one of the junior high schools that has an Islamic religious education program that includes Islamic studies.¹⁰ In this context, it is very important to evaluate the effect of PAI learning on students' Ramadan fasting practices at SMPN 176 Cengkareng. Several factors can affect students' Ramadan fasting practices, including understanding of religious concepts, moral values, and social support from Islamic Religious Education teachers.¹¹ Therefore, this study will investigate the effect of PAI learning on the level of student involvement in carrying out Ramadan fasting.¹²

This research is expected to provide a better understanding of the importance of effective PAI learning in improving students' Ramadan fasting practice at SMPN 176 Cengkareng. In addition, this research can also provide input for Islamic education institutions and teachers in designing learning strategies that are more effective and support students in carrying out the Ramadan fasting.¹³ Thus, this research has significant relevance and importance in the context of education and religion at SMPN 176 Cengkareng, West Jakarta.¹⁴

Apart from that, it is also important to understand the social and cultural context of students at SMPN 176 Cengkareng, West Jakarta about the

⁹ Zubairi Muzakki, Nur Illahi, dan Asep Muljawan, "ETIKA BELAJAR DALAM AL-QURAN: (Studi Analisis Surat Al-Kahfi Ayat 66-78)," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (16 Maret 2022): 72–84, <https://doi.org/10.36769/jiqta.v1i1.216>.

¹⁰ Zubaidi Zubaidi dan Zubairi Zubairi, "KORELASI GAYA KEPEMIMPINAN DAN KEMAMPUAN MANAJERIAL KEPALA MADRASAH DENGAN MOTIVASI GURU MI DI KOTA TANGERANG," *Jurnal Asy-Syukriyyah* 23, no. 2 (13 Desember 2022): 234–46, <https://doi.org/10.36769/asy.v23i2.265>.

¹¹ Zubairi Muzakki dan Dahari Dahari, "PENGARUH PERHATIAN ORANG TUA DAN HASIL BELAJAR SISWA DI PERUMAHAN GRAHA MAS SERPONG UTARA," *Jurnal Asy-Syukriyyah* 22, no. 2 (21 September 2021): 126–34, <https://doi.org/10.36769/asy.v22i2.166>.

¹² Zubairi Muzakki, "Urgensi Pendidikan Akhlak di Usia Dini," *Jurnal Asy-Syukriyyah* 19, no. 1 (2018): 50–79.

¹³ Zubaidi dan Zubairi, "KORELASI GAYA KEPEMIMPINAN DAN KEMAMPUAN MANAJERIAL KEPALA MADRASAH DENGAN MOTIVASI GURU MI DI KOTA TANGERANG."

¹⁴ Abu Ubaidah Yusuf bin Mukhtar As-Sidawi; Abu Abdillah Syahrul Fatwa, *Fiqih Praktis Puasa Ramadhan*, diakses 20 Mei 2023, [//eperpus.kemenag.go.id%2Fbdk-aceh%2Findex.php%3Fp%3Dshow_detail%26id%3D825](http://eperpus.kemenag.go.id%2Fbdk-aceh%2Findex.php%3Fp%3Dshow_detail%26id%3D825).

practice of fasting during Ramadan.¹⁵ West Jakarta is an area that has significant cultural and religious diversity.¹⁶ Therefore, through this research, we can identify how these social and cultural factors can affect the students' practice of Ramadan fasting at SMPN 176 Cengkareng.¹⁷ In addition to internal factors such as learning PAI at school, external factors such as family, peers, and society also play an important role in shaping students' attitudes and commitment to fasting during Ramadan.¹⁸ Previous studies have shown that social support from the environment can increase student motivation and involvement in fasting.¹⁹ Apart from that, it is also important to note that Ramadan fasting is not just about abstaining from food and drink, but also involves cultivating deep spiritual and moral values.²⁰ Effective PAI learning must be able to instill a deep understanding of religious values, ethics, and the importance of sharing and caring for others during the holy month of Ramadan.²¹

Within the framework of this understanding, this research will make an important contribution in looking at the extent to which learning PAI at SMPN 176 Cengkareng influences the students' practice of fasting during Ramadan.²² The results of this study are expected to provide valuable insights into religious education in schools and the development of a more effective PAI curriculum.²³ In a broader context, this research can also contribute to

¹⁵ Zubairi Zubairi dan Nurdin Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 3 (2022): 386–96.

¹⁶ Administrator, "FIQIH IBADAH DAN PRINSIP IBADAH DALAM ISLAM," *LPSI* (blog), 21 September 2012, <https://lpsi.uad.ac.id/fiqih-ibadah-dan-prinsip-ibadah-dalam-islam/>.

¹⁷ M. Pd I. Zubairi, *STRATEGI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM* (Penerbit Adab, t.t.).

¹⁸ "Fiqih Ibadah: Definisi, Prinsip, hingga Dalilnya | kumparan.com," diakses 20 Mei 2023, <https://kumparan.com/kabar-harian/fiqih-ibadah-definisi-prinsip-hingga-dalilnya-1xsFmTe331O>.

¹⁹ Dr Zubairi M.Pd.I, *PROFESIONALISME GURU PENDIDIKAN AGAMA ISLAM ERA REVOLUSI 4.0* (Penerbit Adab, t.t.).

²⁰ Dr Zubairi M.Pd.I, *BELAJAR untuk BERAKHLAQ* (Penerbit Adab, t.t.).

²¹ Zubairi dan Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," 2022.

²² Zubairi Zubairi, "Values of Islamic Religious Education in QS. Al-Duha Verse 9-11," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 93–106.

²³ M. Pd I. Zubairi, *STRATEGI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM* (Penerbit Adab, t.t.).

knowledge about the relationship between religious education and religious practices in a multicultural society.²⁴

With a better understanding of the factors influencing students' practice of Ramadan fasting, steps can be taken to enhance students' religious experience and promote interfaith tolerance in society.²⁵ Through this research, it is hoped that an educational environment will be created that is inclusive, and supportive, and encourages students to carry out Ramadan fasting with full sincerity and awareness of religious values.²⁶

In the PAI learning process, some aspects can positively influence students' Ramadan fasting practice, but can also present impacts and risks that need to be considered. A Deeper Understanding of Religion: Learning PAI provides students with a deeper understanding of the concepts, rules, and procedures for implementing Ramadan fasting.²⁷ This will strengthen students' awareness of the importance of fasting with full confidence and understanding.²⁸ Increased Motivation and Commitment: In learning PAI, students can internalize religious values that encourage them to carry out fasting with higher awareness and sincerity.²⁹ This can increase students' motivation and commitment to carrying out Ramadan fasting consistently and meaningfully.³⁰ Formation of Moral Values: Islamic Islamic Education learning does not only provide religious knowledge, but also helps students understand moral values related to Ramadan fasting, such as patience, discipline, sincerity, and tolerance.³¹ This learning can help students internalize and apply these values in everyday life.³²

²⁴ Zubairi Zubairi, Nurdin Nurdin, dan Rahmat Solihin, "Islamic Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 3 (2022): 359–71.

²⁵ Zubairi Muzakki, "Efektivitas Pembelajaran Aqidah Akhlaq," *Jurnal Asy-Syukriyyah* 14, no. 1 (2015): 93–124.

²⁶ Zubairi, Nurdin, dan Solihin, "Islamic Education in the Industrial Revolution 4.0," 2022.

²⁷ Almaydza Pratama Abnisa, "Konsep Pendidik dan Peserta Didik Dalam Perspektif Al-Qur'an," *Jurnal Asy-Syukriyyah* 18, no. 1 (2017): 67–81.

²⁸ Zubairi Zubairi, Asep Muljawan, dan Nur Illahi, "Nilai-Nilai Pendidikan Islam Dalam Asma'ul Husna (Al-Rahman, Al-Rahiim, Al-Lathiif, Al-Haliim, Al-Syakuur)," *TARQIYATUNA: Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah* 1, no. 1 (2022): 59–67.

²⁹ M. Pd I. Zubairi, *Paradigma Pendidikan Agama Islam* (Penerbit Adab, t.t.).

³⁰ Zubairi Muzakki, "Teacher Morale and Professionalism: Study on Improving the Quality of Islamic Education," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022): 339–52.

³¹ Zubairi, *Paradigma Pendidikan Agama Islam*.

³² Zubairi, Muljawan, dan Illahi, "Nilai-Nilai Pendidikan Islam Dalam Asma'ul Husna (Al-Rahman, Al-Rahiim, Al-Lathiif, Al-Haliim, Al-Syakuur)."

Even though there are positive impacts, it needs to be acknowledged that there are also some risks and challenges that can arise in the context of the influence of PAI learning on students' Ramadan fasting practice, including a lack of Deep Understanding: Even though students are getting PAI lessons at school, there is still a possibility that their understanding of religion and Ramadan fasting has not reached a sufficient level.³³ This factor can affect students' fasting practice if their understanding is not strong enough to overcome the challenges or temptations that arise during fasting. A lack of deep understanding can also make students tend to fast mechanically without understanding the meaning and purpose behind the worship.³⁴ Influence of the Surrounding Environment: The environment around students, including peers, family, and social media, can have a significant influence on the practice of Ramadan fasting. If students are exposed to an environment that does not support or even undermines religious values and Ramadan fasting, this can affect students' motivation and commitment to fasting properly.³⁵

Cultural and Social Challenges: West Jakarta as a multicultural environment can present cultural and social challenges for students in carrying out the Ramadan fast. Especially for students who come from families with different cultural and religious backgrounds, they may face difficulties in integrating the practice of Ramadan fasting with the demands of their culture or social life.³⁶ Then several external factors such as health conditions, climate, or physical activity can affect students' ability to carry out Ramadan fasting.³⁷ Poor health conditions or extreme weather, for example, can cause students to have difficulty refraining from eating and drinking.³⁸

In this context, research on the effect of PAI learning on the practice of Ramadan fasting for students of SMPN 176 Cengkareng in West Jakarta is very important. This research will help to understand in more depth the positive impacts that can be obtained from Islamic education learning, as well as identify the risks and challenges that students may face in carrying out Ramadan fasting.³⁹ With a better understanding of these impacts and risks,

³³ Zubairi Muzakki, "Keteladanan Seorang Guru Dalam Proses Pembelajaran," *Jurnal Asy-Syukriyyah* 16, no. 1 (2016): 5–50.

³⁴ Zubairi, *STRATEGI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM*, t.t.

³⁵ Dr Zubairi M.Pd.I, *PENDIDIKAN KARAKTER PESERTA DIDIK DALAM PENDIDIKAN AGAMA ISLAM* (Penerbit Adab, t.t.).

³⁶ "Fiqh Ibadah.pdf," diakses 20 Mei 2023, <http://repository.radenintan.ac.id/12664/1/Fiqh%20Ibadah.pdf>.

³⁷ Dr Zubairi Adab M. Pd I., Penerbit, *MENINGKATKAN MOTIVASI BELAJAR dalam PENDIDIKAN AGAMA ISLAM* (Penerbit Adab, t.t.).

³⁸ Zubairi, *STRATEGI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM*, t.t.

³⁹ Adab, *MENINGKATKAN MOTIVASI BELAJAR dalam PENDIDIKAN AGAMA ISLAM*.

appropriate steps can be taken to increase the effectiveness of PAI learning and provide the necessary support for students in carrying out the fasting month of Ramadan optimally.⁴⁰

The research method used in this study is a quantitative approach by collecting data using a questionnaire. The following are the steps taken in this study: This study used a research design that involved collecting data from students at SMPN 176 Cengkareng, West Jakarta. The population of this study was all students of SMPN 176 Cengkareng, totaling 216 students. However, a simple random sample was selected from representative students from each class to collect representative data, so that the total sample was 78 students, which was determined based on sufficient statistical considerations to represent the population.⁴¹

Questionnaires are used as data collection instruments. The questionnaire consists of questions designed to measure relevant variables, such as learning PAI and practicing Ramadan fasting. Questions in the questionnaire can include the level of students' understanding of religious concepts, the level of involvement in religious activities, the social support received, and other factors that can affect the practice of Ramadan fasting.⁴²

Then the validity of the questionnaire will be tested through the pretesting stage by collecting feedback from several respondents who are similar to the study population. The reliability of the questionnaire will be tested using the retest method or internal reliability coefficients such as Cronbach's alpha to ensure consistency of answers in the questionnaire. After the questionnaire is validated, data will be collected from students who are the research sample.⁴³ Data collection procedures will include explaining the purpose of the research to students, ensuring the confidentiality and anonymity of the respondents, as well as providing clear directions on filling out the questionnaire. Furthermore, the collected data were analyzed using descriptive statistical methods such as frequency, percentage, average, and standard deviation. In addition, a regression analysis will be carried out to evaluate the effect of PAI learning variables on students' Ramadan fasting practice. A suitable statistical analysis will be carried out with the help of statistical software.⁴⁴

The results of the analysis are interpreted to answer research questions and test the proposed hypotheses. The research findings will be explained

⁴⁰ Zubairi Zubairi, "Values of Islamic Religious Education in QS. Al-Duha Verse 9-11," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 93–106.

⁴¹ Suharsimi Arikunto, "Metode penelitian," *Jakarta: Rineka Cipta* 173 (2010).

⁴² Sutrisno Hadi, *Statistik dalam Basica Jilid 1* (Penerbit Andi, 1991).

⁴³ Arikunto, "Metode penelitian."

⁴⁴ Hadi, *Statistik dalam Basica Jilid 1*.

narratively and graphically. This research method allows researchers to collect data systematically and analyze the relationship between Islamic Islamic studies learning and the practice of fasting during Ramadan for students of SMPN 176 Cengkareng with an objective and quantitative approach.

The Contribution of PAI Learning in Students' Improvisation during Practicing of Ramadan Fasting

In this discussion, we will analyze how PAI learning contributes to improving students' practice of Ramadan fasting.⁴⁵ Factors such as understanding the concept of religion, knowledge of the rules and procedures for fasting in Ramadan, as well as an understanding of the importance of fasting as worship in Islam, will be considered. In addition, the role of PAI teachers and the learning methods used will also be discussed.⁴⁶

A good understanding of religious concepts can affect the level of students' Ramadan fasting practice. The discussion will focus on how teaching PAI at SMPN 176 Cengkareng can help students understand religious concepts relevant to Ramadan fasting, such as intentions, goals, and benefits of fasting. This can affect students' motivation and commitment to carrying out Ramadan fasting.⁴⁷ PAI learning can also help students understand and apply the moral values associated with Ramadan fasting.⁴⁸ Values such as patience, discipline, sincerity, and helping each other can be instilled through the right learning approach.⁴⁹ This discussion will analyze the influence of PAI learning on students' understanding and practice of moral values in carrying out Ramadan fasting.⁵⁰

In this discussion, social support factors are considered from PAI teachers, family, peers, and the surrounding community. This social support can play a role in increasing student motivation, self-confidence, and involvement in carrying out Ramadan fasting. The question is to what extent learning PAI at SMPN 176 Cengkareng can provide adequate social support for students in carrying out Ramadan fasting. Culture and the surrounding

⁴⁵ Zubairi, *STRATEGI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM*, t.t.

⁴⁶ Zubairi Zubairi, "Peran Orang Tua terhadap Pendidikan Islam Anak Usia Dini," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 342–53.

⁴⁷ Zubairi Muzakki dan Dahari Dahari, "Pengaruh Perhatian Orang Tua Dan Hasil Belajar Siswa Di Perumahan Graha Mas Serpong Utara," *Jurnal Asy-Syukriyyah* 22, no. 2 (2021): 126–34.

⁴⁸ Fatwa; *Fiqih Praktis Puasa Ramadhan*.

⁴⁹ Abnisa dan Zubairi, "Personality Competence Educator and Students Interest in Learning."

⁵⁰ Muzakki dan Dahari, "PENGARUH PERHATIAN ORANG TUA DAN HASIL BELAJAR SISWA DI PERUMAHAN GRAHA MAS SERPONG UTARA."

environment can influence students' Ramadan fasting practices.⁵¹ Factors such as social norms, peer influence, and school environment are discussed to understand the influence of social and cultural contexts on students' Ramadan fasting practices.⁵² This will provide valuable insights for religious education in schools and the development of more effective PAI curricula, as well as provide a better understanding of the factors influencing students' Ramadan fasting in specific social and cultural contexts.⁵³

Furthermore, the implications of the findings of this study. The practical implication is that educational institutions, especially SMPN 176 Cengkareng, can pay attention to the quality of PAI learning provided to students.⁵⁴ In improving students' practice of Ramadan fasting, it is necessary to make efforts to increase understanding of religious concepts, apply moral values in everyday life, and provide proper social support to students.⁵⁵ This can be done through curriculum improvements, training for PAI teachers, and collaboration with parents in assisting students. Families can be a source of support, motivation, and deep religious understanding for students.⁵⁶ Therefore, involving families in religious education and creating an environment that supports religious practices at home is very important in enhancing students' practice of Ramadan fasting.⁵⁷

In the context of a multicultural society like West Jakarta, the discussion will emphasize the importance of promoting interfaith tolerance. With a better understanding of the factors that influence the practice of Ramadan fasting for students from different cultural and religious backgrounds, steps can be taken to build interfaith understanding and mutual respect.⁵⁸ Inclusive religious education and interfaith dialogue can play an important role in strengthening relations between groups and promoting harmony in society.⁵⁹

⁵¹ Muzakki dan Nurdin, "Formation of Student Character in Islamic Religious Education."

⁵² Muzakki, "PERILAKU AKHLAQ DALAM PENDIDIKAN ISLAM."

⁵³ Muzakki, "Urgensi Pendidikan Akhlak di Usia Dini."

⁵⁴ Zubairi dan Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," 23 Desember 2022.

⁵⁵ Muzakki dan Nurdin, "Formation of Student Character in Islamic Religious Education."

⁵⁶ Zubairi, *Paradigma Pendidikan Agama Islam*.

⁵⁷ Abnisa, "Konsep Pendidik dan Peserta Didik Dalam Perspektif Al-Qur'an."

⁵⁸ Zubairi, Muljawan, dan Illahi, "Nilai-Nilai Pendidikan Islam Dalam Asma'ul Husna (Al-Rahman, Al-Rahim, Al-Lathiif, Al-Haliim, Al-Syakuur)."

⁵⁹ Feri Irawan dkk., "Model of Religious Education and Moral Development in Special Detention Center for Children," *Khalifa: Journal of Islamic Education* 5, no. 1 (2021): 46–65.

Although this research provides a better understanding of the effect of Islamic Islamic education learning on students' Ramadan fasting practices at SMPN 176 Cengkareng, several other factors can also affect fasting practices, such as economic factors, school culture, and the influence of social media. Therefore, further research with a more comprehensive design can be carried out to investigate these factors.⁶⁰

Overall, the influence of PAI learning on students' practice of Ramadan fasting at SMPN 176 Cengkareng, West Jakarta, as well as the practical and social implications of the findings of this study. This discussion contributes to the development of effective religious education and promotes religious values and tolerance in a multicultural society.⁶¹

The Variables in The Formulation of The Research Problem

The main data used in this study were obtained based on the variables determined by the author in the formulation of the research problem. The variables are student Islamic learning variable X and the practice of fasting Ramadan as the dependent variable (Y). The data from each of these variables can be seen below.⁶²

1. PAI Learning Data (Variable X)

a. Data Validity and Reliability

This data was obtained by giving a questionnaire to as many as 68 students in the form of statements describing the student's condition or in other words containing indicators for measuring PAI learning. In this case, it contains 4 main indicators in measuring PAI learning, namely cognitive, effective, and constructive aspects. After this questionnaire was tested on respondents and the researchers obtained the results, testing the validity and reliability of each item was carried out using product moment correlation. The validity level of each item can be determined by comparing the r_{xy} value with the r_{table} value with the condition that if $r_{xy} > r_{table}$ then the item is valid, and vice versa if $r_{xy} < r_{table}$ then the item is invalid. The validity calculation uses the Ms. application. Excel

From the value of the questions, 2 questions are not valid out of 15 questions. So, 13 questions are declared valid. Furthermore, the reliability of these valid items is tested using the r_{pbis} formula. The questionnaire test is said to be reliable if the price is $r_{11} > r_{table}$

⁶⁰ Muzakki, "PERILAKU AKHLAQ DALAM PENDIDIKAN ISLAM."

⁶¹ Zubairi Zubairi, "Values of Islamic Religious Education in QS. Al-Duha Verse 9-11," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 93–106.

⁶² Arikunto, "Metode penelitian."

otherwise if $r_{11} < r_{table}$ then the questionnaire is not reliable. Based on the results of the reliability test using the biserial coefficient formula, the data obtained is $r_{11} = 0.703$ and $r_{table} = 0.244$. because $r_{11} > r_{table}$ ($0.703 > 0.244$) then the questionnaire or measuring instrument is reliable.

b. Data Presentation in the Form of TDF and Histogram - Polygon Diagrams

After the data has been tested for validity and reliability, the next step is to present the data in the form of a Frequency Distribution Table which functions to describe data about student Islamic education learning. TDF is created based on Sturges rules, the method is as follows:

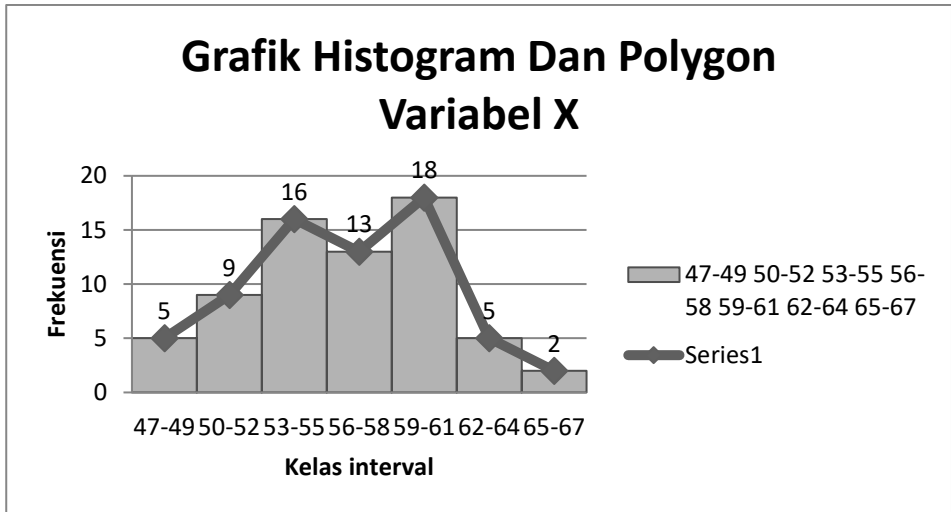
- 1) Sort data from smallest to largest.
- 2) Calculating Class Intervals
- 3) Compile a Frequency Distribution Table

After determining the class interval, range, and class length, the next step is to arrange the data in tabular form as follows:

X Data Frequency Table

No.	Midpoint Frequency interval	class	Midpoint Frequency class interval	Midpoint Frequency class interval
1	47 - 49		5	48
2	50 - 52		9	51
3	53 - 55		16	54
4	56 - 58		13	57
5	59 - 61		18	60
6	62 - 64		5	63
7	65 - 67		2	66
Total			68	

From the table above, it is obtained that there are 7 class data with a range of 18 and a class length of 3. Meanwhile, visual calculations can be illustrated by a polygon histogram graph about student Islamic education learning in the following figure:



From the graphic above it appears that the highest frequency occurs in the interval 59-61, then followed by 53-55. Thus it can be concluded that most students learn PAI well.

2. Data on the Practice of Ramadan Fasting (Variable Y)

a. Data Validity and Reliability

This data was obtained by giving questionnaires to students as many as 68 students. After this questionnaire was tested on respondents and the researchers obtained the results, testing the validity and reliability of each item was carried out using product moment correlation.

The processed values are declared valid and then the validity of the item is tested for reliability using the r_{pbis} formula. Based on the results of the reliability test using the biserial coefficient formula, the data obtained is $r_{r11} = 0.703$ and $r_{table} = 0.244$. because $r_{r11} > r_{table}$ ($0.703 > 0.244$) then the questionnaire or measuring tool is reliable.⁶³

b. TDF and Histogram Data Presentation - Polygons

After the data has been tested for validity and reliability, the next step is to present the data in the form of a Frequency Distribution Table which functions to describe data about students' Ramadan fasting practices. Data on the value of the practice of Ramadan fasting has been sorted from smallest to largest, and the next steps are as follows

- 1) Calculating Class Intervals

$$K = 1 + 3.3 \log n$$

⁶³ Arikunto.

$$\begin{aligned} &= 1 + 3.3 \log 68 \\ &= 1 + 3.3 (1.832) \\ &= 1 + 6.047 \end{aligned}$$

$$K = 7.047 \text{ (Rounded up)}$$

$$K = 7$$

2) Calculating Data Range

$$\text{Lots of Data (N)} = 68$$

$$\text{The highest data (Dmax)} = 73$$

$$\text{The lowest data (Dmin)} = 51$$

$$\text{Range (R)} = D_{\max} - D_{\min} = 73 - 51 = 22$$

3) Calculate class length

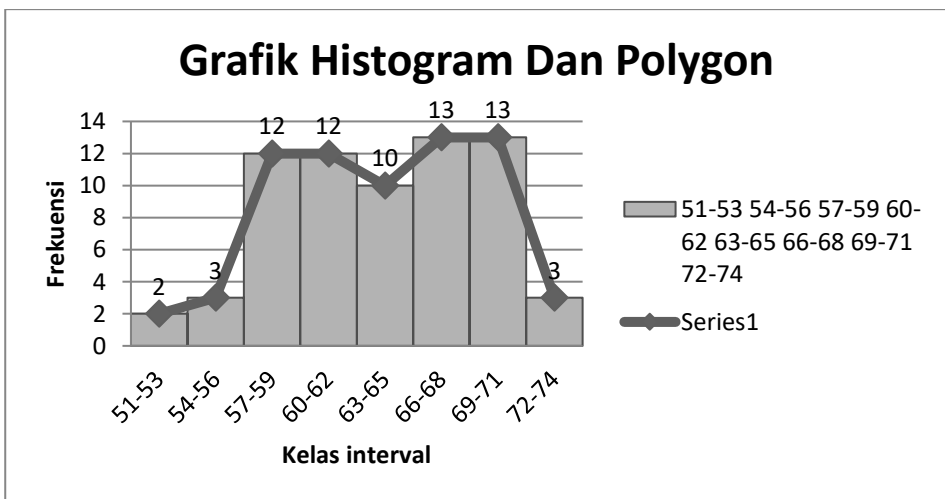
$$P = R/K$$

$$P = 22/7$$

$$P = 3.14 = 3$$

4) Compile a Frequency Distribution Table

After determining the class interval, range, and class length, the next step is to arrange the data in the form. From the table, it is obtained 7 class data with a range of 22 and a class length of 3. Meanwhile, visual calculations can be illustrated by a polygon histogram graph about student PAI learning in the following figure.:



From the graphic above it appears that the highest frequency occurs in the intervals 66-68 and 69-71, then followed by 57-59 and 60-62. Thus it can be concluded that most students practice Ramadan fasting well.

c. Test Requirements Analysis

Before entering the hypothesis testing stage, the data on variable X and variable Y are first tested with requirements analysis. The analysis requirements test is needed to ensure that the data on variables X and Y are feasible for further research in hypothesis testing. Test the analysis requirements through two stages as follows:⁶⁴

1. Data Normality Test

The data normality test is used to determine whether the population under study is normally distributed or not. The test technique used is the Liliefors test technique with the error normality test approach for the estimated data Y over X. Previously, we looked for the regression equation $\hat{Y} = a + bx$. By making a helper table to find the values of a and b by looking at the table, the regression equation is $\hat{Y} = 10.60 + 0.938x$.

Based on the calculations performed, the largest value of l_o is 0.066 while in the Liliefors table with a total of $n = 68$, there are 8,246 test criteria. If $l_o < L_Table$, then the data is normally distributed and vice versa if $l_o > L_Table$, then the data is not normally distributed. Because $l_o (0.066) < L_Table (0.107)$ the data is normally distributed.

2. Homogeneity Test

This test is intended to test the homogeneity of variance between groups of Y variable scores which are grouped based on the similarity of X variable scores. Variance homogeneity testing is carried out using the F test which compares the largest variance and the smallest variance. This F test is used for data with 2 variables.

a) Determine the degrees of freedom (df / Degree of Freedom)

Based on the data above, the number of samples is 68 and there are 2 variables. So to find the F table we use the formula,

$$df_1 = k - 1 \text{ while } df_2 = n - k$$

Df = Degrees of freedom

k = the number of variables

n = Number of samples

So:

$$df_1 = k - 1 = 2 \text{ (number of variables)} - 1 = 1 \text{ (N1)}$$

$$df_2 = n - k = 68 \text{ (number of samples)} - 2 = 66 \text{ (N2)}$$

b) Determine F_Table with a significant level of $\alpha = 5\%$,

⁶⁴ “Statistika untuk penelitian / Sugiyono, editor, Apri Nuryanto | OPAC Perpustakaan Nasional RI.” diakses 20 Mei 2023, <https://opac.perpusnas.go.id/DetailOpac.aspx?id=509888>.

If the test is carried out at $\alpha = 5\%$, then the f table value is 1.4989, look at $N_1 = 1$ and $N_2 = 66$ in table F.

Thus, it is known that the value of $F_{\text{count}} = 1.4783$, while the value of $F_{\text{Table}} = 1.4989$. the conclusion from this data is that $F_{\text{count}} < F_{\text{table}} = 1.4783 < 1.4989$, so the data has the same variance data or the data is homogeneous.

d. Hypothesis Testing

After the data of variables X and Y have gone through the stages of analysis requirements in the form of normality and homogeneity tests, the next step is to test the hypothesis of the effect of learning Islamic Religious Education on students' Ramadan fasting practice.

The steps to determine the t-count are as follows;

1. Product Moment Correlation Analysis

This technique is used to seek influence and prove the influence of the two variables X and Y. The stages are:

Make sure that the data to be tested meets the analytical test requirements with PPM.

Write H_a and H_o in sentence form (research hypothesis)

H_a : there is an influence between studying Islamic Religious Education on students' Ramadan fasting practice.

H_o : there is no influence between studying Islamic Religious Education on students' Ramadan fasting

Write H_a and H_o in statistical form (statistical hypothesis)

$H_a: r_{xy} \neq 0$ $H_o: r_{xy} = 0$

Specifies the value of r_{xy}

Based on calculations using the formula r_{xy}

$$r_{xy} = \frac{(N \sum xy - (\sum x)(\sum y))}{\sqrt{(\{N \sum x^2 - (\sum x)^2\} \{N \sum y^2 - (\sum y)^2\})}}$$

Then the data obtained $r_{xy} = 0.999$ and the calculation of the value of r_{xy} can be seen in Appendix 2.

Because the value of the correlation coefficient is not zero or: $r_{xy} \neq 0$ then H_a is accepted or there is an influence between learning Islamic religious education on students' Ramadan fasting practice. Because the value of r_{xy} is positive, it can be concluded that the better students learn PAI, the better their practice of Ramadan fasting will be. After the r_{xy} value is known, to determine the level of influence between the two variables being studied, the known correlation coefficient or r_{xy} value is consulted with table r as follows:

Interval Coefficient (r _{xy})	Relationship Level
0,00 - 0,199	Very low
0,20 - 0,399	Low
0,40 - 0,599	Strong enough
0,60 - 0,799	Strong
0,80 - 1,00	Very strong

Based on the table of interpretations of the relationship level of the correlation coefficient value (r) above, the r_{xy} value of 0.999 is in the coefficient interval 0.80 – 1.00 with a very strong correlation level. So it can be concluded that learning PAI has a very strong influence on students' Ramadan fasting practice.⁶⁵

e. Looking for the T_{count} Value

1. After knowing the value of r_{xy}, the next step is to do a t-test to find out the significance (significance) of the relationship between variables X and Y, or in other words, whether the conclusions in the sample apply to the population. If it is significant, it means that the conclusions on the sample also apply to the population. The stages are as follows
2. Determine the criteria for testing significant correlation, namely:
 - if T_{Count} > t table then it is significant
 - If T_{Count} < t table then it is not significant
 Finding T_{count} with the formula:

$$T_{count} = (r\sqrt{(n-2)}) / \sqrt{(1-r^2)}$$

$$= (0.999\sqrt{(68-2)}) / \sqrt{(1-(0.999 \times 0.999))}$$

$$= (0.999\sqrt{66}) / \sqrt{(1-0.997)}$$

$$= ((0.999)(8.12)) / \sqrt{0.0545}$$

$$= 8.1120 / 0.0545 = 148.4880$$
3. Find dk with the formula dk = n - 2 = 68 - 2 = 66
 - a) Determine the significance level (α) = 5%
 - b) Finding the value of T_{table} = T_{((α)(dk))} = T_{((0.05)(66))} = 1.9966
 - c) Compare T_{count} with T_{table}
 - because T_{count} (148.4880) > T_{table} (1.9966) then the data is significant

⁶⁵ “buku statistika pendidikan.pdf,” diakses 20 Mei 2023, <http://digilib.uinsgd.ac.id/21828/1/buku%20statistika%20pendidikan.pdf>.

- d) The conclusion is that the influence of variable x on y is positive (very strong) and significant.

f. Finding the coefficient of determination (KD)

To find out the size of the contribution of variable X to variable Y, it can be determined by the formula for the determinant coefficient as follows:

$$KD = r^2 \times 100\%$$

$$KD = (0.999 \times 0.999) \times 100\%$$

$$KD = 1.00 \%$$

So, the magnitude of the influence of learning PAI on students' Ramadan fasting practice is 1.00% while the remaining 99.00% is influenced by other factors.

2. Interpretation of Research Results

Based on these calculations, it can be concluded that students' religious practice in this case Ramadan fasting (Variable Y) is determined by students' PAI learning (Variable X) of 1.00%, while 99.00% is influenced by other factors.

Even though students' PAI learning does not have too much influence on students' Ramadan fasting practice, it should also be noted that there is a reciprocal relationship between the two. So, learning Islamic Religious Education needs to be developed to be able to achieve good practice in other subjects.

Testing this hypothesis can be determined as follows:

Ho: $\mu_1 = \mu_2$ There is no effect between learning PAI and practicing Ramadan fasting for Grade VIII students at SMP Negeri 176 Cengkareng, West Jakarta.

Ha: $\mu_1 \neq \mu_2$ There is an influence between learning PAI and practicing Ramadan fasting for Grade VIII students at SMP Negeri 176 Cengkareng, West Jakarta.

Hypothesis testing is done by using the "t" test. With the test criteria,

If $t_{count} < t_{table}$, then Ho is accepted and Ha is rejected.

If $t_{count} > t_{table}$, then Ho is rejected and Ha is accepted.

3. Research Limitations

Limitations are absolute things that are experienced by every human being. Likewise in the process of this research, of course, the writer has limitations. This needs to be conveyed by the author so that it becomes a consideration for future researchers so that they can learn from experience.

These limitations include,⁶⁶ first, quite limited time because the researcher himself is a teacher in a public school, so there is not much time to make field observations. Second, limitations in making instruments that may not be 100% as expected. Third, this limitation may be a subjective limitation of the researcher's shortcomings and ignorance.

Conclusion

Based on the results of research on the effect of Islamic studies learning on the practice of fasting during Ramadan at SMP Negeri 176 Cengkareng, West Jakarta, the authors can conclude that first, based on the data obtained from filling out the questionnaire for testing students' attitudes (Variable X), it is known that the results of the total average score are (56, median () 56, mode () 56, and standard deviation of 4.484. Meanwhile, from the data obtained from the value of the practice of Ramadan fasting students (Variable Y) class VIII can be seen that the results of the sum of the average scores (64, median () 69 mode () 64 and standard deviation of 5.319. For the normality test obtained student questionnaire score $L_{count} = 0.066 < 0.140 = L_{table}$. This means that the sample comes from a normally distributed population, while the homogeneity test obtained $F_{count} = 1.478 < 1.498 = F_{table}$ at a significance level of $\alpha = 0.05$. It can be concluded that the sample has homogeneous conditions.

Second, the results of the hypothesis show data = 0.999 Because the value of the correlation coefficient is not zero or: then H_a is accepted or there is an influence between students' PAI learning on students' Ramadan fasting practice. The magnitude of the influence of students' PAI learning on the practice of Ramadan fasting is calculated using the coefficient of determination formula, namely. From these calculations obtained $K_a D$ of 1.00%. Thus, it can be concluded that learning PAI has an influence of 1.00% on the practice of fasting during Ramadan, while 99.00% is influenced by other factors. Based on this research, it can be concluded that learning Islamic Religious Education (PAI) has a significant influence on the students' practice of Ramadan fasting at SMPN 176 Cengkareng, West Jakarta. Students who get good and quality PAI learning tend to be more active and committed to carrying out Ramadan fasting.

Factors such as understanding religious concepts, moral values, and social support from PAI teachers play an important role in increasing students' fasting practices. Effective PAI learning is still a deep understanding of

⁶⁶ "Statistika untuk penelitian / Sugiyono, editor, Apri Nuryanto | OPAC Perpustakaan Nasional RI."

religious values, ethics, and the importance of sharing and caring for others during the holy month of Ramadan. In addition, external factors such as family, peer, and community support also contribute to shaping students' attitudes and commitment to fasting during Ramadan

This research provides practical implications for Islamic education institutions and teachers. In improving students' practice of Ramadan fasting, steps can be taken to improve the quality of Islamic studies learning and provide better support to students. This can include increasing understanding of religious concepts, applying moral values in everyday life, and facilitating an environment that supports religious activities.

In addition, the results of this study also contribute to knowledge about the relationship between religious education and religious practices in a multicultural society. A better understanding of the factors influencing students' practice of Ramadan fasting can help promote interfaith tolerance and strengthen students' religious experiences.

In conclusion, this study shows that learning PAI has a positive influence on the practice of fasting during Ramadan for students of SMPN 176 Cengkareng. This confirms the important role of religious education in shaping students' religious attitudes and commitment. With a deep understanding of religion and the right support, students can carry out Ramadan fasting with full awareness, sincerity, and concern for their religious values.

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