

ADAPTING HOME EDUCATED LEARNING: THE CREATION OF A THRIVING MINORITY ISLAMIC EDUCATION IN BLACKBURN, ENGLAND

Nurul Hanani

IAIN Kediri, Indonesia

Email: nurulhananimhi@iainkediri.ac.id*

Hajer Abdallah Albshkar

University of Zawia, Libya

Email: h.elbshkar@zu.edu.ly

Abstract: This research elaborates on the learning strategy at Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) in Blackburn, England in adapting to government policies and minority conditions. The British government policy that gives autonomous space to formulate the curriculum to Islamic schools to develop a home educated-based curriculum, where learning schedules, materials and outcomes are directed at integrated Islamic teachings. The phenomenon of stereotypes and binaries against minority Islamic schools can be converted into a contributive solution. This research wants to reveal the strategy and leadership of al-Hijrah Islamic school using a qualitative approach. Data is taken documentatively supported by secondary sources in the form of report sources. The findings show that in order to adapt to distortive government policies, TIGHS conducts value adaptation, namely uniting academic principles with Islamic teachings by implementing home educated in the curriculum. The home educated curriculum is based on student needs, where material that is not taught in formal classes, can be continued at home with tutors, such as skills, academics and Islam. The implication of home educated is that students can gain life experience which is manifested in mindset and social behavior.

Keywords: Curriculum, Home Educated, Islamic education.

Introduction

Education is a key pillar in the formation of individual and group identity in society.¹ In England, Islamic education plays a central role for the growing Muslim community.² As the Muslim population in England has increased since the mid-20th century, so has the need for educational institutions that are in line with Islamic values. This has led to the establishment of Islamic schools which are now spread across England.

Islamic schools in England first emerged in response to the Muslim community's need to provide religious education that was not only theologically deep but also relevant to modern life in England. At first, Islamic schools were limited to madrassas or weekend schools that offered basic religious education. However, as time progressed, the need to provide Muslim children with a more holistic education - one that integrates the national curriculum with Islamic education - became increasingly apparent. This triggered the birth of Islamic schools that offer full-time education.³

The development of Islamic schools in England can be seen as part of the Muslim community's efforts to maintain their religious identity amidst the pressure to integrate into a secular and pluralist British society.⁴ On the one hand, these schools serve as a bulwark to protect Islamic values from external influences that could be perceived as detrimental. On the other hand, they also serve as a bridge to facilitate the integration of Muslim students into British society in a way that does not compromise their Islamic identity.⁵

The development of Islamic schools in England has not been without its challenges. The main challenge is the often negative public perception of Islamic schools influenced by Islamophobic sentiments and distrust of

¹ Muhamad Gina Nugraha, "Development of Web-Based Radioactivity Teaching Materials Oriented-on Character Education for Highschool Student," *ASEAN Journal of Science and Engineering Education* 3, no. 1 (2023): 95–102.

² M Wattimena and A Nursida, "The Role of The Sociology Teacher in Implementing Character Education," *International Journal of Education ...* 8675, no. 1 (2022): 71–81.

³ Farida Ariani et al., "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *European Journal of Educational Research* 11, no. 3 (2022): 1699–1714, <https://doi.org/10.12973/eu-jer.11.3.1699>.

⁴ Ahmad Tohri et al., "The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 333–44, <https://doi.org/10.11591/ijere.v11i1.21869>.

⁵ Muhammad Yusnan, "Implementation Of Character Education In State Elementary School," *ELS Journal on Interdisciplinary Studies in Humanities* 5, no. 2 (2022): 218–23, <https://doi.org/10.34050/elsjish.v5i2.21019>.

institutions perceived as ‘different’.⁶ The media often report on Islamic schools with narratives that focus on the potential for radicalization or failure to promote state ideology, although the evidence supporting these claims is often weak.

Furthermore, England's increasingly stringent education policies in terms of academic standards and inspectorates, such as those conducted by Ofsted (Office for Standards in Education), also put additional pressure on Islamic schools. Many Islamic schools have to struggle to meet these standards while staying true to their mission of providing authentic Islamic education. In some cases, Islamic schools face challenges in recruiting teaching staff who are competent in both the national curriculum and Islamic religious education.⁷

The existence of Islamic schools also provides many benefits to the Muslim community and British society in general. Islamic schools help shape a generation of young Muslims who have a deep understanding of their religion and the ability to contribute positively to British society.⁸ They also serve as models for other schools in terms of managing cultural and religious diversity.

Recognizing this, Tauheedul Islam Girls’ High School and Sixth Form College (TIGHS) in Blackburn, England made a breakthrough to thrive amidst minorities and the demands of maintaining state ideology through a home education curriculum. Home education among Blackburn Muslims reflects the Muslim community's efforts to adapt to a less favorable environment while still holding on to their Islamic identity. Parents who opt for home education seek to create a curriculum that combines high academic education with in-depth religious education, so that their children can grow up as Muslims with knowledge and integrity, capable of actively participating in British society.⁹

This research aims to explore the home education-based learning strategies used by the Muslim community in Blackburn as a creative solution

⁶ Rahmah Hidayati et al., “Character Education and the Rise of Mental Health in Muhammadiyah Boarding School,” *International Journal of Public Health Science* 11, no. 1 (2022): 170–78, <https://doi.org/10.11591/ijphs.v11i1.20889>.

⁷ Hijrawatil Aswat and Khaerun Nisa Tayibu, “Teacher Managerial Strategy in Building Character Education During The Covid-19 Pandemic,” *International Journal of Education And Humanities* 1, no. 1 (2022): 82–94.

⁸ M Wilkinson, “Prison as a Site of Intense Religious Change: The Example of Conversion to Islam,” *Religions* 12, no. 3 (2021): 1–24, <https://doi.org/10.3390/rel12030162>.

⁹ S M Hassan, “A Qualitative Study of Healthcare Professionals’ Experiences of Providing Maternity Care for Muslim Women in the UK,” *BMC Pregnancy and Childbirth* 20, no. 1 (2020), <https://doi.org/10.1186/s12884-020-03096-3>.

to educational challenges. By analyzing the successes and obstacles faced by families who choose this path, it is hoped that recommendations can be found that can help improve the effectiveness of home education, both for the Muslim community and British society as a whole.

Previous research studies did not explore home education learning strategies as a tactical step, whether its application to leadership, methods, teacher professionalism and final output. Tabrani and Zulmuqim reveal that the government holds the mainstream of policy in education, including Islamic education.¹⁰ The state requires a value connection in the curriculum unit. The Islamic education system in England is secular and autonomous, but Islamic education is given ad hock authority, so that in formulating the system, Islamic education uses integration patterns. Qurratu Akyuni sees that Islamic education in England is developing rapidly, due to Islamic values that can be accepted by religious communities. However, Islamic education has not been able to compete with public education. Of these studies, it has not discussed the strategy of developing in the midst of minority conditions, especially in the aspect of curriculum, this is where the importance of this study is carried out.

This research reveals the phenomenon of leadership as part of a developing strategy, including in setting the curriculum and maintaining existence. For this reason, this research is qualitative in nature to obtain in-depth results.¹¹ Primary data was taken from a literature study at Tauheedul Islam Girls' High School and Sixth Form College (TIGHS). Secondary data is obtained from books, articles and news on official websites and can be crosschecked.¹² The data was then analyzed using triangulation methods, such as combining literature sources and interviews.¹³ So that the final result is maximized.

Muslim Minority Communities in England

After World War II, Britain faced a serious labor shortage, which prompted the government to open its doors to immigrants from former colonies. During this period, the number of Muslims in England increased rapidly, particularly from Pakistan and Bangladesh, with the peak of

¹⁰ Tabrani, Zulmuqim, and M. Zalnur, "Pendidikan Islam Di Inggris," *Jurnal Kolaboratif Sains* 7, no. 1 (2024): 219–37, <https://doi.org/10.56338/jks.v7i1.4843>.

¹¹ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

¹² Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Bandung: Syakir Media Press, 2021).

¹³ Hayat, *Metode Penelitian Kualitatif* (Malang: UNISMA Press, 2020).

immigration occurring in the 1960s and 1970s.¹⁴ The need for places of worship and formal religious education was increasingly felt, prompting the establishment of larger mosques and Islamic schools.

As the Muslim community has grown, challenges have emerged, particularly in terms of maintaining Islamic identity amidst pressures of assimilation into the dominant Western culture.¹⁵ In addition, tensions related to racism, discrimination and Islamophobia further complicate the situation. The emergence of a second and third generation of more educated British Muslims adds to the complexity, where they face an identity dilemma between their parents' culture of origin and the wider British culture.¹⁶

At the start of the 21st century, the Muslim community in England has become an integral part of society, with a population estimated at over three million people.¹⁷ Nonetheless, challenges such as Islamophobia exacerbated by global events and controversial anti-terrorism policies continue to cast a shadow over their development. Amidst these challenges, the Muslim community plays an active role in various social, educational and interfaith dialog initiatives.

Education has been a major focus in the development of the Muslim community in England. Despite the growth of Islamic schools, many families choose to send their children to mainstream schools, while still providing religious education through madrassas or religious education programs at home.¹⁸ Islamic schools now follow the national curriculum with the aim of forming a generation that is highly educated and contributes positively to society, although challenges in overcoming stigma and meeting national standards remain.

The Islamic community in England has undergone a significant transformation, becoming an important part of England's multicultural landscape. Despite facing considerable challenges, the Muslim community continues to adapt and thrive, playing an important role in shaping the future of the country. The Islamic community in England is a highly diverse

¹⁴ A Scott-Baumann, *Freedom of Speech in Universities: Islam, Charities and Counter-Terrorism*, *Freedom of Speech in Universities: Islam, Charities and Counter-Terrorism*, 2021, <https://doi.org/10.4324/9780429289835>.

¹⁵ C Kulz, "Mapping Folk Devils Old and New through Permanent Exclusion from London Schools," *Race Ethnicity and Education* 22, no. 1 (2019): 93–109, <https://doi.org/10.1080/13613324.2018.1497961>.

¹⁶ H White, "Historical Overview of Person Centered Medicine," *Person Centered Medicine*, 2023, https://doi.org/10.1007/978-3-031-17650-0_2.

¹⁷ F Hussain Sabzali, "Rear-Mirror View: Representation of Islam and Muslims in the RE Textbooks," *British Journal of Religious Education*, 2024, <https://doi.org/10.1080/01416200.2024.2385104>.

¹⁸ M Ejnar Hansen, "The Role of Religion and COVID-19 Vaccine Uptake in England," *Vaccine* 42, no. 13 (2024): 3215–19, <https://doi.org/10.1016/j.vaccine.2024.04.006>.

community, reflecting a wide range of ethnic backgrounds, cultures and sects within Islam.¹⁹ The typology of the Muslim community in England can be seen from several main aspects, namely ethnicity, religious sect, educational and economic level, and approach to integration in British society.

Ethnicity is one of the main factors shaping the typology of the Islamic community in England. The majority of Muslims in England are from South Asia, mainly Pakistan, Bangladesh and India. In addition, there are also Muslim communities from the Middle East, North Africa, and other countries such as Turkey and Somalia.²⁰ Each of these ethnic groups brings their own traditions and cultures, which affect the way they practice their religion and interact with the wider society.²¹

Religious sects also shape the typology of the Islamic community in England. The majority of Muslims in England are Sunni, but there is also a significant Shia community, as well as smaller groups such as Ahmadiyya and Sufi.²² These differences in religious sects sometimes affect relations between Muslim communities in England, but in general, they coexist peacefully and often collaborate on issues of common interest.

In terms of educational and economic levels, there is considerable variation among the Muslim community in Britain. Some groups, especially those who have migrated to England for a long time, have managed to achieve a fairly well-established position in the economic and educational spheres. On the other hand, there are also groups that are still struggling with socio-economic challenges, especially in areas with high concentrations of Muslims, such as parts of London, Blackburn and Bradford. Education and economic levels often affect their access to public services, as well as their ability to participate in the social and political life of England.²³

The approach to integration is also one of the determinants of the typology of the Islamic community in England. There are groups that are very open to integration and seek to merge their Islamic identity with the British identity. They are often involved in political, social and economic

¹⁹ M Carr, "Testing a Faith-Placed Education Intervention for Bowel Cancer Screening in Muslim Communities Using a Two-Group Nonrandomised Mixed-Methods Approach: Feasibility Study Protocol," *PLoS ONE* 19, no. 3 (2024), <https://doi.org/10.1371/journal.pone.0293339>.

²⁰ B Gent, "Islamic Religious Education in England," *Islamic Religious Education in Europe: A Comparative Study*, 2021, <https://doi.org/10.4324/9780429331039-6>.

²¹ I T Avest, "An Innovative Research Instrument for Youngsters to Explore Their Life Orientation," *Religions* 12, no. 2 (2021): 1–13, <https://doi.org/10.3390/rel12020088>.

²² İ Erdoğan, "Islamic Education in England: Opportunities and Threats," *Cumhuriyet İlahiyat Dergisi* 24, no. 2 (2020): 687–714, <https://doi.org/10.18505/cuid.703185>.

²³ J G Read, "Muslim Integration in the United States and England: The Role of Islamic Schools," *Growing Up Muslim in Europe and the United States*, 2018, <https://doi.org/10.4324/9781315279091-8>.

activities at the national level, and encourage interfaith dialog and pluralism. However, there are also groups that are more conservative and tend to maintain a distance from Western culture, focusing on preserving Islamic values and traditions within their own communities.²⁴ This approach is often reflected in their preference for Islamic education, the language spoken at home, and other social choices.

In addition, within the typology of Islamic societies in England, there is a younger generation that plays an important role in shaping the future of Muslim communities.²⁵ This generation often faces complex identity challenges, trying to balance their inherited religious teachings with the values of wider British society. They are more connected to the digital world and tend to utilize technology to voice their opinions, both on religious and socio-political issues.²⁶

This typology of Muslim communities in England shows that they are not a monolithic group, but rather a diverse community with different perspectives and approaches to life in England.²⁷ This diversity enriches their contribution to British society as a whole, although it also presents challenges in terms of how they interact with each other and with wider society.

Islamic Education Curriculum at TIGHS

The Islamic school curriculum in England aims to unite academic education with the principles of Islamic teachings, providing a holistic approach to teaching and learning.²⁸ Amidst the diversity of the Muslim community in England, Islamic schools have developed curricula that seek to meet national education standards while maintaining religious values.²⁹

Since the inception of Islamic schools in England, they have endeavored to follow the national curriculum set by the government, which

²⁴ Prem Shankar Srivastava, "An Outline of Spiritual Intelligence for Practical and Real Life Perspective," *International Journal of Academic Research and Development* 1, no. 5 (2017): 5–8, <https://www.multidisciplinaryjournal.in/>.

²⁵ Savita Rajurkar et al., "A Review of Significant Aspects Contributing to Curriculum Development," *International Journal of Research in Medical Sciences* 7, no. 1 (2018): 317, <https://doi.org/10.18203/2320-6012.ijrms20185185>.

²⁶ Hamzah et al., "Effectiveness of Blended Learning Model Based on Problem-Based Learning in Islamic Studies Course," *International Journal of Instruction* 15, no. 2 (2022): 775–92, <https://doi.org/10.29333/iji.2022.15242a>.

²⁷ Maulana Ira, "Urgensi Pendekatan Sosiologis Dalam Studi Islam," *Journal of Legal and Cultural Analytics* 1, no. 2 (2022): 89–98, <https://doi.org/10.55927/jlca.v1i2.916>.

²⁸ H Daun, "Globalisation and Islamic Education," *Third International Handbook of Globalisation, Education and Policy Research*, 2021, https://doi.org/10.1007/978-3-030-66003-1_25.

²⁹ M Abdalla, D Chown, and N Memon, "Islamic Studies in Australian Islamic Schools: Educator Voice," *Journal of Religious Education* (Springer, 2022), <https://doi.org/10.1007/s40839-022-00164-y>.

includes core subjects such as English, Mathematics, Science and Social Studies. This curriculum aims to ensure that students receive an adequate academic education and are prepared to compete on a national level. Beyond the core subjects, students also study additional areas such as Arts, Technology, and Foreign Languages, with the aim of providing the broad knowledge and practical skills required in the modern world.³⁰

However, what distinguishes Islamic schools from public schools is the integration of religious education in their curriculum. Islamic religious education is a major component designed to equip students with an in-depth understanding of the teachings of Islam. It includes the study of the Qur'an, Hadith, and the principles of Sharia, as well as the life history of the Prophet Muhammad and the historical development of Islam. This religious education aims not only to deepen students' spiritual understanding but also to shape their character in accordance with Islamic teachings.³¹

In addition, Islamic values are integrated in various aspects of school life. Islamic schools strive to instill Islamic ethics and behavior in students' daily activities, encouraging them to behave with honesty, responsibility, and care for others.³² This is also reflected in the way schools manage their environment, emphasizing the importance of respect and integrity in interactions between students, staff and the community.

Extracurricular activities also play an important role in the Islamic school curriculum. The school offers a range of activities designed to support students' personal development, such as religious, sports and arts clubs.³³ These activities help students to explore their interests, develop new skills, and build their sense of community and Islamic identity.

Islamic schools in England face the challenge of striking a balance between religious and academic education, while meeting national education standards set by Ofsted and other regulatory bodies. One of the main challenges is ensuring that the curriculum offered not only meets academic expectations but also provides in-depth religious education.³⁴ To overcome this challenge, some Islamic schools are innovating by developing more

³⁰ H Rane, A Duderija, and J Mamone, "Islamic Studies in Australia's Higher Education Sector," *Australian Journal of Islamic Studies*, 2021.

³¹ F Lahmar, "Islamic Education: An Islamic 'Wisdom-Based Cultural Environment' in a Western Context," *Religions* (mdpi.com, 2020).

³² M Alhashmi and J Moussa-Inaty, "Professional Learning for Islamic Education Teachers in the UAE," ... *Journal of Religious Education*, 2021, <https://doi.org/10.1080/01416200.2020.1853046>.

³³ A Anas, A Askar, and H Hamlan, "The Roles of Islamic Education Teachers Strategy in Embedding Multicultural Values," ... *Islamic Education* (repository.uindatokarama.ac.id, 2021).

³⁴ S Ma'arif et al., "Islamic Moderation in Education and the Phenomenon of Cyberterrorism: A Systematic Literature Review," *Indonesian Journal of ...* (academia.edu, 2023).

modern teaching methods and utilizing technology in the teaching and learning process.

In addition to these challenges, Islamic schools also see opportunities to enrich their curriculum. Some schools have established cooperation with public schools for exchange and integration programs, as well as participating in social activities and interfaith dialogue. This not only improves the quality of education but also strengthens the relationship between the Muslim community and the wider society.

With all these efforts, Islamic schools in England are committed to providing a comprehensive education, which combines academic knowledge with spiritual and moral development.³⁵ They strive to prepare students to become well-rounded, morally upright individuals ready to face the challenges of the modern world, while still maintaining their Islamic identity and values.³⁶

Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) in Blackburn is one example of an Islamic school in England that effectively integrates academic education with Islamic teachings. Established with a vision to provide high quality education while maintaining Islamic values, TIGHS has become a model in developing a comprehensive and inclusive curriculum.³⁷

The curriculum at TIGHS is designed to create a balance between academic education and religious learning. The school follows England national curriculum which includes core subjects such as English, Math, and Science, as well as social studies, arts, and technology. By following these national standards, TIGHS ensures that its students are prepared to face academic challenges at the national level and continue their studies at a higher level.³⁸

Alongside the academic curriculum, religious education is a key element of the TIGHS curriculum. The school provides an in-depth Islamic education program, encompassing the study of the Qur'an, Hadith, and

³⁵ N Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of ...*, 2021.

³⁶ I Diallo, "Introduction: The Interface between Islamic and Western Pedagogies and Epistemologies: Features and Divergences," *International Journal of Pedagogies and Learning*, 2012, <https://doi.org/10.5172/ijpl.2012.7.3.175>.

³⁷ T Abbas, "Traditional and Modern Muslim Education at the Core and Periphery: Enduring Challenge," *Handbook of Islamic Education* (academia.edu, 2018).

³⁸ H Mubarak et al., "Operational Services for Islamic Education Subjects at Elementary School," *ELEMENTARY: Islamic ...* (scholar.archive.org, 2022).

Sharia.³⁹ This religious education serves not only to teach Islamic knowledge but also to shape students' characters in accordance with Islamic values. Teaching in the religious curriculum is integrated with daily activities at school, reinforcing Islamic principles in all aspects of students' lives.

TIGHS uses a variety of teaching methods to achieve its curriculum goals. These methods involve interactive and project-based approaches, which encourage students to be actively involved in their learning. The use of technology in the teaching and learning process is also an integral part of the curriculum, allowing students to utilize digital resources and modern learning tools.⁴⁰

The school also emphasizes the importance of developing critical and analytical thinking skills.⁴¹ Through project-based and problem-solving approaches, students are encouraged to explore various solutions and think creatively. This not only helps in achieving academic standards but also prepares students for future challenges.

Outside of the classroom, TIGHS offers a wide range of extracurricular activities that support students' personal development. These activities include religious clubs, sports, arts, and leadership programs. These extracurricular activities are designed to complement academic and religious education by giving students the opportunity to explore their interests, develop new skills, and build a sense of community.⁴²

One of the key strengths of the TIGHS curriculum is the integration of Islamic values in every aspect of school life. The school not only teaches Islamic principles but also applies them in daily practice. This includes an emphasis on ethics, honesty, responsibility and caring for others.⁴³ A school environment that supports these values helps students internalize Islamic teachings and apply them in their daily interactions.

Overall, TIGHS in Blackburn is a successful example of how an Islamic school curriculum can be designed to provide a comprehensive education, combining academic excellence with Islamic character building.

³⁹ R Hidayat and Y Widara, "MITIGATION MODEL FOR RISK HANDLING IN ISLAMIC EDUCATION INSTITUTIONS," ... *EDUCATION, SOCIETY AND HUMANITY*, 2023.

⁴⁰ A Z Sarnoto et al., "The Urgency of Education Crisis Management Based on Islamic Boarding Schools during the COVID-19 Pandemic," *Linguistics and Culture ...*, 2021.

⁴¹ R M Al-Saqria and M N Al-Salmi, "... Electronic Activities in a Blended Learning Environment on Grade-Eleven Female Students' Achievement and Promotion of Their Self Learning in Islamic Education," *Journal of Educational & ...*, 2020.

⁴² F Damayanti, N M Sianturi, and ..., "The Excellence of Lecturer HR in Increasing Competition In Research-Based Higher Education Services," ... *of Islamic Education*, 2023.

⁴³ M M Islam et al., "A Training Program for Primary Health Care Nurses on Timely Diagnosis and Management of Dementia in General Practice: An Evaluation Study," *International Journal of ...*, 2020.

With a focus on high-quality teaching and the integration of Islamic values, TIGHS is committed to preparing its students to become knowledgeable, moral, and future-ready individuals.

The Home Educated Strategy Developed by TIGHS

TIGHS in Blackburn is one Islamic educational institution that adopts innovative approaches to education, including home education strategies. The school utilizes home education as part of their curriculum to enrich students' learning experiences and ensure that religious as well as academic education can be tailored to individual needs.⁴⁴

At TIGHS, home education is seen as an important component that complements formal school education. This strategy is designed to provide flexibility in learning, allowing students to learn in a more personalized environment and at their own pace.⁴⁵ Home education at TIGHS does not only focus on religious instruction but also covers academic aspects and personal skill development.

The implementation of home education at TIGHS involves several key elements. First, there is the existence of a well-structured curriculum program that is tailored to the needs of each individual student. This includes material from key academic subjects as well as in-depth religious education.⁴⁶ The program is designed to complement the learning done at school, so that students can continue their studies at home with the guidance of parents or tutors.

The school also provides the learning materials and resources required for home education. These include textbooks, learning modules, and access to digital platforms that support the learning process. In addition, TIGHS often organizes training sessions for parents to enable them to support the home education process more effectively.⁴⁷ The training covers teaching techniques, time management, and how to motivate students.

One of the main challenges in home education is to ensure that students stay abreast of expected academic and religious standards. At TIGHS, monitoring and evaluation is an integral part of the home education strategy. Students in the home education program are expected to undergo

⁴⁴ Gent, "Islamic Religious Education in England."

⁴⁵ Erdoğan, "Islamic Education in England: Opportunities and Threats."

⁴⁶ J Berglund, "Islamic Education in the West," *Routledge Handbook of Islam in the West*, 2022, <https://doi.org/10.4324/9780429265860-33>.

⁴⁷ T Küçükcan, "Community, Identity and Institutionalisation of Islamic Education: The Case of Ikra Primary School in North London," *British Journal of Religious Education*, 1998, <https://doi.org/10.1080/0141620980210105>.

periodic assessments, both through formal tests and informal assessments. This helps to ensure that they are achieving their set educational goals.⁴⁸

In addition to formal assessments, TIGHS also conducts evaluations through regular interactions between students, parents, and teachers. Regular consultation sessions are held to discuss student progress, identify challenges and plan next steps. Home teaching is also supplemented with constructive feedback from teachers to ensure that students stay on track.

Parental involvement in home education at TIGHS is very important. The school emphasizes the active role of parents in supporting their child's education. Parents are expected to be involved in learning activities at home, monitor their child's progress, and provide feedback to the school. TIGHS provides a range of resources and support to assist parents in this role, including educational guides and access to a community of educators.⁴⁹

The school community also plays a role in supporting home education. TIGHS often organizes community meetings and activities that involve students and parents. These activities not only strengthen the bond between school and family but also provide opportunities for students to interact with their peers outside the formal school environment.

The home education strategy at TIGHS offers various benefits. Flexibility in learning allows students to organize their own time, which can increase motivation and engagement in learning.⁵⁰ This approach also allows for the customization of teaching materials to suit the individual needs of students, supporting the development of more in-depth skills in specific areas.

However, there are also challenges. One of them is maintaining consistency in the quality of education, especially when students study at home without direct supervision from teachers.⁵¹ TIGHS addresses this challenge with a rigorous evaluation system and ongoing support for parents. In addition, adapting to new teaching methods and the use of technology in home education also requires adequate resources and training.⁵²

⁴⁸ A Zaini, "Modernizing Islamic Education in the Most Populated Muslim World," *Journal of Indonesian Islam*, 2022.

⁴⁹ F Lahmar, "How Leaders of Outstanding Muslim Schools in England Interpret Islamic Educational Values in a Neoliberal Climate," *Neoliberalism and Education Systems in Conflict ...*, 2020.

⁵⁰ F Lahmar, "How Leaders of Outstanding Muslim Schools in England Interpret Islamic Educational Values in a Neoliberal Climate: 'British Values' and Market Competition," *Neoliberalism and Education Systems in Conflict*, 2020, <https://doi.org/10.4324/9780429345135-13>.

⁵¹ F Panjwani and L Revell, "Religious Education and Hermeneutics: The Case of Teaching about Islam," *British Journal of Religious Education*, 2018, <https://doi.org/10.1080/01416200.2018.1493269>.

⁵² J Berglund, "14 Islamic Education in Europe," *Public Theology, Religious Diversity, and ...*, 2018.

The home education strategy at 'Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) in Blackburn is an example of how home education can be integrated with formal education to support comprehensive learning. With a structured approach, support for parents, and a rigorous evaluation system, TIGHS strives to provide a high-quality education that meets students' academic and religious needs. Despite the challenges, this strategy offers opportunities to enrich students' learning experiences and support their all-round development.

Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) in Blackburn is an example of a school that adopts an innovative approach to education by incorporating home education strategies as part of their curriculum. At TIGHS, home education is seen as an important element that complements formal education and provides beneficial flexibility for students.

At TIGHS, the home education curriculum is designed to support and enrich students' learning experience by integrating academic and religious education. As students continue their studies at home, they gain access to learning materials specifically designed to meet national education standards and Islamic teachings. These materials include textbooks, learning modules, and digital resources that assist them in their learning process.⁵³

As part of this approach, schools provide ongoing support to parents. Parents act as an important link between formal education and home education. They are provided with training and guidance to help them support their children in learning at home. This training covers teaching techniques, time management and student motivation, enabling parents to function as effective facilitators in their child's educational process.⁵⁴

The evaluation system at TIGHS plays an important role in ensuring that home education remains compliant with educational standards. Periodic assessments are conducted to measure student progress, both through formal tests and informal evaluations. In addition, there are regular consultation sessions between students, parents and teachers to discuss progress, challenges and next steps.⁵⁵ This creates an open dialog that helps in

⁵³ N Saada, "Islamic Education in the Postmodern and Postsecular Europe: A Pedagogical Blueprint," *Migrants and Comparative Education*, 2020.

⁵⁴ J Birt and P Lewis, "The Pattern of Islamic Reform in Britain: The Deobandis between Intra-Muslim Sectarianism and Engagement with Wider Society," *Producing Islamic Knowledge*, 2013.

⁵⁵ F Lahmar, "Islamic-Based Educational Leadership in UK Higher Education: Balancing Securitization, Marketization and Islamic Values," *Islamic-Based Educational Leadership, Administration ...*, 2023, <https://doi.org/10.4324/9781003360070-9>.

adjusting teaching methods and materials according to the individual needs of the student.

Parental involvement is highly emphasized at TIGHS. The school believes that the active involvement of parents can improve students' educational outcomes. Therefore, parents are not only asked to be involved in learning activities at home, but are also invited to participate in community activities organized by the school.⁵⁶ These activities include regular meetings, social events, and community programs that connect the school with families and the community.

Home education at TIGHS offers a number of benefits. The flexibility provided allows students to learn in an environment that supports their own learning rhythm. This can increase their motivation and engagement in the material being studied. In addition, this approach allows for a more personalized tailoring of education, meeting students' academic and religious needs as a whole.

Implications of Home Educated: An Islamic Integrated Curriculum

Home education at Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) has had a significant impact on curriculum development at the school. By integrating home education into the formal curriculum, TIGHS has managed to create a more flexible and personalized approach to education. The curriculum designed for home education includes not only academic material but also religious education, allowing students to gain a more in-depth and balanced understanding of the subject.⁵⁷

However, the integration of home education also requires continuous adjustments in curriculum design. TIGHS must ensure that the materials used in home education remain relevant and in line with national education standards and Islamic teachings. This demands regular curriculum evaluation and updating, which affects the planning and development of educational resources.

Parental involvement in home education at TIGHS has a major impact on the dynamics of student education. By providing training and support to parents, TIGHS strengthens their role as facilitators of home education. The main implication of this is increased parental responsibility in

⁵⁶ M H Tuna, "The Professionalisation of Islamic Religious Education Teachers," *British Journal of Religious Education*, 2022, <https://doi.org/10.1080/01416200.2021.1999905>.

⁵⁷ N Lafrarchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions* (mdpi.com, 2020).

the educational process, which can affect the balance between home and school education.⁵⁸

The additional burden on parents is also a challenge. They have to manage their time and resources to support their children's education.⁵⁹ TIGHS should continue to provide effective training and adequate resources to help parents face these challenges, so that they can function well in their role as educators at home.

Home education at TIGHS has a direct impact on the quality of education received by students. This approach provides flexibility that allows students to learn at their own pace and style.⁶⁰ This can increase student engagement and motivation, as well as allow for better customization of materials according to their individual needs.

However, challenges in maintaining consistency and quality of education also arise. TIGHS has to ensure that even though students study at home, they still meet the set academic and religious standards. A rigorous evaluation and grading system helps mitigate this risk, but requires resources and constant attention. Home education at TIGHS strengthens the link between school and community.⁶¹ By involving parents in the educational process and organizing community activities, TIGHS builds a bridge that connects formal education with family support. This creates a more cohesive community and supports student development.

On the other hand, the differences in educational experiences at home and at school can pose challenges in establishing consistency and harmonization between the two. TIGHS must continue to work to maintain effective communication between schools and families and ensure that community activities support overall educational goals.⁶²

The use of technology in home education at TIGHS has a major impact on the way students learn and interact with learning materials. Technology enables access to digital resources and learning platforms that

⁵⁸ M Rothgangel, "Islamic Religious Education in Europe and European Recommendations as Mutual Challenges," *Islamic Religious Education in Europe*, 2021, <https://doi.org/10.4324/9780429331039-16>.

⁵⁹ F Ahmed, "Authority, Autonomy and Selfhood in Islamic Education—Theorising Shakhsiyah Islamiyah as a Dialogical Muslim-Self," *Educational Philosophy and Theory*, 2021, <https://doi.org/10.1080/00131857.2020.1863212>.

⁶⁰ V Llorent-Bedmar, L Torres-Zaragoza, and ..., "The Use of Religious Signs in Schools in Germany, France, England and Spain: The Islamic Veil," *Religions* (mdpi.com), 2023).

⁶¹ A Mahmud and M Islam, "Intersectional Oppression: A Reflexive Dialogue between Muslim Academics and Their Experiences of Islamophobia and Exclusion in UK Higher Education," *Sociology Compass*, 2023, <https://doi.org/10.1111/soc4.13041>.

⁶² J Berglund, "Islamic Supplementary Education as an Extra-Curricular Activity," *Scandinavian Journal of Islamic Studies*, 2023.

support the home education process. This can enhance students' digital skills and prepare them for an increasingly technology-based world. Reliance on technology also requires attention to accessibility and the digital divide. TIGHS should ensure that all students have equal access to technology and digital resources, and provide additional support for those who may face difficulties in this regard.

Overall, home education at Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) creates opportunities for the development of a more personalized and flexible education. However, to ensure that the benefits of this approach can be realized to the fullest, it is important to continuously evaluate and adjust the home education strategy according to the needs of students and families. The long-term implications of this strategy could include improved academic outcomes and character development for students, as well as strengthened links between school, family and community.

The use of technology in home education at TIGHS has a major impact on the way students learn and interact with learning materials. Technology enables access to digital resources and learning platforms that support the home education process. This can enhance students' digital skills and prepare them for an increasingly technology-based world. Reliance on technology also requires attention to accessibility and the digital divide. TIGHS should ensure that all students have equal access to technology and digital resources, and provide additional support for those who may face difficulties in this regard.

Overall, home education at Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) creates opportunities for the development of a more personalized and flexible education. However, to ensure that the benefits of this approach can be realized to their full potential, it is important to continuously evaluate and adjust the home education strategy according to the needs of students and families. Long-term implications of this strategy may include improved academic outcomes and character development of students, as well as strengthened relationships between school, family and community.

At Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) in Blackburn, home education has become an integral part of their educational approach, incorporating flexibility and support in their learning system. The implications of implementing home education in this school show a significant impact on various aspects of school education and interaction.

Home education at TIGHS reflects an attempt to adapt the curriculum to make it more personalized and responsive to students' needs. By integrating home education, the school emphasizes not only academic achievement but also the reinforcement of religious values. The program is designed to complement the learning experience at school by giving students the opportunity to learn at their own pace and in their own way at home.⁶³ This allows for more in-depth customization of subject matter, both in academics and religion, so that students can gain a more thorough understanding.

The role of parents in home education at TIGHS has also seen profound changes. Parents serve as the primary educators at home and the school provides the necessary training and resources to facilitate this role. Parents' active involvement in supporting their child's educational process not only strengthens family relationships but also ensures that the education students receive at home remains consistent with the standards expected by the school. While this offers flexibility, challenges arise in the form of additional burdens on parents who must balance educational responsibilities with other commitments.

The quality of education at TIGHS is also affected by the implementation of home education. By giving students the freedom to study at home, the school hopes to increase their engagement and motivation. This flexibility allows students to explore the material in depth and at their own pace, which can lead to better understanding and stronger academic results.⁶⁴ However, maintaining consistency in the quality of education across multiple learning environments is a challenge. TIGHS addresses this challenge by implementing a rigorous grading system and ensuring regular feedback, so that home learning can be monitored and adjusted if necessary.⁶⁵

In addition, home education at TIGHS contributes to strengthening the relationship between school and community. By involving parents in the education process and organizing various community activities, the school builds a bridge that connects formal education with family and community support. These activities not only strengthen the relationship between school and home but also strengthen the sense of community around the school. Nonetheless, the gap between learning experiences at home and at school

⁶³ B Mitchell, "The Response of the Church of England, Islam, and Muslim-Christian Relations in Contemporary Britain," *Christian Responses to Islam*, 2024.

⁶⁴ J Arthur, "Extremism and Neo-Liberal Education Policy: A Contextual Critique of the Trojan Horse Affair in Birmingham Schools," *Education, Security and Intelligence Studies*, 2018, <https://doi.org/10.4324/9781315109978-3>.

⁶⁵ Arthur.

can pose challenges in terms of consistency.⁶⁶ Therefore, it is important for TIGHS to maintain open and collaborative communication with parents and ensure that community activities support overarching educational goals.

Thus, the implementation of home education at Tauheedul Islam Girls' High School and Sixth Form College (TIGHS) offers an opportunity to create a more flexible and integrated educational experience. With appropriate support for parents and ongoing evaluation, this strategy has the potential to improve educational outcomes and strengthen the links between school, family and community. Despite the challenges, TIGHS remains committed to utilizing home education as a tool to support students' overall academic and character development.

Conclusion

The base value of the home educated curriculum is to develop academic values in accordance with the direction of the British government by making Islamic teachings or values as values. The unification of academic values with Islamic teachings is the basis of the curriculum at Tauheedul Islam Girls' School. The implementation and strategy of home educated is realized in the curriculum, where students can study, explore and develop academic knowledge and Islamic teachings at home through the guidance of tutors, so that it does not conflict with government policies. This has implications for students so that they can learn life experiences that are manifested in mindsets and social behavior in society.

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⁶⁶ S A A Usmani and H Tabassum, "Islamic Education with the Help of Information Technology: Advantages and Disadvantages," ... *Journal-Sheikh Zayed Islamic ...*, 2018.

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