

Islamic Religious Education In Police Institutions: The Dialectic Between Moral Doctrine and The Reality of Officer Behavior

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ABSTRACT

This research aims to analyze the position of Islamic Religious Education in the police institution as a normative moral doctrine, examine the gap between ideal values and the actual behavior of officers, and identify structural, cultural, and pedagogical factors that influence the effectiveness of the internalization of PAI values in the formation of police professional ethics. This study uses a qualitative approach with a descriptive-analytical research type. The analytical framework used is a normative-empirical approach through the perspectives of *das sollen* and *das sein*. The research data are sourced from internal police policy documents and regulations, scientific literature in the form of books and articles from accredited national journals, and relevant previous research. Data collection techniques are carried out through documentation studies and literature studies, which at certain stages can be supplemented with limited interviews as supporting data. Data analysis is carried out qualitatively through the process of data reduction, data presentation, and drawing thematic and critical conclusions. The results of this study indicate that Islamic Religious Education in the police force formally holds strong legitimacy as the ethical foundation for police development. However, the internalization of Islamic Religious Education values in the professional behavior of officers has not been optimal. As a result, Islamic Religious Education tends to function as a symbolic moral doctrine that has not been fully integrated with the realities of police duties and ethical dilemmas.

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1. INTRODUCTION

Islamic Religious Education (PAI) is normatively positioned as a strategic instrument in shaping the character, morality, and integrity of individual Muslims. Within the institutional context of the state, PAI serves not only as a means of spiritual development but also as an ethical foundation expected to guide the behavior of officers in carrying out public duties professionally, fairly, and

civily. Therefore, the presence of PAI within the police institution has broader significance, as it is directly related to the quality of law enforcement and public trust in the state (Zubaedi, 2022). This research starts from the assumption that Islamic Religious Education (PAI) within the police institution is designed as an instrument for shaping the moral and professional ethics of officers.

However, in practice, discrepancies remain between the normative values of PAI (*das sollen*) and the actual behavior of police officers (*das sein*). The institution in this context is the Indonesian National Police, a state organization that demands high moral standards in public service and law enforcement (Nugroho & Prabowo, 2022). Ideally (*das sollen*), Islamic Religious Education (PAI) within the Indonesian National Police (Polri) is designed to develop officers who are faithful, pious, and possess noble morals, while upholding the values of justice and humanity. These values align with the basic principles of Islamic teachings, which emphasize trustworthiness, honesty, responsibility, and the prohibition of injustice in all its forms.

Therefore, Islamic Religious Education (PAI) within the police institution is expected to not only be limited to ritualistic and cognitive aspects, but also be internalized in the attitudes and actions of officers in carrying out their daily duties (Suryana, 2024). However, in empirical reality (*das sein*), various phenomena demonstrate a discrepancy between the moral doctrine taught through Islamic Religious Education (PAI) and the actual behavior of some police officers. Various violations of professional ethics, abuse of authority, and actions contrary to the principles of justice and humanity remain frequent issues in law enforcement practice. This situation indicates a normative-empirical gap between the ideal values of Islamic Religious Education (PAI) and the reality of police behavior.

This gap cannot be explained solely as an individual issue, but is also related to the education system, organizational culture, and the mechanisms of value internalization within the institution (Prasetyo, 2022). Studies on Islamic Religious Education (ISE) have tended to focus on the context of schools, madrasas, and universities, with an emphasis on curriculum, learning methods, and student learning outcomes. Meanwhile, Islamic Religious Education (ISE) research in the context of law enforcement institutions, particularly the police, remains relatively limited and has not critically examined the relationship between religious moral doctrine and police behavioral practices. As a result, the implementation of ISE values within the police force is often understood normatively and apologetically, without an in-depth analysis of the factors contributing to the failure of internalization (Fauzi & Anwar, 2021).

Based on this context, this article positions Islamic Religious Education within the police as an object of critical study using the *das sollen* and *das sein* approaches. The primary focus of this research is to analyze how Islamic Religious Education (PAI) is positioned as a normative moral doctrine, and the extent to which these values are realized or distorted in the reality of police officer behavior. Therefore, this research aims not only to identify existing gaps but also to offer conceptual reflections as a basis for reconstructing a more contextual, reflective, and professionally ethically oriented Islamic Religious Education (PAI) model (Said & Kurniawan, 2024). Theoretically, this article is expected to enrich the body of Islamic Religious Education scholarship by presenting a new perspective on Islamic Religious Education (PAI) within the context of state institutions and professional ethics.

Practically, the findings of this research are expected to provide evaluation and recommendations for developing a model of religious guidance within the police institution, ensuring that it does not remain a mere formality but truly functions as an instrument for transforming the morality of officers (Azra, 2021). Within the framework of internal policy, Islamic Religious Education within the Indonesian National Police is generally implemented through spiritual and mental guidance (*binrohthal*), religious lectures, and commemorations of Islamic holidays. This formal guidance model is intended to strengthen the moral and spiritual integrity of

officers as a prerequisite for police professionalism. However, the implementation of Islamic Religious Education (PAI) tends to be ceremonial, one way, and normative, thus failing to fully address the reflective and transformative dimensions of shaping official behavior (Yusuf & Maulana, 2022).

Pedagogically, this situation indicates that Islamic Religious Education (PAI) within the police force remains predominantly oriented toward the transfer of religious knowledge, rather than the internalization of values. As a result, the Islamic values taught often remain at the symbolic and cognitive level, without being followed by consistent changes in attitudes and behavior in the practice of police duties. From this perspective, the primary problem with Islamic Religious Education (PAI) lies not with the substance of Islamic teachings themselves, but rather with the educational model and internalization mechanisms that lack contextualization with the realities of police work (Kamil & Rosyad, 2023).

Furthermore, the police organizational culture, characterized by a hierarchical structure, high work pressure, and an orientation toward obedience to command, also impacts the effectiveness of PAI as a moral development instrument. In certain situations, institutional loyalty and the pragmatic demands of duty can directly conflict with the religious moral values taught. This situation creates a moral dissonance between normative religious values and the structural realities of the organization (Putra & Santoso, 2022). On the other hand, most research on police ethics and officer moral development predominantly utilizes positive law, organizational discipline, and human resource management approaches. Meanwhile, the perspective of Islamic Religious Education as a basis for officer moral formation has rarely been critically and systematically examined. This lack of research indicates a significant research gap (Rahman, 2024).

Against this backdrop, this article seeks to examine Islamic Religious Education in police institutions by positioning it within the dialectical framework between moral doctrine and the reality of officer behavior. The *das sollen* and *das sein* approach is used to uncover not only the nature of the gap but also the structural, cultural, and pedagogical factors that influence the effectiveness of Islamic Religious Education (PAI). Ultimately, this research aims to provide a conceptual contribution in the form of critical reflection and a proposed reconstruction of Islamic Religious Education in police institutions.

This reconstruction is expected to shift the orientation of PAI from merely normative doctrine to contextual, reflective, and applicable moral education (Huda, 2024). Therefore, this article aims to analyze the position of Islamic Religious Education within the police institution as a normative moral doctrine, examine the gap between ideal values and actual police behavior, and formulate a conceptual framework for strengthening Islamic Religious Education (PAI) oriented toward the internalization of police professional ethics. Although the study of Islamic Religious Education has developed extensively, most research still focuses on formal educational contexts such as schools, madrasahs, and universities, with an emphasis on curriculum, learning methods, and students' cognitive achievements.

On the other hand, research on police ethics and the development of police morality has predominantly utilized approaches such as positive law, organizational discipline, and human resource management. To date, there are very few studies that critically examine Islamic Religious Education within the police institution as an instrument for shaping professional ethics, using a dialectical approach between *das sollen* (normative moral doctrine) and *das sein* (the reality of police behavior). This lack of research indicates a significant research gap, particularly in explaining why religious education, while normatively strong, has not been fully internalized in police behavioral practices.

2. METHODS

This research employs a qualitative approach with a descriptive analytical orientation to deeply understand Islamic Religious Education within the police force as a moral education practice situated between normative doctrine and the empirical reality of officer behavior, focusing on meaning-making, interpretation, and critical analysis of concepts, policies, and practices rather than quantitative measurement. Epistemologically, it uses a normative empirical framework based on *das sollen* and *das sein* to compare the ideal values of Islamic teachings and institutional policies with their actual implementation in professional duties, identifying gaps and underlying structural, cultural, and pedagogical factors. The object of the study is Islamic Religious Education within the context of the Indonesian National Police, emphasizing its role as a normative moral doctrine in officer development and professional ethics formation. Data sources include primary data from internal policy documents, regulations on spiritual and mental development (*binrohtal*), education and training programs, and the professional code of ethics, as well as secondary data from books, accredited national journals (SINTA), and relevant previous studies, complemented when necessary by limited semi-structured interviews with educators, spiritual mentors, or officers. Data were collected through documentation studies, literature reviews, and interviews, and analyzed qualitatively through data reduction, thematic presentation, and conclusion drawing. Validity was ensured through source and theory triangulation, and ethical principles were upheld by maintaining academic accountability, confidentiality, and a constructive, non-personal evaluative stance.

3. FINDINGS AND DISCUSSION

3.1. The Position of Islamic Religious Education as Normative Moral Doctrine in the Police Institution

An analysis of internal policy documents of the Indonesian National Police (Polri) indicates that Islamic Religious Education (PAI) is formally positioned as an instrument for the moral and spiritual development of police officers. PAI is implemented through spiritual and mental development activities (*binrohtal*), religious education and training, regular lectures, and commemorations of Islamic religious holidays. Normatively, the primary objective of PAI is to develop officers who are faithful, pious, have noble character, and possess moral integrity in carrying out their duties in law enforcement and public service.

Within the framework of *das sollen*, the values emphasized in PAI in the police institution align with the basic principles of Islamic teachings, such as trustworthiness (*amanah*), honesty (*ʿsidq*), justice (*ʿadl*), responsibility, and the prohibition against injustice and abuse of authority. These values also align with the demands of police professional ethics, which require officers to act professionally, proportionally, and uphold human rights (Azra, 2021). Thus, normatively, Islamic Religious Education (PAI) has strong legitimacy as an ethical foundation for character development in police officers.

However, the study results indicate that this normative position of PAI is largely expressed in ideal statements and formal policies, while the operationalization of these values within the context of police work has not been systematically formulated. This situation suggests that PAI tends to be understood as an institutional obligation and religious symbol, rather than as a strategic instrument for developing professional ethics integrated with police duties and functions. This finding aligns with Zubaedi's (2022) critique, which asserts that

moral education often stops at the normative level without a pedagogical design capable of bridging ideal values and professional practice (Zubaedi, 2022).

3.2. The Gap Between Das Sollen and Das Sein in Police Officer Behavior

The results of the normative-empirical analysis indicate a significant gap between the ideal values of Islamic Religious Education (das sollen) and the reality of the behavior of some police officers (das sein). Empirically, various violations of the professional code of ethics, abuse of authority, and actions contrary to the principles of justice and humanity are still found in law enforcement practices. This phenomenon indicates that the internalization of Islamic Religious Education (PAI) values has not been fully realized in the professional behavior of officers.

From the perspective of das sollen, Islamic Religious Education is expected to foster an internal moral awareness that encourages officers to act ethically without relying on external oversight. However, in the reality of das sein, officer behavior is often more influenced by structural pressures, organizational culture, and pragmatic interests of their duties than by the religious moral values they teach. This situation confirms that the problem of moral gap cannot be reduced to mere individual failures, but rather is a systemic issue related to educational design, the organizational environment, and the mechanisms of value internalization (Prasetyo, 2022).

This finding reinforces Rahman's (2023) argument that the tension between das sollen and das sein in religious education is a classic problem that arises when normative values are not accompanied by contextual pedagogical and structural strategies. In the context of the police, this tension is further complicated because officers operate in high-risk, stressful, and power-hungry situations (Rahman, 2023).

3.3. Structural, Cultural, and Pedagogical Factors in Islamic Religious Education (PAI) Implementation

The study's findings indicate that the effectiveness of Islamic Religious Education (PAI) in police institutions is influenced by three main factors: structural, cultural, and pedagogical. Structurally, the hierarchical police organizational system, oriented toward obedience to command, often limits the space for individual moral reflection. Under certain circumstances, institutional loyalty and superior orders can directly conflict with religious ethical values, creating moral dissonance within officers (Putra & Santoso, 2022). Culturally, the police organizational culture, which emphasizes corps solidarity, swift action, and pragmatic problem-solving, often aligns with the reflective and deliberative values that are at the core of moral education.

This culture has the potential to undermine the function of PAI as an instrument for developing ethical awareness, as religious values are not always realized in daily work practices (Nugroho & Prabowo, 2022). Meanwhile, from a pedagogical perspective, the implementation of PAI within the police force is still dominated by a one-way lecture approach and the transfer of religious knowledge. This model tends to position participants as passive objects and does not provide space for critical dialogue regarding the ethical dilemmas faced by officials in their professional duties. As a result, Islamic Religious Education functions more as a symbolic reinforcement of religious identity than as a means of internalizing values and establishing professional ethics (Kamil & Rosyad, 2023).

3.4. Islamic Religious Education and the Problem of Internalizing Professional Ethics

The discussion shows that the main problem with Islamic Religious Education in the police institution lies not in the substance of Islamic teachings, but rather in the failure to

internalize values in a professional context. Islamic Religious Education has not been optimally integrated with the complex reality of police work, which is fraught with ethical dilemmas. As a result, the religious values taught are not always the primary reference for officers' decision-making in the field. This finding aligns with research by Said and Kurniawan (2024), which asserts that religious education will lose its transformative power if it is not directly linked to the social and professional contexts of students (Said & Kurniawan, 2024).

In the police context, internalizing Islamic Religious Education-based professional ethics requires a more reflective, dialogical, and contextual pedagogical approach, such as ethical case studies, discussions of moral dilemmas, and the integration of religious values into professional training. Without this shift in approach, Islamic Religious Education risks continuing to function as a normative doctrine divorced from the reality of officer behavior.

3.5. Conceptual Implications for the Reconstruction of Islamic Religious Education in the Police

Based on the findings and discussion above, it can be concluded that Islamic Religious Education in the police requires conceptual reconstruction to function as an instrument of moral transformation. This reconstruction includes shifting the orientation of Islamic Religious Education (PAI) from a normative ritual approach to contextual and applicable moral education, strengthening the integration of Islamic Religious Education with police professional ethics education, and developing learning models that encourage critical reflection by officers on moral dilemmas in law enforcement.

These implications align with Huda's (2024) idea, which emphasizes the importance of reflective and transformative religious education within the context of state institutions. With this approach, Islamic Religious Education is expected to not only strengthen the religious identity of officers but also foster consistent ethical awareness in professional practice (Huda, 2024).

DISCUSSION

An analysis of internal policy documents of the Indonesian National Police (Polri) demonstrates that Islamic Religious Education (PAI) is formally positioned as an instrument for the moral and spiritual development of police officers. Its implementation through spiritual and mental development programs (*binrohtal*), religious training, regular lectures, and Islamic holiday commemorations reflects an institutional commitment to fostering officers who are faithful, pious, and morally upright. Within the *das sollen* framework, PAI promotes core Islamic values such as *amanah* (trustworthiness), *ʿadl* (justice), and *ʿadl* (justice) which conceptually align with the ethical demands of police professionalism, including proportionality and respect for human rights (Azra, 2021).

Nevertheless, the findings reveal that this normative positioning remains largely confined to formal statements and policy documents. The operational translation of these values into the practical domain of police duties has not been systematically formulated. Consequently, PAI tends to function as an institutional formality and symbolic religious expression rather than as an integrated ethical framework guiding professional conduct. This condition supports Zubaedi's (2022) critique that moral education often stagnates at the normative level without pedagogical mechanisms capable of bridging ideal values and professional realities.

The normative empirical analysis identifies a significant gap between the ideal moral framework of PAI (*das sollen*) and certain empirical realities of police behavior (*das sein*). Instances of ethical

violations, abuse of authority, and practices inconsistent with justice and humanity indicate that the internalization of religious values has not been fully actualized in professional conduct. Ideally, PAI should cultivate intrinsic moral awareness that guides officers beyond reliance on external control. However, empirical findings suggest that behavior is often shaped more by structural pressures, organizational culture, and pragmatic interests than by internalized religious ethics (Prasetyo, 2022).

This tension reflects Rahman's (2023) assertion that the dialectic between normative ideals and empirical realities becomes acute when moral instruction lacks contextual pedagogical and structural reinforcement particularly in high-risk institutional environments such as policing. The effectiveness of PAI within the police institution is shaped by structural, cultural, and pedagogical dimensions. Structurally, a hierarchical system emphasizing obedience may limit moral autonomy, especially when institutional loyalty conflicts with ethical considerations (Putra & Santoso, 2022). Culturally, an organizational ethos prioritizing solidarity, decisiveness, and pragmatism may marginalize reflective moral deliberation (Nugroho & Prabowo, 2022).

Pedagogically, PAI remains dominated by lecture-based and knowledge-transfer approaches, positioning participants as passive recipients rather than active moral agents. As noted by Kamil and Rosyad (2023), such models risk reducing religious education to symbolic reinforcement rather than transformative ethical formation. The central issue, therefore, lies not in the substance of Islamic teachings but in the limited integration of these values into the professional context of policing. Without contextual and dialogical approaches such as ethical case analysis and reflective discussions PAI risks remaining detached from practical decision-making processes (Said & Kurniawan, 2024). Accordingly, conceptual reconstruction is required, shifting PAI from a ritual-normative orientation toward contextual, reflective, and transformative moral education integrated with professional ethics training.

4. CONCLUSION

This study concludes that Islamic Religious Education (PAI) within the police force holds a strategic normative position as a moral doctrine aimed at shaping the character, integrity, and professional ethics of officers by instilling values of faith, piety, justice, trustworthiness, and responsibility as the moral foundation for law enforcement and public service. Within the framework of *das sollen*, these values align with Islamic principles and police professionalism; however, findings reveal a significant gap between these ideal values and the empirical reality (*das sein*), reflected in ongoing ethical violations, abuse of authority, and practices that do not fully embody justice and humanity, indicating that the formal existence of PAI does not automatically ensure internalization of moral values. This gap is influenced not only by individual factors but also by structural, cultural, and pedagogical dimensions, including hierarchical organizational structures, pragmatic work culture, and predominantly normative, ceremonial, and one-way learning models that hinder reflective moral internalization. Pedagogically, PAI remains focused on knowledge transfer and symbolic reinforcement rather than ethical awareness and moral reflection in professional dilemmas, limiting its transformative impact. Therefore, a conceptual reconstruction is necessary by shifting toward contextual, reflective, and applicable moral education, integrating PAI with professional ethics training, and developing learning models grounded in real ethical challenges. Theoretically, this research enriches Islamic Religious Education studies through a dialectical *das sollen das sein* perspective, while practically offering evaluative insights for strengthening moral transformation within police institutions.

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