

## Islamic Religious Education in Elderly Families in Tangkahan Village, Medan Labuhan Subdistrict, Medan City

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### ABSTRACT

The intent of this research is to investigate the execution of Islamic religious education in senior households residing in Tangkahan Village, Medan Labuhan District, Medan City. This research employs a qualitative methodology with a case study approach to investigate several facets of Islamic religious education for the elderly. It examines both the elements that facilitate and impede this education, as well as the involvement of families and religious leaders in the process. The data was gathered via participatory observation, in-depth interviews, and documentation, and then analysed using theme analysis approaches. The research findings suggest that Islamic religious education for the elderly in Tangkahan Village is conducted via regular activities, including religious lectures and Quranic studies. The primary contributing aspects are the elderly's strong motivation and the active endorsement from their family and religious leaders. Nevertheless, this research also identified some challenges, including a deterioration in the physical and mental health of the elderly and a wide range of religious educational backgrounds. Ultimately, the consistent provision of Islamic religious education is crucial for enhancing the spiritual well-being of the old. To achieve effective and meaningful education, it is essential to foster joint endeavours among the elderly, their families, and the surrounding environment.

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## INTRODUCTION

Education is one of the most fundamental things for daily human life (Syarnubi.S., 2024). Through strong education, humans can carry out all the challenges and obstacles of the progress of the times that continue to develop from time to time. In Law Number 20 of 2003 concerning the National Education System Article 3, namely "National Education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the nation's life, have faith and devotion to God Almighty, have noble character, be healthy, knowledgeable, creative, independent and become a democratic and responsible citizen" (Syarnubi, S., Alimron, A., & Muhammad, 2022). Human happiness in running their lives will be perfect if physical and mental happiness runs and is realized perfectly (Fauzi, M., Lestari, A.R.S., & Ali, 2023). Humans cannot only prioritize outward happiness for all their behavior, but they must also not put aside their inner happiness, namely about belief in religion and God. Therefore, to achieve his devotion to his God, humans need a religious education (Syarnubi, S, Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... Ulvya, 2023).

Islamic religious education is an education that must be possessed from an early age until a human being matures and dies. Because through a solid and comprehensive Islamic religious

education, it becomes a provision for mankind to run life in the world and when they die (Syarnubi, 2023). Of course, this cannot be created instantly, but through continuous education, training, nurturing, and application that is complete and perfect. So, with the cultivation of education from childhood to adulthood and old age, humans can feel peace and peace even though later with physical and mental conditions that have decreased (Syarnubi, S, Mansir F., Purnom, M.E., Harto, K., & Hawi, 2021). So with a solid religious education, humans can carry out practices and worship to Allah SWT and keep away from futile actions in a human's life. Old age is an age that has approached the end of the human life cycle in the world, where this age is a very vulnerable age for a person's life (Syarnubi.S., Syarifuddin, A., & Sukirman, 2023). Usually, old age is characterized by human age in numbers 60 years and above in accordance with Law No. 13 of 1998. Elderly is a period at the end of a person's life that should get more serious and intensive attention, both in health, physical, mental and endurance that has begun to decline even weak and helpless (Mulyono., 2008). All people will certainly experience a process of growing old after passing through the stages of their lives. During this period, a person will experience various setbacks, be it physical, mental, as well as thinking and social setbacks. So that most people in their old age consider it a less pleasant period. Therefore, the importance of knowledge about Islamic religious education so that this time can make this time useful and not in vain to face the end of life, and prepare the best possible provision. (Syarnubi, 2019a)

The elderly period is a time when humans begin to experience all the declines in their lives, be it physical, psychological or mental decline. The elderly period is usually characterized by increasing human age from 60 years and above. This is in accordance with Law No. 13 of 1998 concerning the welfare of the elderly. Therefore, the families who are certainly around them have an important role to foster and instill religious education for elderly families (Syarnubi, 2016). This aims solely to prepare provisions in their old age to face death, and make the end of their old age not a loss and in vain. (Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024) So that the elderly in their old age get a peaceful and peaceful life without being haunted by anxiety.

The function of Islamic religious education is as a guide, guide and direction for human life in carrying out daily life on earth (Syarnubi, 2020). In general, the function of Islamic religious education is as an application for humans to always obey Allah SWT and always carry out Allah's commands as a form of prostration and worship to Allah SWT (Sriwahyuni., 2021). According to the interpretation of Ibn Kathir, I created them for the purpose of telling them to worship me, not because I need them. Regarding the words of Allah Ta'ala "But so that they worship me, Ali bin Abi Talhah narrated from Ibn Abbas: meaning but so that they will submit to worship me either voluntarily or involuntarily. Therefore, with strong and sustainable Islamic religious guidance in the elderly, it is hoped that it will be able to change itself for the better and maximize in facing the end of its life, so that in its old age it remains guided and directed to the Islamic teachings and shapes itself to always do useful practices and keep all its actions from vanity (Syarnubi, 2022).

Based on the description above, the author aims to describe Islamic religious education in elderly families in order to create a peaceful and peaceful life for the elderly in their old age. Where in the old days the elderly certainly experience many obstacles, such as weakening memory, lack of clear vision and hearing, illiteracy, not fluent in reading the Qur'an due to reduced dental conditions and a lack of strong interest in learning. Therefore, it takes an important role from the family to overcome this.

## METHODS

This research uses a qualitative method with a case study approach to explore in depth the implementation of Islamic religious education in elderly families in Tangkahan Village, Medan Labuhan District, Medan City. The case study was chosen because it allows researchers to explore various aspects of Islamic religious education in the elderly, including supporting factors, obstacles, and the role of families and religious leaders. The research was conducted in a location selected based on the activeness of the elderly community in religious activities, with the research subjects

consisting of the elderly, their families, and religious leaders. Data were collected through participatory observation, in-depth interviews, and documentation, which were then analyzed using thematic analysis. Data reduction was carried out to filter out relevant information, followed by the preparation of categories based on emerging themes, and ended with interpretation to understand patterns and relationships between phenomena. Data validity was maintained through triangulation of sources and methods, by comparing information from various sources and data collection techniques. The research procedure includes the stages of preparation, implementation, data analysis, and reporting, where the researcher strives to build a good relationship with the research subject to ensure accurate and information-rich data. (Syarnubi, &ahiroh, 2024). This research is expected to provide a comprehensive picture of the dynamics of Islamic religious education for the elderly in the region.

Qualitative research which is a study that has aimed to explain or explain a situation, event, social activity, behavior, beliefs, and thinking alone and together (Syarnubi, 2019b). Qualitative research is a study that seeks to know a phenomenon experienced by the study section, such as attitudes, support, and others, both holistically and through verbal descriptions of speech and language in a certain natural context or by using different naturalistic methods (Harris., 2010). Furthermore, the technique of collecting data for this study was carried out in various ways or from various inputs. It can be seen with a data collection method used in an observation that uses a research, interview, or document. Qualitative data analysis methods used in a study are data reduction, data determination, or drawing a conclusion.

## RESULT AND DISCUSSION

### Islamic Religious Education for the Elderly in Tangkahan Village, Medan Labuhan Subdistrict, Medan City

The development of Islamic religious education in Tangkahan Village, Medan Labuhan District is characterized by various activities, such as religious lecture activities which are carried out regularly every Tuesday, and Al-Qur'an learning activities which are carried out regularly every Monday.

In line with that, one of the objectives of Islamic religious education according to Ramayulis is to add to instilling the value of piety and noble character and upholding a truth in educating a Muslim human being with noble character according to the sharia of Islamic teachings (Ramayulis., 2021).

The activities of fostering Islamic religious education itself include:

1. Religious lectures in Tangkahan Village, Medan Labuhan Subdistrict, Medan City are a process of religious guidance for the elderly to increase their faith through a religious education approach delivered face-to-face by ustadz Rahmat Hidayat S.PdI every week. This religious lecture is the staple of Islamic religious education in tangkahan sub-district, medan labuhan sub-district, where all Islamic religious material (morals, fiqh, quran hadith and history) can be delivered in this activity. To deliver material to the elderly is very different when delivering it to adolescents or adults must require a special way of delivering the material. The choice of method is very important because with the right method, you will get the desired results. And according to Al Nahlawi in (Tafir., 2007). Methods for instilling a sense of faith include: hiwar method (conversation), qurani and prophet story method, amtsal method (parable), exemplary method, habituation method, ibrah method and mauziah (advice), targhib method (telling happy things) and tahrib (story of the threat of sinning). This is reinforced based on the results of interviews I conducted with religious leaders relevant learning for the elderly, which is more about showing real-life stories as examples. This is done not merely to scare, but so that the elderly in their advanced age are

more active in preparing provisions for the next life. From various methods and from the results of the research, the authors chose methods that are considered appropriate for the elderly, among others: lecture method, question and answer method, example method, demonstration method and training method.

2. Learning the Qur'an in Tangkahan Village, Medan Labuhan District, Medan City is one of the activities requested by several elderly people and approved by the Mosque Committee. This is really interesting because at an advanced age it asks that Al-Qur'an learning activities be held, this activity is carried out every Monday after the isya prayer at the mosque. This activity can improve the quality of elderly worship because by learning the Koran the elderly will apply it in their prayer readings, so they know the tajweed law of the surah they read. This certainly makes the elderly enthusiastic in worship. In learning the Qur'an for the elderly it is not easy to find a learning method or strategy because of the various methods or learning strategies, not all of them can be applied to the elderly. The Al-Qur'an learning strategy for the elderly should be more motivating and fun so that the obstacles they have do not become a barrier for them. Learning the Qur'an for the elderly will be more enjoyable if accompanied by daily examples for students (Amir, 2022). Choosing a learning strategy for the elderly is not an easy thing because if you choose the wrong strategy, the desired learning objectives will not be achieved. The mosque board and religious leaders in Tangkahan Village, Medan Labuhan Subdistrict, Medan City apply the strategies of question and answer, lecture, advice, exemplary, problem solving, and demonstration because they think this is the right strategy for learning for the elderly.

#### **Supporting Factors for Islamic Religious Education for the Elderly in Tangkahan Village, Medan Labuhan District, Medan City**

Supporting factors are good and supportive parts from within the elderly and from outside the elderly themselves, which is for the sake of the continuity of the implementation of Islamic religious education. The supporting factors include the following: (Isna, 2023).

1. Interest and Motivation of the Elderly in Participating in Islamic Religious Education

Interest and motivation arising from the elderly themselves is one of the factors that is very important for the continuity of Islamic religious education for the elderly themselves. Because it is through interest and motivation from themselves that creates a strong attitude of seriousness in the continuation of learning Islamic religious education in their old age. Among the statements obtained by researchers from the families of the elderly, namely in taking care of the elderly, in particular, there is a lot of seriousness in the hearts of the elderly in learning Islamic religious knowledge, it is shown by the enthusiasm of the elderly in participating in enlightenment in the form of lectures or *tausyiah* from *ustadz /ah* in every recitation, the enthusiasm of the elderly in attending their routine meetings, then the enthusiasm that arises from within themselves when they are alone in learning Islamic religious knowledge such as continuing to routinely pray five times a day, reading the Qur'an in their spare time, or learning religious knowledge by reading or through existing social media. This proves that the elderly in their old age still have seriousness in their old age, so that in their old days they can still do useful things and activities that can bring them closer to Allah SWT so that in their old age they avoid doing things in vain without getting rewards.

The results of the interview above are further strengthened based on observations made by researchers, that the elderly who live in Tangkahan Village, Medan Labuhan Subdistrict, have strong motivation in participating in Islamic religious education, they assume that the Islamic religious education they have and learn when they are young is not enough for their preparation for the afterlife, so that with such an understanding it can build their enthusiasm to be more active and curious about learning Islamic religious education in their old age.

Muhibbin Syah, one of the psychological figures in his book "Psychology of Learning", reveals that interest and seriousness in starting an education must start from oneself first, because seriousness and desire from within will help to generate a sense of enthusiasm in gaining learning knowledge. In addition, with strong internal motivation, it will accelerate the understanding of science and affect the quality of achievement in learning. Therefore, in this context, motivation is one of the most important factors in determining the effectiveness of learning.

## 2. The Important Role of the Elderly Family

Family is one of the factors that is very important for the ongoing Islamic religious education for the elderly on a daily basis. Because the family is someone who directly interacts daily with the elderly. Through the role of the family can also help, guide and direct the elderly to learn Islamic religious education in their old age. Families who take care of the elderly certainly have tasks and functions that are needed for the elderly, be it taking care of the life of an elderly person in his old age, directing the lives of the elderly in his old age, or helping, guiding the elderly in their old age to always be close to the laws of Allah SWT in their daily lives. Apart from that, the family also always reminds the elderly when their memory has decreased, helps the elderly when their physical condition has begun to decline, and reminds the elderly when there are bad actions (Choli, 2023).

As revealed by one of the psychologists in his book "Educational Psychology" that the environment around us has a big influence on the continuity and smoothness of a learning and education process. Because the environment is the best support system to generate enthusiasm and seriousness in the learning process in an education, as well as making learning methods and strategies that continue in the learning process.

The family is also a forum for the implementation of optimal Islamic religious education for the elderly, so that the elderly in their old age continue to carry out good deeds or practices and in accordance with Islamic religious law, so that the elderly in their old age avoid futile actions or treatments in their old age and always make the rest of their lives with good and useful things. (Rusman., 2018).

### a. Islamic Religious Learning Through the Intermediary of Religious Leaders (Ustadz /ah)

Religious figures or more commonly referred to as Ustadz /ah are a very important part for the continuity of Islamic religious education for the elderly, because through the intermediary ustadz /ah who certainly has sufficient knowledge and knowledge of Islamic religious education, and supported by fortitude, sincerity can guide and direct the lives of the elderly in the process of learning about Islamic religious education in their old age. (HTS, 2023). According to research data obtained by the author from several ustadz /ah in Tangkahan village, Medan Labuhan sub-district revealed that the factor that greatly supports the continuity of Islamic religious education for the elderly is through gradual and continuous coaching and teaching. This is because learning Islamic religious education for the elderly requires patience as well as strong perseverance in teaching and guiding them. Because the elderly in their old age have certainly experienced some decline, be it in their physical condition, memory or other limitations. Therefore, with full diligence and patience from the ustadz /ah intermediary, it is hoped that optimal Islamic religious education can be carried out for the elderly in Tangkahan village, Medan Labuhan sub-district.

This is in accordance with the opinion of one of the experts in educational psychology in his book "Educational Psychology" that teachers or educators are one of the factors that are very supportive for the implementation of a good and quality education. In addition, the attitude and personality of an educator determines how the methods and

strategies he provides to get optimal and maximum learning results. Islamic religious education from ustadz /ah who are competent in their fields, of course, expect optimal results and run well as expected. Because with the learning of Islamic religious education by ustadz /ah who are qualified in their fields, Islamic religious education for the elderly will also be of high quality and make a serious learning spirit for the elderly. Where various Islamic religious education teachings are carried out for ustadz /ah for the elderly, namely various religious counseling which contains Islamic religious education learning for the elderly at perwiritan-perwiritan, religious lectures at recitations in the mosque, as well as teaching Islamic religious education which is carried out with an indirect approach to the elderly. On the other hand, religious leaders also have quite good methods and strategies in teaching Islamic religious education for the elderly, including the following:

- b. Providing methods by showing real stories to the elderly. Such as telling the elderly that Islam is truly a religion that regulates the lives of mankind and makes the elderly realize that Islam regulates one's life after finishing from this mortal world, namely heaven or hell. This is done not merely to scare, but so that the elderly in their advanced age are more active in preparing provisions to face the next life.
- c. Providing direct practice and observation methods such as questionnaires and interviews by providing understanding about Islam is really good and is the truest religion and is blessed by Allah SWT. This is done so that the elderly quickly understand the learning of religious education itself.
- d. Providing methods of religious education or teaching that are quick and easy to understand for the elderly, namely by teaching in the form of short, concise and clear material and not using textual and rushed teaching methods. This is done so that they understand more quickly and repeatedly, because their memory has begun to decline. Then the method that is suitable and relevant for teaching religious education for the elderly other than lectures is accompanied by quizzes that are more interesting to them. That way it will trigger their enthusiasm in learning religion.
- e. Providing Islamic religious education teaching methods that are more inclined to direct practice, such as examples in the science of fiqh, how the prayer movements are appropriate and should be, in the science of moral creed, such as meeting someone how it should be, when surprised how spontaneous words should be, and so on. This means that the elderly catch on faster with methods like this, namely direct practice compared to lecture and textual methods. In addition, so that Islamic religious education for the elderly is better, of course, with a familiar approach with them, then treating them like our own parents whom we must respect, so that it does not seem patronizing or teaching them, but rather guidance to them so that they are not easily offended by the religious education we give them.

Religious leaders (Ustadz /ah) who teach and foster the elderly in Islamic religious learning certainly fall into the category of educators or figures who can teach Islamic religious education well to the elderly in Tangkahan Village, Medan Labuhan District. Of course, for religious leaders who can be called educators in teaching Islamic religious education itself must have good qualities and competencies in teaching, namely as follows:

- a. Good and comprehensive mastery of material about Islamic religious education, as well as having a broad range of insights in teaching Islamic religious education. Of course, this can be obtained based on their better educational background than the community in general, so that religious leaders in teaching Islamic religious education for the community have no difficulty in teaching it.

- b. Mastery of good and relevant methods or strategies in teaching Islamic religious education for the community, especially for the elderly, so that in teaching Islamic religious education it can be easily understood and understood by the community, especially for the elderly. It is intended that the community, especially for the elderly, does not experience difficulties in capturing and understanding the knowledge of Islamic teachings.
- c. Mastery of methods or strategies that are approachable for the community, especially for the elderly, so that with a good and familiar approach to the community, especially for the elderly, it will facilitate the process of teaching Islamic religious education itself. This aims as an effort to increase the enthusiasm and seriousness of the elderly to learn Islam in their old age, so that they do not feel bored or offended by the teaching of Islamic religious education provided by religious leaders (Ustadz /ah).

### **Inhibiting Factors of Islamic Religious Education for the Elderly in Tangkahan Village, Medan Labuhan District**

#### **1. Declining Physical Condition in the Elderly**

In the elderly, of course, there are many various declines that occur in the elderly. The decline can be in the form of physical decline such as vision that has begun to blur, hearing that is diminishing, and memory that has begun to decline, as well as mental or psychological conditions. And with the various declines that occur, it becomes one of the causes of the lack of maximum teaching of Islamic religious education for the elderly and the lack of maximum elderly in understanding the Islamic religious education materials delivered (Habibullah, 2019).

Based on the results of research obtained by the author from the elderly or families who take care of the elderly that when the elderly learn such as reading the Qur'an, the pronunciation of makharijul letters or tajweed has begun to have difficulty due to the reduced condition of the teeth, when they want to take ablutions to perform five daily prayers, the elderly are often assisted by their children or grandchildren, due to their declining physical condition, When capturing learning from social media or from lecturers / religious leaders, it must be done repeatedly to better understand and remember again, this is because their memory has almost decreased, even when it is time to pray, it still often happens to get help from their children or grandchildren to remind them to carry out the five daily prayers.

As expressed by one of the educational psychologists in his book "Educational Psychology Based on the National Curriculum" which states that physical or mental decline and decline in the functions of the human body are the most important factors that are very influential in the learning process, be it physical factors that begin to decline such as vision that has begun to be myopic, hearing that has begun to decline, or memory that has decreased. Therefore, if these conditions have decreased in accordance with the increasing age factor, it will affect the absorption of the learning process.

This condition is one of the factors that hinder the learning of Islamic religious education for the elderly from being maximized and running properly. But even so, this has become a common thing and must be understood as humans age. Therefore, families and religious leaders who directly interact with the elderly must have a considerable level of patience and fortitude to deal with it all, so that in guiding and directing the learning process of Islamic religious education for the elderly can run optimally and optimally.

#### **2. Diverse Islamic Education Backgrounds**

The elderly in Tangkahan Village, Medan Labuhan Subdistrict certainly have different educational backgrounds when they were young, some in their youth were taught strong Islamic religious education by their parents, but there are also those who still do not understand much about Islamic religious education, and even do not know much about Islamic religious knowledge at all.

Based on the results of research obtained by the author that, the educational background possessed by the elderly is different, some are up to elementary school level, some are up to junior high school, and high school. However, based on the results of research obtained by the author, most of the education levels of the elderly in Tangkahan Village, Medan Labuhan District are only up to the elementary level. Of course, this is what makes their grasp of Islamic religious knowledge not so perfect, but to balance it, most of the elderly said that they were also equipped with religious knowledge through their parents at home. This means that apart from education at school, they also get it from their parents and closest family. Therefore, in old age now they are very serious about getting that Islamic religious education, be it through self-study, social media, assisted by their children/grandchildren, or from the lectures they get from ustadz/ah during recitation/ perwiritan. This will spur them on to prepare for the afterlife, and turn their daily actions into positive and beneficial ones, keeping them away from futile and useless actions in their old age.

## CONCLUSION

Islamic religious education in elderly families in Tangkahan Village, Medan Labuhan is by participating in various religious activities carried out by the elderly themselves, such as participating in recitation activities, attending lecture studies by ustadz in the mosque and education for the elderly carried out through the role of the family at home. In addition, the elderly also have a strong desire in the process of learning religion, such as listening to religious lectures through social media assisted by the elderly families themselves, as well as learning the Qur'an guided by an ustadz in the mosque. The factors that can support the implementation of Islamic religious education for elderly families in Tangkahan Village, Medan Labuhan District include the first desire and strong motivation that arises from within the elderly themselves, families who always direct, guide and remind Islamic religious education to the elderly. and the environment assisted by religious leaders or ustadz /ah and other community leaders.

The inhibiting factors for Islamic religious education in elderly families in Tangkahan Village, Medan Labuhan District are the many declines in physical and mental conditions, as well as the varying levels of education of the elderly. So from the family or religious leaders around must understand that, so that in teaching Islamic religious education with great diligence and patience, so that the elderly can absorb the knowledge well and perfectly for the creation of solid Islamic religious education for the elderly in Tangkahan Village, Medan Labuhan.

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