

Inscribing Faith: Students' Portrayal of Islamic Beliefs in Writing

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ABSTRAK

Penelitian ini menyelidiki interaksi dinamis antara pendidikan agama dan tulisan ekspresif siswa, dengan fokus pada beragam cara iman mereka termanifestasi dalam refleksi tertulis mereka. Penelitian ini mengkaji dampak pelajaran Aqidah Akhlaq terhadap ekspresi keagamaan siswa, dengan mempertimbangkan pengaruh lingkungan pendidikan madrasah, perbedaan individu, dan faktor masyarakat. Data dikumpulkan dari sekelompok 24 siswa kelas IX MTs. Terpadu Ar-Roihan Lawang Malang, yang terdiri dari perempuan dan laki-laki, dianalisis untuk melihat pola ekspresi keagamaan dalam dua sesi penulisan sampel. Temuan ini menyoroti berbagai dimensi ekspresi keagamaan, yang meliputi hubungan langsung dengan Allah, refleksi ajaran Islam, nilai-nilai etika, dan pengabdian spiritual. Pengaruh pengetahuan agama terhadap ekspresi digarisbawahi, karena pemahaman siswa memperdalam dan mengotentikasi artikulasi berbasis iman mereka. Hasil penelitian menunjukkan bahwa pendidikan agama memupuk kemahiran linguistik, perenungan yang mendalam, dan keselarasan dengan nilai-nilai moral Islam. Arah penelitian di masa depan diusulkan untuk mengeksplorasi perbandingan konteks pendidikan yang berbeda pada ekspresi keagamaan dalam tulisan ekspresif siswa.

ABSTRACT

This study explores the dynamic interplay between religious education and students' expressive writing, focusing on the diverse ways in which their faith is manifested in their written reflections. It examines the impact of Aqidah Akhlaq lessons on students' religious expression, taking into account the influence of the madrasah educational environment, individual differences, and societal factors. Data were collected from a cohort of 24 ninth-grade students at MTs. Integrated Ar-Roihan Lawang Malang, comprising both female and male participants, and analyzed to identify patterns of religious expression across two sample writing sessions. The findings highlight various dimensions of religious expression, including direct relationships with Allah, reflections on Islamic teachings, ethical values, and spiritual devotion. The influence of religious knowledge on expression is underscored, as students' understanding deepens and authenticates their faith-based articulations. The results indicate that religious education nurtures linguistic proficiency, thoughtful contemplation, and alignment with Islamic moral values. Future research directions are proposed to explore the impact of different educational contexts on religious expression in students' expressive writing.

KATA KUNCI

Ekspresi religius ; tulisan ekspresif siswa; madrasah

KEYWORDS

Religious expression; students' expressive writing; madrasah

A. Introduction

In the contemporary landscape, education stands as a cornerstone in cultivating the ideologies and articulations of the youth. Within the context of madrasahs—educational sanctuaries for Muslim students—there lies a unique fusion of academic pursuit and spiritual exploration.¹ Through the lens of written expression, these students navigate their journey of faith, embedding their convictions, emotions, and spiritual encounters within the tapestry of words.² This article ventures into the nuanced interplay between madrasah education and the manifestation of Islamic religious expression in student writings.

Embarking on a quest to unravel the transformative influence of madrasah education on students' depiction of Islamic faith in their writings, this study probes into the educational milieu that shapes their intellectual, emotional, and spiritual landscapes. It is a thorough examination of how madrasah education, underpinned by the teachings of the Quran and Hadith, alongside the vast expanse of Islamic heritage, guides students in articulating their religious sentiments. This research particularly focuses on the pivotal role of Bahasa Indonesia lessons in refining students' language skills and the profound effect of Aqidah Akhlaq (Islamic theology and ethics) lessons in embedding a rich tapestry of moral and ethical values within them. Through this analytical journey, the study aims to illuminate the profound spiritual insights and the cultural vibrancy that students weave into their written narratives, as fostered by the madrasah educational system.

Madrasahs stand as unique bastions of education, distinctly emphasizing Islamic studies and immersing students in the profound teachings of the Quran, Hadith, and Islamic theology.³ Within these specialized educational environments, students are endowed with a robust framework of religious teachings, which serves as a cornerstone for articulating their Islamic beliefs⁴ and experiences in written form.⁵ The pedagogical approach of madrasahs cultivates a profound spiritual identity among learners, as it intricately weaves the fabric of Islamic principles, rituals, and ethical values into their educational journey. This burgeoning spiritual identity is palpably reflected in

¹ Reza Arjmand, "Embodiment in Education in the Islamic World," in *The Palgrave Handbook of Embodiment and Learning* (Springer, 2022), 519–540, https://doi.org/10.1007/978-3-030-93001-1_31; Maisoon Shaheen, "The Traditional Approach of Sid Nursi to Reform Higher Education," *Dirasat: Human and Social Sciences* 48, no. 3 (2021), <https://archives.ju.edu.jo/index.php/hum/article/view/109944>.

² Patricia Hannam et al., "Religious Literacy: A Way Forward for Religious Education?," *Journal of Beliefs & Values* 41, no. 2 (2020): 214–226; Robyn Moloney, Father Shenouda Mansour, and Robyn Moloney, "Introduction: Language, Identity and Spirituality," in *Language and Spirit: Exploring Languages, Religions and Spirituality in Australia Today* (Springer, 2022), 3–26.

³ Dodi Ilham, "The Challenge of Islamic Education and How to Change," *International Journal of Asian Education* 1, no. 1 (2020): 09–20; A Syar'i, H Hamdanah, and A Akrim, "The Development of Madrasa Education in Indonesia," *Revista Argentina ...*, no. Query date: 2023-07-22 09:37:45 (2020), <http://digilib.iain-palangkaraya.ac.id/id/eprint/2569>.

⁴ Syahdara Anisa Makruf, "Actualization of Islamic Education Based on Religious Moderation Practices in Madrasahs," *At-Tajdid: Jurnal Ilmu Tarbiyah* 11, no. 2 (2022): 85–93.

⁵ Desi Sukenti et al., "Writing Assessment Construction for Madrasah Teacher: Engaging Teacher Faith and Identity Processes," *JPI (Jurnal Pendidikan Indonesia)* 11, no. 3 (2022).

students' writings, revealing their endeavors to express personal faith narratives and devotional insights.

Furthermore, madrasahs are dedicated to delivering a comprehensive Islamic curriculum that encompasses Quranic studies, Hadith, Islamic history, theology, and ethics.⁶ This focused educational directive not only furnishes students with a solid religious foundation but also empowers them to confidently express their faith across various platforms, including written compositions, discussions, and diverse scholastic activities. The madrasah environment is inherently supportive of spiritual enrichment, prompting students to partake in worship, prayer, and the remembrance of Allah. Such engagement promotes a deeper spiritual resonance with their faith, which invariably influences their expressive writing. As students draw from their personal spiritual encounters and the essence of their devotion to Islam, their writings become a testament to their spiritual growth and reflective introspection within the Islamic educational milieu.

Vygotsky's theory significantly highlights the critical influence of social interaction and cultural context in molding the learning trajectories of individuals.⁷ Within the distinctive atmosphere of madrasahs, marked by collective learning experiences and deep engagement with Islamic teachings, students partake in a vibrant fusion of cultural practices and social exchanges. This enriched sociocultural environment acts as a nurturing ground for the development of religious comprehension and the articulation of faith.

Incorporating Vygotsky's sociocultural framework into this study sheds light on the nuanced processes through which the madrasah setting impacts students' religious expressions. It emphasizes the necessity of acknowledging cultural and social dynamics to fully grasp the multifaceted relationship between education, religious formation, and the evolution of expressive capabilities in students within Islamic educational landscapes. This approach aims to unravel the complex mechanisms that facilitate the integration of students' spiritual identity with their learning experiences, thereby enriching their expressive engagement with Islamic teachings.

Expressive writing, as a practice, encapsulates the articulation of thoughts, feelings, emotions, and reflections via the written word.⁸ It acts as a conduit for individuals to channel their deepest experiences, perceptions, and convictions. Within the ambit of this research, expressive writing assumes a distinct importance, offering students in madrasahs a unique platform to voice their religious experiences and contemplations. This form of writing becomes not just an academic exercise but a spiritual exploration, enabling students to document and reflect upon their journey of faith, the nuances of their spiritual encounters, and their interpretations of Islamic teachings. Through this lens,

⁶ Supriyanto and Amrin, "Concepts and Paradigms of Islamic Education in Indonesian Islamic Boarding Schools (Study at Al-Mukmin Ngruki Islamic Boarding School)," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 2, no. 2 (2022), <http://dx.doi.org/10.55227/ijhess.v2i2.257>.

⁷ L. Vygotsky, *Mind in Society* (Cambridge: Harvard, 1978).

⁸ H. Algristian, "Expressive Writing as Brief Psychotherapy," *Open Access Macedonian Journal of Medical Sciences* 7, no. 16 (2019): 2602–2606.

expressive writing emerges as a pivotal element in understanding how madrasah education influences students' personal and religious development, providing insights into the interplay between education, spirituality, and self-expression.

This article is inspired by the perspectives of James Gee, who views writing as a practice deeply embedded within social contexts.⁹ This viewpoint provides a nuanced understanding of student writing as a reflection not only of individual expression but also of the complex sociocultural fabric in which they are situated. Following Gee's conceptual framework, this study acknowledges that writing transcends a solitary endeavor, becoming intricately linked with the cultural and social landscapes it emerges from. In the environment of a madrasah, student writing exercises are enriched with the values, beliefs, and norms that permeate their religious community. Consequently, these writing activities emerge as tangible expressions of the students' deep engagement with and navigation through their sociocultural surroundings, highlighting the intertwined nature of education, culture, and religious identity in shaping expressive practices.

The guiding research questions for this investigation are twofold: "How does religious education impact students' expressive writing, and in what varied forms is their faith reflected in their written reflections?" This inquiry seeks to deepen the collective comprehension of the significant role Islamic education plays in shaping students' written narratives. The objective is to elucidate the myriad ways in which the essence of faith permeates their expressive writing, showcasing their dedication to Islam, their love for Allah, and their quest for moral integrity. This research aims to uncover the germination of knowledge within the receptive minds of these young scholars as they craft their identities as Muslim learners within the sanctified confines of the madrasah. Through this exploration, the study is poised to explore the transformative influence of madrasah education in fostering a genuine and profound depiction of Islamic religious expression through their writing, offering valuable insights into the interplay between faith, education, and personal expression.

B. Method

This study employs a mixed-methods approach, integrating focus group discussions and content analysis of student writings,¹⁰ with a cohort of 24 randomly selected Grade IX students from Madrasah Tsanawiyah Terpadu Ar-Roihan Lawang Malang—a secondary Islamic educational institution. To foster a conducive environment for open and interactive dialogue, students will be divided into smaller groups, enabling a more intimate setting for sharing thoughts, feelings, experiences, and reflections on religious matters. This methodological strategy aims to generate a rich dataset for subsequent analysis in written form.

⁹ James Paul Gee, "Literacies, Identities, and Discourses (Developing Advanced Literacy in First and Second Languages: Meaning with Power)," *Routledge* (2002): 159–175.

¹⁰ James W. Drisko and Tina Maschi, *Content Analysis* (Oxford University Press, 2015); Julius Sim and Jackie Waterfield, "Focus Group Methodology: Some Ethical Challenges," *Quality & quantity* 53, no. 6 (2019): 3003–3022.

Prior to initiating the first focus group discussion, a preliminary survey will be conducted to collect demographic details and baseline information regarding the students' levels of religiosity and writing practices. This survey is designed to contextualize the subsequent findings and identify any pre-existing variances among the participants.

During the inaugural focus group session, students will be prompted to engage in an expressive writing task, reflecting on their feelings and aspirations related to their faith. They will be encouraged to articulate their thoughts freely and candidly, with no constraints on the scope or substance of their compositions. Following this, prior to the second focus group discussion, an experienced educator will elucidate the core concepts and tenets of the Aqidah Akhlaq curriculum, emphasizing ethical values, moral behavior, and the significance of introspection regarding one's faith.

The second focus group session will replicate the expressive writing exercise, this time prompting students to document their sentiments, cognitions, and contemplations concerning their faith in the aftermath of the Aqidah Akhlaq lesson. This comparison aims to uncover any shifts in religious expression attributed to the instructional intervention. The evaluative criteria for the writing assessments will encompass content and depth, linguistic prowess and clarity, spiritual introspection and fervor, as well as ethical and moral considerations, offering a comprehensive lens through which to gauge the impact of religious education on students' expressive writing.

Data collection will encompass the retrieval of all written documents produced during both focus group sessions, which will be subjected to rigorous content analysis. This process involves the application of coding schemes designed to unearth recurring themes, such as religious reflections, moral values, expressions of hope, and other pertinent motifs within the students' compositions. Each coding category will be meticulously analyzed to distill insights into the students' articulations of faith and spirituality. The analytical phase will emphasize the identification of patterns, noteworthy deviations, and singular perspectives that arise from the collected writings. Special attention will be paid to discerning how exposure to the Aqidah Akhlaq curriculum may have nuanced the students' religious expressions. This methodical examination aims to elucidate the impact of the lesson on enhancing or transforming the students' engagement with religious themes in their writing, thereby providing a detailed understanding of the interplay between religious education and expressive writing in the madrasah context. Through this analytical lens, the study seeks to capture the depth and breadth of students' spiritual and ethical reflections, offering a comprehensive view of how Islamic educational practices shape students' narrative expressions of faith.

Table 1.

Rubric for Writing Assessment

Aspect	Description
Content and Depth	Reflecting insightful interpretations of religious concepts and exhibits a strong connection to Islamic scripture, on faith, morality,

Code (CD)	and spirituality
Language and Articulation Code (LA)	Eloquently expressed with a rich use of Islamic vocabulary, Islamic terminologies, and precise language
Spiritual Reflection and Devotion Code (SRD)	Sense of spiritual reflection and devotion, showcasing a strong connection with Allah, love for Prophet Muhammad, and a sincere commitment to Islamic values and practices
Ethical and Moral Values Code (EMV)	Reflections on moral conduct, compassion, and empathy based on Islamic teachings

Adaptation from Lane (1990) and Mascaró (2004)¹¹

To comprehensively categorize and scrutinize the content within the students' writings, a robust coding scheme was devised. This scheme was tailored to encapsulate the complex dimensions of student expressions, thereby establishing a structured analytical framework. The coding scheme comprised four primary codes, each delineating a specific facet of the students' narratives:

1. Content and Depth (CD): This code was designed to highlight the insightful interpretations and understanding of religious concepts demonstrated in the students' writings.
2. Language and Articulation (LA): This code focused on assessing the quality and effectiveness of the language employed in the compositions, evaluating clarity, coherence, and expressive prowess.
3. Spiritual Reflection and Devotion (SRD): Aimed at capturing instances of spiritual introspection and the students' devotion as articulated in their narratives, reflecting their personal faith journeys and connections with the divine.
4. Ethical and Moral Values (EMV): This code targeted the reflections on ethical and moral conduct, examining how students integrated Islamic values into their contemplations and life perspectives.

The analytical procedure entailed the meticulous application of the coding scheme across the amassed writings, systematically assigning segments of text to the corresponding codes. Subsequent to the coding process, themes and patterns were discerned within each category through an in-depth examination and interpretation of the textual data. The utilization of qualitative data analysis software, specifically QDA Miner Lite 4, facilitated the organization, coding, and analysis of the textual data corpus. This software enhanced the analytical process by providing efficient tools for managing and scrutinizing the extensive volume of data, thereby bolstering the rigor and validity of the research findings.

¹¹ Richard D. Lane et al., "The Levels of Emotional Awareness Scale: A Cognitive-Developmental Measure of Emotion," *Journal of personality assessment* 55, no. 1–2 (1990): 124–134; Nathan Mascaró, David H. Rosen, and Leslie C. Morey, "The Development, Construct Validity, and Clinical Utility of the Spiritual Meaning Scale," *Personality and individual differences* 37, no. 4 (2004): 845–860.

To ensure the robustness and credibility of the research findings, this study will employ methodological triangulation, incorporating a variety of data sources to enrich and validate the analysis. This multifaceted approach allows for a comprehensive examination of the impact of religious education on students' expressive writing within the madrasah context. The process begins with a detailed content analysis of the students' written work, as previously described, to identify emergent themes related to religious reflections, moral values, and expressions of hope. These preliminary findings will then be cross-referenced with insights gleaned from observations during the forum discussions, providing a multi-layered perspective on the students' expressive practices.

To further augment the data, interviews will be conducted with both teachers and students. Engaging with teachers will shed light on pedagogical approaches, curriculum development, and the practical execution of the Aqidah Akhlaq lessons, offering a deeper understanding of the educational context influencing student expression. Student interviews, on the other hand, will provide invaluable firsthand narratives regarding their learning journey, perceptions of religious education, and the specific impacts of the Aqidah Akhlaq lessons on their personal and expressive development.

The interview data will undergo thematic analysis and be juxtaposed with the findings from both the content analysis of student writings and the forum discussion observations. This triangulation strategy ensures the consistency and convergence of insights across various data sources, significantly enhancing the study's validity. By leveraging multiple perspectives and methodologies, this approach effectively addresses potential biases and limitations inherent in any single research method. Ultimately, the triangulation of data from interviews, written expressions, and forum discussions aims to construct a holistic and validated understanding of the nuanced ways in which religious education influences students' expressive writing, thereby reinforcing the integrity and depth of the study's conclusions.

C. Effect of the Aqidah Akhlaq Lesson on Students' Religious Expression in Writing

The preliminary data collection from this study provides a gendered perspective on the impact of the Aqidah Akhlaq lesson on students' religious expression in writing. Of the 24 writing samples analyzed, 10 originated from female students and 14 from male students. Within the subset of female students' writings, 60% (6 out of 10) exhibited clear markers of religious expression framed within an Islamic context. These writings illuminated the pivotal role of faith in the students' lives, potentially exploring a variety of dimensions such as religious beliefs, practices, or personal meditations on spirituality.

Conversely, the remaining 40% of writings from female students (4 out of 10) did not overtly manifest religious expression. This variance suggests a nuanced landscape of religious articulation among female students, indicating that while a significant portion of students readily integrate their faith into their writing, there exists a subset whose written expressions may not directly correlate with

explicit religious themes. This divergence offers a rich avenue for further exploration to understand the factors influencing the presence or absence of religious expression in students' writings and the potential impact of the Aqidah Akhlaq lesson on fostering or enhancing these expressions.

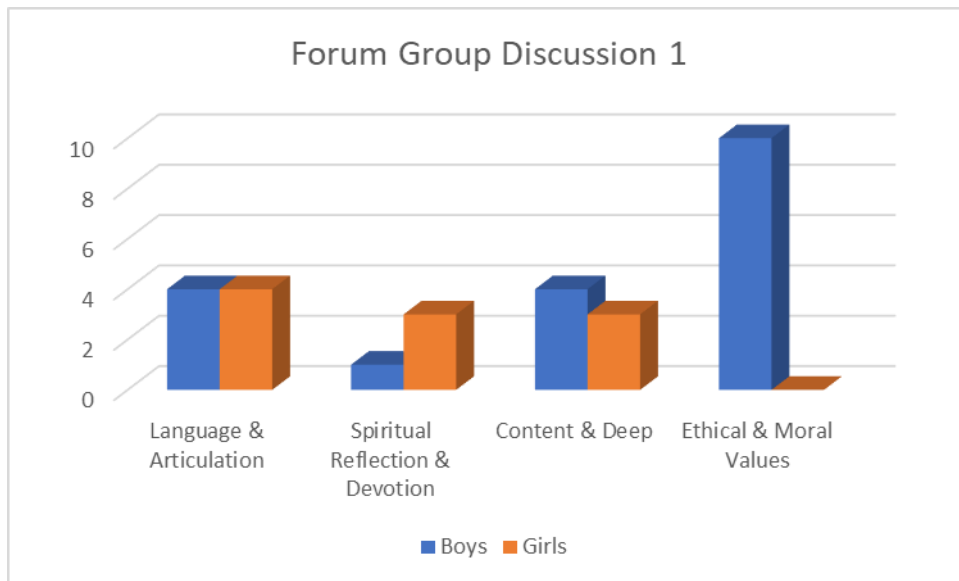


Figure 1. FGD Session 1 Result

In the analysis of male students' writings, a significant majority, 11 out of 14, demonstrated a robust engagement with Islamic religious expression. This prevalence underscores the deep-seated role of faith in the lives of these students. Their compositions often touched upon various aspects of their religious life, including descriptions of religious rituals, thoughtful reflections on Islamic teachings, or narrations of personal faith experiences. However, it is noteworthy that 3 of the male students' writings did not prominently feature religious expressions, presenting an opportunity to further explore the diversity of religious engagement and expression among students.

The analysis of writings from female students revealed specific themes of religious engagement. Four writings explicitly highlighted a direct connection to Allah through practices such as prayers and prostration, suggesting a profound personal relationship with the divine and a reliance on spiritual practices for guidance, strength, and solace. This direct invocation of prayer in their writings points to a deeply ingrained spiritual practice and commitment to their faith.

Additionally, three writings from female students centered on reflections about Islamic lessons and the significance of Prophet Muhammad. These pieces are indicative of a deliberate focus on language and articulation to convey complex religious concepts, demonstrating the students' adeptness at expressing nuanced religious ideas and teachings through their writing.

Another four writings from the female cohort emphasized a theme of surrender and reliance on destiny, articulating a deep-seated trust in Allah's divine plan. Phrases like "Let Allah manage, I just surrender" and "always involve Allah in my every problem" illustrate a philosophical and spiritual

approach to life's challenges, rooted in a conviction in the guidance and comfort found in surrendering to Allah's will.

These findings from both male and female students' writings reveal a spectrum of religious expression, ranging from personal devotion and spiritual practices to philosophical reflections on destiny and articulate discussions of Islamic teachings. The prominence of these themes underscores the significant influence of the Aqidah Akhlaq lesson in shaping students' religious expressions in writing, reflecting a comprehensive engagement with their faith that spans personal, spiritual, and intellectual domains.

The analysis of writings from male students further reveals a nuanced engagement with Islamic religious expression, underscored by their use of specific Islamic terminology such as "jumah" (Friday prayer), "buraq" (a celestial being from Islamic tradition), "aamiin" (Amen, a supplication in Islam), and "masjid" (mosque). The presence of these terms in their writings not only demonstrates their familiarity with Islamic vocabulary but also their linguistic proficiency in weaving specialized religious language into their narratives, thereby enriching the conveyance of religious concepts.

Among the male students' submissions, four writings specifically delve into the significance of prayer and a keen aspiration for spiritual growth. Expressions like "I don't play for long because of prayer" and "I like to wake up early at 4 am because I can pray Fajr on time" reflect a conscientious understanding of prayer's centrality and a commitment to fulfilling religious duties. Such statements reveal the students' dedication to their faith, articulated through both deeds and aspirations, and highlight the depth of their spiritual contemplation.

A particular writing encapsulates spiritual reflection and devotion with the sentiment, "I surrender and I am patient, maybe later I will be given happiness." This expression of trust in Allah's decree and a readiness to embrace patience in adversity underscores the students' capacity for deep spiritual introspection and resilience.

Furthermore, ten writings from the male cohort emphasize Islamic ethical and moral values through expressions of filial piety, communal solidarity, and personal virtue, such as a desire to "work for parents' happiness" or "take the family to the holy land." These narratives signify the students' adherence to and appreciation for Islamic values, particularly the importance of respect for parents, empathy towards others, and the pursuit of righteous conduct. This comparative analysis suggests that the boys' writings exhibit a more distinct emphasis on Islamic ethical and moral values relative to the girls', potentially indicative of varying influences such as individual inclinations, cultural norms, or the specific nature of the writing prompts utilized. This distinction highlights the diverse ways in which students navigate and articulate their religious identities and ethical commitments through writing, reflecting the multifaceted impact of the Aqidah Akhlaq lesson on their religious expression.

Following the Aqidah Akhlaq lesson, an evaluation of the students' expressive writings yielded insightful observations. Notably, the writing from one female student distinguished itself through its

language and articulation, particularly with the use of the term "ikhlas" (sincerity). This deliberate choice to focus on *ikhlas* showcases her adeptness in employing a specific Islamic concept to convey her reflections. It indicates a deep understanding of sincerity's pivotal role within her faith, coupled with an effective ability to express this understanding in written form. This instance highlights the impactful nature of the Aqidah Akhlaq lesson in enhancing students' capacity to articulate fundamental Islamic values through their expressive writing, suggesting a meaningful integration of religious education into their personal expression and spiritual contemplation.

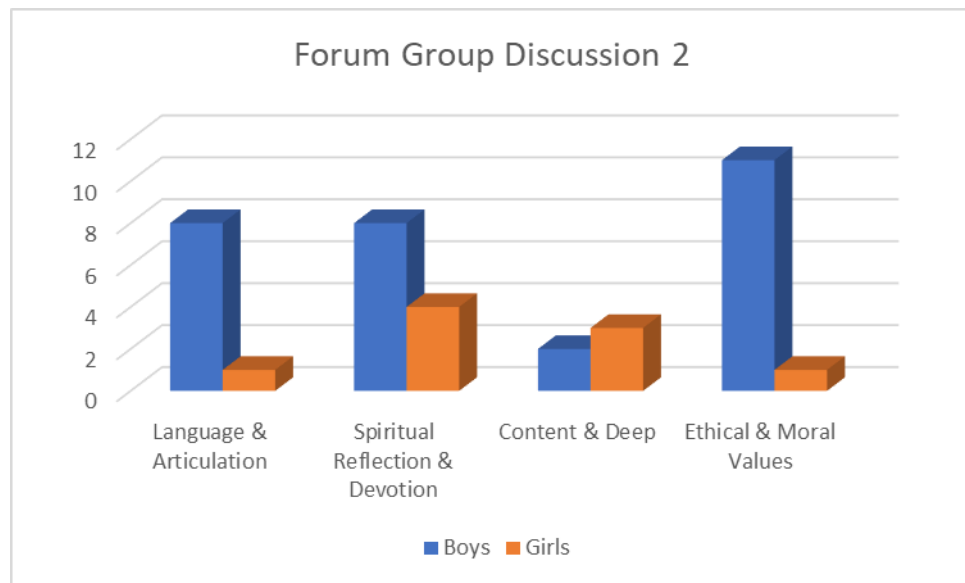


Figure 2. FGD Session 2 Result

Following the Aqidah Akhlaq lesson, the second forum group discussion revealed significant insights into students' religious expressions in their writing. The girls' submissions particularly stood out for their deep content and reflections on spiritual aspirations and alignment with Islamic values. Statements like "I want to be an angel of heaven," "I want to be a solihah child" (righteous child), and "I want to be istiqomah" (steadfast) highlight their profound desires for spiritual excellence and adherence to Islamic principles. The wish to meet Prophet Muhammad SAW in the afterlife signifies a deep reverence for the Prophet and the teachings he represents, illustrating the girls' aspirations towards spiritual growth and a meaningful connection with their faith.

One girl's expression of love for her mother, "I love my mother," serves as a poignant reminder of the Islamic emphasis on familial bonds, particularly the respect and love for parents. This simple yet impactful statement reflects an understanding and appreciation of the central tenet of Islamic ethics regarding family relationships.

On the other hand, the boys demonstrated a broader scope of religious expression in their writings. With only 2 out of 13 boys not displaying religious expressions, the majority showcased an adept use of religious vocabulary and concepts such as "Recitation," "Isya prayer" (Isha prayer), and

"Ramadan." This adeptness in religious terminology suggests a strong command over Islamic vocabulary and an ability to weave specific religious concepts seamlessly into their narratives.

The boys' writings also delved into philosophical musings, understanding of Quranic verses, and reflections on religious practices and life's challenges. Phrases like "Behind hardship there must be ease" (referencing An-Nasyiroh verse in the Quran) and aspirations such as "I want to go to heaven" and "I want to go to Hajj" reflect a thoughtful engagement with their faith, underscoring their commitment to religious obligations and spiritual contemplation.

Moreover, the boys' writings that focused on prayers for others, such as for the health and prosperity of teachers and parents or for the school to have its own mosque, exhibit a capacity for empathy and a deep sense of spiritual devotion. This concern for the well-being of their community showcases their spiritual maturity and connectivity.

Lastly, the emphasis on ethical and moral values in the boys' writings, with aspirations to assist others, make parents happy, and undertake pilgrimages, highlights a comprehensive understanding of Islamic ethical principles. These expressions of compassion, filial piety, and altruism align with the core values of kindness and respect that Islam advocates, demonstrating the students' strong adherence to these principles.

These observations post-Aqidah Akhlaq lesson underscore the nuanced and diverse ways in which students articulate their religious identities, ethical values, and spiritual aspirations through writing, reflecting the profound impact of religious education on their expressive capabilities and personal development.

The varied themes emerging from the boys' writings after the Aqidah Akhlaq lesson underscore a complex and layered engagement with their faith and its teachings. Their narratives display a notable proficiency in religious language, alongside an ability to delve into deep contemplation of Islamic tenets, engage in spiritual reflection, and articulate ethical values. This breadth of expression indicates that the boys have achieved more than just a linguistic command of religious vocabulary; they exhibit a thoughtful engagement with the core principles of their faith.

Their writings reflect a holistic understanding of Islam, intertwining knowledge with personal spiritual insights and ethical considerations. Such expressions of empathy towards others, reflections on personal spiritual growth, and articulations of moral and ethical commitments suggest that the Aqidah Akhlaq lesson has significantly contributed to shaping a well-rounded religious perspective. This comprehensive engagement with their spirituality is indicative of a genuine connection to their faith, showcasing the boys' ability to integrate Islamic teachings into their personal reflections and daily lives, thereby highlighting the transformative power of religious education on students' expressive writing and personal development.

D. Considering Individual Differences

The nuanced differences observed in the posttest writings between boys and girls, particularly in the realm of religious expression following the Aqidah Akhlaq lesson, can indeed be attributed to a complex interplay of cultural norms, personal inclinations,¹² pedagogical approaches, and gender-based socialization. These factors together shape not just the content of students' expressions but also the manner and depth with which they engage with and articulate their faith.

Cultural norms and expectations exert a profound influence on how boys and girls perceive their roles within both religious and societal contexts. In many cultures, boys are often encouraged to adopt roles that emphasize leadership, assertiveness, and a public demonstration of faith and conviction.¹³ This cultural conditioning can significantly influence how boys articulate their religious understanding and commitments, potentially leading them to express their faith in ways that align with these societal expectations of leadership and assertiveness.

Personal inclinations, which are shaped by a myriad of factors including personality, family upbringing, and personal experiences, also play a crucial role. Students may gravitate towards certain aspects of their faith that resonate more deeply with their personal values and experiences, leading to varied expressions of religious commitment and understanding. For instance, some may focus more on ethical and moral values, while others may delve into spiritual or contemplative aspects, reflecting a diversity of engagement with their faith.

The pedagogical approach taken in the Aqidah Akhlaq lesson itself can also impact students' expressions. Teaching methods that emphasize critical thinking, personal reflection, and the application of religious principles to daily life can encourage students to explore and articulate their faith in comprehensive and personalized ways. If boys and girls are engaged differently based on assumptions about gender and learning styles,¹⁴ this could influence the depth and breadth of their religious expressions.

Gender-based socialization is another critical factor, influencing not only the content of religious expression but also the confidence and manner in which students articulate their faith. Societal norms often dictate distinct roles and expectations for boys and girls, including how they should interact with their faith. Boys, for instance, may be socialized to publicly express their religious convictions and to adopt a more outwardly assertive stance in discussing their beliefs, reflecting broader societal expectations around gender and communication.

Understanding these factors is essential for educators and researchers alike, as it underscores the importance of adopting inclusive and reflective pedagogical strategies that recognize and

¹² Xinyin Chen and Mengting Liu, "Culture, Social Withdrawal, and Development," *The handbook of solitude: Psychological perspectives on social isolation, social withdrawal, and being alone* (2021): 75–88.

¹³ Mary Ann Sieghart, *The Authority Gap: Why Women Are Still Taken Less Seriously than Men, and What We Can Do about It* (WW Norton & Company, 2022).

¹⁴ Clara Kulich et al., "Contextualizing the Think Crisis-Think Female Stereotype in Explaining the Glass Cliff: Gendered Traits, Gender, and Type of Crisis," *PloS one* 16, no. 3 (2021): e0246576.

accommodate the diverse ways in which students engage with and express their faith. By acknowledging and addressing the influence of cultural norms, personal inclinations, and gender-based socialization, educators can better support all students in exploring and articulating their religious beliefs and values in a manner that is both meaningful and authentic to them.

The intersection of traditional gender roles and religious education in Indonesian society provides a fascinating lens through which to analyze students' expressions of faith, particularly in the context of their writings following Aqidah Akhlaq lessons. The deeply ingrained cultural norms and societal expectations around gender significantly influence how students, differentiated by gender, articulate their understanding and personal reflections on religious matters.¹⁵

Female students, guided by societal expectations of femininity, may indeed gravitate towards themes that are traditionally associated with nurturing, modesty, and the importance of family values within an Islamic framework. Such expressions are reflective of broader societal norms that valorize women's roles as caregivers, emphasizing virtues such as compassion, empathy, and humility. These themes, deeply rooted in both cultural and religious teachings, underscore the significance of familial bonds and the moral and ethical responsibilities associated with them. In writing, these themes may manifest through expressions of love and respect for parents, aspirations to embody characteristics like sincerity and righteousness, and reflections on personal growth within the familial and communal context.

Conversely, male students, influenced by culturally prescribed notions of masculinity, might focus more on themes of leadership, responsibility, and a robust demonstration of piety. This emphasis is reflective of societal expectations that men should embody and demonstrate qualities associated with leadership and moral fortitude. In their writings, this can translate into a more pronounced articulation of religious vocabulary, expressions of commitment to religious practices, and reflections on ethical and moral values. The focus on leadership and responsibility, coupled with a deep engagement with religious teachings, illustrates a dual aspiration: to align closely with Islamic principles and to prepare for future roles as community leaders.

This dynamic, where religious expression serves as a venue for asserting readiness for future responsibilities and leadership, highlights the complex ways in which cultural, religious, and societal factors intertwine in shaping students' personal identities and expressions of faith. It also underscores the potential of religious education to foster a space where students can explore and express their understanding of and commitments to their faith within the contours of their societal roles.

Recognizing these nuanced dynamics is crucial for educators, researchers, and policymakers engaged in the design and implementation of religious education programs. It calls for a pedagogical

¹⁵ Loes Meeussen, Colette Van Laar, and Sanne Van Grootel, "How to Foster Male Engagement in Traditionally Female Communal Roles and Occupations: Insights from Research on Gender Norms and Precarious Manhood," *Social Issues and Policy Review* 14, no. 1 (2020): 297–328.

approach that is sensitive to the diverse backgrounds and experiences of students, encouraging them to explore their faith in ways that are meaningful to them while also challenging societal norms and expectations that may limit their expressions. By fostering an inclusive environment that values and nurtures diverse expressions of faith, educators can support students in developing a well-rounded understanding of their religious beliefs, one that embraces both personal and communal dimensions of their faith journey.

The interplay between cultural norms and personal inclinations profoundly influences students' religious expressions in writing. Cultural expectations often emphasize assertiveness and public displays of faith, potentially limiting boys' exploration of personal and emotional aspects of religiosity.¹⁶ This focus may overshadow the rich, introspective engagement with faith that personal reflections can offer.

Key Points:

- Cultural Norms vs. Emotional Expression: Cultural expectations can restrict boys to more public aspects of faith, like doctrinal knowledge, sidelining personal introspection and emotional vulnerability in their religious expressions.
- Personal Inclination's Role: Individual interests and personalities play a crucial role in shaping how students engage with and express their faith. This diversity leads to a richer array of religious expressions, encompassing both communal practices and personal spirituality.
- Educational Implications: Educators should foster an environment that encourages all dimensions of faith expression, supporting students in exploring their religion in ways that resonate with their personal inclinations. This approach can lead to a more comprehensive and meaningful engagement with religious education, accommodating both the intellectual and emotional aspects of students' development.

Students' engagement with Islamic education varies widely, influenced by their unique interests, motivations, and connections to their faith. Some students show a profound enthusiasm for Islamic studies, driven by a deep thirst for knowledge, innate curiosity, or a strong spiritual connection. This eagerness often translates into active participation in class, including seeking additional information, posing thoughtful questions, and engaging in discussions that deepen their understanding of the subject matter. Consequently, these students tend to develop a robust foundation in Islamic teachings, enabling them to articulate their beliefs and reflections more effectively in writing.

Conversely, there exists a group of students for whom Islamic studies may not resonate as strongly. The reasons for their disinterest are varied and could include differing personal interests, learning preferences, or external influences. Recognizing and respecting this diversity is crucial in

¹⁶ Christian Smith and Amy Adamczyk, *Handing down the Faith: How Parents Pass Their Religion on to the next Generation* (Oxford University Press, 2020).

fostering an educational atmosphere that is inclusive and accommodating to all students. It underscores the importance of understanding each student's unique journey and creating strategies that cater to their individual needs, ultimately enriching the educational experience for everyone involved.

The link between students' religious expressions in writing and their high performance in Islamic studies underscores the vital role of engagement and interest in educational success. This correlation suggests that when students find the subject matter intriguing, they are more inclined to dedicate effort towards comprehending and mastering the content. This dedication not only enhances their understanding and knowledge retention but also empowers them to articulate their religious convictions more effectively in writing.

The teaching methodologies and strategies employed in delivering the Aqidah Akhlaq lessons are crucial in shaping students' engagement and their ability to express religious beliefs¹⁷ and values. The manner in which lesson content is conveyed, the educational techniques used, and the ambiance of the learning environment all play significant roles in influencing students' grasp of the subject matter. Effective pedagogy can thus profoundly affect students' conceptual understanding and their proficiency in expressing faith-based perspectives, highlighting the importance of thoughtful and engaging instructional design in Islamic education.

Fostering an environment that promotes open discussions and dialogues about religious lessons can significantly enhance students' learning experience. This approach encourages them to explore various perspectives and critically assess their understanding, leading to a more nuanced comprehension of complex religious concepts. Such interactive learning environments, where students feel their views are respected and their inquiries are meaningfully addressed, not only enrich their knowledge but also bolster their confidence and curiosity. This, in turn, is reflected in their expressive writing, where they can articulate their thoughts with greater clarity and depth.

Incorporating personal life experiences and real-world applications into the Aqidah Akhlaq lessons can profoundly impact student engagement and comprehension. By drawing connections between the lesson content and the students' everyday lives, educators can make the teachings more relatable and meaningful. This relevance encourages students to reflect on and internalize the lessons, which is then mirrored in their written expressions. When students can relate religious teachings to their own life experiences, challenges, and goals, their writing becomes a more authentic and profound reflection of their faith and personal values, showcasing a deepened understanding and connection to their spirituality.

¹⁷ Marhaeni Saleh, "The Influence of Aqidah Akhlaq Materials Mastery on the Social Behavior of Islamic Senior High School Students," *International Journal of Arts and Humanities Studies* 2, no. 2 (2022): 19–23.

Societal expectations and cultural norms play a crucial role in shaping how students of different genders express their religious beliefs through writing.¹⁸ Boys, influenced by societal associations of leadership and assertiveness with masculinity, may lean towards discussing complex theological concepts and engaging in public displays of religiosity in their expressive writing. This trend reflects broader cultural expectations that often encourage boys to adopt roles that emphasize intellectual debate, leadership, and public demonstration of faith.

Conversely, girls might navigate these societal and cultural landscapes differently, possibly focusing more on personal and introspective expressions of faith. This divergence in expressive patterns can be attributed to traditional gender roles that emphasize emotional depth, empathy, and personal reflection in femininity. Girls may, therefore, find a stronger connection to expressing their faith through personal narratives, reflections on moral and ethical values, and the articulation of their spiritual journeys in a more intimate manner.

Such differences in religious expression underscore the influence of cultural and societal expectations on gender identities and how these expectations manifest in the context of religious education and expression. Recognizing and understanding these influences is vital for educators and researchers to foster an inclusive and supportive environment that values and nurtures diverse forms of religious expression among all students.

Girls' expressions of faith in their writing often reflect societal norms that valorize modesty, humility, and personal introspection. These values can shape girls' religious expressions towards a more introspective and personal nature, emphasizing inner spiritual experiences, emotions, and personal connections with the divine. This tendency encourages girls to articulate their faith through reflections on individual spiritual journeys, personal values, and the ways in which faith influences their daily lives. Such expressions highlight the importance of internalized faith and the personal dimension of religious experience, showcasing a deeply personal and reflective approach to understanding and conveying religious beliefs.

E. Influence of Madrasah Education Environment on Islamic Religious Expression

The Madrasah education environment significantly influences Islamic religious expression among students, serving as a vital space for the cultivation of faith, discipline, and ethical values. Through a structured routine of religious practices, such as daily congregational prayers and Quranic recitations, students develop a deepened understanding of Islam and a disciplined approach to their faith. This routine fosters a strong spiritual connection and discipline, embedding the core tenets of Islam into students' daily lives.

¹⁸ Meeussen, Van Laar, and Van Grootel, "How to Foster Male Engagement in Traditionally Female Communal Roles and Occupations."

Emphasis on *akhlaqul karimah*, or noble character, is central to Madrasah education.¹⁹ This focus on cultivating virtues like empathy, compassion, and humility goes beyond mere theoretical knowledge, encouraging students to live out these values. Consequently, students' religious expressions often reflect a deep integration of Islamic ethics, demonstrating a lived embodiment of their faith through both writing and behavior.

Additionally, the communal aspect of Madrasah education enhances students' sense of belonging within the Islamic community. Engaging in group prayers, communal activities, and interacting with like-minded peers strengthens their collective identity and spirituality. This communal experience often influences students' religious expressions to include themes of unity, solidarity, and shared spiritual journeys, highlighting the profound impact of the Madrasah environment on shaping holistic and communal expressions of Islamic faith.

Educators in Madrasahs play a crucial role in shaping students' religious identity and expression. By embodying Islamic teachings in their own behavior and interactions, they serve not only as instructors but also as living examples of Islamic principles. This modeling of faith in action provides students with tangible examples of how to integrate religious teachings into their daily lives. The educators' role extends beyond mere transmission of knowledge; they facilitate a nurturing environment where students feel comfortable exploring complex religious topics. This approach fosters a culture of inquiry and reflection, enabling students to engage critically with their faith. Encouragement of open dialogue and critical thinking is essential in helping students navigate and articulate their religious beliefs and questions.

The dynamic relationship between religious knowledge and its expression is central to the development of students' spiritual and intellectual growth. A deep understanding of religious teachings enhances students' ability to express their faith thoughtfully and with conviction, influencing their interactions and reflections on their beliefs. This interplay between knowledge and expression is vital for nurturing a well-rounded religious identity, contributing to both personal spirituality and the collective religious discourse within the Madrasah community and beyond.

Thus, the impact of educators in Madrasahs extends far beyond the classroom, shaping the broader contours of how faith is lived and expressed within the Islamic community. Their influence in fostering a reflective and engaged approach to religious education is instrumental in developing thoughtful, articulate, and spiritually grounded individuals.

Religious education, particularly through courses like Aqidah Akhlaq, Islamic History, Quran Hadith, and Fiqh, lays the groundwork for a profound and multifaceted understanding of Islamic

¹⁹ M. Zainul Umam, "Aqidah Akhlak Contributors People Voice and Builders Akhlakulkarimah," *International Journal Of Contemporary Islamic Education* 4, no. 1 (2022): 16–26.

faith.²⁰ This educational foundation not only enriches students' knowledge of religious doctrines and historical narratives but also deeply influences their personal spirituality and ethical compass.

As students immerse themselves in the study of these subjects, they begin to engage more deeply with the core principles and values of Islam. This engagement fosters a nuanced appreciation of religious teachings, enabling students to participate in informed discussions, interpret religious texts with greater insight, and articulate their understanding of complex religious concepts through their writing. Such an enriched understanding naturally leads to a more meaningful and authentic expression of faith, characterized by thoughtful reflections and a commitment to living according to Islamic principles.

Moreover, the journey through religious education is transformative, often leading to a deepening of personal faith. This enhanced spiritual awareness strengthens students' connections to their beliefs, encouraging expressions of faith that are not only more genuine and heartfelt but also reflective of an authentic relationship with Islam. Through their writings and discussions, students can share their personal spiritual journeys, insights, and how their faith shapes their understanding of the world.

The comprehensive study of Islamic subjects equips students with a moral framework that emphasizes virtues like compassion, honesty, empathy, and humility. This moral grounding influences their behavior and decision-making, guiding them towards ethical conduct in their personal and communal lives. Thus, religious knowledge does more than just inform students about their faith; it shapes their character, informs their worldview, and enriches their contributions to society.

The curriculum of Aqidah Akhlaq is instrumental in embedding a deep-rooted understanding of Islamic ethical principles within students, guiding their conduct and interactions in daily life. By examining the lives and legacies of significant Islamic figures through the lens of Islamic History, students are introduced to the noble characteristics exhibited by the Prophet Muhammad and his companions. These historical accounts offer tangible examples of the virtues discussed in class, serving as inspirational models for students to aspire towards in their own lives.

Engaging directly with the Quran and Hadith allows students to connect with the foundational texts of Islam, uncovering the rich ethical teachings embedded within.²¹ This exploration emphasizes the importance of virtues such as justice, kindness, and sincerity, encouraging students to internalize these values. Such direct engagement not only enhances their understanding of Islamic ethics but also reinforces their significance in guiding moral behavior.

²⁰ Kim Knibbe and Helena Kupari, "Theorizing Lived Religion: Introduction," *Journal of Contemporary Religion* (Taylor & Francis, 2020), <https://doi.org/10.1080/13537903.2020.1759897>.

²¹ Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65–77.

Furthermore, the study of Fiqh provides students with practical insights into the application of Islamic ethics across various life scenarios.²² This aspect of their education enables them to navigate the complexities of modern life through a faith-based lens, ensuring their decisions and actions are aligned with Islamic principles. The knowledge gained from Fiqh thus serves as a critical tool for ethical decision-making, equipping students with the ability to apply their religious values in a nuanced and informed manner.

Overall, the comprehensive study of these subjects within Islamic education fosters a holistic development of ethical awareness and moral conduct among students. It shapes their character, influences their decision-making, and empowers them to live out their faith with integrity and compassion. This education not only prepares students for the challenges of daily life but also cultivates a community grounded in the ethical and spiritual values of Islam.

The progressive deepening of students' religious knowledge through subjects like Aqidah Akhlaq, Islamic History, Quran Hadith, and Fiqh significantly shapes their personal development and their interactions with the world around them. This enriched understanding fosters the embodiment of core Islamic values such as compassion, honesty, empathy, and humility in their daily lives. As they navigate through their educational journey, these values not only guide their actions but also become vividly reflected in their expressive writing. The depth of their commitment to these principles is articulated with clarity and conviction, showcasing the profound impact of their religious education on their ethical outlook and personal identity.

This foundational knowledge in religious studies also empowers students to engage confidently in interfaith dialogues and discussions. With a comprehensive understanding of their own beliefs, students are better equipped to articulate their perspectives in a respectful and informed manner, contributing to a culture of mutual respect and understanding among individuals from diverse religious backgrounds. Such interactions are invaluable in today's globalized society, promoting peaceful coexistence and fostering an environment where different faiths can learn from and support one another.

Moreover, a well-rounded religious education nurtures critical thinking skills, encouraging students to delve into the complexities of their faith. This approach enables them to appreciate the diversity of interpretations within Islamic scholarship and to express their beliefs in a manner that is both informed and reflective of the multifaceted nature of religious teachings. By engaging with various perspectives, students develop a more nuanced understanding of their faith, which enriches their expressive writing. Their writings, therefore, are not only grounded in deep religious knowledge but are also imbued with insights that reflect a mature engagement with their faith.

²² Siti Na'ilul Hidayah and Ashif Az-zafi, "The Role Of The Religious Laboratory In Improving Students' Understanding Of Fiqh Lessons," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (2021): 157–174.

The influence of religious teachings on students' expressive writing is profound. Their writings are enriched with historical context, scriptural references, and a depth of insight that only comes from a thorough engagement with the material. Through their choice of words, metaphors, and reflective insights, students demonstrate an ability to connect deeply with their faith and to convey their spiritual journey in a manner that is both authentic and intellectually engaging. This not only enhances the quality of their expressive writing but also contributes to the broader discourse on faith, ethics, and spirituality, inviting readers to explore the rich tapestry of Islamic teachings and their relevance in the modern world.

In Indonesia, the interweaving of local cultures with Islamic teachings enriches students' religious expressions, allowing them to incorporate traditions and folk tales into their faith narratives.²³ This blend highlights the adaptability of Islam to diverse cultural contexts, enriching students' understanding and expression of their faith.

Socioeconomic factors also shape these expressions, as access to Islamic education through Madrasahs can be uneven across different economic backgrounds. Students from less privileged backgrounds often infuse their writings with themes of resilience and gratitude, reflecting on the transformative power of religious education amidst socioeconomic challenges.

Thus, Indonesia's cultural diversity and socioeconomic disparities contribute to a rich mosaic of religious expression among students, underscoring the significance of inclusive and adaptable educational approaches that respect and integrate the varied experiences and backgrounds of all students.

F. Implication and Recommendation

The study's insights into the impact of the Madrasah environment on students' religious expressions have notable implications for Islamic education, suggesting pathways to enhance students' expressive skills and deepen their faith comprehension. Here are concise recommendations based on these implications :

1. Curriculum Enhancement : Integrate findings into Islamic education curriculums by incorporating diverse writing tasks, reflective exercises, and discussions that encourage students to explore and articulate their religious views. This approach should aim to blend religious teachings with personal expression, making learning both meaningful and relevant.
2. Educator Development : Develop training programs for Madrasah educators that focus on fostering a nurturing and inclusive classroom atmosphere. Emphasize strategies for stimulating open discussions, offering constructive feedback, and supporting students'

²³ Anders Ackfeldt, "Teaching Islam in the RE Classroom: A View from the Edge," *Journal of Beliefs & Values* (February 12, 2024): 1–12.

spiritual growth. This training should equip educators to guide students in expressing their faith authentically and thoughtfully.

3. **Support Services** : Establish support initiatives within Madrasahs to bolster students' expressive and religious understanding. This could include writing workshops, religious study groups, and mentorship programs, all aimed at helping students articulate their beliefs and navigate religious concepts confidently.

These recommendations aim to create a more supportive and engaging learning environment in Madrasahs, ultimately enabling students to articulate their religious beliefs more effectively and deepen their understanding of their faith.

The findings from this study open avenues for further investigation into the dynamics of religious education and its impact on students. To build upon this research, the following areas are proposed for future exploration :

1. **Longitudinal Studies** : Implementing longitudinal research would allow for a nuanced analysis of how students' abilities to express their religious beliefs and their understanding of Islam evolve over time. By monitoring students over several years, researchers can identify patterns, shifts, and the enduring impacts of Madrasah education on their personal and spiritual growth. Such studies would offer valuable insights into the effectiveness of different educational practices and curricular approaches in fostering sustained religious engagement and understanding.
2. **Comparative Studies** : Undertaking comparative research between Madrasah students and their counterparts in other educational settings—such as public secular schools, private Islamic schools, or international Islamic institutions—could illuminate the distinct aspects of Madrasah education that influence religious expression and understanding. This comparative approach would highlight the unique benefits and challenges of Madrasahs, offering a broader perspective on how different educational environments contribute to the formation of students' religious identities and expressions.

By pursuing these research directions, scholars can further understand the complex interplay between educational environments and religious development. Longitudinal and comparative studies would not only enrich our knowledge of Islamic education's role in shaping students' faith but also inform educators, policymakers, and communities about best practices for nurturing informed, expressive, and reflective Muslim youth.

G. Conclusion

This research explored the profound link between Islamic education and the ways students articulate their faith through writing. It illuminated how both female and male students express their religious beliefs, covering themes like devotion, ethical values, and reflections on Islamic teachings.

The influence of Aqidah Akhlaq lessons was particularly notable, with students showcasing enhanced language skills, thoughtful reflections, and adherence to Islamic ethics in their post-lesson writings. The Madrasah setting emerged as a pivotal factor in nurturing religious reflections, through daily practices and a strong community spirit that deeply influenced students' written expressions. The study underlined the essential interconnection between religious knowledge and its expression, showing that a comprehensive understanding of Islamic teachings profoundly impacts the authenticity and depth of students' writings.

For researchers looking to build on this work, a valuable direction would be conducting comparative analyses between Madrasahs and other educational formats, such as public schools or private Islamic schools. This could provide further insights into the unique contributions of Madrasah education to students' religious understanding and expression, potentially offering broader perspectives on integrating religious education within various educational frameworks.

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