

Fiqh Learning Strategies for Fostering Students' Responsibility for Worship at MAS Darul Ihsan

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Abstract: This study aimed to analyze the fiqh learning strategies used to foster students' responsibility for worship at MAS Darul Ihsan, examine their implementation, and explore students' responses and the challenges encountered. A qualitative case-study design was employed. Data were collected through in-depth interviews with fiqh teachers, homeroom teachers, and students, classroom observation, and analysis of curriculum and learning documents. The data were reduced, categorized, interpreted, and compared across sources and techniques. The findings show that teachers used contextual explanation, translation of Arabic texts, guided reading, interactive discussion, practical worship activities, supporting religious programs, and teacher modeling. Connecting fiqh concepts with daily worship helped students understand not only legal procedures but also the meaning and responsibility associated with worship. Practical activities, including worship examinations, funeral-management practice, and hajj simulations, strengthened students' confidence, discipline, and readiness to apply their knowledge. The main challenges concerned the linguistic difficulty of Arabic texts, variations in students' understanding, and maintaining consistency in worship. Teachers addressed these challenges through gradual translation, repeated explanation, collective reading, contextual examples, and continuous guidance. The study concludes that participatory, contextual, practice-oriented, and value-based fiqh instruction can support the internalization of worship responsibility. However, broader and longitudinal research is needed to examine the sustainability of these practices across different madrasah contexts.

Keywords: Fiqh Learning Strategy, Student Responsibility, Worship God

A. Introduction

Education is one of the fundamental aspects in the development of character and quality of human life, including religious education. Religious education, particularly in the study of fiqh, plays an important role in fostering students' sense of worship responsibility. Fiqh, as a science that regulates the procedures of worship, transactions, and ethics, plays a crucial role in shaping students' character, particularly in understanding and practicing Islamic teachings based on the Qur'an

and Hadith. In many Islamic educational institutions, the study of fiqh is not only a subject but also part of the effort to shape students into responsible individuals in performing their worship. Therefore, it is important to examine the extent to which the study of fiqh can contribute to fostering students' sense of worship responsibility, as implemented at MAS Darul Ihsan. This is in line with the words of Allah in QS. Adz-Dzariyat verse 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

It means: "And I did not create the jinn and mankind except to worship Me." (QS. Adz-Dzariyat: 56). This verse emphasizes that the primary purpose of human creation is to worship Allah; therefore, religious education should cultivate conscious and responsible worship. Furthermore, Allah also says in QS. Al-Baqarah verse 286:

لَا يَكِلِي فُ الْإِلَهُ نَفْسًا إِلَّا وُسْعَهَا

It means: "Allah does not burden a soul beyond that it can bear." (QS. Al-Baqarah 2:286). This verse indicates that Islamic obligations are assigned according to human capacity, including the acts of worship taught through fiqh. This is in line with the hadith of the Prophet (peace be upon him): Hadith: Islam is built on five pillars

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدَ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا سَمِعْتُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 الْإِسْلَامُ عَلَى شَهَادَةٍ خَمْسٍ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ
 وَصَوْمُ رَوَاهُ (رَمَضَانَ الْبُخَارِيُّ وَمُسْلِمٌ م

"It has been narrated to us by Abdullah bin Yusuf, who was informed by Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah (SAW) said: Islam is built on five pillars: bearing witness that there is no god but Allah and Muhammad is the Messenger of Allah, establishing prayer, giving zakat, fasting in Ramadan, and performing pilgrimage to the House of Allah." (HR. Bukhari and Muslim) Additionally, there is the hadith: Every one of you is a shepherd:

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: كُلُّكُمْ رَاعٍ، كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ، عَلَى أَهْلٍ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا، وَوَلَدُهُ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (متفق عليه)

From Abdullah bin Umar, the Messenger of Allah (SAW) said: "Each of you is a shepherd, and each of you will be questioned about those for whom you are responsible. A leader is a shepherd over his people and will be questioned about them; a man is a shepherd over his family; and a woman is a shepherd in her husband's household..." (HR. Bukhari and Muslim). This hadith emphasizes that every individual has responsibilities according to their role. In the educational

context, students are responsible for practicing worship, and fiqh learning should help cultivate that responsibility.

In addition, there are obstacles in the teaching methods used in fiqh education. In several Islamic educational institutions, including MAS Darul Ihsan, the methods used are often still conventional, where teaching focuses more on lectures or theory rather than practice-based instruction. However, experience-based learning and the contextualization of religious values in daily life are very important for forming a more comprehensive understanding. Moreover, the differences in perspectives among teachers in teaching fiqh also affect the quality of learning received by students. Therefore, it is very important to explore how the teaching of fiqh at MAS Darul Ihsan can be developed to be more effective in fostering students' responsibility for worship.

The problem statement in this research is related to the gap between theory and practice in fiqh learning at MAS Darul Ihsan, particularly in the context of fostering students' responsibility for worship. Based on data obtained from observations and interviews with several teachers and students, it was found that although the material taught is quite comprehensive, students still find it difficult to apply the knowledge they have learned in their daily lives. Additionally, there is a tendency that the study of fiqh at MAS Darul Ihsan is less integrated with character education and the personal development of students in practicing worship. Based on interviews with fiqh teachers at MAS Darul Ihsan, it was revealed that many students admitted to having difficulty in internalizing the meaning and values of the worship they learned. Although they have been taught the correct methods of worship, their experience in applying these teachings in daily life is still limited. Teachers have identified a discrepancy between the knowledge gained in class and their awareness of performing worship with full responsibility. This is particularly evident in the students' feelings of not being confident enough in performing acts of worship such as prayer and fasting, even though they are aware of the applicable fiqh rules. This phenomenon indicates a gap in the learning process, where the aspect of students' inner experience that connects knowledge with daily worship practices has not yet been fully realized (Chanifah et al., 2021; Jenuri et al., 2025).

Reports on religious education in Islamic schools indicate that learning has not always succeeded in developing consistent responsibility for worship. Limited use of creative methods and insufficient connection between learning materials and students' daily lives are among the concerns. Although many schools have implemented character education, the cultivation of responsibility in worship still requires stronger attention. This condition reinforces the need to examine how fiqh learning at MAS Darul Ihsan can more effectively support students' worship responsibility.

Previous studies indicate that fiqh instruction based mainly on theory and memorization does not always produce deep understanding. Practice-based

methods, including group discussion, simulation, and project activities, can help students understand fiqh concepts and the responsibilities associated with worship. Learning that incorporates daily values and students' social contexts can also make fiqh more relevant and accessible. Nevertheless, limited attention has been given to how such strategies are implemented in a madrasah context such as MAS Darul Ihsan. This study addresses that gap by examining teaching practices that connect fiqh knowledge, worship experience, and students' responsibility.

This study focuses on the fiqh learning strategies implemented by teachers at MAS Darul Ihsan to cultivate students' responsibility for worship. Fiqh learning is understood not only as the transfer of knowledge about Islamic laws but also as a means of developing religious attitudes and habituating worship in daily life. The study therefore examines classroom approaches, methods of presenting material, teacher modeling, worship habituation, and evaluation activities intended to build students' awareness and responsibility.

In addition to identifying the strategies used, this study analyzes their implementation in the fiqh learning process. The analysis considers how teachers plan instruction, select methods suited to students' characteristics, connect fiqh material with everyday worship, and create an environment that supports religious character development. Students' perceptions and responses are also examined, including their engagement, understanding, motivation, and reported changes in attitudes toward worship (Aseery, 2024).

Accordingly, this study aims to: (1) identify and describe the fiqh learning strategies implemented at MAS Darul Ihsan to foster students' responsibility for worship; (2) analyze how these strategies are implemented in learning activities and supporting religious programs; (3) examine students' perceptions and responses to the strategies; and (4) identify implementation challenges and the solutions used by teachers and the madrasah.

Based on this background, the study addresses four research questions: (1) What fiqh learning strategies are implemented at MAS Darul Ihsan to foster students' responsibility for worship? (2) How are these strategies implemented in classroom learning and supporting religious activities? (3) How do students perceive and respond to the fiqh learning strategies used? and (4) What challenges arise during implementation, and how are they addressed by teachers and the madrasah?

The study is expected to contribute a clearer understanding of fiqh learning that integrates conceptual knowledge, religious values, and daily worship practice. Its findings may support teachers and madrasah leaders in designing instruction that strengthens character and responsibility rather than emphasizing memorization alone. The study also provides a contextual account that may inform similar efforts in other Islamic educational institutions.

B. Methods

This study employed a qualitative case-study approach to obtain an in-depth understanding of the fiqh learning strategies used to foster students' responsibility for worship at MAS Darul Ihsan (Saleh, 2025). The approach was selected because the study focused on participants' experiences, classroom practices, and the meanings attached to the learning and practice of fiqh. Participants included fiqh teachers, homeroom teachers, and students who were directly involved in fiqh learning and religious activities. Data were collected through in-depth interviews, participatory classroom observations, and document analysis. Teacher interviews explored instructional strategies, implementation challenges, and perceived changes in students' worship responsibility (Nelson & Yang, 2023). Student interviews examined learning experiences, understanding of the material, responses to the strategies, and the application of fiqh in daily worship. The documents reviewed included the curriculum, syllabus, lesson plans, and records of relevant religious programs.

The data were analyzed through reduction, coding, categorization, theme development, and interpretation. Interview, observation, and documentation data were organized according to the research questions, including instructional strategies, implementation processes, student responses, challenges, and solutions. Patterns across the data were compared to identify consistent findings and important differences among participants' accounts (Haahr-Pedersen et al., 2020; Li et al., 2021; Stapley et al., 2022). The credibility of the findings was strengthened through source and technique triangulation. Statements from teachers and students were compared with classroom observations and school documents. The analysis was then used to explain how fiqh instruction contributed to students' cognitive understanding, awareness, and behavioral responsibility in worship.

C. Results and Discussion

This section presents findings from in-depth interviews with fiqh teachers and students at MAS Darul Ihsan, supported by classroom observations and documents. The results are organized around the strategies used by teachers, their implementation, students' responses, the challenges encountered, and the solutions applied. The section focuses on participants' accounts and observed practices; interpretation and comparison are presented separately in the Discussion section (Busetto et al., 2020).

A fiqh teacher explained that instruction was delivered through systematic explanation followed by direct practice whenever the topic required demonstration. Learning therefore did not stop at theoretical presentation but continued through practical habituation so that students could understand correct worship procedures. Because the madrasah used Arabic-language texts, the teacher first translated the

material and then provided a deeper explanation. Collective reading and interactive explanation were also used to maintain engagement and reduce monotony (Namaziandost & Çakmak, 2025). The teacher viewed fiqh learning as closely connected to character formation, particularly confidence, accuracy, time discipline, and responsibility in worship, especially prayer (Busetto et al., 2020).

A student participant stated that fiqh lessons helped him perform daily worship because the material was connected directly with practical life. The learning progressed from basic fiqh and purification to social transactions and marriage through the study of Arabic texts, translation, and summarization. He reported that this process deepened his understanding of fiqh rules and encouraged him to apply the knowledge. Supporting programs, including funeral-management practice, hajj simulations, practical worship examinations, and advanced book study, further strengthened his readiness to use fiqh knowledge in personal worship and community life.

After outlining the methods of fiqh learning and their connection to character building and students' responsibility for worship, the next section raises another equally important dimension, namely the challenges that arise in the teaching process and the implementation of worship. Understanding these challenges becomes crucial because the effectiveness of the learning strategy is not only determined by the methods used but also by the ability of teachers and students to face the obstacles that arise during the learning process and the practice of worship. Thus, the following exposition illustrates the perspectives of teachers and students regarding the challenges faced and the efforts made to overcome them in the context of fiqh learning at MAS Darul Ihsan.

The fiqh teacher identified Arabic-language books as one of the main instructional challenges. Students needed to understand both the linguistic form of the text and the substance of the legal discussion, which could reduce concentration and comprehension when not addressed carefully. The teacher responded by translating the text gradually before explaining the material in depth. Collective reading and interactive explanation were used to maintain student involvement and minimize language-related difficulties without reducing the depth of the lesson.

The student participant explained that the main challenge in applying fiqh was maintaining consistency and accuracy in worship. Although the material could be understood through book study and summaries, daily application required self-discipline and continuous awareness. He recognized that worship depended not only on theoretical understanding but also on the ability to follow the correct procedures and observe the appropriate times. This challenge encouraged greater care and responsibility because every act of worship reflected the knowledge learned in class.

Moving on from the discussion of challenges in the learning process and worship practices, the following findings reveal the substantive aspects deemed most decisive in shaping students' responsibility for worship. If the previous focus was on methods and obstacles, this section highlights the core material considered to have a formative impact on students' religious awareness, as well as its effects on their worship attitudes and behaviors (Chrostowski, 2022; Kogan et al., 2019).

The teacher identified prayer as the most fundamental topic for developing students' worship responsibility. Prayer was presented not merely as a ritual obligation but also as a means of developing discipline and time management. Instruction emphasized the priority of prayer amid academic and boarding-school activities. When students understood both the legal position of prayer and its implications for daily life, they were more likely to avoid delaying or neglecting it. Thus, the topic served as a practical instrument for developing measurable responsibility (Minkkinen et al., 2024).

The student participant reported increased awareness of worship after studying fiqh gradually and in depth. Text study, practical worship examinations, funeral-management practice, and hajj simulations helped him understand the material and created a moral obligation to apply it. The activities encouraged greater discipline and accuracy because the knowledge acquired required accountability in practice (Burgess et al., 2020). Fiqh learning also increased his readiness to participate in community religious activities and perform worship according to the guidance learned at school.

The interpretation of core subjects such as Prayer shows that the study of fiqh at MAS Darul Ihsan does not stop at establishing the priority of the teaching content, but also moves toward how the material is presented in the concrete experiences of the students. In other words, the strength of learning does not only lie in what is taught, but also in how the teachings are directly connected to the reality of the students' lives. Therefore, the following section explains how teachers integrate fiqh teachings with daily worship practices and their perception of the impact on students.

The teacher integrated fiqh with worship practice through narrative and contextual explanation. Stories about scholars and past events were connected with situations relevant to students' present lives. Through this strategy, fiqh was presented not as a normative text separated from reality but as practical guidance. Students were encouraged to draw conclusions, reflect on the meaning of worship, and connect legal principles with their daily decisions and actions (Chanifah et al., 2021).

The teacher observed that fiqh learning gradually helped students correct mistakes in their worship. Behavioral change did not occur immediately; instead, learning functioned as a continuous process through which students reviewed procedures,

recognized errors, and improved the quality of their worship. Fiqh instruction therefore served as both a source of knowledge and a means of evaluating and refining religious practice.

The student participant emphasized that responsibility for worship was developed not only through classroom instruction but also through supporting school programs. Funeral-management practice, hajj simulations, practical worship examinations, and advanced book study provided direct experience in individual and communal worship. These programs strengthened the understanding that fiqh knowledge carries responsibility and should prepare students to contribute appropriately to community religious life.

The emphasis on the integration of material and practice previously shows that the study of fiqh at MAS Darul Ihsan does not proceed sporadically, but is consciously directed to build student engagement. In this context, efforts to maintain and enhance learning interest become an element that cannot be overlooked (Darling-Hammond et al., 2020). Interest is not merely a matter of momentary attraction, but the foundation for the sustainability of a deep and long-term fiqh learning process.

The teacher stated that student interest was developed primarily by strengthening intellectual and religious awareness of fiqh as a field that remains relevant throughout a Muslim's life. Students were encouraged to understand that fiqh continues to respond to changing circumstances while remaining grounded in Islamic principles. This approach positioned learning as an ongoing need rather than a temporary academic requirement (Alam & Mohanty, 2023).

Discussion

The findings demonstrate that fiqh learning at MAS Darul Ihsan combined conceptual explanation, textual study, direct practice, and moral guidance. This combination moved instruction beyond the transmission of legal rules and toward the construction of understanding. Students were expected to know the procedures of worship, recognize their meaning, and apply them responsibly in daily life. Contextual explanation was central to this process. By connecting fiqh material with students' experiences, teachers made abstract or normative concepts easier to interpret. Translation and guided reading were particularly important because Arabic texts presented a linguistic barrier for some students. Gradual translation reduced cognitive difficulty, while collective reading maintained participation and allowed teachers to identify misunderstandings immediately (Boamah et al., 2025; Fortiş et al., 2026).

Interactive discussion and narrative examples supported reflective learning. Students were not limited to receiving conclusions but were encouraged to consider why a rule applied and how it related to real situations. This approach strengthened

their ability to connect knowledge with decisions about worship. It also created space for questions and clarification, which was important for topics involving differing conditions, procedures, or interpretations (Zhou et al., 2025).

Practical worship activities provided the behavioral dimension of learning. Worship examinations, funeral-management practice, hajj simulations, and supporting religious programs allowed students to demonstrate procedures and receive correction. Direct practice also increased confidence because students could test their understanding before applying it independently or within the community. Repetition and habituation helped transform classroom knowledge into more consistent religious behavior. Teacher modeling reinforced the values communicated through instruction. Students observed how teachers treated prayer, discipline, accuracy, and responsibility in everyday school life. This alignment between spoken instruction and teacher behavior gave the learning greater credibility (Ramnarain et al., 2025). Responsibility for worship was therefore developed through the interaction of knowledge, emotional awareness, exemplary conduct, and repeated practice.

The main challenges involved the difficulty of Arabic texts, differences in students' comprehension, and the effort required to maintain consistent worship. The strategies used by teachers addressed these issues through gradual explanation, repetition, accessible examples, motivation, collective reading, and continuous supervision. Nevertheless, the findings indicate that understanding fiqh does not automatically produce lasting behavioral change. Internalization requires time, reinforcement, and cooperation between classroom learning, school programs, and students' personal commitment. These findings have practical implications for fiqh instruction. Teachers should balance textual competence with contextual explanation, discussion, demonstration, feedback, and habituation. Madrasahs should also provide structured opportunities for students to practice and evaluate worship in individual and communal settings. The study contributes a context-specific description of how participatory and value-based fiqh learning can support responsibility for worship, although its conclusions remain limited to the participants and institutional setting examined.

D. Conclusions

This study examined the fiqh learning strategies used at MAS Darul Ihsan and their contribution to fostering students' responsibility for worship. The findings show that teachers employed a combination of contextual explanation, translation of Arabic texts, guided reading, interactive discussion, practical worship activities, supporting religious programs, and personal example. These strategies helped students connect jurisprudential knowledge with daily religious practice rather than viewing fiqh only as material to memorize. Contextual explanations enabled students to understand the relevance of fiqh rules to real situations, while gradual translation

and collective reading reduced difficulties in comprehending Arabic texts. Discussion encouraged students to ask questions, compare viewpoints, and reflect on the meaning of worship. Practical activities, including worship examinations, funeral-management practice, and hajj simulations, gave students opportunities to apply procedures directly. Teacher modeling and continuous guidance further supported discipline, confidence, accuracy, and consistency in worship. The study also identified several challenges. Students differed in their ability to understand Arabic sources, maintain concentration, and consistently apply what they had learned. Teachers responded through repeated explanations, accessible examples, gradual instruction, motivation, and reinforcement of worship habits. These efforts indicate that developing worship responsibility requires sustained integration between classroom instruction, school programs, teacher behavior, and students' personal practice. Practically, the findings suggest that fiqh instruction should balance conceptual understanding, direct practice, reflection, and habituation. Madrasahs should also provide structured opportunities for students to demonstrate and evaluate worship practices. The findings also provide a practical foundation for designing more participatory, meaningful, and developmentally appropriate religious learning experiences for adolescent students. However, the study was limited to one institution, relied largely on participant accounts and observations, and did not examine long-term behavioral change. Future research should involve multiple madrasahs, more diverse participants, and longitudinal observation to determine whether the identified strategies produce lasting responsibility and consistency in students' worship.

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