Moral Education of Muslim Children in Islamic Minority Countries (Phenomenological Studies in Germany and the Netherlands)

Azam Syukur Rahmatullah[1], Eko Priyo Purnomo[2], Mohd. Sukki Othman[3], Akbar Nur Aziz[4]

Universitas Muhammadiyah Yogyakarta, Indonesia[1,2,4], Universiti Putra Malaysia[3]

[1]azam.sy@umy.ac.id, [2]eko@umy.ac.id, [3]msukki@upm.edu.my,

[4]akbar.nur.psc21@mail.umy.ac.id

Abstract

Moral education is an element that must be embedded from an early age, where true morals originate in a healthy soul, and are supported by a strengthening spiritual element, to give birth to children with positive morals. Moral education should ideally be taught in any condition and situation, both in Muslim-majority and Muslim-minority countries. This study aims to determine how moral conditions, problems experienced by parents in educating Islam-based morals, and the process carried out by parents in educating their children's morals in non-Muslim countries. Germany and Amsterdam were used as research sites because both countries are known as Islamic minority countries. This research uses phenomenological research methods with a qualitative approach. Participant data came from parents who had the following criteria have lived in Germany or Amsterdam for at least 2 years, Indonesian parents who are Muslims, and parents who educate their children directly related to morals and are not represented by caregivers / domestic assistants. Research data were obtained from interviews and observations and then analyzed using phenomenological study techniques. The results showed that parents apply authoritarian and democratic parenting. The efforts made by parents in educating children's morals include storytelling methods, role models, direct learning, and reward and punishment. Obstacles faced by parents include internal and external obstacles, namely the lack of academics or facilities to obtain sources of Islamic knowledge as well as the busyness of parents. The pattern of moral education of children for Muslim minorities is carried out through faith-based private schools (Islam), informal

homeschooling, colleges (universities and colleges), mosques (Islamic centers), and Islamic organizations.

Keywords: Moral, Muslim Child, Muslim Minority Country, Phenomenology

Introduction

Children's education actually comes from six things, namely education in reason, soul, skills, spiritual, ethics, and morals (Lahmar, 2020). All these elements are a unity that must not be removed and cannot be abandoned. This means that all elements become "one whole whole" that must not be compartmentalized, all of them must be part that must be equally seeded and instilled in the child even from the womb (Yumnah, 2020). This means that parents must understand the importance of educating children from an early age. Parents who lack knowledge about parenting concepts, will dwarf education and healthy parenting to their children. Such parents will be more concerned with educating and nurturing children on the physical element alone without paying attention to the spiritual element of the child (Supriyono, 2022).

This ultimately creates failed educational and parenting products. Children grow up to be individuals that Rogers says are not fully functional (Rahmatullah, 2021), Maslow also stated that he was a child who was unable to self-actualize (Maslow, 2020), while according to Alport as a child who is not mature in personality (Anggrahini et al., 2022). All of this can be shown by behavior that shows the unhealthy mentality of the child, due to wrong and wrong parental education and upbringing. Some behaviors are not in harmony with the moral and ethical values prevailing in society. Examples are being brave towards parents, speaking harshly, unwilling, and unable to enforce religious rules, and being wild, difficult to manage or direct.

Moral education is an element that must be embedded from an early age, where true morals originate in a healthy soul, and are supported by strengthening spiritual elements, so as to give birth to children with positive morals (Nurma & Maemonah, 2021). According to Poespoprodjo, it is stated that moral education is synonymous with something good, and what is shown is good things, and away from bad things (Sudarsih, 2021). Therefore, education and nurturing must strengthen positive moral buildings for children, so that positive attitudes will be born, and according to Sidney Simon cones on the realization of values, namely knowing oneself, awareness of self-worth, and humanization among others (Rubini, 2019).

Moral education should ideally be taught in any condition and situation, both in Muslim-majority and Muslim-minority countries. All of that does not ebb and flow in the intention to continue to teach and educate children to "continue to strengthen the building of the foundation of self-morality" (Marhamah, 2019). In the case of parents who live in Muslim minority countries, the moral building should ideally still refer to the values of the teachings contained in the Quran and Hadith. Although the Islamic-based spiritual climate in Islamic minority countries is "not easy to adjust". This is because between western culture and Islamic culture is not the same, with patterns and lifestyles that are not easy to unite (Tsoraya et al., 2022). So that the adaptation period to teach Islamic morals to children takes time and time.

In this case, the researcher intends to explore how Muslim parents who are in non-Muslim majority countries, in educating, nurturing, and teaching Islam-based morals to their children. Researchers are eager to examine this with several objectives including: First, to find out how the actual moral conditions that exist in non-Muslim countries, Second, to find out what problems are experienced by parents in educating Islam-based morals in Islamic minority countries. Third, to find out how the process carried out by parents in minority countries in educating their children's morals.

The urgency of this research is to add scientific treasures in the field of study of Educational Psychology and Islamic Educational Psychology. This research is also in accordance with the university's research sub-cluster scheme, namely: character, leadership, and Islamic values, and in line with the individual research roadmap for 2021-2024, namely about the meaningfulness of learning whose results are seen from the aspect of building children's character and morals. The countries that will be used as a place to research are Germany and Amsterdam, the Netherlands, which in both countries are known as Islamic minority countries. In these two countries many Indonesians living in Germany and the Netherlands can take care of their children. So that later researchers will ask a lot about how they educate and build the "morals" of children in non-Islamic-based countries.

The results of an interview with one of the speakers in Frankfurt, Germany revealed that there is a lack of Islamic study centers in Germany, so they educate their morals starting from home or participating in studies held in the nearest mosque of

their home. This is as revealed by TF as an Indonesian citizen living in Frankfurt, Germany that:

> "Our children teach moral education as early as possible so that they are not influenced by the culture here which is majority non-Islamic, but do not close to always be tolerant to anyone. We instill Islamic morals in children by teaching them to pray 5 times a day, bless their parents, help anyone, and always be humble. In addition, to strengthen the faith of children, always take the time to recite together and study in our nearest mosque" (Interview, 2023).

In addition, a resource person from DenHag Netherlands, YG, said that the formal education there does not teach Islamic religious education, because most of the population of DenHag, Netherlands is non-Islamic, so parents must provide extra education related to Islamic education to create good morals for children from a young age (Driessen & Merry, 2006; Sözeri & Altinyelken, 2019). Both in Germany and in the Netherlands as countries in Europe where the majority of non-Islam makes children's education very important to pay attention to (Taufik, 2020), especially Muslim families and immigrants such as Indonesian citizens who live there. Indonesian citizens live in Germany and Netherlands is mostly for work, so their time is up for work and the remaining time is divided into rest and educating children (Asif et al., 2020).

There are similar themes discussed in the study, namely discussing education for Muslims in Islamic minority countries such as in Europe, Australia, and Asia. Such as research from (Bonino, 2019) entitled "*A new Muslim Community: Children of Islam and Scotland*". Furthermore, the research entitled "*The Role of Integrated Schools in Improving Islamic Education in Muslim Minority Areas of Cambodia*" by (Yahyani et al., 2020). The last research from (Arifin et al., 2019) entitled "*Minority Muslims and freedom of religion: Learning from Australian Muslims' experiences*". From the three previous studies above, the novelty value of this research is an analysis of how Muslim parents educate children's morals in Islamic minotity countries with case studies in Germany and the Netherlands.

Seeing the phenomenon that occurred above, researchers are interested in conducting research to find out how the moral education of Muslim children in Muslim families living in Frankfrut, Germany and DenHag, the Netherlands. The purpose of this study is to analyze the way Muslim parents educate their children's morals in

countries where Islam is a minority religion, in addition to knowing what obstacles are experienced during Islam-based children's moral education that takes place there. The novelty value of this study is the phenomenological study of Muslim families living in Islamic minority countries to educate children's morals amid the lack of Islamic study centers there.

Methods

This study used phenomenological research methods, which allowed researchers to understand the essence of human experience sequentially from the perspective of participants as the first informers (Gallagher, 2012). Creswell (2018) Phenomenological studies are a research method that pays more attention to individual subjective experience. Phenomenological studies are used with the subjective experience of Muslim parents in Germany and Amsterdam as Islamic minority countries in educating the morals of children from Muslim families. The participant data to be studied came from parents with initials name who met the criteria for research. Some of the criteria in question are: (1) Parents who live in Germany and the Netherlands for at least 2 years, so that they can feel firsthand the things experienced during educating and nurturing their children related to morals. (2) Parents who are Muslim and come from Indonesia (3) Parents who educate their children directly about morals, are not represented to their Domestic Assistant (ART).

The recruitment of participants to be studied was mediated by Student Associations in Germany and the Netherlands, in addition to being assisted by the Branch Management of Muhammadiyah Jeman and the Netherlands, which of course they understood the background of parents who educated and nurtured their children while in Germany and the Netherlands. Prospective research participants are recruited based on established criteria, such as parents who must be Muslim and come from Indonesia who have lived in Germany and the Netherlands for at least 2 years. In this case, researchers went directly to Germany and the Netherlands and interviewed offline, not online. With the hope that they will better understand the condition of their parents while living in Germany and the Netherlands. Another thing that researchers do is check the eligibility of prospective participants, they are given a letter of approval. After that, the researcher provides an interview guide and agrees on a face-to-face schedule for conducting an in-person interview. At the end of the interview, participants were

given the opportunity to re-clarify the information provided, including the confidentiality of their identity in the research report (Widodo, 2014). The instruments used to collect data were developed based on psychological well-being constructs adapted from the Scale of Psychological Well-Being (Ryff & Keyes, 1995). In this case, parents or informants are asked to provide information related to how to educate and nurture their children related to children's morals while in Germany and the Netherlands, which incidentally are non-Islamic countries. In addition, participants were asked about the difficulties of educating their children's morals in a non-Islamic environment. The participant observation approach was carried out to observe the participants' daily activities. This observation data recording is in the form of small field notes to present the results of observations systematically.

This is done after obtaining interview and observation data, researchers carry out activities in the form of compiling transcriptions of interview data which then analyzes the data. The analysis used is grounded theory which allows researchers to study thoroughly and in detail about the nature / characteristics of the data collected from the participants. Grounded theory itself is a qualitative research methodology that explains systematically instructions for data collection and analysis with the aim of building a theoretical framework (Reiter et al., 2011). All data is then re-encoded according to the theoretical framework. To ensure the credibility and trustworthiness of the data analysis procedure, relevant citations of each theme are raised to illustrate and support the findings. The identification of results makes it possible to explore the views and experiences of the participants analyzed in social, educational, and cultural dimensions.

Discussion

The moral sense is etymologically, derived from the Latin word mos, the plural form mores, which means ordinances or customs (Tan, 2021). In the Big Dictionary of Indonesian (1989: 592), moral means morals, ethics, or morals. As for terminologically, there are various formulations of moral understanding, which in terms of material substantive there is no difference, but the formal form is different (Unsriana & Ningrum, 2018). Widjaja (1985: 154) states that morality is a good and bad teaching of deeds and conduct (morals) (Suwartika, 2020). Al-Ghazali (1994: 31) Expressing the definition of morals, as the equivalent of the word moral, as a temperament (disposition,

character) that dwells firmly in the human soul and is the source of certain actions arising from himself easily and lightly, without the need to think and plan in advance (Mufarroha & Hakim, 2020). Meanwhile, Wila Huky, as quoted by Bambang Daroeso (1986: 22) formulated a more comprehensive moral understanding of his formal formulation as follows:

1. Morals as a set of ideas about living behavior, with a certain basic color held by a group of people in a particular environment.

2. Moral is a teaching about good life behavior based on a certain view of life or religion.

3. Moral as the behavior of human life, which is based on the awareness, that he is bound by the necessity to achieve good, in accordance with the values and norms prevailing in his environment (Safitri & 'Aziz, 2019).

Morals can be interpreted as habitual behavior according to the norms of society or the environment that is related to good or bad. Ellemers, van der Toorn, Paunov, & van Leeuwen (2019) Stating morality shows what is the "right" and "wrong" way of behavior, for example, when one should be fair and unjust. Moral development in children themselves is uncertain how early it appears but there are some opinions related to the beginning of moral development, as mentioned in (Turiel, 2018) Moral development dates back to early childhood. Then, in (Molchanov, 2013) states that the moral development of children is in middle childhood. Moral development in (Killen & Smetana, 2015) It is stated that the origin of moral development is assumed to depart from social theory and cognitive theory.

The definition of moral education itself is the existence of a learning process by which learners are able to understand themselves, and the world around them(Julia et al., 2020). The importance of moral education is none other than its essential meaning for life. Moral education is basically ethical education so that students are able to follow good principles in life (Croce, 2019). The content of this education is in the form of the main principles needed to support the permanence of life, such as honesty, truth, sympathy for goodness, and so on. Students need those good teachings because in living life, the principles of morality become tools to live this life properly so that we can all

become citizens of society who play an active role in encouraging the survival of life itself (Wilson, 2000).

Moral education is an awareness possessed by a student in processing feelings and thoughts in social life in the hope of distinguishing between bad and good (Adesaputra et al., 2019). Morals become responsive standards for how humans can carry out their obligations by providing empathy for people or other living things. The purpose of moral education is to help the younger generation to lead to better life satisfaction and form a moral society based on a sense of care and feelings of affection (Riyanti et al., 2022). Moral education will succeed if the values and behaviors transmitted can be received by students well by understanding, living and practicing them in various aspects of life (Wahyuni, 2019).

Moral education is meant to be how the child can understand and understand the meaning of moral values taught according to religious values, moral traditions of local communities, and culture that will concretely foster a sense of justice, kindness, decency, and the concept of right and wrong (Mukarromah et al., 2020). Moral learning in children can be done through religious views, traditions, and community culture. According to Likona, morals consist of: (1) consciousness is a person's moral standard in good ethics, (2) self-control is how we direct our emotions by doing good, (3) humility is to behave rationally towards events, (4) moral habits are accustom to various virtues in various activities, (5) will is a commitment that drives us to do something good and right (Mabruri & Musnandar, 2020).

The Development of Islam in Germany and the Netherlands

The Muslim population in Germany, which is currently the second largest in Western Europe after France, will continue to grow along with the arrival of immigrants from various parts of the world, especially Turkey and countries in the Middle East that are experiencing conflict. Initially, the German government in the 1960s deliberately brought in immigrants from several countries to build the German economy after World War II. These immigrants later became laborers in several industrial cities and preferred to remain in Germany rather than return to their home countries.

Based on data from the Pew Research Center that the predicted number of Muslims in Germany, currently numbering 5 million (6.1%) will continue to increase to

around 5,545,000 (7.1%) Muslims by 2030 and become the second largest religion after Christianity. Although it can generally be said that Muslims in Germany can adapt to the environment of Judeo-Christian tradition, Muslims in Germany do not necessarily face no problems. The number of mosques in Germany has around 2.500 mosques, one of which is the Indonesian mosque in Frankfurt, the Ahmadiyah Mosque in Berlin, and the Al-Falah Mosque in Berlin.

Figure 1. Ahmadiyya Mosque in Berlin.

While the development of Islam in the Netherlands began with the struggle of Abdul Wahid Van Bommel who first founded an Islamic organization in the Netherlands under the Federatie Organistaties Muslim Nederland. Bomeel is a figure who fought for the rights of Muslims in the Netherlands to be able to pray 5 times including Friday prayers. The total population of the Islamic community in the Netherlands as of 2017 there are 885,000 people or about 5.02% of the total population, and in the domunnation of migrant clans including Turkey, Morocco, Suriname, Iraq, Iran, Afghanistan, and Somalia. Currently there are 300 mosques standing in the Netherlands, including An-Nur Mosque in Balk and al-Hikmah Mosque in Deen Haag.

Figure 2. An-Nur Mosque, Balk, Netherlands

Figure 3. Masjid Al-Hikmah, Deen Haag, Netherlands

Moral Education in Europe

a. Moral Education in Franfurt, German.

The study, conducted in Frankfurt, Germany, conducted interviews with 4 interviewees with the condition that they had lived in Germany for more than 2 years and had a family and children. The identity of the source is detailed in the table below:

Table 1. List of Research Interviewees in Germany

No.	Initials Name	Length of Stay	Number of Children and Their Age	Work
1	WA Family	18 Years	4 (15 Years, 12 Years, 8 Years, and 6 Years)	Specialist
2	DI Family	4 Years	2 (8 years old and 6 years old)	S3 Students
3	DW Family	20 Years	3 (18 years old, 15 years old, 13 years old)	Office Employees
4	TF Family	15 Years	3 (10 years, 7 years, 5 years)	Office Employee + Mosque Administrator

a. WA Family

In the first interview, researchers asked a DI family who had lived for 18 years in Frankfurt, Germany and currently worked as aspecialist engineer. This WA family has 4 children aged 15 years, 12 years, 8 years, and 6 years. The DI family explained that educating morals to children is done in an authoritarian way, namely requiring children to always carry out religious orders and abandoning prohibitions in Islam, for example such as performing obligatory prayers. In addition, the WA family also teaches children's moral education by doing Storytelling, which is introducing prophets or Islamic figures in defending religion during the spread of Islam. This is in accordance with what WA said, namely:

"We educate children with two methods, first in an authoritarian way, which is to teach children to always carry out religious orders and abandon prohibitions, and there are consequences every time there is a violation, let alone something compulsory like praying 5 times. Furthermore, it is done by storytelling or telling the story of the prophet or Islamic figure" (WA Family Interview, 2023).

Both models applied in educating the morals of WA family children are carried out by maximizing the knowledge they have. This was done because of the lack of Islamic education centers in Germany, so that WA families made alternatives in educating their children's morals.

Figure 4. WA family in Franfurt, Germany

As a Muslim family in Germany, the residence of the DI family is very far from the mosque, because indeed mosques in Germany are still minimal. So, to carry out family obligations, DI always performs compulsory prayers 5 times in congregation at home. Performing compulsory prayers in congregation is also done to ensure that children do not leave prayers and raise enthusiasm to carry out worship.

"We always teach children to pray on time, and if possible, in congregation. Because praying 5 times is an obligation and it can no longer be tolerated to leave it. There will be consequences if children abandon compulsory prayers" (WA Family Interview, 2023)

Figure 5. WA Family Congregational Prayer in Franfurt, Germany.

Educating children in Islamic minority countries such as Germany is a challenge for WA families. Where the facilities regarding the Islamic study center are still very minimal. Thus, the WA family made several alternatives in educating children's morals. One of them is by storytelling about the stories of the prophet or the story of the struggle of ancient Islamic figures during the spread of Islam. This storytelling is done after praying or during time to gather with family. The story tells the story of Islamic martial arts and tolerance between religions, so that they can also adapt to other non-Islamic children. In essence, the WA family instills moral values in their children to become children who are blessed, polite, obedient to worship, obedient to parents, and pious while children live, both in Islamic majority countries and Islamic minority countries.

b. DI Family

The second family the researchers met was the DI family. This DI family has lived in Frankfurt, Jeman for more than 4 years and works as an S3 student. This DI family has 2 children aged 8 years and 6 years. Based on the results of interviews with DI families, researchers found that in educating children's morals carried out by DI families using democratic and permissive models.

Figure 6. DI family in Franfurt, Germany

The model of educating children's morals democratically means by freeing children to learn Islam with sources from anywhere, can be from their parents, from the ustad in the mosque or learn from internet sources. Furthermore, educating children's morals permissively is that parents do not force children to choose what they want, so parents are only limited to monitoring and providing input, because they want to train their children to be responsible for their choices. This is as revealed in the interview as follows:

"Our children are free to study religion from anywhere, whether at home, at school, in the mosque, or sourced from the internet. We only supervise children to

learn religion from the right source, so we as parents are only limited to supervising them. We want to teach children to have morals that are responsible for what they have chosen" (DI Family Interview, 2023)

c. DW Family

In the next study, researchers conducted interviews with DW's family who had lived in Frankfurt, Germany for 18 years and worked as an office. DW's family has 3 children aged 18, 15 and 13. The family said that in educating children's morals, it is carried out in various ways, such as reciting at home, participating in religious activities at Islamic study centers (mosques) or participating in studies at schools or Islamic organizations on campus. DW family uses the model of moral education of children in a democratic way, where children are free to seek education freely. This is so that children can learn directly how the education process that occurs in Muslim minority countries, to create a tolerant child's soul.

Figure 7. DW family in Franfurt, Germany

"Incidentally, near our place of residence there is a mosque and there is a special school for Indonesian children, so we teach children's morals not only from the family environment, but from several institutions. However, even so, we still find it difficult to find intimate classes to teach children Islamic morals here" (DW Family interview, 2023).

Based on the results of the interview excerpts above, researchers can find that this DW family has many opportunities in educating children's morals because the DW family house is adjacent to the Islamic Studies center in Germany, namely mosques and schools for Indonesian children. Where this special school for Indonesian children certainly applies the same educational curriculum as in Indonesia. The existence of moral and ethical education subjects or Islamic Religious Education, then children get Islamic moral education sourced from schools other than in mosques and at home.

d. TF Family

Finally, researchers conducted interviews with TF families who have lived in Frankfurt, Germany for more than 15 years as office employees and mosque administrators. This TF family has been blessed with 3 children aged 10 years, 7 years, and 5 years. The results of the interviews conducted, researchers found that TF families are more likely to educate children's morals with authoritarian models, because in Europe there are often Islamophobic groups so that TF families are protective of maintaining children's education. In addition to being mosque administrators, the TF family has more responsibility in tackling the threat from Islamophobic groups in Europe.

Figure 8. TF family in Frankfurt, Germany

"We are very protective in educating children's morals, especially with regard to the Islamic values they learn. Because we are afraid that something bad will happen to our Islamophobic children in Europe. We closely supervise our children and educate the child's Islamic morals in the Masjid where we work, even though the children also attend public school outside" (TF Family Interview, 2023).

TF's family added that they often hold Islamic studies at a mosque for Muslims in Franfurt, Germany. This is to increase the faith of Muslims in Germany and to educate Muslim children in forming Islamic morals by obeying religion, filial piety to parents, and always doing good. In addition, Islamic studies in mosques also teach about Islamic sharia such as as a center for silaman activities, learning to practice zakat, Ramadan fasting activities, recitation, etc. Studies in this mosque can also be another alternative for other German Muslim families to educate children's morals other than at home or at school. As well as to foster children's love in worshiping to the mosque.

b. *Moral Education in DenHaag, Netherlands*

The study, conducted in DenHaag, Netherlands, conducted interviews with 2 interviewees on condition that they had lived in Netherlands for more than 2 years and had a family and had children. The identity of the source is detailed in the table below:

Table 2. List of Research Interviewees in the Netherlands

No.	Initials Name	Length of Stay	Number of Children and Their Age	Work
1	YG family	4 Years	1 (10 Years)	Office Workers and S3 Students
2	DD Family	20 Years	2 (14 Years and 18 Years)	Office Workers

a. YG Family

The first family researchers met to conduct interviews in DenHag, Netherlands was the YG family. This YG family has lived in the Netherlands for more than 2 years as an office worker and is currently conducting S3 studies. YG's family has 1 son who is 10 years old. Based on the results of interviews, it is known that in educating children's morals, the YG family applies a democratic model, which is always communicating both ways with children what they want to learn and learning with whom. The YG family basically frees the child to choose what he wants, and the parent pays attention to the child's will by deliberation and whether the period between the child and the parent can respect each other's decisions. This is done to create children's morals to tolerate each other and respect each other between family members. This was revealed by the YG family as follows:

"Educating children's morals is free to want to learn what and to anyone, we as parents only give advice, but our decisions are free to children, so that children can be responsible for what they choose" (YG Family Interview, 2023)

Figure 9. The YG family in DenHag, Netherlands

In addition, the YG family also frees children to learn Islam with homeschooling schools, so you invite private tutors who have expertise in the field of religious science, because this is the child's ability. If we can afford to pay for it, we will fulfill it, but not always children learn religion by homeschooling. In the future, when we are 15 years old, we will invite you to the Islamic study center in the Netherlands, so that we can recognize other Muslim brothers in the Netherlands. In addition, to foster children's faith so that love for mosques and learn Islam more widely than at home. So that children will be formed morals based on Islamic values.

b. DD Family

The second family that the researchers asked to conduct interviews was the DD family. They have lived in DenHag, Netherlands for more than 20 years by profession as office workers. DD's family has been given 2 children aged 14 years and 18 years. Interviews with DD's family said that in educating their children morally they use methods that lead to authoritarian models. The Netherlands as a country on the European continent and being a minority Islamic country, of course, is very minimal to find a central institution of Islamic studies as an educator of children's morals. Therefore, DD families try to educate their children in an authoritarian way, which is to educate children in a way that parents place more emphasis on supervising children to be obedient. Some ways are done, one of which is by telling the experiences of parents to children, suri tauladan, namely imitating the behavior of the Prophet Muhammad, direct learning by practicing directly to children and giving *rewards* and *punishments.*

"We are more dominant in educating children, especially Islamic-based children's morals. Although in the Netherlands Islam is a minority religion, we educate children as much as possible according to the knowledge we have."

Figure 10. DD family in DenHag, Netherlands

In addition, the DD family often holds meetings with Muslim families from Indonesia, especially to hold joint Islamic studies. This event is held in rotation once a month and invites ustadz to lecture. This was done to strengthen brotherhood among Indonesian Muslims in the Netherlands and tell each other problems to educate good children's morals in accordance with Islamic guidance.

Barriers to Moral Education in Muslim Minority Countries

Obstacles are a factor that causes obstacles to something. Talking about parenting obstacles in minority Muslim families, of course, each parent will be different. However, based on research on two minority Muslim families in the Netherlands, namely the YG Family and the DD Family, the obstacles in providing religious education to children come from within the family environment (internal) itself and from outside (extern), namely the community environment. As a result of interviews with all research informants (both primary informants and supporters), it was found that both parents or mothers of adolescent children in Frakfurt, Germany and DenHag, the Netherlands stated that in providing religious education to their children, they faced various obstacles, both internal and external.

Internal parental barriers can be seen from most of the characteristics in the obstacles that parents encounter when providing religious education to adolescents, which include aqidah education, namely by educating children about faith, shahada. Sharia includes toharoh, prayer, fasting, zakat, hajj, reading the Quran, seeking knowledge, eating, and drinking halal, establishing friendship. Morality includes morality to God, to fellow human beings and to the environment. The external obstacles faced by parents come from external influences, namely the surrounding environment, both the environment of playmates and in the community. Playmates give importance to the influence of religious education on children. It may even be that peer influence is greater than parental influence. Similarly, the community environment where the child lives, also has a major influence on religious education for children.

Providing aqidah education to children, parents face several obstacles that arise when the process of educating Islam takes place. The most common obstacles are obstacles that come from within the family environment, namely internal barriers. Especially this is because children are still in the adolescent stage, where at this time

children become unrealistic and always look for concrete answers. According to (Wahidin, 2017) Adolescence is a period of developmental transition between childhood and adulthood that contains major physical and, cognitive and psychosocial changes. (Desmita, 2009) states that "Adolescence is the stage of human development after childhood". Where currently, many attract the attention of family and people around because of their distinctive characteristics and roles that determine individual life in society.

Parents' Efforts in Educating Children's Morals in Muslim Minority Countries

Data from interviews and observations using both documentation and observation methods in the lives of two minority Muslim families in Frakfurt, Germany and DenHag, the Netherlands show that WA families and DW families make various efforts in instilling Islamic teachings to children. For 1 month with the two families found that in providing religious education in the family, parents made efforts with four methods. The method is the storytelling method, namely by telling the experiences of parents to children, suri tauladan, which is imitating the behavior of the Prophet Muhammad, direct learning by practicing directly to children and giving rewards and punishments. Based on the research conducted, it was found that in teaching morals both morals to humans and morals to the environment, parents apply efforts by making the experience of the prophet as a role model. This is because children could imitate, especially when in adolescence. This can be explained by the theory put forward by (Mahmud, 2019) That a child has the privilege of an extraordinary ability to imitate, therefore adults around children must be able to set a good example for children.

Providing religious education in terms of faith and Hajj, parents strive by providing good stories derived from personal experiences and religious fairy tales. This is in accordance with what was conveyed (Mahmud, 2019) Where in storytelling parents present objective facts about moral principles using persuasion theory for children which can be in the form of historical facts, fairy tales, or personal experiences of parents that can be used as learning.

Furthermore, in educating children on matters of purity, prayer, fasting, zakat, seeking knowledge, establishing friendship, and eating and drinking halal, both parents apply efforts by direct learning. Furthermore, in religious education, namely praying,

reading the Quran, and fasting, parents also make efforts by providing rewards and punishments.

It was found that direct learning is the most widely used effort by parents because of the 14 main teachings of Islam, 9 of them are carried out with direct learning efforts. 3 of them are carried out with the efforts of the queen tauladan, then 2 with storytelling efforts, and 3 more are included in direct learning efforts, namely praying, reading the Quran, and fasting using also reward and punishment efforts. The method is in accordance with what was revealed by (Mahmud, 2019) That is, in being a good role model, children have the privilege of being able to imitate. Storytelling or fairy tales, presenting real data or objects in a way that is interesting to children can make it easier for children so that they can understand and take wisdom from an event. Direct learning practice, namely by giving children the opportunity to practice certain moral principles themselves that they choose. Parents act as parties who provide reinforcement both positive and negative to the principles used by children.

Alternative Moral Education in Islamic Minority Countries

There are several alternatives for parents in educating children's morals in Islamic minority countries. This can be used as parents in maximizing moral educators amid the minimal sources of Islamic studies in Islamic minority countries, especially in Europe (Germany and the Netherlands). Researchers describe alternative moral educators in Islamic minority countries as shown below:
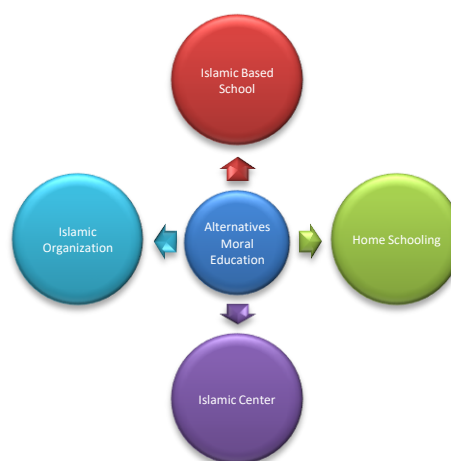
Figure 11. Alternatives to Moral Education in Islamic Minority Countries

1. *Islamic Based Schools*

The Constitution of the Federal Republic of Germany gives parents the right to raise their children according to the religious traditions they follow. Since the state itself is prohibited from interfering in religious matters and secularism is Germany's highest principle, it is the responsibility of the state to create religious guidance spaces to maintain religious neutrality. Religious instruction is given two hours a week (Kholis & Praja, 2019). The debate about integration in Germany is dominated by Islamic issues and Muslim rights, such as wearing the hijab in public institutions such as schools. Germany's interest in PAI in schools has recently been widely interpreted as a means of managing the Islamic community (Zahrotunnimah, 2019).

Public schools in Germany can provide religious education in cooperation with state-recognized religious communities. However, only two Islamic organizations are recognized. One of them was Alevis, who was influenced by Shia Islam, Sufism, and Nestorian Christianity. Although the government allows religious education in public schools, few schools agree with official Islamic organizations, as the Constitution permits the opening of private Islamic schools in Germany (Jamil & Setiadi, 2019). PAI is held in Baden-Württemberg, Bavaria, Schleswig Holstein, Rheinland-Palatinate, Northern and Lower Line, Saxony-Westfalia (Kholis & Praja, 2019). More is taught in these cities about Islamic culture and history. Sarikaya cites the lack of an officially recognized Islamic community as the main reason (Zahrotunnimah, 2019).

The federal government supports four universities offering Islamic theology: Münster Osnabruck, Frankfurt-Gresen, Tübingen and Nuremberg-Erlangen. PAI teachers are trained in these centers. Many German Muslims consider PAI to be contrary to the role of the German state in Islamic theology. Parents, on the contrary, are happy that not only Muslim children, but also Catholic and Protestant children can study Islam at school. The German Ministry of Education has stated that it wants to close the academic gap and allow a historically critical approach to the Qur'an. In addition, Islamic religious teachers are allowed to wear hijab in school while teaching PAI. Most people studying Islamic theology in Germany are veiled Muslim women (Huda et al., 2021).

While in the Netherlands, there is the Indonesian DenHaag School (SIDH) where the school is specifically for students from Indonesia and the learning system is

adjusted to the curriculum from Indonesia. The application of Islamic values in Sekolah Indonesia DenHaag (SIDH) is an effort to include, integrate and apply values that can develop, foster, and shape religious personalities. It aims to direct students to master and implement Islamic values in their lives so that they can form akhlak al karimah. In actualizing Islamic values not only on a cognitive scale but must be about actualization or real practice in students' lives.

If a student is accustomed to applying Islamic values, it is hoped that later he will become a human being who has religious values. The application of Islamic values is one way to shape the value of piety and faith values in students, especially in the Netherlands, which is predominantly Protestant Christian. In forming a good character, of course, requires a long process and requires guidance, example, habituation and advice from teachers, parents, and the community to support the character-building process.

Character education applied in this educational institution is not only on the value of faith or piety but how they become students who are always accustomed to living disciplined, honest, critical thinking, not arrogant, behaving qana'ah, tolerant, thrifty, productive, caring for the environment, optimistic, accustomed to behaving happily, and objectively. The practice of implementing moral education at the Indonesian School DenHaag by carrying out Friday prayers, reading and memorizing the Quran to form the character of students who are *human* beings, namely humans who could balance between spiritual, intellectual, and emotional abilities.

2. Homeschooling

Muslim families are the fastest-growing demographic of Homeschoolers in the European region. Although there is a gradual emergence of quality full-time Islamic schools, there are several reasons why parents choose homeschooling. In general, Muslim homeschooling families are a microcosm of the larger homeschooling community. Homeschooling continues to evolve for many reasons. The growth of homeschooling was largely fueled by dissatisfaction over the education system in formal schools. (Laisa, 2014) Some choose to homeschool to allow more in-depth study or learning and higher academic achievement than what is available in full-time model private Islamic schools (García-Vázquez et al., 2020).

Reasons in other families may feel better able to adjust their child's education, including those with special needs that must be adapted to their learning model. Some families may simply be able to enjoy homeschooling more, including spending more time with family, being able to travel more than the school calendar allows, consistently being able to guide children in their family's distinctive values, or simply keeping their child safe from gangs, drugs, and weapons (Kholis & Praja, 2019).

3. *Mosque (Islamic Center)*

Recorded from 2016 data, in Europe there have been more than 1200 mosques spread across a number of European countries and become centers of religious activities and Islamic education. (Anthony, 2017). Mosques in Europe are always crowded to be used for recitation, following basic learning of the art of reading the Qur'an, and being a means of religious formation to children who are not taught in school. Likewise, parents who take their children to school are given special recitations that are assembled with congregational prayers in the mosque. Nasaruddin revealed that mosques are also often used as places of recitation which are usually decorated with family gatherings to further strengthen the ties of friendship between fellow Muslims (Manshuruddin, 2022). Sooner or later the mosque became the center of the activities of the local Muslims.

The mosque movement began to gain true momentum in the mid-20th century. The opening of Islamic centers in Germany and the Netherlands, completed in 1990, was an important sign for Muslims and non-Muslims alike that Islam was beginning to be recognized by Islamic countries abroad as a significant presence in European society. This center mosque was designed according to the highest standards of Islamic architecture because it was designed primarily to serve the German and Dutch diplomatic communities, and certainly this center became a center of Islamic dissemination and education activities.

Islamic education studies at the Islamic Center Mosques of Germany and the Netherlands are usually held on Saturdays or Sundays at the end of each week. Many mosques enter schools and other public settings to provide education about Islamic beliefs and worship, as well as to foster mutual tolerance between religions. Mosques and Islamic centers provide many levels of education for children and adults, with well-equipped classrooms and libraries, social and sports facilities, and some even have

grocery stores, restaurants, funeral homes, or Islamic offices, to serve as Islamic-oriented businesses.

4. Islamic Organization

Today, all countries in Europe claim to be democratic and respect the basic principle of religious freedom despite differences in relations between religion and state, enshrined in their respective constitutions and applied to their lives, this principle applies to all citizens and residents, including Muslims, individually and in the form of their religious organizations. The Islamic organizations in Europe include: First, the Organization of Islamic Cooperation (OIC). Due to the emergence of problems faced by Muslims in Europe, the International Organization of OIC (Organization of Islamic Cooperation) is here to respond to this problem. The Organization of Islamic Cooperation is an organization in which there are 57 member states, and these countries mostly have a Muslim majority. The OIC itself emerged because it was motivated by problems that arose against Muslims (Indonesia, 2021). The presence of this organization is a form of responsibility carried when seeing injustice occur to Muslims in Europe.

Second, the Comision Islamica de Espana (CIE), recognized as the official representative of Spanish Muslims, is elected by two pederasi listed on the official register of Religious Entities, to which in the future another community or federation may be added. The agreement has drawn up a long list of relevant subjects, such as the law on mosques and prayer halls, Islamic cemeteries, and Islamic rules about food, funeral rites, imams, as well as other religious leaders. The CIE also regulates the religious rights of Muslim soldiers and Muslim army personnel and Muslim prisoners and patients in hospitals. Parents and their children are guaranteed the right to primary and secondary education. Other Islamic organizations in Europe include the Federation of Islamic Organizations in Europe (FIOE), Federation of European Muslim Youth Student Organization (FEMYSO), European Muslim Network (EMN), and Union des Associations Islamiques en France.

Conclusion

Based on the results and the results of the research above, the results showed that parents apply authoritarian and democratic parenting. Efforts made by parents with storytelling methods, role models, direct learning, and reward and punishment. Obstacles faced by parents include internal and external obstacles. Patterns of religious education for minority Muslims are carried out through faith-based private schools (Islam), informal homeschooling, colleges (universities and colleges), mosques (Islamic centers), and Islamic organizations. The phenomenon of Muslim munoritas in Europe is not something to be afraid of in educating children's morals, because there are alternative choices in educating children's Islamic morals, especially in Germany and the Netherlands as described above. Therefore, despite having limited sources of Islamic moral education in Europe, Muslim parents can still educate their children's morals well based on Islamic values.

References

Adesaputra, R., Fitria, S., & Montessomi, M. (2019). Integrasi Sosial Berbasis Kearifan Lokal Malakok terhadap Etnis Pendatang di Pasar Usang Sumatera Barat. *Jurnal Pendidikan Tambusai, 3*(4), 894–901. https://doi.org/10.31004/jptam.v2i4.294

Anggrahini, V. Y., Meidariani, N. W., Henra, M., & Sudipa, D. (2022). ANALISIS KEPRIBADIAN TOKOH UTAMA AMEMIYA HOTARU DALAM DRAMA HOTARU NO HIKARI 2. *Jurnal Daruma: Linguistik, Sastra Dan Budaya Jepang, 4*(2), 95–104. https://e-journal.unmas.ac.id/index.php/daruma/article/view/4754

Anthony, N. D. (2017). *Dikritisi karena Kampanye di Area Masjid. Anies: Itu Kantor.* Detik.Com.

Arifin, S., Bachtiar, H., Fuad, A. N., Tongat, & Wahyudi. (2019). Minority Muslims and freedom of religion: Learning from Australian Muslims' experiences. *Indonesian Journal of Islam and Muslim Societies, 9*(2), 295–326. https://doi.org/10.18326/IJIMS.V9I2.295-326

Asif, T., Guangming, O., Haider, M. A., Colomer, J., Kayani, S., & ul Amin, N. (2020). Moral education for sustainable development: Comparison of university teachers' perceptions in China and Pakistan. *Sustainability (Switzerland), 12*(7). https://doi.org/10.3390/su12073014

Bonino, S. (2019). A new Muslim Community: Children of Islam and Scotland. *Religions, 10*(3). https://doi.org/10.3390/rel10030175

Creswell J., P. C. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications Sage UK: London, England.

Croce, M. (2019). Exemplarism in moral education: Problems with applicability and indoctrination. *Journal of Moral Education, 48*(3), 291–302. https://doi.org/10.1080/03057240.2019.1579086

Desmita, D. (2009). *Psikologi Perkembangan Peserta Didik.* PT. Remaja Rosdakarya.

Driessen, G., & Merry, M. S. (2006). Islamic schools in the Netherlands: Expansion or marginalization? *Interchange, 37*(3), 201–223. https://doi.org/10.1007/s10780-006-9001-0

Ellemers, N., van der Toorn, J., Paunov, Y., & van Leeuwen, T. (2019). The Psychology of Morality: A Review and Analysis of Empirical Studies Published From 1940 Through 2017. *Personality and Social Psychology Review, 23*(4), 332–366. https://doi.org/10.1177/1088868318811759

Gallagher, S. (2012). Taking stock of phenomenology futures. *Southern Journal of Philosophy, 50*(2), 304–318. https://doi.org/10.1111/j.2041-6962.2012.00108.x

García-Vázquez, F. I., Valdés-Cuervo, A. A., Martínez-Ferrer, B., & Parra-Pérez, L. G. (2020). Forgiveness, Gratitude, Happiness, and Prosocial Bystander Behavior in Bullying. *Frontiers in Psychology, 10*(January), 1–12. https://doi.org/10.3389/fpsyg.2019.02827

Huda, M. M., Falah, R. Z., Amanina, N., & Mubarok, M. A. (2021). Internalisasi Sikap Toleransi Melalui Pembelajaran PAI di Sekolah Indonesia Den Haag. *Edification Journal, 3*(2), 191–210. https://doi.org/10.37092/ej.v3i2.258

Jamil, I., & Setiadi, O. (2019). Politik identitas Muslim di Jerman dan Perancis. *Politea*, *2*(2), 135. https://doi.org/10.21043/politea.v2i2.5699

Julia, J., Supriatna, E., Isrokatun, I., Aisyah, I., Nuryani, R., & Odebode, A. A. (2020). Moral Education (2010-2019): A Bibliometric Study (Part 1). *Universal Journal of Educational Research*, *8*(6), 2554–2568. https://doi.org/10.13189/ujer.2020.080639

Kholis, N., & Praja, T. S. (2019). Kebijakan Eropa terhadap Pendanaan, Kurikulum, dan Guru Sekolah Islam. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *7*(1), 19–36. https://doi.org/10.15642/jpai.2019.7.1.19-36

Killen, M., & Smetana, J. G. (2015). Origins and Development of Morality. In *The United States Congress* (pp. 1–42). John Wiley & Sons, Inc. https://doi.org/10.7765/9781526120687.00006

Lahmar, F. (2020). Islamic education: An islamic "wisdom-based cultural environment" in awestern context. *Religions*, *11*(8), 1–15. https://doi.org/10.3390/rel11080409

Laisa, E. (2014). Islam Dan Radikalisme. *Islamuna: Jurnal Studi Islam*, *1*(1), 1–18. https://doi.org/10.19105/islamuna.v1i1.554

Mabruri, M. D., & Musnandar, A. (2020). Implementasi Pendidikan Spiritual Dalam Meningkatkan Akhlak Santri Di Pondok Pesantren Subulas Salam Selobekiti Kecamatan Wonosari Kabupaten Malang. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, *3*(2), 196–212. https://doi.org/10.23971/mdr.v3i2.2366

Mahmud, A. (2019). Ciri Dan Keistimewan Akhlak Dalam Islam. *Sulesana*, *13*, 30–40.

Manshuruddin, M. (2022). Pendidikan Islam Muslim Minoritas: Kasus Amerika Serikat. *Jurnal Pendidikan Islam Al-Ilmi*, *5*(2), 124. https://doi.org/10.32529/al-ilmi.v5i2.2110

Marhamah, M. (2019). Parenting Parents with The Islamic Counseling Approac. *KONSELING RELIGI Jurnal Bimbingan Konseling Islam*, *10*(1), 42. https://doi.org/10.21043/kr.v10i1.3792

Maslow, K. A. (2020). PSIKOLOGI SASTRA ABRAHAM MASLOW. In *PEMAHAMAN PERKEMBANGAN TEORI SASTRA* (p. 113). Lakeisha.

Molchanov, S. V. (2013). The Moral Development in Childhood. *Procedia - Social and Behavioral Sciences*, *86*, 615–620. https://doi.org/10.1016/j.sbspro.2013.08.623

Mufarroha, A., & Hakim, A. (2020). Perkembangan Moral Kohlberg dan Perkembangan Moral Abdullah Nasikh Ulwan. *Jurnal Hukum Syariah Dan Hukum Islam*, *02*(01), 5. http://ejournal.kopertais4.or.id/madura/index.php/IQTISODINA/article/view/3921

Mukarromah, T. T., Hafidah, R., & Nurjanah, N. E. (2020). Kultur Pengasuhan Keluarga terhadap Perkembangan Moral Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *5*(1), 395. https://doi.org/10.31004/obsesi.v5i1.550

Nurma, & Maemonah. (2021). Hakikat agama dalam pembentukan karakter anak usia dini. *As-Sibyan: Jurnal Pendidikan Anak Usia Dini*, *7*(1), 29–40. http://dx.doi.org/10.32678/as-sibyan.v7i1.4821

Rahmatullah, A. S. (2021). Peran Pengasuhan Konselor dalam Membentuk Karakter Positif Peserta Didik di Sekolah. *Cakrawala: Jurnal Pendidikan*, *15*(2). http://download.garuda.kemdikbud.go.id/article.php?article=2577189&val=24157&title=Peran Pengasuhan Konselor dalam Membentuk Karakter Positif Peserta Didik di Sekolah

Reiter, S., Stewart, G., & Bruce, C. (2011). A strategy for delayed research method selection: Deciding between grounded theory and phenomenology. *Electronic Journal of Business Research Methods*, *9*(1), 35–46. https://www.academic-publishing.org/index.php/ejbrm/article/view/1266

Riyanti, R., Ali, M., & Khomsiyatun, U. (2022). Pendidikan Moral Anak Usia Dini Berbasis Kearifan Lokal dalam Keluarga. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *6*(3), 2287–2295. https://doi.org/10.31004/obsesi.v6i3.2020

Rubini, R. (2019). Pendidikan Moral Dalam Perspektif Islam. *Al-Manar*, *8*(1), 225–271. https://doi.org/10.36668/jal.v8i1.104

Ryff, C. D., & Keyes, C. L. M. (1995). The Structure of Psychological Well-Being Revisited. *Journal of Personality and Social Psychology*, *69*(4), 719–727. https://doi.org/10.1037/0022-3514.69.4.719

Safitri, L. N., & 'Aziz, H. (2019). Pengembangan Nilai Agama dan Moral Melalui Metode Bercerita pada Anak. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, *4*(1), 85–96. https://doi.org/10.14421/jga.2019.41-08

Sözeri, S., & Altinyelken, H. K. (2019). What are children being taught in the mosque? Turkish mosque education in the Netherlands. *Learning, Culture and Social Interaction*, *22*. https://doi.org/10.1016/j.lcsi.2019.100326

Sudarsih, S. (2021). Peran Perempuan Dalam Melestarikan Nilai-Nilai Moral Tradisional Pada Masyarakat Jepang. *Kiryoku*, *5*(2), 283–300. https://doi.org/10.14710/kiryoku.v5i2.283-300

Supriyono, W. (2022). The Analysis of Islamic Guidance and Counseling's Management from the Perspective of Graduate Students. *KONSELING RELIGI Jurnal Bimbingan Konseling Islam*, *13*(1), 141–156. http://journal.stainkudus.ac.id/index.php/konseling

Suwartika, I. K. (2020). Nilai Pendidikan yang Terkandung dalam Geguritan Jayaprana. *Widyalaya : Jurnal Ilmu Pendidikan*, *1*(2), 138–147. http://jurnal.ekadanta.org/index.php/Widyalaya/article/view/82

Tan, C. (2021). Confucian Self-cultivation and the Paradox of Moral Education. In *Moral Education and the Ethics of Self-Cultivation* (pp. 79–92). Springer Singapore. https://doi.org/https://doi.org/10.1007/978-981-13-8027-3_6

Taufik, M. (2020). Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, *20*(1), 86. https://doi.org/10.22373/jiif.v20i1.5797

Tsoraya, N. D., Primalaini, O., & Masduki Asbari. (2022). The Role of Islamic Religious Education on the Development Youths' Attitudes. *Journal of Information Systems and Management (JISMA)*, *01*(01), 12–18. https://jisma.org/index.php/jisma/article/view/3

Turiel, E. (2018). Moral development in the early years: When and how. *Human Development*, *61*(4–5), 297–308. https://doi.org/10.1159/000492805

Unsriana, L., & Ningrum, R. (2018). The Character Formation of Children in Japan: A Study of Japanese Children Textbook on Moral Education (Doutoku). *Lingua Cultura, 12*(4), 363. https://doi.org/10.21512/lc.v12i4.4270

Wahidin, U. (2017). Pendidikan Karakter Bagi Remaja. *Edukasi Islami: Jurnal Pendidikan Islam, 2*(03). https://doi.org/10.30868/ei.v2i03.29

Wahyuni, D. (2019). Resistensi Masyarakat Petalangan Mempertahankan Kearifan Lokal dalam "Kemantan Muda Roh Belian". *Bahasa: Jurnal Keilmuan Pendidikan Bahasa Dan Sastra Indonesia, 1*(1). https://doi.org/10.26499/bahasa.v1i1.21

Widodo, H. P. (2014). Methodological considerations in interview data transcription. *International Journal of Innovation in English Language Eaching and Research, 3*(1), 101–107. https://www.academia.edu/7751896/Interview_Data_Transcription

Wilson, J. (2000). Methodology and Moral Education. *Oxford Review of Education, 26*(2), 255–262. https://doi.org/10.1080/713688529

Yahyani, W. A., Kurnianto, R., & Ariyanto, A. (2020). The Role of Integrated Schools in Improving Islamic Education in Muslim Minority Areas of Cambodia. *Al-Hayat: Journal of Islamic Education, 4*(2), 163. https://doi.org/10.35723/ajie.v4i2.123

Yumnah, S. (2020). Konsep Pendidikan Islam dalam Keluarga. *Tarbiyatuna: Jurnal Pendidikan Ilmiah, 5*(1), 77–98. https://doi.org/10.55187/tarjpi.v5i1.3957

Zahrotunnimah, Z. (2019). Kebebasan Beragama Bagi kaum Muslimin Di Negeri Jerman. *'Adalah, 3*(1), 19–24. https://doi.org/10.15408/adalah.v3i1.10947

This page is intentionally left blank