

The Contribution of Islamic Religious Education Teachers to the Empowerment of Out-of-School Youth through Islamic Values-Based Education

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ABSTRACT

This study is motivated by the limited synthesis of evidence concerning the contribution of Islamic Religious Education (IRE) teachers to the empowerment of out-of-school youth through Islamic values-based education, despite the growing need for inclusive educational approaches to address educational inequality and social exclusion. The study aims to systematically examine the educational roles of IRE teachers, analyze the implementation of Islamic values-based education, explore the contribution of community-based educational practices, and develop an integrated conceptual framework for youth empowerment. The research employed a qualitative Systematic Literature Review (SLR) following the PRISMA 2020 guidelines. Secondary data were collected from peer-reviewed journal articles published between 2021 and 2026 and retrieved from major academic databases, including Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis Online, Wiley Online Library, Sage Journals, Emerald Insight, MDPI, ERIC, DOAJ, Crossref, and Google Scholar. The selected studies were analyzed using thematic analysis. The findings reveal that IRE teachers perform multidimensional roles as moral and spiritual educators, learning facilitators, and community educators who promote educational empowerment through the internalization of Islamic values, mentoring, role modelling, and community engagement. The review further identifies justice (adl), compassion (rahmah), responsibility (amanah), and moderation (wasatiyyah) as the core values underpinning educational empowerment. The study concludes that Islamic values-based education provides a holistic framework for strengthening educational access, character formation, social inclusion, and community resilience among out-of-school youth. Theoretically, this review advances Islamic education literature by proposing an integrated conceptual framework, while practically informing educators, policymakers, and community organizations in developing collaborative and inclusive educational programs. Future research should empirically validate the proposed framework across diverse educational and cultural contexts.

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INTRODUCTION

Education is universally recognized as one of the most effective instruments for promoting human development, reducing poverty, and strengthening social inclusion. Nevertheless, millions of children and adolescents worldwide remain excluded from formal education due to poverty, social inequality, armed conflict, geographical isolation, and limited educational opportunities. According to recent studies, out-of-school education programs have become an important alternative for addressing educational exclusion because they not only improve academic achievement but also foster socio-emotional development, health, family engagement, and social participation among marginalized youth. The effectiveness of these programs is largely determined by the quality of teacher–student relationships, supportive learning environments, and educational practices that promote equity and social justice (Sjogren et al., 2026). Similarly, adolescents from low-income families benefit significantly from out-of-school educational programs when they are provided with safe learning environments, active participation opportunities, and competent educators who establish positive interpersonal relationships (Levine & Viano, 2025). These findings indicate that education should not be viewed merely as a formal institutional process but also as a lifelong social intervention that empowers disadvantaged communities.

Despite global efforts to improve educational access, educational inequality remains one of the most persistent challenges in many developing countries. Educational disparities are strongly associated with socioeconomic status, family background, residential environment, and unequal access to learning opportunities (Blanden et al., 2022). Consequently, children and adolescents from economically disadvantaged families are more likely to experience school dropout and educational exclusion. Recent evidence further suggests that creating inclusive educational environments is essential for reducing educational inequality. School culture, educational leadership, and teacher competence are among the most influential factors in ensuring equal learning opportunities for all learners, including vulnerable groups (Hermans et al., 2025). Likewise, successful reintegration of out-of-school children into educational systems depends not only on governmental policies but also on qualified teachers, community support, professional development, and learning approaches that address learners' socioeconomic realities (Ali et al., 2026). These international concerns demonstrate that educational empowerment requires collaborative efforts extending beyond formal schooling.

The concept of extended education has consequently gained increasing scholarly attention as an effective strategy for supporting disadvantaged children and adolescents. Extended educational programs developed through collaboration among schools, communities, and social organizations have been shown to reduce social exclusion while simultaneously improving students' well-being, academic outcomes, and educational opportunities (Schüpbach et al., 2025). Likewise, community-based education enables local communities to participate actively in educational processes, thereby strengthening community capacity, social participation, and sustainable development through non-formal educational initiatives (Wastuni et al., 2026). Such findings reinforce the argument that educational empowerment should integrate schools, families, religious institutions, and local communities into a comprehensive support system, particularly for youth who are excluded from formal education.

Within this broader educational discourse, Islamic education offers a distinctive perspective by emphasizing holistic human development through the integration of spiritual, moral,

intellectual, and social values. Rather than focusing exclusively on cognitive achievement, Islamic education seeks to cultivate individuals with strong moral character, social responsibility, and commitment to the common good. Previous studies have demonstrated that Islamic education contributes significantly to character formation, strengthens social capital, and encourages community participation by internalizing Islamic values into everyday life (Karim et al., 2024). Furthermore, community-based Islamic educational models have proven effective in enhancing human resource development through participatory learning, stakeholder collaboration, and sustainable community empowerment (Husni & Milaturrohman, 2025). These perspectives suggest that Islamic education possesses considerable potential to address educational exclusion while simultaneously fostering spiritual, moral, and social empowerment among disadvantaged youth.

The importance of Islamic values becomes even more evident in contemporary societies characterized by globalization, technological advancement, and rapid cultural transformation. These changes have intensified the need for educational approaches capable of preserving moral identity while preparing young people to face increasingly complex social challenges. Islamic Religious Education (IRE) teachers therefore assume responsibilities that extend far beyond knowledge transmission. They serve as educators, mentors, moral exemplars, and facilitators who internalize Islamic values and strengthen students' religious identity through meaningful educational experiences (Sabir Ullah & Kharroub, 2022). Similarly, the successful internalization of Islamic values depends not only on curriculum content but also on meaningful teacher–student interactions. Educational curricula that integrate spiritual, social, intellectual, psychological, and health dimensions have been found to enhance students' acquisition of Islamic educational values, positioning teachers as key agents in the value internalization process (Al-Hazmi & Al-Shrifeen, 2022).

The growing international concern regarding educational inequality, educational exclusion, and declining moral values therefore highlights the necessity of exploring educational approaches that combine social empowerment with value-based education. In this context, Islamic Religious Education teachers are strategically positioned to contribute not only to religious instruction but also to the empowerment of vulnerable youth through educational practices grounded in Islamic values. This perspective provides a strong theoretical foundation for examining how Islamic values-based education may become an effective mechanism for empowering out-of-school youth, particularly those affected by poverty, educational marginalization, and limited access to formal schooling.

In the Indonesian context, educational inequality remains a significant challenge despite continuous efforts to improve educational access. School dropout rates are still associated with poverty, limited educational facilities, family socioeconomic conditions, and unequal learning opportunities, particularly in rural and disadvantaged areas. As a result, many children and adolescents from economically vulnerable families are unable to continue formal education and become socially marginalized. These circumstances require educational approaches that are not only accessible but also capable of developing learners' moral character, social responsibility, and life skills through flexible learning environments.

Non-formal education has increasingly been recognized as an effective alternative for addressing this challenge because it provides educational opportunities for children and adolescents who are excluded from formal schooling. Within the framework of Islamic education, non-formal educational institutions play an essential role in cultivating Islamic values among orphans, underprivileged children, and marginalized youth through habituation, exemplary

practices, and character development. Such educational approaches offer meaningful alternatives for individuals who have limited access to formal educational institutions (Farikhin & Muhid, 2022). Furthermore, non-formal Islamic education complements formal education by strengthening Qur'anic learning, moral development, and faith formation. The success of this educational process depends on strong collaboration among educators, families, and local communities, allowing non-formal education to become an effective medium for character development among children outside the formal education system (Astuti et al., 2023).

Recent educational reforms also emphasize the importance of inclusive education as a strategy for ensuring equal educational opportunities. Schools implementing inclusive education based on Islamic values promote justice, equality, respect for human dignity, and equal participation regardless of learners' social or economic backgrounds (Muttaqin et al., 2023). Likewise, a systematic review conducted by Sarbini et al. (2025) concludes that justice, humanism, religious moderation, and multicultural values constitute the fundamental principles of Islamic Religious Education (IRE). These principles enable teachers to establish inclusive learning environments that support equal educational opportunities for all learners, including vulnerable and marginalized groups. Such findings suggest that Islamic education possesses a comprehensive philosophical foundation for responding to educational inequality while promoting social inclusion and human development.

Beyond educational accessibility, Islamic education also contributes substantially to the development of socially responsible individuals. Islamic educational philosophy emphasizes that education should not merely transmit religious knowledge but should also cultivate social awareness, responsibility, compassion, and community engagement. Ajmain et al. (2022) argue that Islamic education aims to establish an ideal society by positioning teachers as central figures in nurturing social values, responsibility, empathy, and collective well-being. Therefore, educational success is determined not only by curriculum implementation but also by teachers' capacities as moral exemplars, facilitators, and community leaders. This perspective is consistent with the broader objective of Islamic education, namely producing individuals who contribute positively to society through ethical conduct and social participation.

In response to the rapid development of globalization and digital transformation, Islamic education has also strengthened its emphasis on moderation, tolerance, and resilience. Yamin et al. (2022) explain that Islamic education grounded in the principle of *rahmatan lil 'alamin* fosters moderate attitudes, tolerance, and moral resilience, enabling young people to respond constructively to negative influences associated with globalization. Such values are particularly relevant for adolescents experiencing educational exclusion because they often encounter greater social vulnerability, identity crises, and limited opportunities for personal development. Consequently, Islamic values-based education can function not only as a religious educational approach but also as a preventive and empowering strategy for disadvantaged youth.

The strategic contribution of Islamic Religious Education teachers extends beyond classroom instruction into broader processes of social transformation. Teachers contribute to character formation through explicit instruction as well as through the hidden curriculum, where daily interactions, exemplary behavior, school culture, and habitual practices reinforce Islamic values in authentic contexts (Ulum & Riswadi, 2023). Likewise, Islamic Religious Education teachers play an essential role as agents of social change by promoting tolerance, appreciation of diversity, and character education rooted in local wisdom while encouraging collaboration among

schools, families, and communities (Supriyanto & Amrin, 2022). Such educational roles become increasingly significant when addressing the needs of out-of-school youth because educational empowerment requires continuous guidance, mentoring, and community engagement rather than conventional classroom instruction alone.

Furthermore, recent studies demonstrate that educational empowerment based on Islamic values can substantially strengthen community resilience and sustainable development. Religious education contributes to community empowerment by reinforcing social resilience, increasing community participation, and enhancing individual capacities through practical religious values (Faoziyah, 2022). Similarly, community-based educational initiatives provide inclusive learning environments that strengthen life skills, character development, and social participation among children and adolescents excluded from formal education (Irwansyah & Halim, 2024). More specifically, participatory Islamic education integrated with *da'wah*, Qur'anic learning, and community development has been shown to enhance spiritual, social, and economic capacities within disadvantaged communities (Irama & Herawati, 2026). Collectively, these findings demonstrate that Islamic values-based education represents a holistic educational framework capable of empowering marginalized youth while simultaneously strengthening community development.

Taken together, the international and national evidence indicates that educational inequality, school dropout, poverty, and social exclusion remain interconnected challenges requiring integrated educational responses. Existing studies consistently acknowledge the importance of non-formal education, community participation, inclusive educational practices, and Islamic values in promoting human development. Nevertheless, these studies generally discuss these dimensions separately, focusing either on inclusive education, community empowerment, non-formal education, or Islamic educational values. Comparatively little attention has been devoted to understanding how Islamic Religious Education teachers specifically contribute to empowering out-of-school youth through Islamic values-based education. This unresolved issue highlights the necessity of a comprehensive literature review that synthesizes existing evidence and develops a clearer conceptual understanding of the educational roles of Islamic Religious Education teachers in empowering marginalized youth.

The growing body of literature demonstrates that Islamic education has received considerable scholarly attention from multiple perspectives, including curriculum development, character education, inclusive education, teacher professionalism, community empowerment, and educational values. Previous studies consistently acknowledge that Islamic educational values contribute significantly to learners' moral development, social responsibility, and community participation. For example, Sabir Ullah and Kharroub (2022) emphasize that teachers are not merely transmitters of religious knowledge but also moral educators who shape students' ethical identity through the internalization of Islamic values. Similarly, Al-Hazmi and Al-Shrifeen (2022) argue that the successful acquisition of Islamic values depends largely on teachers' capacity to integrate cognitive, spiritual, social, and psychological dimensions within the educational process. These findings indicate that teachers occupy a central position in realizing the objectives of Islamic education.

Recent empirical studies have also expanded the discussion by highlighting the importance of inclusive and community-oriented educational practices. Research conducted by Farikhin and Muhid (2022) and Astuti et al. (2023) demonstrates that non-formal Islamic education provides meaningful educational opportunities for orphans, economically disadvantaged children, and

learners who experience limited access to formal education. Likewise, community-based educational initiatives have been shown to strengthen learners' life skills, character development, and community participation through flexible learning approaches (Irwansyah & Halim, 2024; Wastuni et al., 2026). At the broader community level, Islamic education has also been recognized as an effective instrument for strengthening social resilience, community empowerment, and sustainable human development (Faoziyah, 2022; Irama & Herawati, 2026; Karim et al., 2024). Collectively, these studies suggest that Islamic education extends beyond classroom instruction and contributes directly to community transformation.

Another important stream of research focuses on the implementation of inclusive education within Islamic educational institutions. Previous studies indicate that Islamic educational principles such as justice, equality, moderation, multiculturalism, and respect for human dignity provide a strong philosophical foundation for promoting inclusive learning environments (Muttaqin et al., 2023; Sarbini et al., 2025). Similarly, Ardianti et al. (2025) found that teacher support, positive peer interaction, and religious values significantly foster social inclusion within Islamic schools. Complementing these findings, Ajmain et al. (2022) argue that Islamic education aims to develop an ideal society by cultivating social responsibility, empathy, and collective welfare through educational practices. These perspectives reinforce the understanding that Islamic education possesses both educational and social functions in responding to contemporary societal challenges.

Scholars have likewise emphasized the increasingly strategic role of teachers in responding to globalization, cultural transformation, and educational inequality. Yamin et al. (2022) explain that Islamic education grounded in the principle of *rahmatan lil 'alamin* promotes tolerance, moderation, and moral resilience among young people. Meanwhile, Ulum and Riswadi (2023) demonstrate that teachers influence learners not only through formal instruction but also through the hidden curriculum, where values are transmitted through everyday interactions, institutional culture, and exemplary behavior. Furthermore, Supriyanto and Amrin (2022) highlight teachers' contribution as agents of multicultural understanding and social transformation through collaboration with families and communities. Together, these studies underscore that teachers' influence extends well beyond instructional activities and encompasses broader processes of character formation and community engagement.

Although previous research provides valuable insights into Islamic education, several important limitations remain. First, most studies concentrate on formal educational institutions, such as schools, madrasas, or Islamic boarding schools, while relatively limited attention has been devoted to educational practices targeting out-of-school youth. Second, many studies discuss Islamic educational values, inclusive education, teacher professionalism, or community empowerment as separate themes rather than integrating them into a comprehensive conceptual framework. Third, previous research generally evaluates educational outcomes among students who remain within formal educational systems, whereas the educational needs of adolescents who have already experienced school dropout remain insufficiently explored. Consequently, existing scholarship has yet to explain comprehensively how Islamic Religious Education teachers contribute to empowering marginalized youth through educational practices grounded in Islamic values.

From a theoretical perspective, this study integrates the perspectives of Islamic values-based education, teacher empowerment, community-based education, inclusive education, and youth empowerment into a single analytical framework. Rather than examining teachers exclusively as

classroom instructors, this review conceptualizes Islamic Religious Education teachers as educational agents who facilitate spiritual development, moral formation, social inclusion, community participation, and personal empowerment among out-of-school youth. Such a perspective extends the conventional understanding of Islamic Religious Education by emphasizing its broader contribution to sustainable social development and educational equity.

Accordingly, the novelty of this study lies in its comprehensive synthesis of contemporary literature regarding the contribution of Islamic Religious Education teachers to empowering out-of-school youth through Islamic values-based education. Unlike previous studies that primarily investigate Islamic education within formal educational settings or discuss educational values independently, this review systematically integrates evidence concerning teacher roles, Islamic educational values, community-based education, inclusive education, and youth empowerment. By doing so, the present study offers a broader conceptual understanding of how Islamic Religious Education teachers may contribute to addressing educational inequality while promoting the social, moral, and spiritual empowerment of marginalized adolescents.

Based on this research gap, the present study aims to systematically review contemporary literature concerning the contribution of Islamic Religious Education teachers to the empowerment of out-of-school youth through Islamic values-based education. Specifically, this review seeks to identify the educational roles performed by Islamic Religious Education teachers, examine how Islamic values are implemented within educational empowerment initiatives, analyze the contribution of community-based educational practices to youth empowerment, and synthesize existing evidence to propose an integrated conceptual framework for future research and educational practice.

METHODS

1. Research Approach and Design

This study employed a Systematic Literature Review (SLR) using a qualitative descriptive approach to synthesize existing scientific evidence concerning the contribution of Islamic Religious Education (IRE) teachers to the empowerment of out-of-school youth through Islamic values-based education. The systematic literature review approach was selected because it enables researchers to identify, evaluate, and integrate findings from previous studies in a transparent and structured manner, thereby generating comprehensive evidence regarding a particular research topic (Snyder, 2019). Rather than collecting primary data directly from participants, this study relied on secondary data obtained from published scientific literature to construct an integrated conceptual understanding of the educational roles of Islamic Religious Education teachers in empowering marginalized youth.

The qualitative descriptive approach was considered appropriate because the study sought to interpret and synthesize research findings rather than test hypotheses statistically. Sugiyono (2022) explains that qualitative research aims to understand social phenomena holistically by interpreting various sources of information within their natural context. Similarly, Abdussamad (2021) states that qualitative research emphasizes the interpretation of documents and existing evidence to obtain an in-depth understanding of a particular phenomenon. Therefore, this study focused on synthesizing previous empirical findings to identify educational trends, conceptual developments, and research gaps related to Islamic values-based education for out-of-school youth.

2. Data Sources and Literature Selection

The data analyzed in this review consisted entirely of secondary data derived from peer-reviewed journal articles. To ensure comprehensive coverage of the topic, the literature search was

conducted using several reputable academic databases, including Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis Online, Wiley Online Library, Sage Journals, Emerald Insight, MDPI, ERIC, DOAJ, Crossref, and Google Scholar. These databases were selected because they provide reliable publications in education, Islamic education, social sciences, and community development.

The literature search focused on studies published between 2021 and 2026 to ensure that the review reflected contemporary developments in Islamic education and youth empowerment. The search process employed combinations of keywords, including *Islamic Religious Education Teacher*, *Islamic Education*, *Islamic Values*, *Out-of-School Youth*, *School Dropout*, *Educational Empowerment*, *Community-Based Education*, *Social Inclusion*, and *Character Education*. Boolean operators (AND and OR) were applied to improve search precision and retrieve relevant publications from different databases.

To maintain methodological rigor, explicit inclusion and exclusion criteria were established before the screening process. Creswell and Creswell (2023) argue that predetermined selection criteria improve the credibility and consistency of qualitative research because they reduce researcher subjectivity during data selection. Accordingly, the inclusion criteria comprised peer-reviewed journal articles published between 2021 and 2026, written in English or Indonesian, discussing Islamic education, Islamic Religious Education teachers, Islamic values, educational empowerment, community-based education, or out-of-school youth, and available in full-text format. Meanwhile, conference proceedings, editorials, book reviews, duplicated publications, and articles unrelated to the objectives of this review were excluded from the analysis.

3. Literature Search and Data Collection Procedure

The literature search and selection process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines to ensure transparency, consistency, and reproducibility throughout the review process (Page et al., 2021). The review was conducted through four sequential stages: identification, screening, eligibility, and inclusion.

During the identification stage, relevant publications were retrieved from the selected databases using predefined keywords. All retrieved references were subsequently organized using reference management software, and duplicate records were removed. The screening stage involved reviewing titles, abstracts, and keywords to determine the relevance of each publication to the research objectives. Publications that met the initial screening criteria were then subjected to a full-text assessment during the eligibility stage. Finally, only studies fulfilling all predetermined inclusion criteria were included in the final synthesis.

The document selection process was conducted systematically to ensure that the reviewed studies were relevant, scientifically credible, and directly related to the research objectives. Moleong (2021) emphasizes that document analysis in qualitative research requires researchers to evaluate documents critically according to their credibility, authenticity, and relevance. Therefore, every selected publication was examined not only for its thematic relevance but also for its methodological quality and contribution to understanding the educational role of Islamic Religious Education teachers in empowering out-of-school youth.

4. Data Analysis

After the final selection of eligible studies, the collected literature was analyzed using thematic analysis. This analytical approach was adopted because it enables researchers to identify recurring patterns, classify similar concepts, compare research findings, and synthesize evidence

into broader conceptual themes. Braun and Clarke (2022) explain that thematic analysis provides a flexible yet systematic framework for interpreting qualitative evidence across multiple studies while maintaining analytical rigor.

The analysis began with an in-depth reading of all selected articles to understand their objectives, research methods, and principal findings. Relevant information was subsequently extracted and coded according to the research questions. Similar codes were grouped into broader categories representing major themes related to the contribution of Islamic Religious Education teachers, Islamic values-based education, community-based education, social inclusion, and the empowerment of out-of-school youth. The identified themes were then compared across studies to determine similarities, differences, and emerging research trends before being synthesized into an integrated conceptual framework.

In line with Sugiyono (2022), qualitative data analysis involves the interconnected processes of data reduction, data display, interpretation, and conclusion drawing. Accordingly, the present study continuously compared findings from different publications to ensure consistency of interpretation while identifying conceptual relationships among previous studies. Through this process, the synthesized evidence was expected to provide a comprehensive understanding of how Islamic Religious Education teachers contribute to empowering out-of-school youth through the internalization of Islamic values and community-based educational practices.

RESULTS

1. Characteristics of the Selected Studies

a. Distribution of Publications

The literature search identified studies published between 2021 and 2026, indicating increasing scholarly attention to the contribution of Islamic Religious Education (IRE) teachers in educational empowerment and Islamic values-based education during the last five years. The reviewed publications demonstrated a gradual increase in research output, particularly from 2023 to 2025, reflecting growing academic interest in educational inclusion, community empowerment, and character education within Islamic educational contexts. Most studies were conducted in Indonesia, while several publications originated from Malaysia, Palestine, Pakistan, and other international contexts, illustrating that the discourse on Islamic education and youth empowerment has expanded beyond national boundaries (Ajmain et al., 2022; Al-Hazmi & Al-Shrifeen, 2022).

Regarding publication outlets, the selected studies were published in both internationally indexed journals and national peer-reviewed journals. International publications included journals such as *International Journal of Adolescence and Youth*, *Frontiers in Education*, and *International Journal of Islamic Thought and Humanities*, whereas national publications appeared in journals such as *AL-WIJDAN Journal of Islamic Education Studies*, *Tadrib: Jurnal Pendidikan Agama Islam*, *Edukasi Islami*, *At-Tarbawi*, *Qalamuna*, and *Dinamika Ilmu*. Furthermore, the reviewed literature was published by various academic publishers, including Taylor & Francis, Frontiers, and Indonesian university journals, demonstrating that research concerning Islamic values-based education and educational empowerment has attracted attention from both international and national scholarly communities (Ali et al., 2026; Hermans et al., 2025).

b. Research Characteristics

The reviewed studies employed diverse research methodologies, including qualitative research, case studies, systematic literature reviews, descriptive studies, and community-based participatory research. Qualitative approaches were the most frequently used because they enabled researchers to explore educational practices, teacher roles, and the implementation of Islamic

values within authentic social and educational settings. Meanwhile, systematic literature reviews were primarily utilized to synthesize existing evidence concerning inclusive education, Islamic educational values, and educational empowerment (Karim et al., 2024; Sarbini et al., 2025).

The research participants and study settings also varied considerably. Several studies investigated Islamic Religious Education teachers, students, school principals, and educational practitioners within formal educational institutions (Sabir Ullah & Kharroub, 2022; Ulum & Riswadi, 2023). Other studies focused on orphans, economically disadvantaged children, out-of-school youth, local communities, and community learning centers, highlighting the broader role of Islamic education beyond formal schooling (Farikhin & Muhid, 2022; Irwansyah & Halim, 2024; Wastuni et al., 2026). These diverse contexts demonstrate that Islamic values-based education has been implemented across formal, non-formal, and community-based educational environments.

The main research themes identified in the reviewed literature included teacher roles in Islamic education, Islamic values internalization, character education, inclusive education, community empowerment, social inclusion, multicultural education, prevention of radicalism, and educational empowerment for marginalized youth. Collectively, these themes indicate that recent scholarship has increasingly emphasized the social and transformative dimensions of Islamic education rather than focusing solely on religious instruction (Supriyanto & Amrin, 2022; Ma'arif et al., 2023; Rajaminsah et al., 2024).

c. Summary of the Reviewed Studies

Overall, the selected articles consistently portrayed Islamic Religious Education teachers as key educational actors who contribute not only to religious instruction but also to character development, moral guidance, social inclusion, and community empowerment. Across different educational settings, teachers were reported to facilitate the internalization of Islamic values through classroom instruction, role modelling, mentoring, community engagement, and collaboration with families and local institutions (Ihwani et al., 2023; Kiftiyah et al., 2025; Zaini, 2024).

The primary focus of the reviewed studies centered on three interconnected areas. First, several studies examined how Islamic educational values support character formation and ethical behaviour among learners (Ajmain et al., 2022; Yamin et al., 2022). Second, a number of studies investigated the contribution of Islamic Religious Education teachers to inclusive education, multicultural education, and social awareness (Muttaqin et al., 2023; Sahri & Aziz, 2023; Ardianti et al., 2025). Third, other studies explored community-based educational initiatives as alternative approaches to empowering vulnerable groups, including economically disadvantaged children and out-of-school youth (Choir & Aziz, 2024; Irama & Herawati, 2026; Wastuni et al., 2026).

The synthesis of the reviewed literature revealed four dominant patterns. First, Islamic Religious Education teachers were consistently identified as facilitators of moral, spiritual, and social development. Second, Islamic values-based education was widely implemented through value internalization, role modelling, and community engagement. Third, community-based educational practices emerged as important mechanisms for extending educational opportunities to marginalized youth. Finally, educational empowerment was consistently associated with collaboration among teachers, families, religious institutions, and local communities. These recurring themes constituted the principal evidence synthesized in the present review and provided the foundation for the subsequent analysis of teacher contributions to the empowerment of out-of-school youth through Islamic values-based education.

Table 1 summarizes the general characteristics of the studies included in this systematic literature review. It provides an overview of publication trends, methodological approaches, research contexts, and the major themes synthesized from the selected literature.

Table 1. Characteristics of the Selected Studies Included in the Literature Review

Category	Summary of Findings
Publication Period	Studies published between 2021 and 2026, with a noticeable increase in publications during 2023–2025.
Geographical Distribution	Predominantly conducted in Indonesia, with additional studies from Malaysia, Palestine, Pakistan, and other international contexts.
Journal Type	Published in international indexed journals (e.g., Taylor & Francis, Frontiers) and national peer-reviewed journals accredited in Indonesia.
Publishers	Taylor & Francis, Frontiers, Indonesian university journals, and other reputable academic publishers.
Research Methods	Qualitative research, case studies, systematic literature reviews (SLR), descriptive research, and community-based participatory research. Qualitative methods were the most dominant.
Research Participants	Islamic Religious Education teachers, students, school principals, educational practitioners, out-of-school youth, orphans, disadvantaged children, families, religious leaders, and local communities.
Research Settings	Formal schools, Islamic boarding schools (<i>pesantren</i>), mosques, community learning centres, non-formal educational institutions, and community-based educational programs.
Main Research Themes	Teacher roles, Islamic values internalization, character education, inclusive education, community empowerment, social inclusion, multicultural education, prevention of radicalism, and educational empowerment of marginalized youth.
Major Findings	Islamic Religious Education teachers consistently functioned as moral educators, mentors, facilitators, and community educators who promoted Islamic values, character development, social inclusion, and youth empowerment.
Emerging Patterns	Four dominant themes emerged: (1) teacher contribution, (2) Islamic values-based education, (3) community-based education, and (4) empowerment of out-of-school youth through collaborative educational practices.

Source: Synthesized by the authors from the selected studies (2021–2026).

As presented in Table 1, the reviewed studies demonstrate a growing research interest in Islamic values-based education and the educational empowerment of marginalized youth between 2021 and 2026. Most studies were conducted in Indonesia using qualitative approaches and were implemented across formal, non-formal, and community-based educational settings. The findings consistently identify Islamic Religious Education teachers as key contributors to character formation, moral development, and community engagement. Four major themes emerged from the synthesis, namely teacher contribution, Islamic values-based education, community-based education, and youth empowerment, indicating that contemporary research increasingly views Islamic education as a holistic approach to promoting educational inclusion and sustainable community development.

2. Educational Roles of Islamic Religious Education Teachers

a. Teachers as Moral and Spiritual Educators

The reviewed literature consistently identified Islamic Religious Education (IRE) teachers as moral and spiritual educators whose primary responsibility extends beyond the transmission of religious knowledge to the cultivation of students' ethical character and spiritual awareness. Across various educational settings, teachers were found to facilitate the internalization of Islamic values by integrating Qur'anic teachings, Prophetic traditions, and Islamic ethics into learning activities and daily educational practices. This process was implemented through classroom instruction,

religious habituation, exemplary behavior (*uswah hasanah*), and reflective learning experiences that encouraged students to practice Islamic values in their everyday lives (Sabir Ullah & Kharroub, 2022; Ihwani et al., 2023).

Another recurring finding concerned the role of teachers in promoting character and moral development. The reviewed studies showed that Islamic values such as honesty (*ṣidq*), responsibility (*amanah*), justice (*ʿadl*), compassion (*rahmah*), and tolerance were consistently incorporated into educational activities to foster positive behavior and ethical decision-making among learners. Rather than emphasizing cognitive achievement alone, Islamic Religious Education teachers promoted holistic personal development by strengthening learners' moral responsibility, social awareness, and religious commitment (Ajmain et al., 2022; Kiftiyah et al., 2025; Zaini, 2024).

The literature further demonstrated that religious guidance became particularly important for out-of-school youth and socially marginalized adolescents. Community-based Islamic education, non-formal learning institutions, and religious mentoring programs provided opportunities for teachers to guide disadvantaged youth through faith-based counseling, Qur'anic learning, moral education, and spiritual mentoring. These educational activities aimed not only to strengthen religious understanding but also to rebuild learners' self-confidence, social responsibility, and positive life orientation after leaving formal education (Farikhin & Muhid, 2022; Astuti et al., 2023; Choir & Aziz, 2024).

b. Teachers as Learning Facilitators

Beyond their religious and moral responsibilities, Islamic Religious Education teachers were consistently portrayed as learning facilitators who created supportive educational environments for vulnerable learners. The reviewed studies indicated that teachers facilitated learning by adapting instructional approaches to learners' educational backgrounds, encouraging active participation, and providing individualized guidance according to students' personal and social needs. Such facilitative roles were particularly evident in non-formal and community-based educational programs serving disadvantaged children and adolescents (Irwansyah & Halim, 2024; Wastuni et al., 2026).

The reviewed literature also highlighted teachers' contribution to life skills development. Rather than concentrating exclusively on religious instruction, educational activities frequently incorporated communication skills, problem-solving, collaboration, leadership, self-discipline, and social responsibility as integral components of Islamic education. These competencies were developed through experiential learning, community service, collaborative projects, and religious activities that enabled learners to apply Islamic values in practical social contexts (Faoziyah, 2022; Karim et al., 2024).

Another important finding concerned teachers' role in strengthening students' motivation and learning engagement. Several studies reported that continuous encouragement, emotional support, constructive feedback, and positive teacher–student relationships significantly enhanced learners' confidence and willingness to continue learning despite socioeconomic challenges. Educational motivation was further reinforced through individualized mentoring and value-based guidance, allowing teachers to support both the academic and personal development of marginalized learners (Ardianti et al., 2025; Sahri & Aziz, 2023).

c. Teachers as Community Educators

The reviewed studies consistently demonstrated that Islamic Religious Education teachers performed broader educational functions within the community. Their responsibilities extended beyond formal schools to include participation in community learning centers, mosques, Islamic study circles, youth organizations, and other non-formal educational institutions. Through these activities, teachers facilitated religious learning while simultaneously promoting community participation, social responsibility, and collective educational development (Irama & Herawati, 2026; Wastuni et al., 2026).

Family collaboration emerged as another recurring finding across the reviewed literature. Several studies emphasized that effective Islamic values-based education depended on strong partnerships between teachers, parents, and local communities. Teachers regularly collaborated with families to reinforce character education, monitor learners' moral development, and establish consistent educational practices across school, family, and community environments. Such collaborative relationships strengthened educational continuity, particularly for learners experiencing educational vulnerability and limited parental support (Muttaqin et al., 2023; Ardianti et al., 2025).

The reviewed literature further revealed that educational outreach constituted an essential strategy for reaching marginalized youth who had limited access to formal education. Various community-based educational initiatives—including mosque-based learning, religious outreach programs (*da'wah*), mobile educational services, and community literacy programs—were identified as effective mechanisms for extending educational opportunities to out-of-school youth. Within these initiatives, Islamic Religious Education teachers functioned as educators, facilitators, mentors, and community mobilizers who supported the educational, moral, and social development of disadvantaged adolescents (Ali et al., 2026; Choir & Aziz, 2024; Irwansyah & Halim, 2024).

Overall, the synthesized findings indicate that the educational roles of Islamic Religious Education teachers encompass three interconnected dimensions: moral and spiritual education, learning facilitation, and community-based educational engagement. Across the reviewed studies, these complementary roles collectively contributed to strengthening the religious, personal, and social development of out-of-school youth through educational practices grounded in Islamic values.

Table 2 presents a thematic synthesis of the educational roles performed by Islamic Religious Education teachers as identified in the reviewed literature. The findings are organized into three complementary dimensions that collectively support the empowerment of out-of-school youth.

Table 2. Synthesized Educational Roles of Islamic Religious Education Teachers

Educational Role	Key Responsibilities	Educational Practices	Expected Outcomes
Moral and Spiritual Educator	Internalizing Islamic values and fostering ethical character	Qur'anic teaching, Prophetic traditions, <i>uswab hasanah</i> , religious habituation, moral guidance	Stronger spiritual awareness, character formation, moral responsibility, and religious commitment
Learning Facilitator	Supporting learners' academic, personal, and social development	Individual mentoring, adaptive instruction, life-skills education, collaborative learning, motivational support	Improved learning motivation, self-confidence, life skills, and lifelong learning capacity
Community Educator	Extending educational services beyond formal	Community learning centres, mosque-based education,	Expanded educational access, stronger community

schools	family collaboration, <i>da'mah</i> , educational outreach	participation, empowerment marginalized youth	and of
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Source: Synthesized by the authors from the reviewed studies (2021–2026).

As shown in Table 2, the reviewed studies consistently portray Islamic Religious Education teachers as performing three interconnected educational roles. First, teachers act as moral and spiritual educators by internalizing Islamic values and fostering learners' ethical and religious development. Second, they serve as learning facilitators who provide mentoring, adaptive instruction, and life-skills education to enhance learners' motivation and personal growth. Third, teachers function as community educators by extending educational services through community-based programs, family partnerships, and religious outreach initiatives. Together, these complementary roles contribute to strengthening educational access, character formation, social participation, and the holistic empowerment of out-of-school youth within Islamic values-based educational settings.

3. Implementation of Islamic Values-Based Education

a. Core Islamic Values Identified

The synthesis of the reviewed literature revealed that Islamic values-based education was consistently founded upon four core values, namely justice (*adl*), compassion (*rahmah*), responsibility (*amanah*), and moderation (*wasatiyyah*). These values functioned as the principal ethical foundation guiding educational activities in both formal and non-formal learning environments. Rather than being taught as isolated religious concepts, these values were integrated into learning experiences to foster holistic personal development and social responsibility among learners (Ajmain et al., 2022; Al-Hazmi & Al-Shrifeen, 2022).

Among the identified values, justice (*adl*) emerged as a fundamental principle in promoting equal educational opportunities regardless of learners' social, economic, or educational backgrounds. The reviewed studies consistently emphasized that Islamic education encourages fairness, equality, and respect for human dignity, thereby supporting inclusive educational practices for disadvantaged children and adolescents. This value was reflected in educational programs that sought to provide equitable learning opportunities for marginalized groups, including out-of-school youth (Muttakin et al., 2023; Sarbini et al., 2025).

Another frequently identified value was compassion (*rahmah*), which emphasized empathy, care, and mutual respect within educational relationships. Teachers demonstrated compassion by creating supportive learning environments, providing emotional guidance, and encouraging positive interpersonal relationships among learners. The literature showed that compassionate educational practices contributed to students' sense of belonging and strengthened social inclusion within both school and community learning settings (Ardianti et al., 2025; Faoziyah, 2022).

The values of responsibility (*amanah*) and moderation (*wasatiyyah*) also appeared consistently across the reviewed studies. Responsibility was reflected in efforts to develop honesty, discipline, accountability, and commitment toward personal and social obligations. Meanwhile, moderation promoted balanced religious understanding, tolerance, peaceful coexistence, and respect for diversity. Several studies reported that these values equipped young people with ethical perspectives that enabled them to respond constructively to social challenges while maintaining Islamic identity (Yamin et al., 2022; Rajaminsah et al., 2024).

b. Educational Strategies

The reviewed literature demonstrated that the implementation of Islamic values-based education relied on several complementary educational strategies. The most frequently reported strategy was role modelling (*uswah hasanah*), in which teachers internalized Islamic values through their own attitudes, behaviors, and interactions with learners. Rather than relying solely on verbal instruction, teachers served as living examples of honesty, discipline, responsibility, compassion, and respect, allowing students to observe and emulate these values in everyday educational activities (Sabir Ullah & Kharroub, 2022; Zaini, 2024).

Another prominent strategy involved the habituation of Islamic values through continuous educational practices. The reviewed studies indicated that repeated participation in religious routines, ethical practices, collective worship, Qur'anic recitation, and daily character-building activities enabled learners to gradually internalize Islamic values as part of their personal behavior. Such habituation was implemented consistently within schools, Islamic boarding schools, community learning centers, and non-formal educational institutions to reinforce both religious commitment and social responsibility (Astuti et al., 2023; Ulum & Riswadi, 2023).

The literature also highlighted the importance of learning through religious and social activities as an effective approach to values internalization. Islamic values were not limited to classroom instruction but were integrated into community service, social outreach, religious gatherings, youth development programs, and collaborative learning activities. These experiential learning opportunities enabled learners to translate religious knowledge into practical social action while strengthening empathy, cooperation, and community participation (Irama & Herawati, 2026; Choir & Aziz, 2024).

c. Educational Outcomes

Across the reviewed studies, the implementation of Islamic values-based education consistently contributed to character formation among learners. Educational programs grounded in Islamic principles strengthened virtues such as honesty, discipline, responsibility, tolerance, cooperation, and respect for others. These character attributes were developed through continuous interaction between teachers, learners, families, and community members, demonstrating that character education extended beyond formal instructional settings (Kiftiyah et al., 2025; Ajmain et al., 2022).

Another major outcome identified in the literature was the enhancement of moral awareness. The reviewed studies reported that learners who participated in Islamic values-based educational activities demonstrated greater awareness of ethical behavior, social responsibility, and religious obligations. Teachers played a significant role in cultivating this awareness by encouraging learners to reflect on Islamic teachings and apply them when addressing personal and social challenges (Ihwani et al., 2023; Sahri & Aziz, 2023).

Finally, the reviewed literature consistently indicated that Islamic values-based education promoted positive behavioural development, particularly among vulnerable and marginalized youth. Improvements were observed in learners' self-confidence, interpersonal relationships, community participation, religious commitment, and willingness to engage in constructive social activities. Several studies also reported reductions in antisocial behavior and increased resilience among young people through educational programs integrating Islamic values with community engagement and social empowerment initiatives (Ali et al., 2026; Karim et al., 2024; Wastuni et al., 2026).

Overall, the synthesized findings demonstrate that Islamic values-based education is implemented through the integration of fundamental Islamic values, value-oriented educational strategies, and experiential learning practices. Collectively, these approaches contribute to strengthening learners' character, moral awareness, and positive behavioural development, thereby supporting the educational empowerment of out-of-school youth across diverse educational settings.

Table 3 summarizes the implementation of Islamic values-based education identified across the reviewed studies. The synthesis integrates the core Islamic values, educational strategies, and learning outcomes that collectively support youth empowerment.

Table 3. Synthesis of the Implementation of Islamic Values-Based Education

Dimension	Key Findings	Educational Contribution
Core Islamic Values	Justice (<i>Adl</i>), Compassion (<i>Rahmah</i>), Responsibility (<i>Amanah</i>), Moderation (<i>Wasatiyyah</i>)	Establish ethical foundations that promote equity, empathy, accountability, tolerance, and holistic personal development.
Educational Strategies	Role modelling (<i>Uswah Hasanah</i>), value habituation, religious and social learning activities	Facilitate the internalization of Islamic values through authentic learning experiences and everyday educational practices.
Educational Outcomes	Character formation, moral awareness, positive behavioural development	Strengthen learners' integrity, social responsibility, self-confidence, community participation, and resilience, particularly among out-of-school youth.

Source: Synthesized by the authors from the reviewed studies (2021–2026).

As presented in Table 3, the reviewed literature demonstrates that the implementation of Islamic values-based education is structured around three interconnected dimensions. The first dimension comprises four core Islamic values—justice (*adl*), compassion (*rahmah*), responsibility (*amanah*), and moderation (*wasatiyyah*)—which serve as the ethical foundation for educational practice. The second dimension highlights the principal strategies employed by teachers, including role modelling, value habituation, and experiential learning through religious and community activities. These strategies collectively contribute to the third dimension, namely educational outcomes, which include stronger character formation, enhanced moral awareness, and positive behavioural development. Overall, the synthesis indicates that integrating Islamic values with practical educational strategies provides a comprehensive approach to empowering out-of-school youth while fostering their spiritual, moral, and social development.

4. Community-Based Educational Practices

a. Community Learning Environments

The reviewed literature demonstrated that community-based educational practices served as an important complement to formal education, particularly for out-of-school youth and other socially marginalized groups. These educational practices were implemented through various community learning environments that emphasized accessibility, flexibility, and the integration of Islamic values into everyday life. Rather than functioning solely as alternative learning spaces, community-based educational settings facilitated continuous religious learning, character development, and social participation within local communities (Faouziyah, 2022; Karim et al., 2024).

Among the identified learning environments, mosques emerged as one of the most significant centers for Islamic education and youth empowerment. The reviewed studies reported that mosques provided accessible educational opportunities through Qur'anic learning, religious lectures, mentoring activities, and youth development programs. Beyond their religious function,

mosques also served as community centers where young people strengthened their spiritual identity, social responsibility, and interpersonal relationships through regular educational and social activities (Irama & Herawati, 2026; Choir & Aziz, 2024).

The literature further identified Islamic learning centres, including Islamic boarding schools, Qur'anic education centers (*TPQ*), and community-based Islamic study groups, as important institutions supporting lifelong learning. These centers offered flexible educational programs that integrated religious instruction with character education, practical life skills, and community engagement. Such institutions were particularly beneficial for learners who experienced limited access to formal education because they provided opportunities to continue learning within supportive and value-oriented educational environments (Farikhin & Muhid, 2022; Astuti et al., 2023).

In addition, several studies highlighted the contribution of community education programs organized by local communities, religious organizations, and educational volunteers. These programs included literacy initiatives, non-formal educational classes, youth mentoring, social empowerment projects, and educational outreach activities designed to address the needs of disadvantaged children and adolescents. The reviewed literature indicated that these community initiatives expanded learning opportunities while promoting collaboration between educational institutions and local communities (Irwansyah & Halim, 2024; Wastuni et al., 2026).

b. Community Participation

The reviewed studies consistently emphasized that successful community-based education depended on active participation from multiple stakeholders. One of the most frequently reported forms of participation was family involvement, which contributed to reinforcing Islamic values beyond educational institutions. Parents and family members supported educational activities by encouraging children's learning, strengthening moral discipline, monitoring educational progress, and creating home environments consistent with Islamic educational principles. Such collaboration enhanced the continuity of character education between educational institutions and family life (Ardianti et al., 2025; Muttaqin et al., 2023).

Another recurring finding concerned the important role of religious leaders in supporting educational empowerment initiatives. Islamic scholars, mosque leaders, and religious educators contributed by delivering religious guidance, mentoring youth, organizing educational activities, and strengthening community awareness regarding the importance of education. Their involvement enhanced the credibility of community educational programs while promoting the internalization of Islamic values among young people and their families (Irama & Herawati, 2026; Faoziyah, 2022).

The literature also highlighted the contribution of local community organizations in facilitating educational access for marginalized youth. Community organizations collaborated with schools, religious institutions, youth groups, and volunteers to organize educational activities, provide learning facilities, and develop sustainable educational programs. These collaborative networks strengthened community ownership of educational initiatives and expanded learning opportunities for children and adolescents who were unable to participate fully in formal education (Choir & Aziz, 2024; Wastuni et al., 2026).

c. Contributions to Youth Empowerment

The reviewed literature consistently indicated that community-based educational practices contributed to improving educational access for vulnerable youth. Flexible learning opportunities provided through mosques, Islamic learning centres, and community education programs enabled

out-of-school youth to continue their educational development despite socioeconomic barriers. These initiatives reduced educational exclusion by providing accessible learning environments that accommodated diverse educational backgrounds and learning needs (Ali et al., 2026; Irwansyah & Halim, 2024).

Another important contribution identified across the reviewed studies was the promotion of social inclusion. Community-based educational initiatives encouraged participation regardless of learners' socioeconomic status, educational history, or personal background. Through collaborative learning, religious activities, and community engagement, disadvantaged youth developed stronger social relationships, greater self-confidence, and increased participation in community life. The reviewed studies consistently showed that supportive educational environments strengthened learners' sense of belonging while reducing social marginalization (Hermans et al., 2025; Ardianti et al., 2025; Sarbini et al., 2025).

Finally, the reviewed literature demonstrated that community-based educational practices strengthened community resilience by fostering cooperation among teachers, families, religious institutions, community organizations, and local stakeholders. Educational activities grounded in Islamic values enhanced social solidarity, mutual assistance, and collective responsibility while promoting sustainable community development. Through these collaborative efforts, educational empowerment extended beyond individual learning outcomes and contributed to the broader social capacity of communities to support vulnerable youth and address educational inequality (Karim et al., 2024; Faoziyah, 2022; Wastuni et al., 2026).

Overall, the synthesized findings indicate that community-based educational practices function as an essential mechanism for extending educational opportunities beyond formal institutions. Through the integration of diverse learning environments, active community participation, and collaborative educational initiatives, these practices contribute significantly to improving educational access, strengthening social inclusion, and enhancing community resilience for out-of-school youth.

Table 4 presents a thematic synthesis of community-based educational practices identified across the reviewed studies. It summarizes the major learning environments, community participation, and their contributions to the empowerment of out-of-school youth.

Table 4. Synthesis of Community-Based Educational Practices for Out-of-School Youth

Dimension	Key Findings	Contribution to Youth Empowerment
Community Learning Environments	Mosques, Islamic learning centres, community education programs	Expand educational opportunities through accessible, flexible, and Islamic values-based learning environments.
Community Participation	Family involvement, religious leaders, local community organizations	Strengthen educational support, reinforce Islamic values, and promote collaborative learning networks.
Youth Empowerment Outcomes	Educational access, social inclusion, community resilience	Improve educational participation, reduce social exclusion, and foster sustainable community empowerment.

Source: Synthesized by the authors from the reviewed studies (2021–2026).

As shown in Table 4, community-based educational practices are organized into three complementary dimensions that collectively support the empowerment of out-of-school youth. The first dimension highlights diverse community learning environments, including mosques, Islamic learning centres, and community education programs, which provide flexible and inclusive educational opportunities beyond formal schooling. The second dimension emphasizes the active

participation of families, religious leaders, and local community organizations in strengthening educational continuity and reinforcing Islamic values. These collaborative efforts contribute to the third dimension by improving educational access, promoting social inclusion, and enhancing community resilience. Overall, the synthesized findings indicate that community-based educational practices function as an effective mechanism for extending educational opportunities while fostering holistic youth empowerment through collaborative, Islamic values-based education.

5. Synthesis of the Literature

a. Major Themes Emerging from the Literature

The thematic synthesis of the reviewed studies revealed four major themes that consistently appeared across the selected publications: the contribution of Islamic Religious Education (IRE) teachers, Islamic values-based education, community-based education, and youth empowerment. These themes were closely interconnected and collectively reflected the multidimensional role of Islamic education in addressing the educational and social needs of out-of-school youth.

The first dominant theme concerned the contribution of Islamic Religious Education teachers. Across the reviewed studies, teachers were consistently portrayed as educators, mentors, facilitators, role models, and community leaders whose responsibilities extended beyond classroom instruction. Their educational roles included nurturing learners' moral character, strengthening spiritual awareness, facilitating lifelong learning, promoting social responsibility, and supporting community development. These findings suggest that Islamic Religious Education teachers function as central actors in fostering both educational and social empowerment among disadvantaged youth (Ihwani et al., 2023; Kiftiyah et al., 2025; Ma'arif et al., 2023).

The second recurring theme was Islamic values-based education, which emphasized the integration of Islamic ethical principles into educational practice. The reviewed studies consistently identified values such as justice (*adl*), compassion (*rahmah*), responsibility (*amanah*), moderation (*wasatiyyah*), honesty, and mutual respect as the ethical foundation of educational activities. Rather than focusing exclusively on religious knowledge, Islamic values-based education promoted holistic learner development by integrating spiritual, moral, intellectual, and social dimensions of education (Ajmain et al., 2022; Sabir Ullah & Kharroub, 2022; Al-Hazmi & Al-Shrifeen, 2022).

Another major theme emerging from the literature was community-based education. The reviewed studies demonstrated that educational empowerment was frequently implemented through collaborative initiatives involving mosques, Islamic learning centres, community organizations, families, and religious leaders. These community-based educational practices expanded learning opportunities beyond formal schools while providing flexible educational pathways for children and adolescents experiencing educational disadvantage (Faotiyah, 2022; Irama & Herawati, 2026; Wastuni et al., 2026).

The final theme concerned youth empowerment, which represented the primary educational outcome identified across the reviewed literature. The selected studies consistently reported that Islamic education contributed to strengthening character development, educational participation, self-confidence, social responsibility, leadership capacity, and community engagement among young people. For out-of-school youth in particular, empowerment was associated with increased educational access, stronger social inclusion, and greater opportunities for personal and community development (Ali et al., 2026; Choir & Aziz, 2024; Karim et al., 2024).

b. Relationships among the Themes

The synthesis further revealed a strong relationship between educational roles and the implementation of Islamic values. The reviewed studies consistently demonstrated that teachers

served as the primary agents responsible for translating Islamic values into educational practice. Through role modelling, mentoring, value internalization, and character education, Islamic Religious Education teachers enabled learners to apply religious principles in their daily lives. Consequently, teachers' educational roles and Islamic values were found to be mutually reinforcing components of educational empowerment (Ihwani et al., 2023; Zaini, 2024).

A second relationship identified in the literature linked community participation with educational empowerment. Educational initiatives involving families, religious leaders, community organizations, and local educational institutions consistently produced broader learning opportunities for disadvantaged youth. Community collaboration supported educational continuity, strengthened social support systems, and enhanced the sustainability of educational programs. These findings indicate that youth empowerment was not solely dependent on teachers but also relied upon active cooperation among multiple community stakeholders (Ardianti et al., 2025; Wastuni et al., 2026).

The reviewed studies also demonstrated a close relationship between Islamic education and social inclusion. Islamic educational practices grounded in justice, compassion, moderation, and mutual respect promoted equitable educational opportunities regardless of learners' socioeconomic backgrounds. Community-based Islamic education further contributed to reducing educational exclusion by creating accessible and supportive learning environments for marginalized youth. As a result, Islamic education was consistently associated with the promotion of educational equity, social participation, and inclusive community development (Muttaqin et al., 2023; Sarbini et al., 2025; Hermans et al., 2025).

c. Proposed Conceptual Framework

Based on the synthesis of the reviewed literature, an integrated conceptual framework was developed to explain the contribution of Islamic Religious Education teachers to the empowerment of out-of-school youth through Islamic values-based education. The framework comprises three interconnected components: educational inputs, educational processes, and empowerment outcomes.

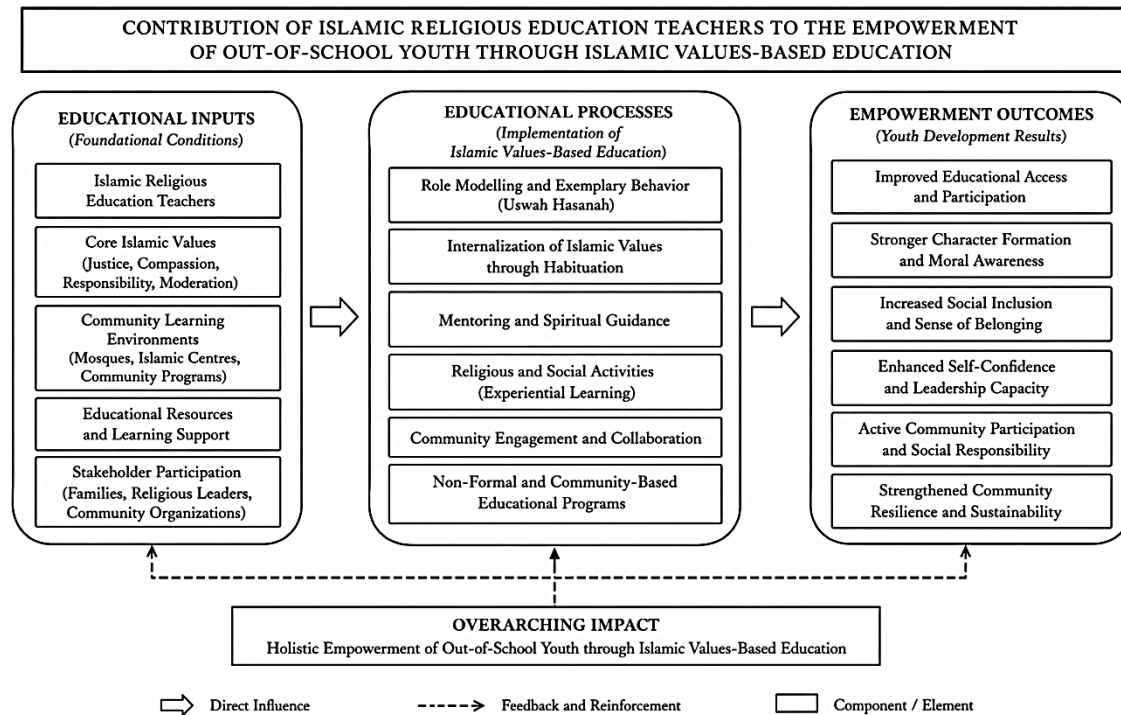
The first component, educational inputs, includes Islamic Religious Education teachers, Islamic values, community learning environments, educational resources, and stakeholder participation. These elements represent the foundational conditions that support the implementation of educational empowerment initiatives. The reviewed studies consistently identified teachers, families, religious leaders, and community organizations as the principal actors contributing to educational development (Supriyanto & Amrin, 2022; Faoziyah, 2022).

The second component, educational processes, encompasses the implementation of Islamic values through role modelling, value internalization, mentoring, community engagement, collaborative learning, religious activities, and non-formal educational programs. These educational processes illustrate how Islamic educational principles are translated into practical learning experiences that foster learners' spiritual, moral, social, and intellectual development (Astuti et al., 2023; Ulum & Riswadi, 2023; Irama & Herawati, 2026).

The final component, empowerment outcomes, includes improved educational access, stronger character formation, enhanced moral awareness, increased social inclusion, greater self-confidence, active community participation, and strengthened community resilience. Collectively, these outcomes demonstrate that the integration of Islamic values, effective teacher contributions, and community-based educational practices supports the holistic empowerment of out-of-school

youth. This conceptual framework synthesizes the principal findings of the reviewed literature and provides a foundation for future empirical research examining Islamic values-based educational empowerment in diverse educational and community contexts.

Figure 1 illustrates the conceptual framework synthesized from the reviewed literature. It demonstrates how educational inputs and educational processes interact to generate the empowerment outcomes of out-of-school youth through Islamic values-based education.



As illustrated in Figure 1, the conceptual framework consists of three sequential and interconnected components. The first component, Educational Inputs, comprises Islamic Religious Education teachers, Islamic values, community learning environments, educational resources, and stakeholder participation, which provide the foundation for educational empowerment. These inputs are translated into Educational Processes through role modelling (uswah hasanah), value internalization, mentoring, collaborative learning, community engagement, and religious activities that integrate Islamic values into educational practice. The implementation of these processes ultimately leads to Empowerment Outcomes, including improved educational access, character formation, moral awareness, social inclusion, self-confidence, community participation, and community resilience among out-of-school youth. Overall, the framework highlights that the empowerment of marginalized youth is achieved through the dynamic interaction between teachers, Islamic values, and community-based educational practices, providing a comprehensive model for future research and educational interventions.

DISCUSSION

1. Results Analysis

The present systematic literature review aimed to examine the contribution of Islamic Religious Education (IRE) teachers to the empowerment of out-of-school youth through Islamic values-based education. The synthesized findings demonstrate that the contribution of IRE teachers extends far beyond their conventional instructional responsibilities. Rather than functioning solely as transmitters of religious knowledge, teachers emerge as multidimensional

educational agents who simultaneously facilitate spiritual development, moral formation, educational participation, community engagement, and social empowerment. This finding directly addresses the first research objective concerning the educational roles of IRE teachers and indicates that educational empowerment within Islamic contexts is inherently holistic, integrating cognitive, affective, behavioral, and social dimensions into a unified educational process.

A conceptual interpretation of these findings suggests that the educational influence of IRE teachers should be understood through an empowerment-oriented educational framework rather than a knowledge-transmission framework. Within the traditional instructional paradigm, teachers primarily function as providers of religious content whose effectiveness is evaluated according to learners' acquisition of knowledge. By contrast, the present review reveals that teachers operate within an empowerment paradigm in which educational success is reflected in learners' capacity to develop moral responsibility, religious commitment, self-confidence, social participation, and lifelong learning competencies. Consequently, Islamic values are not merely educational content but become transformative resources that enable vulnerable youth to reconstruct personal identity and participate more actively in community life.

The findings further indicate that the educational roles of teachers become increasingly significant when educational exclusion limits young people's access to formal schooling. Across the reviewed studies, teachers consistently adapted educational approaches through mentoring, individualized guidance, community outreach, and flexible learning environments that accommodated learners' socioeconomic realities. Such practices demonstrate that educational empowerment requires responsiveness to learners' lived experiences rather than standardized instructional delivery. From this perspective, the effectiveness of Islamic education depends not only on curriculum implementation but also on teachers' ability to translate Islamic ethical principles into meaningful educational interactions that address the complex needs of marginalized adolescents.

Another important finding concerns the implementation of Islamic values-based education. The thematic synthesis consistently identified justice (*adl*), compassion (*rahmah*), responsibility (*amanah*), and moderation (*wasatiyyah*) as the ethical foundation underpinning educational empowerment. These values were implemented through role modelling (*uswah hasanah*), value habituation, mentoring, religious activities, and experiential learning rather than through isolated doctrinal instruction. Conceptually, this finding demonstrates that Islamic values function simultaneously as educational principles, pedagogical strategies, and intended learning outcomes. The educational process therefore represents a continuous interaction between teachers' exemplary behavior, learners' active participation, and community engagement, producing sustainable moral and social development rather than temporary cognitive achievement.

The review also demonstrates that community-based education constitutes an essential mechanism for extending educational opportunities beyond formal schools. Mosques, Qur'anic learning centres, community organizations, and family partnerships collectively function as complementary educational ecosystems that support disadvantaged youth. Within this ecosystem, teachers serve as educational connectors who integrate institutional learning with community participation. This finding broadens the conceptual understanding of Islamic Religious Education by positioning educational empowerment as a collaborative social process rather than an activity confined to classroom instruction. The resulting conceptual framework indicates that meaningful empowerment emerges through the dynamic interaction among educational inputs, educational

processes, and community participation, ultimately producing outcomes such as improved educational access, stronger character formation, enhanced moral awareness, social inclusion, self-confidence, and community resilience.

The synthesized evidence also confirms the importance of collaboration among teachers, families, religious institutions, and local communities in sustaining educational empowerment. Rather than relying exclusively on teacher-centered interventions, successful educational practices consistently involved multiple stakeholders who reinforced Islamic values across different learning environments. This multidimensional collaboration strengthens educational continuity while simultaneously addressing the structural barriers commonly experienced by out-of-school youth, including poverty, social marginalization, and limited educational opportunities. Accordingly, empowerment should be interpreted as a collective educational achievement emerging from coordinated relationships between educational actors and community institutions.

Overall, the results demonstrate that the contribution of Islamic Religious Education teachers encompasses three interrelated dimensions: educational transformation, moral transformation, and social transformation. Educational transformation is reflected in expanded learning opportunities and adaptive educational support; moral transformation is evident in the internalization of Islamic values and ethical character formation; and social transformation appears through increased community participation, social inclusion, and collective resilience. These findings directly answer the research objectives by demonstrating that Islamic values-based education provides an integrated educational model capable of empowering out-of-school youth through collaborative, community-oriented, and value-driven educational practices. This interpretation is consistent with previous arguments that educational empowerment requires holistic human development, meaningful teacher–student relationships, and educational environments that integrate spiritual, intellectual, and social dimensions simultaneously (Sabir Ullah & Kharroub, 2022; Karim et al., 2024; Wastuni et al., 2026).

2. Comparison with Previous Studies

The findings of this systematic literature review largely confirm previous scholarship that positions Islamic Religious Education (IRE) teachers as central figures in promoting learners' moral, spiritual, and social development. Earlier studies have consistently argued that the effectiveness of Islamic education depends not only on curriculum content but also on teachers' capacity to internalize Islamic values through meaningful educational interactions and exemplary behaviour. The present review supports this perspective by demonstrating that IRE teachers consistently function as moral educators, mentors, facilitators, and role models across diverse educational settings. However, unlike many previous studies that primarily examined these roles within formal schools, the synthesized evidence indicates that teachers perform equally important functions in non-formal and community-based educational environments serving out-of-school youth. This finding broadens the understanding of teacher professionalism by emphasizing that the educational contribution of IRE teachers extends beyond classroom instruction toward educational inclusion and lifelong learning for marginalized adolescents (Sabir Ullah & Kharroub, 2022; Al-Hazmi & Al-Shrifeen, 2022; Ulum & Riswadi, 2023).

The review also confirms previous studies concerning the significance of Islamic values as the ethical foundation of educational practice. Earlier research has demonstrated that Islamic education contributes to character formation through the internalization of values such as justice, responsibility, compassion, and moderation, thereby strengthening learners' moral identity and social responsibility (Ajmain et al., 2022; Yamin et al., 2022). Consistent with these findings, the

present synthesis identified justice (*adl*), compassion (*rahmah*), responsibility (*amanah*), and moderation (*wasatiyyah*) as the four dominant values underpinning educational empowerment. Nevertheless, the current review extends previous scholarship by showing that these values are not merely educational objectives but also function as operational mechanisms for empowering disadvantaged youth. Through role modelling (*uswah hasanah*), mentoring, value habituation, and experiential learning, Islamic values become practical instruments for rebuilding learners' confidence, resilience, and social participation after educational exclusion rather than serving solely as principles of religious instruction.

A notable similarity is also observed regarding inclusive education. Previous studies have argued that Islamic educational philosophy promotes justice, equality, respect for human dignity, and equal educational opportunities regardless of learners' social or economic backgrounds (Muttaqin et al., 2023). Likewise, Sarbini et al. (2025) concluded that justice, humanism, religious moderation, and multicultural values constitute the philosophical basis of inclusive Islamic education. The present review strongly supports these conclusions by demonstrating that educational empowerment initiatives consistently provide flexible learning opportunities for vulnerable adolescents through inclusive community-based educational practices. However, this review differs by shifting the focus from inclusion within formal schools to inclusion through alternative educational pathways designed specifically for out-of-school youth. Consequently, educational inclusion is conceptualized not only as classroom accessibility but also as the provision of sustainable educational opportunities across multiple community learning environments.

The synthesized findings are likewise consistent with previous studies emphasizing the importance of community-based education in strengthening educational participation. Earlier research reported that community-based educational initiatives enable local communities to participate actively in educational development while strengthening social participation and sustainable community empowerment (Wastuni et al., 2026). Similarly, Husni and Milaturrohman (2025) argued that participatory Islamic educational models improve community capacity through stakeholder collaboration, whereas Irama and Herawati (2026) demonstrated that Islamic educational activities integrated with *da'wah* and community development strengthen spiritual and social capacities. The present review confirms these findings by identifying mosques, Qur'anic learning centres, community organizations, families, and religious leaders as complementary educational actors. Nevertheless, compared with previous studies that generally discussed these institutions independently, the present review demonstrates that they operate as an interconnected educational ecosystem in which teachers coordinate collaborative learning processes that directly support the empowerment of marginalized youth.

Another important comparison concerns the relationship between educational empowerment and teacher agency. Previous international studies have emphasized that supportive educational environments, positive teacher–student relationships, and competent educators are essential for improving educational participation among disadvantaged learners (Levine & Viano, 2025; Sjogren et al., 2026). Similarly, Ali et al. (2026) argued that successful educational reintegration depends on teacher competence, community support, and educational approaches responsive to learners' socioeconomic conditions. The present review corroborates these findings but further demonstrates that within Islamic educational contexts, teacher agency incorporates additional spiritual and ethical dimensions. Beyond providing instructional support, IRE teachers facilitate religious mentoring, moral guidance, community outreach, and character development,

thereby integrating educational, spiritual, and social empowerment into a unified educational process.

The present review also reveals an important conceptual difference from much of the existing literature. Previous studies have generally examined teacher professionalism, Islamic educational values, inclusive education, non-formal education, and community empowerment as separate research domains (Farikhin & Muhid, 2022; Astuti et al., 2023; Faoziyah, 2022). Consequently, the relationships among these variables have remained relatively fragmented. In contrast, the current review integrates these dimensions into a comprehensive conceptual framework consisting of educational inputs, educational processes, and empowerment outcomes. This framework demonstrates that teacher roles, Islamic values, community participation, and collaborative educational practices interact dynamically to generate broader outcomes, including educational access, character formation, moral awareness, social inclusion, self-confidence, community participation, and community resilience among out-of-school youth. Therefore, the present review contributes a more comprehensive theoretical explanation than previous studies that predominantly investigated these educational dimensions independently.

Furthermore, while earlier literature has primarily evaluated the success of Islamic education through indicators such as character development, religious commitment, or educational achievement, the synthesized findings suggest that empowerment should be understood more broadly. The present review indicates that educational success encompasses not only individual moral development but also learners' capacity to participate actively in society, strengthen community relationships, overcome educational exclusion, and sustain lifelong learning. This broader interpretation aligns with contemporary perspectives on educational empowerment while extending Islamic educational theory toward a more socially transformative orientation (Karim et al., 2024; Hermans et al., 2025).

Overall, comparison with previous studies demonstrates substantial consistency regarding the importance of Islamic Religious Education teachers, Islamic values, inclusive education, and community participation in promoting holistic human development. At the same time, the present review advances the existing literature in three significant ways. First, it shifts the analytical focus from formal schooling toward the educational empowerment of out-of-school youth. Second, it integrates previously fragmented concepts—including teacher roles, Islamic values, community-based education, and educational empowerment—into a single conceptual framework. Third, it conceptualizes Islamic values-based education not merely as a religious instructional approach but as a comprehensive strategy for addressing educational inequality, strengthening social inclusion, and promoting sustainable community development among marginalized adolescents. These contributions provide a stronger theoretical foundation for future empirical research and broaden the scope of Islamic Religious Education scholarship within contemporary educational discourse.

3. Implications of Findings

The findings of this systematic literature review contribute to the advancement of Islamic Religious Education (IRE) scholarship by providing an integrated conceptual understanding of how Islamic values-based education can empower out-of-school youth. Theoretically, this review extends existing literature by synthesizing previously fragmented concepts—including teacher roles, Islamic values, community-based education, and youth empowerment—into a comprehensive conceptual framework that explains the relationships among educational inputs, educational processes, and empowerment outcomes. This integrated perspective broadens the scope of Islamic education research beyond formal schooling and positions IRE teachers as

transformative educational agents contributing to educational equity and sustainable community development.

From a practical perspective, the findings highlight the importance of strengthening collaboration among schools, families, religious institutions, and community organizations in designing educational programs for marginalized youth. The review suggests that Islamic values-based education should be implemented through flexible, community-oriented learning models that integrate mentoring, role modelling, value internalization, and experiential learning. Such approaches may assist educators, policymakers, and community stakeholders in developing inclusive educational initiatives capable of improving educational access, character development, and social participation among out-of-school youth.

4. Research Limitations

Several limitations should be acknowledged when interpreting the findings of this review. First, the study was based exclusively on secondary data obtained from published journal articles; therefore, the proposed conceptual framework has not been empirically validated through primary field research. Second, although the review followed the PRISMA guidelines and applied explicit inclusion criteria, the synthesis was limited to publications published between 2021 and 2026 in English and Indonesian, potentially excluding relevant evidence from other languages or earlier studies. Third, the reviewed studies employed diverse research designs, educational contexts, and participant characteristics, which may have introduced methodological heterogeneity into the synthesis. Accordingly, future research should validate the proposed framework through qualitative, quantitative, or mixed-methods studies involving out-of-school youth across diverse cultural and educational settings to strengthen the empirical evidence regarding the contribution of Islamic Religious Education teachers to educational empowerment.

CONCLUSION

This systematic literature review examined the contribution of Islamic Religious Education (IRE) teachers to the empowerment of out-of-school youth through Islamic values-based education by synthesizing contemporary studies published between 2021 and 2026. The findings demonstrate that IRE teachers play multidimensional roles as moral and spiritual educators, learning facilitators, and community educators whose contributions extend beyond formal classroom instruction. Educational empowerment is achieved through the integration of core Islamic values—justice (*adl*), compassion (*rahmah*), responsibility (*amanah*), and moderation (*wasatiyyah*)—implemented through role modelling, value internalization, mentoring, and community-based educational practices. The review further reveals that collaboration among teachers, families, religious institutions, and community organizations is fundamental to expanding educational access, strengthening character formation, promoting social inclusion, and enhancing community resilience among out-of-school youth. These findings answer the research objectives by demonstrating that Islamic values-based education provides a holistic and collaborative framework for empowering marginalized adolescents while addressing educational inequality and supporting sustainable community development.

A major contribution of this review is the development of an integrated conceptual framework that connects educational inputs, educational processes, and empowerment outcomes. Unlike previous studies that often examined teacher roles, Islamic values, community-based education, or youth empowerment separately, this review synthesizes these dimensions into a coherent model explaining how Islamic Religious Education teachers facilitate educational

transformation through collaborative and value-oriented educational practices. The findings therefore broaden the theoretical scope of Islamic Religious Education by positioning teachers not only as transmitters of religious knowledge but also as transformative agents of educational inclusion, lifelong learning, and social empowerment.

Despite these contributions, several limitations should be acknowledged. This review relied exclusively on secondary data from published journal articles, and the proposed conceptual framework has not yet been validated through empirical field research. In addition, the review was limited to studies published between 2021 and 2026 in English and Indonesian, which may have excluded relevant evidence from other languages, earlier publications, or unpublished sources. The diversity of research designs, educational contexts, and participant characteristics across the reviewed studies also introduced methodological heterogeneity that may influence the generalizability of the synthesized findings.

Future research should empirically examine the proposed conceptual framework using qualitative, quantitative, or mixed-methods approaches across diverse cultural and educational settings. Comparative studies involving different countries and Islamic educational contexts are recommended to evaluate the applicability of Islamic values-based educational empowerment across varying social environments. Furthermore, longitudinal research investigating the long-term influence of Islamic Religious Education teachers on educational participation, character development, and community empowerment among out-of-school youth would provide stronger empirical evidence and further advance the development of Islamic education as a strategy for achieving inclusive and sustainable educational development.

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