



## The Internalization of Islamic Character Values in PAI - BP Subject: A Phenomenological Approach to Cultivate the Attitude of Humility Among Students at SMAN 2 Plus Panyabungan

**Ami Rizkiana**

Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia

[aminasution02@gmail.com](mailto:aminasution02@gmail.com)

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### ABSTRACT

This study aims to describe the process of internalizing Islamic character values conducted by teachers in the Religious Education (PAI - BP) subject in shaping students' humility attitudes at SMAN 2 Plus Panyabungan; and to describe how students apply humility in SMAN 2 Plus Panyabungan. The research method used is a qualitative approach with a descriptive design, employing a phenomenological approach to explore the lived experiences of the participants. The data sources for this study are PAI teachers, 11th-grade students at SMAN 2 Plus Panyabungan, and the principal of SMAN 2 Plus Panyabungan. Data collection techniques include observation, interviews, and documentation. The research results show that the process of internalizing Islamic character values carried out by teachers in the PAI BP subject to shape students' humility has been implemented through value transformation, transactions, and transinternalization. Several strategies were applied in this process, including role modeling, habituation, *ibrah* and *amtsal* (lessons and examples), providing advice, giving promises and threats, and discipline. Students apply humility by following the role model of a teacher, getting used to respecting others in daily life, always accepting advice and motivation from teachers or parents, participating in religious activities, and constantly engaging in self-reflection or developing self-awareness.



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### INTRODUCTION

The phenomenon of character education, particularly the internalization of Islamic values such as *tawadhu* (humility), plays a central role in shaping the moral and spiritual development of students in Islamic educational settings (Amin dkk., 2022). In the context of Islamic Religious Education (PAI-BP) at SMAN 2 Plus Panyabungan, the process of instilling such values is not merely an academic exercise but a deeply embedded part of the educational ethos that aims to cultivate well-rounded individuals who embody both intellectual and ethical virtues. This process takes place within a cultural and social framework where religious values are integral to daily life, and education is seen not just as the transfer of knowledge but also as the development of character.

The connection between the theoretical background and the research question is essential to guide the focus of this study. By exploring how Islamic character values, specifically humility, are internalized through PAI-BP, this study addresses a gap in understanding how character education is practiced in real-world settings.

In many contemporary societies, the importance of humility, particularly in the face of growing materialism and social competition, is often overshadowed. The practice of *tawadhu*, which

emphasizes modesty and respect for others, serves as a counterbalance to individualism and arrogance. Humility, as a fundamental aspect of Islamic character, reflects broader societal values of respect, harmony, and social justice (Choli, 2020). The ongoing challenge is not only teaching these values but also ensuring that they are internalized by students, influencing their interactions both within the educational environment and in broader societal contexts. The internalization of such values through educational programs like PAI-BP is crucial for fostering a generation capable of contributing positively to society.

The exploration of this phenomenon through a phenomenological lens is essential because it focuses on understanding the lived experiences of individuals involved in this process—both teachers and students. This approach allows for a deeper exploration of how the value of *tawadhu* is not only taught but also felt, practiced, and embodied by students (Chotimah dkk., 2025). As this study seeks to uncover the essence of how *tawadhu* becomes an integral part of the students' character, it is crucial to understand their subjective experiences and the meaning they attach to these experiences. In this context, phenomenology provides the necessary framework to examine these experiences in depth, offering insights that are not captured by purely quantitative or surface-level descriptive approaches. This exploration is vital for improving character education strategies and ensuring that they resonate deeply with the students' own perceptions and realities.

Research into the lived experiences of individuals regarding the internalization of values, particularly within the framework of character education, has become an increasingly important area in educational studies. This line of inquiry is critical for understanding how abstract concepts like humility (*tawadhu*) manifest in real-world educational settings, especially when they are viewed through the lens of the participants' personal experiences (Hamidi & Nurdin, 2020). In the context of Islamic Religious Education (PAI-BP), this area of research aims to reveal not only how students engage with values but also how they internalize and enact them in their day-to-day interactions. However, capturing the depth of these subjective experiences presents significant challenges.

One of the primary challenges in exploring such profound experiences is the limitation of quantitative methods, which are often insufficient in capturing the rich, nuanced layers of personal meaning and perception. While surveys and other quantitative tools can measure attitudes or behaviors, they fail to provide insights into the underlying emotional, cognitive, and social processes that contribute to the formation of values like *tawadhu* (Huda dkk., 2020). This methodological gap has led to the recognition that qualitative approaches, particularly phenomenology, are better suited to uncovering the essence of such experiences. Phenomenological methods allow for a deeper understanding of how individuals perceive and make sense of their experiences in relation to value systems, offering a more complete and context-sensitive view.

Despite the growing recognition of the importance of phenomenology in character education research, few studies have successfully applied this approach to understanding the internalization of Islamic values in educational settings. Many existing studies rely on more surface-level analysis or quantitative data, which, while useful for identifying trends, fall short of capturing the full complexity of the experience. Therefore, the current body of literature is limited in its ability to provide a comprehensive understanding of how humility is experienced and integrated into the lives of students. This gap underscores the need for research that employs phenomenology to explore the deeply personal, transformative processes through which students internalize and embody Islamic character values in an educational context.

While existing research on character education often utilizes practical, well-established methods to explore the internalization of values such as *tawadhu*, these approaches tend to rely on frameworks that focus on measurable outcomes or generalized trends. For instance, surveys and quantitative assessments are commonly used to track students' attitudes toward humility or their participation in religious activities (Islamic dkk., 2024). However, these tools are limited in their capacity to delve deeply into the personal and subjective experiences that shape how values like humility are perceived and embodied in students' lives. The reliance on these methods leads to a more

superficial understanding of the phenomenon, lacking the rich, nuanced insights needed to fully capture the transformative process of internalization.

A more comprehensive understanding of how students experience and internalize humility can be achieved through the adoption of phenomenological methods. By focusing on the lived experiences of both students and teachers, phenomenology allows for an exploration of the meanings individuals attach to their experiences of *tawadhu*. This approach offers the opportunity to move beyond mere behavioral observation and taps into the emotional, cognitive, and social dimensions of character development, providing a deeper, holistic view of the process. It is within this context that phenomenology stands out as a necessary alternative to current methodologies, promising a richer and more thorough exploration of the essence of character education, specifically in the context of Islamic values.

Previous research on character education in Islamic settings has explored the internalization of values such as *tawadhu*, often using quantitative methods to assess students' attitudes and behaviors. Studies have investigated the role of teachers in instilling Islamic values and the impact of religious activities on students' character development (Mahanani dkk., 2022). However, these studies often fall short of capturing the deeper, subjective experiences that underpin the process of internalizing humility. Few studies have adopted a phenomenological approach to explore the lived experiences of students and teachers within the context of PAI-BP. This research aims to address that gap by focusing on the personal meanings and interpretations participants attach to the process of embodying humility in their daily lives.

The phenomenological approach used in this study provides an opportunity to explore these experiences in depth. By focusing on the lived experiences of both students and teachers, phenomenology allows us to uncover the essence of how values like humility are internalized and expressed in the school environment. This method is particularly valuable in addressing the knowledge gap identified earlier, as it goes beyond general attitudes and behaviors to explore the complex, multi-dimensional process of value internalization. The decision to use phenomenology stems from its ability to provide a rich, holistic understanding of the phenomenon, ensuring that the subjective experiences of participants are thoroughly explored and understood.

This article is structured as follows: the introduction outlines the context and relevance of the phenomenon being studied, focusing on the internalization of humility in Islamic education. The methodology section explains the phenomenological approach, detailing how data were collected and analyzed to capture the experiences of both students and teachers. The results section presents the findings from the interviews and observations, followed by a discussion that interprets these findings in light of the existing literature. Finally, the conclusion summarizes the key insights from the study and highlights their implications for character education in Islamic schools.

## **RESEARCH METHODS**

### **Study Design**

This study employed a phenomenological design to explore the lived experiences of students and teachers in internalizing Islamic character values, particularly focusing on the development of *tawadhu* (humility) within the context of Islamic Religious Education and Budi Pekerti (PAI-BP) at SMAN 2 Plus Panyabungan (Mansir dkk., 2021). The phenomenological approach was selected due to its emphasis on understanding the essence of lived experiences, which is crucial for capturing the subjective meanings and interpretations of participants in the educational setting. By exploring the experiences of individuals directly involved in the process, this approach allows for a deep examination of how values such as humility are internalized and expressed in everyday school life. Specifically, a descriptive phenomenological approach was utilized, which focuses on describing and interpreting the participants' lived experiences without prior assumptions or theories, aiming to

capture the fundamental essence of the phenomenon. Data saturation was determined through the process of iterative analysis, where data collection continued until no new significant themes or insights emerged from the interviews and observations. This was confirmed when subsequent interviews and observations provided redundant information, indicating that the data had reached saturation.

### **Participants**

Participants were selected using purposive sampling, a method that targets individuals who have specific knowledge or experience related to the phenomenon under study. The participants included teachers of PAI-BP, students from the 11th grade at SMAN 2 Plus Panyabungan, and the school principal. The inclusion criteria for teachers were those who had been teaching PAI-BP for at least two years and had a direct role in the character education of students. For students, the inclusion criterion was that they must be actively participating in the PAI-BP curriculum and involved in the religious activities conducted by the school. No specific exclusion criteria were applied based on gender, but a balance in gender representation was aimed to ensure diversity. The final sample consisted of 5 teachers (3 male, 2 female) and 10 students (6 male, 4 female), all aged between 16 and 18 years.

### **Data Collection**

Data were collected through in-depth, semi-structured interviews and direct observations. Interviews were conducted in person to allow participants to freely express their experiences and perceptions in a natural setting. The interview guide was developed to explore participants' personal experiences with the internalization of tawadhu through PAI-BP, their reflections on the influence of religious practices, and the role of teachers and parents in the process. Each interview lasted between 45 and 60 minutes and was conducted in a quiet, comfortable setting to ensure participants felt at ease. Observations were also conducted during religious activities, such as group prayers, Islamic study sessions, and daily interactions, to capture contextual behaviors and practices related to the internalization of humility. All interviews were audio-recorded with participant consent and transcribed verbatim for analysis.

### **Data Analysis**

The data were analyzed using thematic analysis, a method that involves identifying, analyzing, and reporting patterns (themes) within the data. This approach allowed for the identification of key themes related to the internalization of tawadhu and the role of PAI-BP in shaping students' character. The analysis followed a systematic process: first, the transcriptions were read multiple times to immerse in the data. Then, meaningful segments of text were coded and categorized into initial themes (Mokhtar dkk., 2024). These themes were reviewed and refined to ensure they accurately represented the participants' experiences. The final step involved constructing a narrative that captured the essence of these themes, which provided a rich and detailed understanding of the internalization process. NVivo software was used to assist in organizing and managing the data, though the focus remained on interpreting the data manually to ensure depth in the analysis.

### **Ethics**

Ethical approval for the study was obtained from the relevant research ethics committee at the institution. Informed consent was acquired from all participants prior to data collection. Participants were assured of their right to confidentiality, and all personal identifiers were removed from the data to maintain anonymity (Zulfikar dkk., 2023). Written consent was obtained from both the teachers and students, ensuring they understood the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any point without consequence. This study adhered to internationally recognized ethical standards for research, ensuring the protection of participants' rights and dignity throughout the research process.

## **RESULTS**

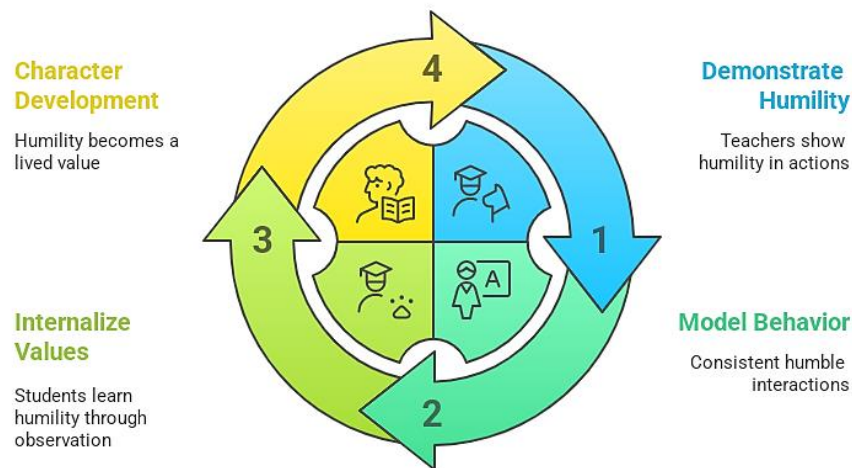
### **The Role of Teachers in Modeling Tawadhu**

The central theme that emerged from the interviews with teachers was the emphasis on modeling tawadhu through personal conduct. Teachers expressed that their actions in and out of the classroom serve as the primary vehicle for internalizing values. As one teacher explained:

"It is not enough to tell students about humility; they need to see it in action. When I approach them respectfully and show humility in my own actions, they learn that way."

This sentiment was echoed by several other teachers, indicating that the act of modeling tawadhu was viewed as a foundational step in the students' character development. Teachers emphasized the importance of consistency in their behavior and their role in demonstrating humility through daily interactions. This approach allowed students to internalize the value of humility, as it became part of their lived experiences within the school.

### Cycle of Modeling Tawadhu



### The Influence of Religious Activities on Character Formation

Another key theme was the influence of religious activities in shaping students' attitudes and behaviors. Teachers and students alike highlighted the importance of regular religious practices, such as group prayers, Islamic study sessions (Muzakarah), and Sholawatan (reciting prayers together). As a student shared:

"Joining in the prayers and studying together after school makes me feel connected to the teachings of Islam. It reminds me to stay humble and always seek Allah's guidance."

These activities were seen as essential in reinforcing the values taught in class. The combination of spiritual practices and academic lessons in PAI-BP was recognized as an effective strategy for internalizing tawadhu, as students were encouraged not only to learn about humility but to experience it through communal religious observances.

### Parental Involvement in Reinforcing Humility

The involvement of parents was another significant theme in the internalization process. Teachers noted the strong collaboration between the school and families, particularly through the use of communication tools like WhatsApp groups to coordinate efforts in character education. One teacher remarked:

"When parents reinforce the lessons at home, it creates a seamless transition between school and home. It's much easier for the students to live out their humility when they see their parents practicing the same values."

This alignment between home and school was seen as pivotal for reinforcing the character values being taught. Students acknowledged that their parents played a crucial role in encouraging humility at home, thus providing a consistent reinforcement of the value of tawadhu beyond the classroom setting.

### **Student Practices and Self-Reflection on Tawadhu**

The final theme centers around student practices and their ability to reflect on their behavior. Interviews with students revealed that many had internalized the value of humility in their daily lives. As one student shared:

"I try to be humble by respecting others, especially my teachers and friends. When I do well in my studies, I remind myself not to be proud and to always thank Allah for the success."

Students described various ways they practiced humility, from respecting their peers and teachers to engaging in self-reflection on their actions. In addition to their school practices, students also applied humility in other contexts such as in their interactions with family members at home, helping others in their community, and showing respect in public spaces. For instance, one student mentioned, "I always try to help my neighbors with small tasks like carrying groceries, and I try to listen to others without interrupting when they speak." These reflections were often triggered by the regular reinforcement of values through school activities and personal experiences. The internalization of tawadhu appeared to be most effective when students engaged in regular self-assessment, an activity that allowed them to develop a deeper understanding of their actions in relation to Islamic teachings.

The research findings emphasize the importance of an integrated approach to character development, where teachers, religious activities, parental involvement, and self-reflection play interconnected roles in cultivating the value of humility. The internalization of tawadhu in students at SMAN 2 Plus Panyabungan is not solely a result of classroom teachings but a broader educational process that involves continuous reinforcement through modeling, communal religious practices, family support, and individual reflection. These findings highlight the multifaceted nature of character education in Islamic settings and underscore the role of the school environment in shaping students' moral and spiritual development.

### **DISCUSSION**

The findings of this study highlight the essential role of both teachers and religious activities in the internalization of humility (tawadhu) among students at SMAN 2 Plus Panyabungan. Through the lived experiences of the participants, it became evident that the process of embedding humility is deeply intertwined with daily practices, teacher modeling, and the reinforcement of values both in and outside the classroom. The results demonstrate that internalizing humility is not merely an abstract concept but a continuous, experiential process that shapes students' behavior and interactions.

This study provides significant insight into the mechanisms through which students internalize Islamic values, specifically the value of tawadhu. The experiences shared by both teachers and students reveal that humility is most effectively instilled through role modeling, consistent engagement in religious activities, and familial support. These factors converge to create an environment where the value of humility is not only taught but also lived by students, enhancing their personal and social development. This contribution is particularly important, as it deepens the understanding of how humility is practiced in everyday life, rather than focusing solely on theoretical or surface-level descriptions of character education. The findings suggest that integrating holistic approaches, which include spiritual, social, and familial dimensions, is essential for the effective internalization of Islamic values in educational settings.

When comparing these findings to existing literature, the results align with the growing body of research that emphasizes the importance of experiential learning in character education (Mujahid, 2021). Previous studies have underscored the role of teachers and religious practices in shaping students' character, but few have delved into the specific, lived experiences that inform these

processes. For instance, studies by Mukhibat dkk. (2024) support the notion that teachers' behavior serves as a model for students, reinforcing the findings of this study. However, while these studies acknowledge the role of educators, this research uniquely contributes by illustrating how religious activities, especially collective ones like prayers and study sessions, directly influence the internalization of humility. Furthermore, the findings complement the work of Hidayat and Munawir dkk. (2023), who noted the positive impact of parental involvement, but this study further expands on this by detailing the ways in which such involvement reinforces humility through consistent actions and communication between home and school.

### **Implications of Findings**

The findings of this study offer both scientific and practical insights into the internalization of Islamic values, particularly *tawadhu* (humility), in the context of Islamic education. From a practical standpoint, these results underscore the importance of integrating both teacher modeling and religious activities as essential components of character education. The study highlights that students are not only influenced by what they are taught but also by the behavior and values that teachers model within the school environment (Saepudin dkk., 2023). These insights suggest that schools should prioritize creating environments where humility is lived and demonstrated daily, particularly through religious observances and the active participation of teachers and students. In a broader social and cultural context, the findings imply that humility as a character trait plays a crucial role in shaping respectful, empathetic, and socially responsible individuals who contribute positively to society. This has strong implications for educational policy, curriculum design, and teacher training, suggesting that character education should be treated as a holistic and continuous process.

### **Limitations of the Study**

While the study provides valuable insights, there are limitations that must be acknowledged. The sample size, consisting of only a few teachers and students from a single school, may not be fully representative of broader educational settings. Additionally, the research was conducted in one geographic and cultural context, which may limit the generalizability of the findings to other regions or educational systems (Taja dkk., 2021). The phenomenological approach, while offering deep insights into the lived experiences of participants, does not allow for the quantification of the impact or the comparison of these experiences across different populations. These factors suggest the need for further studies that include larger, more diverse samples and explore the effects of context on the internalization of humility across different educational settings.

### **Prospective Statements for Future Research**

This study paves the way for further research that could expand on the role of religious education in character development, particularly within non-Islamic educational contexts. Future studies could investigate the impact of similar character education approaches in secular schools or other religious educational systems, comparing how values such as humility are internalized in diverse cultural and educational environments (Wulandari, 2022). Additionally, longitudinal studies could examine how the internalization of *tawadhu* evolves over time and its long-term effects on students' behavior and interactions. Future research might also explore the role of technology and digital learning tools in supporting the internalization of moral values, especially in an increasingly digital world. These areas represent important avenues for expanding our understanding of character education and its broader societal impacts.

## **CONCLUSION**

This study explored the internalization of *tawadhu* (humility) among students at SMAN 2 Plus Panyabungan, focusing on how Islamic character values are embedded in educational practices. The findings reveal that humility is most effectively internalized through teacher modeling, religious activities, and parental support, all of which play a crucial role in shaping students' behavior and

character. By using a phenomenological approach, this research addresses gaps in existing literature, providing a deeper understanding of the subjective experiences involved in value internalization, which was previously overlooked by quantitative studies. The study contributes to the field of character education by emphasizing the importance of creating an environment where values like humility are actively lived by both educators and students.

Based on the findings, it is recommended that educators prioritize modeling humility in their daily interactions with students, as this was identified as a key method for internalizing humility. Teachers should also integrate religious and character-building activities into the curriculum and create opportunities for students to reflect on their personal behaviors in relation to these values. Additionally, fostering strong communication and collaboration between the school and families can help ensure that humility is reinforced consistently both at home and in the classroom.

Future research could expand on these findings by exploring the impact of similar educational practices in diverse cultural settings and examining the long-term effects of such character development. Moreover, longitudinal studies could offer valuable insights into how humility evolves over time and its broader implications for students' social and personal growth. Further studies could also investigate the role of digital tools and online platforms in supporting the internalization of character values like humility in the modern, digital age.

## **CONFLICT OF INTEREST**

The authors declare that there is no conflict of interest regarding the publication of this article. No financial or personal relationships could have influenced the research or its findings.

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