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The Sociology of Recognition of Care Work in a School Mosque Library: Trustworthiness (Amanah) Education Outside Formal Learning in Junior High School

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Abstract

This article examines the potential relationship between recognition of students' care work and education in amanah (trustworthiness and entrusted responsibility) outside formal classroom learning. It adopts a qualitative case-study orientation informed by recognition theory, symbolic interactionism, and Islamic character education. Preliminary observations at SMP Negeri 3 Kutasari indicate that the school library occupies a room separate from the mosque and functions as a shared learning space. Teachers maintain the room regularly, while students occasionally arrange books and sweep floors as part of class-based cleaning duties, generally following teachers' instructions. These observations identify forms of practical support and different patterns of participation, but they do not establish whether students regard their activities as voluntary service, burdensome obligations, or moral responsibilities. The analysis distinguishes formal acknowledgment, informal appreciation, relational trust, and non-recognition as possible dimensions through which library care acquires social meaning. It proposes that recognition may support reflection on amanah without treating appreciation as a necessary cause of character development. The evidence remains preliminary because systematic interviews, sustained observation, and documentary triangulation have not been completed. Further fieldwork is needed to clarify students' interpretations, institutional practices, and the relevance of mosque-linked educational claims to the actual library setting more fully.

Keywords: *Amanah, Care Work, Character Education, School Library, Social Recognition.*

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INTRODUCTION

Educational institutions increasingly recognize that character formation extends beyond classroom instruction and involves students' participation in everyday social activities. Islamic Religious Education provides an institutional foundation for cultivating moral values, although translating curricular expectations into sustained character development remains an educational concern (Alhamuddin & Asikin, 2025). Voluntary participation among students in Islamic educational settings also demonstrates how religious commitments, interpersonal relationships, and individual motivations can contribute to experiences outside formal academic instruction (Alzaareer & Abdalla, 2023). Mosque libraries represent another educational setting because their management and literacy activities connect religious institutions with opportunities for community-based learning (Murniyanto, 2023). Within junior high schools, activities such as arranging books, maintaining reading spaces, assisting library users, and managing borrowed materials can be understood as forms of care work that sustain shared educational facilities. The sociological significance of these activities concerns not only their practical contribution but also how schools acknowledge students' efforts and connect entrusted responsibilities with the development of *amanah*, or trustworthiness.

Research on educational participation and library practices provides several perspectives for understanding how students acquire social experiences through activities that are not always formally assessed. School library professionals contribute to reading engagement through forms of educational support that extend beyond the technical organization and circulation of library collections (Merga & Mat Roni, 2025). Studies of librarians' emotional labor further reveal how institutional expectations can obscure relational responsibilities that are necessary for maintaining supportive educational environments (Grimm, 2022). These perspectives suggest that educational work cannot be evaluated exclusively through visible outputs because encouragement, assistance, and the maintenance of shared

resources also involve interpersonal commitments. Student volunteering in school libraries illustrates how participation in literacy activities may provide opportunities for learners to undertake responsibilities beyond conventional classroom assignments (Wati, 2025). Sociological investigations of volunteer recognition identify the relationship between institutional acknowledgment, social interaction, and the meanings participants attach to their contributions (Resch et al., 2022). The convergence of these perspectives establishes a basis for examining school mosque libraries as spaces where educational care, voluntary participation, and recognition may interact in the formation of students' moral responsibilities.

The existing literature nevertheless approaches student participation, library support, and character education through research interests that are not fully integrated within the specific setting of school mosque libraries. Investigations of student participation and recognition demonstrate the relevance of acknowledgment to students' experiences of belonging and well-being, although these relationships do not independently explain the moral meanings attached to maintaining religious educational facilities (Graham et al., 2022). Symbolic interactionist analyses of educational activities also demonstrate the relevance of social interaction to the construction of meaning, providing a conceptual basis for examining how everyday responsibilities acquire significance within school communities (Budiati & Siscawati, 2025). Research concerning mosque library management contributes an institutional understanding of literacy services and organizational practices without directly establishing how students experience the recognition of their contributions as a form of moral education (Murniyanto, 2023). These different emphases leave a specific question concerning the relationship between the social visibility of care work and the internalization of *amanah* among junior high school students. The resulting research gap is both conceptual and contextual, involving the need to connect recognition processes with the interpretation of everyday care responsibilities in a religious educational space outside formal learning.

The limited integration of recognition, educational care, and moral responsibility has implications for how schools evaluate the contributions students make to their learning environments. Research on emotional labor in school librarianship indicates that relational forms of educational work may remain insufficiently visible within institutional descriptions of professional responsibilities (Grimm, 2022). Studies of volunteer recognition similarly demonstrate the relevance of examining differences between institutional acknowledgment and the meanings participants associate with their engagement (Resch et al., 2022). When students' contributions are treated exclusively as routine assistance, schools may overlook opportunities to understand how responsibility, mutual respect, and social acknowledgment develop through everyday interactions. Research concerning ethical leadership in religious institutions provides a related perspective on how moral conduct and institutional relationships can contribute to social cohesion (Thoha et al., 2025). Recognition of care work therefore raises practical questions about the distribution of library responsibilities, the acknowledgment of student contributions, and the educational significance of maintaining resources entrusted to the school community. The urgency of examining these relationships is reinforced by the continuing importance of translating Islamic character education from curricular expectations into meaningful conduct within students' daily activities (Alhamuddin & Asikin, 2025).

The present study positions the school mosque library as a social setting in which care work, recognition, and the practice of *amanah* can be examined as interconnected educational processes. Existing research on student library volunteers provides a foundation for understanding participation in literacy services, while leaving room to investigate the moral interpretations attached to responsibilities undertaken in religiously oriented school environments (Wati, 2025). Scholarship on student recognition offers a basis for examining how acknowledgment from teachers and other school members may contribute to students' understanding of their participation and social standing (Graham et al., 2022). Research on volunteering in Islamic schools introduces the significance of religious motivation and interpersonal experience, although its emphasis does not directly establish how the recognition of library care work shapes the meaning of entrusted responsibility (Alzaareer & Abdalla, 2023). The proposed novelty lies in bringing these strands together through a sociological interpretation that treats *amanah* not merely as a moral concept transmitted through instruction but as a responsibility negotiated, practiced, and potentially recognized through ordinary interactions. This approach distinguishes the study from research primarily concerned with library management, voluntary participation, or curricular

character formation by examining how the social acknowledgment or neglect of care work may influence its educational meaning.

This study aims to examine how the recognition of care work in a school mosque library relates to the development of *amanah* among junior high school students outside formal classroom learning. The first objective is to identify the forms of care work performed by students, particularly activities involving library maintenance, collection management, assistance to other users, and the preservation of shared educational resources. The second objective is to examine how students' contributions are acknowledged, valued, or overlooked through interactions involving peers, teachers, and mosque library administrators. The third objective is to analyze how these experiences of recognition or non-recognition relate to students' interpretations of trustworthiness, responsibility, and moral accountability. The analysis distinguishes institutional acknowledgment from everyday interpersonal recognition while considering the possibility that entrusted responsibilities may carry different meanings for individual participants. Its theoretical contribution is to connect the sociology of recognition with care work and Islamic character education through an examination of moral responsibility in an informal educational setting. Its practical contribution is to provide an analytical foundation for school administrators, educators, and mosque library managers to consider how everyday student participation can be supported and recognized as part of character development beyond formal instruction.

RESEARCH METHODS

This study is designed as a qualitative case study to investigate the social recognition of care work and the development of trustworthiness (amanah) through students' participation in a school mosque library outside formal classroom learning. The proposed research setting is an Islamic-oriented junior high school with an active mosque library, reflecting the educational role of mosque libraries in supporting literacy activities and community learning (Murniyanto, 2023). The units of analysis comprise interactions among students, teachers, and mosque administrators, together with everyday library maintenance activities and institutional or interpersonal expressions of recognition. Purposive informant selection is intended to include students currently involved in library maintenance, former student volunteers, teachers, and mosque administrators, allowing different experiences of participation and responsibility to be examined (Wati, 2025). Students' motivations and experiences of voluntary participation will be considered in relation to the educational and social dimensions of volunteering identified in Islamic school environments (Alzaareer & Abdalla, 2023). The investigation will distinguish formal acknowledgment, informal appreciation, relational recognition, and experiences of non-recognition to examine how students interpret their contributions and entrusted responsibilities within the school community (Resch et al., 2022).

Data collection is planned through participatory observation, semi-structured interviews, field notes, and documentation involving library records, activity schedules, institutional policies, and available evidence of student recognition. Interview questions will address students' responsibilities, interpersonal experiences, perceptions of acknowledgment, and interpretations of amanah, with attention to the construction of social meaning through everyday educational interactions (Budiati & Siscawati, 2025). Observation will document routine library activities and interactions, while interviews and institutional documents will provide complementary information, with informed consent and participant confidentiality addressed during data collection. The proposed thematic analysis will involve organizing interview transcripts and observation notes, identifying meaningful statements, developing initial codes, grouping related categories, and interpreting recurring patterns concerning recognition, care work, and moral responsibility (Saunders et al., 2023). Analytical interpretation will distinguish institutional recognition from interpersonal acknowledgment while examining how students construct meanings of responsibility through their participation and relationships with other school members (Resch et al., 2022). Research credibility will be addressed through planned source triangulation involving students, teachers, administrators, and institutional documents, supported by member checking where feasible and transparent documentation of analytical decisions to maintain consistency between the collected evidence and its interpretation (Saunders et al., 2023).

RESULTS AND DISCUSSION

Forms and Social Visibility of Student Care Work in the School Mosque Library

A school mosque library can be examined as an educational setting where access to reading materials intersects with students' everyday participation in maintaining a shared religious space. Research on mosque library management in Indonesia directs attention to collection organization, service provision, and the institutional arrangements required to sustain literacy activities (Murniyanto, 2023). Studies of mosque library governance likewise demonstrate that the management of collections and services involves organizational responsibilities extending beyond the availability of books (Nasrullah et al., 2022). For junior high school students, these responsibilities raise questions about who performs routine tasks, how participation is organized, and whether their contributions are recognized as educational activities. Library use alone cannot demonstrate that students undertake care work because visiting a library and maintaining its services represent analytically different forms of participation. The sociological examination of student involvement must distinguish the library's educational functions from the particular responsibilities assumed by students, teachers, and mosque administrators before establishing the social significance of their contributions.

Care work in a school mosque library may encompass physical maintenance, routine administration, and interpersonal assistance, each contributing differently to the sustainability of a shared learning environment. The activities identified in the initial research description include arranging books, cleaning reading areas, recording loans and returns, and helping other students locate reading materials. Research on school library professionals indicates that fostering reading engagement involves educational support extending beyond the technical organization and circulation of library collections (Merga & Mat Roni, 2025). Investigations of librarians' emotional labor further demonstrate how interpersonal responsibilities may remain insufficiently recognized when institutional expectations emphasize formally documented duties (Grimm, 2022). Assistance provided to another student may involve patience, communication, and sensitivity to individual learning needs, although such interactions are not necessarily reflected in administrative records. Physical and administrative activities can generally be examined through schedules and documentation, whereas relational contributions require closer attention to interpersonal exchanges and participants' interpretations. Differentiating these activities provides an analytical basis for examining care work without assuming that every instance of library participation carries identical responsibilities or educational consequences.

The organization of student participation represents another dimension of care work because similar responsibilities may originate from voluntary initiative, institutional assignment, or informal expectations within the school community. Research concerning volunteering in Islamic schools identifies motivations and perceived benefits associated with students' involvement, suggesting that participation should be examined through the meanings students attribute to their activities (Alzaareer & Abdalla, 2023). Responsibilities performed voluntarily may differ from those assigned by teachers or mosque administrators in terms of perceived obligation, personal commitment, and opportunities for independent decision-making. Student volunteering in school libraries also provides an educational setting for examining how participation can contribute to literacy activities and organizational responsibilities (Wati, 2025). The existence of duty schedules, written assignments, or recurring informal requests would indicate different arrangements of institutional coordination, although their presence must be established through actual documentation and participant accounts. Distinguishing the source of initiative, frequency of involvement, and students' freedom to accept or decline responsibilities is necessary to avoid interpreting compliance with authority as evidence of voluntary commitment.

Students' interpretations of library maintenance constitute a further dimension that cannot be established solely by observing the completion of assigned activities. Identical responsibilities may be experienced as religious service, personal obligation, collective cooperation, an opportunity for learning, or an unwanted burden depending on individual circumstances and interpersonal relationships. Research on the internalization of respect and responsibility through educational narratives and teacher exemplarity emphasizes the relevance of moral interpretation in the development of students' character (Ananda et al., 2022). Symbolic interactionist approaches to educational participation also suggest that social meanings emerge through interactions and the interpretations individuals attach to their activities (Budiati & Siscawati, 2025). Trustworthiness (*amanah*) may acquire practical significance when students understand library responsibilities as commitments entrusted to them by other members of the

school community. Such interpretations require attention to students' explanations of their motivations, experiences, expectations, and perceptions of accountability rather than assumptions based on outward behavior. Table 1 presents the analytical dimensions through which student care work can be examined, including its practical forms, organizational characteristics, sources of initiative, and subjective meanings.

Table 1. Forms and Dimensions of Student Care Work in the School Mosque Library

Analytical dimension	Categories of student care work	Analytical indicators	Sources of evidence
Type of work	Physical maintenance, administrative duties, and interpersonal assistance	Book arrangement, cleaning, loan recording, collection organization, and assistance to library users	Observation, library records, and interviews
Degree of formality	Formally assigned, routinely organized, and informal or voluntary activities	Duty schedules, written responsibilities, recurring activities, and flexibility of participation	School documents, activity records, and participant accounts
Source of initiative	Student initiative, teacher assignment, mosque administrator requests, and collective participation	Reasons for participation, assignment procedures, decision-making, and freedom to accept responsibilities	Student, teacher, and administrator interviews
Subjective meaning	Religious service, entrusted responsibility, social cooperation, educational participation, and perceived burden	Interpretations of amanah, motivation, personal commitment, social expectations, and perceptions of responsibility	In-depth interviews and observation of everyday interactions

Social visibility concerns whether students' contributions become recognizable and valued within everyday educational relationships rather than remaining unnoticed behind the continued operation of library services. Routine maintenance can produce observable outcomes, such as organized collections and accessible reading spaces, without necessarily identifying the individuals whose efforts sustain those conditions. Research examining emotional labor in school librarianship demonstrates that supportive responsibilities may be obscured when institutional descriptions emphasize technical functions and formally recognized professional duties (Grimm, 2022). The analytical categories presented in Table 1 provide a basis for distinguishing visible task outcomes from the recognition afforded to students who perform the work. Institutional records, expressions of appreciation, and opportunities for participation in decision-making represent different possible indicators of how contributions become socially acknowledged. An absence of formal documentation does not automatically establish non-recognition because students may receive meaningful acknowledgment through informal relationships with teachers, administrators, or peers.

Institutional arrangements may influence the distribution of student responsibilities through the availability of facilities, organizational rules, adult supervision, and established expectations concerning the maintenance of shared resources. Investigations of informal learning spaces demonstrate that spatial arrangements influence the educational use of facilities, although findings from university settings cannot be transferred directly to school mosque libraries without contextual examination (Chen et al., 2022). Research concerning academic libraries as informal learning environments similarly emphasizes the relationship between physical organization and learning activities rather than treating educational spaces solely as locations for storing information (Lotfy et al., 2022). Student participation may become important where library operations depend on collaborative assistance, but the presence of staffing limitations or inadequate resources cannot be presumed without institutional evidence. The distribution of responsibilities should be examined through available activity records, observation of routine practices, and explanations from students and supervising adults. Particular attention is required when

responsibilities are assigned repeatedly to specific individuals because participation may involve unequal expectations or differences in students' opportunities to decline additional tasks. Distinguishing educational participation from the transfer of routine institutional obligations is essential for evaluating whether care work supports students' development or creates responsibilities disproportionate to their educational position.

The educational significance of student care work cannot be reduced to library attendance, reading frequency, or the number of maintenance activities completed during a particular period. Research relating school library visits to students' reading interest addresses patterns of facility use, which differ analytically from assuming responsibility for maintaining library services (Azhari & Ramadan, 2022). Investigations of collaboration between school librarians and teachers also identify the relevance of professional relationships in supporting educational activities associated with school libraries (Colvin & Croft, 2024). Student participation in collection organization, assistance to peers, and maintenance of shared resources may provide opportunities to practice cooperation, accountability, and independent decision-making. These possible educational contributions must be distinguished from demonstrated character development because the completion of a task does not independently establish internalized responsibility. Comparing students' interpretations with observable activities and adults' expectations would provide a more defensible basis for understanding how informal participation relates to educational experiences outside classroom assessment.

The sociological significance of library care work emerges from the relationship between activities performed, interpersonal interactions, and the value assigned to students' contributions within the school community. Research on school librarians' contributions to inclusion and reader development indicates that educational support involves relational practices extending beyond conventional measures of library services (Webber et al., 2025). Studies of informal learning and social interaction in library environments offer a complementary basis for examining how shared educational spaces can accommodate experiences not explicitly organized through classroom instruction (Rambe & Riza, 2025). The proposed analytical framework consequently considers task documentation, recognition practices, opportunities for participation, and students' interpretations as interconnected dimensions of educational care work. These dimensions also make it possible to investigate whether responsibilities are distributed fairly and whether students experience differences in the acknowledgment of their contributions. The available research description does not yet establish that particular students have experienced invisible work, unequal recognition, or measurable development of *amanah*, making direct observation and participant accounts necessary before such claims can be supported. The distinction between practical contribution and socially attributed value provides a foundation for examining how recognition and non-recognition may influence the moral meanings attached to student participation in school mosque libraries.

Social Recognition, Non-Recognition, and the Formation of Amanah

Social recognition provides a sociological basis for examining why routine contributions to a school mosque library acquire different meanings among students and institutional actors. Recognition involves more than identifying the person who completed a task because it also concerns whether the contribution is treated as worthy of respect. Symbolic interactionist approaches to educational participation locate the formation of social meaning within encounters through which individuals interpret their roles and others' responses (Budiati & Siscawati, 2025). Studies of student volunteering similarly distinguish institutional acknowledgment from the meanings participants assign to their involvement (Resch et al., 2022). Research on student participation and recognition provides a further basis for considering whether acknowledgment relates to students' experiences of belonging and well-being (Graham et al., 2022). Library maintenance can consequently be examined both as practical work and as an activity whose value is communicated through everyday interactions. This distinction allows recognition to be evaluated without presuming that task completion automatically produces positive moral development.

Formal recognition represents an institutional mechanism through which schools may acknowledge students' contributions to maintaining shared educational facilities. Certificates, public announcements, documented responsibilities, and school awards can provide visible indications that particular activities are considered valuable within an educational institution. Research concerning the recognition of student volunteering demonstrates the importance of examining how formal

acknowledgment relates to participants' own interpretations of their engagement (Resch et al., 2022). Formal recognition may strengthen the institutional visibility of library care work, although its educational significance cannot be established solely through the existence of an award or written record. Students may interpret official acknowledgment as appreciation, evidence of achievement, or an expectation to continue participating, depending on their motivations and experiences. The relationship between participation, recognition, and student well-being further indicates the need to consider students' perspectives rather than treating institutional recognition as an inherently beneficial intervention (Graham et al., 2022).

Informal recognition concerns the ordinary interactions through which students' contributions are noticed, appreciated, and interpreted within the school community. Expressions of gratitude, verbal encouragement, respectful communication, and acknowledgment of completed responsibilities may communicate appreciation without requiring institutional certification. Research on student participation in Islamic schools identifies interpersonal relationships and individual motivations as relevant dimensions of voluntary educational engagement (Alzaareer & Abdalla, 2023). Sociological interpretations of educational interaction also suggest that everyday communication contributes to the meanings individuals attach to their activities and social positions (Budiati & Siscawati, 2025). A student who assists peers with reading materials may interpret a teacher's appreciation differently from a student who receives additional duties without explanation or acknowledgment. Informal recognition must consequently be examined through the circumstances in which it occurs, the relationship between the individuals involved, and the student's interpretation of the interaction. Its potential educational significance lies in making responsibility socially meaningful without necessarily transforming voluntary participation into a system of rewards.

Relational recognition develops through continuing relationships in which students experience acknowledgment, respect, and opportunities to exercise responsibility. Teachers and mosque administrators possess institutional authority, but the meanings students attach to that authority may also depend on interpersonal trust, consistency, and opportunities for participation. Research on emotional labor in school librarianship draws attention to relational responsibilities that may receive limited acknowledgment despite their relevance to educational support (Grimm, 2022). Studies of collaboration between school librarians and teachers likewise provide a basis for examining how professional relationships contribute to the organization of library-related educational activities (Colvin & Croft, 2024). Relational recognition in a school mosque library may involve consulting students about responsibilities, acknowledging their suggestions, and providing guidance without diminishing their autonomy. These possibilities require examination through actual interactions because receiving additional responsibilities cannot automatically be interpreted as evidence that students feel trusted or respected.

Table 2. Forms of Social Recognition and Non-Recognition in School Mosque Library Activities

Forms of Recognition	Possible Expressions in Library Activities	Sociological Meaning	Evidence to Be Examined
Formal recognition	Certificates, awards, written appreciation, official announcements, and documented student contributions	Institutional acknowledgment of students' work and participation	School documents, award records, activity reports, and interviews
Informal recognition	Verbal appreciation, expressions of gratitude, encouragement, and acknowledgment of completed tasks	Everyday validation of contributions through social interaction	Observations, student accounts, and field notes
Relational recognition	Entrusted responsibilities, respectful communication, consultation, and continuing guidance	Development of interpersonal acknowledgment, participation, and perceived trust	Interviews with students, teachers, and mosque administrators

Non-recognition	Ignored contributions, unacknowledged maintenance, unequal appreciation, and the assumption that assistance requires no acknowledgment	Potential invisibility or devaluation of student care work	Contrasting participant accounts, observational records, and institutional documents

Non-recognition constitutes a distinct sociological concern because the absence of acknowledgment may influence how students interpret their contributions and their position within the school community. Routine maintenance may become socially invisible when attention remains directed toward library conditions rather than the individuals responsible for sustaining them. Research applying recognition theory to marginalized students' experiences demonstrates the relevance of examining how recognition and its absence relate to educational participation and emotional experiences (Moensted, 2022). The analytical categories in Table 2 distinguish non-recognition from formal and informal acknowledgment, allowing different institutional and interpersonal responses to be examined without assuming that they have identical consequences. Students who receive limited appreciation may interpret this condition as indifference, ordinary institutional practice, or a consequence of the voluntary character of their activities. Unequal acknowledgment also requires consideration because students performing similar responsibilities may encounter different responses according to their relationships, visibility, or participation opportunities. Sociological analysis must therefore establish whether non-recognition is actually experienced and how students explain its meaning before associating it with declining commitment or diminished moral responsibility.

Trustworthiness (*amanah*) introduces a moral dimension to the recognition of care work by connecting entrusted responsibilities with accountability toward other individuals and the school community. Islamic character education emphasizes the development of moral conduct beyond the acquisition of religious knowledge, making everyday responsibility relevant to the practical interpretation of educational values (Alhamuddin & Asikin, 2025). Educational approaches integrating Quranic values into character formation also provide a foundation for understanding responsibility as a value expressed through conduct rather than verbal instruction alone (Nurjannah et al., 2024). Within a school mosque library, *amanah* may be reflected in the careful handling of books, accurate recording of borrowed materials, consideration for other users, and consistent fulfillment of agreed responsibilities. These activities acquire educational significance when students can explain the obligations they have accepted and the reasons those obligations deserve conscientious attention. Recognition may reinforce the perceived value of entrusted work, but the existence of *amanah* cannot be inferred exclusively from praise, participation frequency, or the performance of maintenance activities.

The relationship between recognition and *amanah* can be examined through the meanings students attribute to responsibility, interpersonal acknowledgment, and their continuing participation in library activities. Studies of social behavior among junior high school students provide a relevant educational basis for investigating how students interpret participation and interaction within their school environments (Bahtiar et al., 2026). Research on teacher exemplarity and responsibility-oriented Islamic Religious Education also emphasizes the relevance of educational relationships to the development of responsible conduct (Dzulfiqar et al., 2026). Recognition may become educationally meaningful when students understand that their contributions benefit other library users and are appreciated as expressions of dependable behavior. Ethical leadership within religious institutions provides a related perspective on how interpersonal responsibilities and institutional relationships may contribute to social cohesion (Thoha et al., 2025). Table 2 provides an analytical basis for comparing the different forms of acknowledgment that students might encounter while fulfilling similar responsibilities. The interpretation of these relationships must distinguish responsibility motivated by personal religious conviction from responsibility associated with external appreciation, since both may contribute to a student's understanding of *amanah*. Recognition can consequently be investigated as a possible reinforcing condition rather than an exclusive source of moral commitment.

A critical interpretation of recognition must avoid the assumption that appreciation necessarily strengthens *amanah* or that its absence inevitably diminishes students' sense of responsibility. Research concerning volunteering in Islamic schools demonstrates the relevance of multiple motivations, making it necessary to consider personal commitments alongside social and institutional influences (Alzaareer

& Abdalla, 2023). Studies of recognition and student participation also indicate that educational experiences should be examined through relationships among acknowledgment, participation, and students' own evaluations of their circumstances (Graham et al., 2022). Formal acknowledgment may provide meaningful validation for some students, whereas others may attach greater importance to interpersonal trust, religious commitment, or the opportunity to contribute without public attention. Excessive emphasis on recognition also risks creating a situation in which students perceive library service primarily as a means of obtaining approval rather than an expression of entrusted responsibility. The available research description does not establish causal relationships between recognition, non-recognition, and the internalization of *amanah*, so these propositions require examination through interviews, observation, and comparison of students' experiences before being presented as empirical findings.

Relational Recognition and Amanah Education Beyond Formal Classroom Learning

School mosque libraries provide a potential setting for examining how moral education extends beyond formal classroom instruction through participation in shared educational responsibilities. The educational significance of these activities lies in the possibility that students encounter trustworthiness (*amanah*) through practical obligations, interpersonal relationships, and the maintenance of resources used by others. Research concerning Islamic Religious Education emphasizes the relationship between curriculum implementation and character development while identifying challenges in translating educational objectives into meaningful conduct (Alhamuddin & Asikin, 2025). Studies of religious cultural practices in Islamic schools also provide a basis for understanding character formation as a process associated with institutional habits and everyday educational experiences (Hanif, 2013). The integration of Quranic values into educational practices further supports examining how moral principles may be connected with students' responsibilities within their learning environments (Nurjannah et al., 2024). Library maintenance can consequently be interpreted as a potential opportunity for experiential moral education, although its actual contribution to students' understanding of *amanah* requires evidence from their participation and personal interpretations.

Teachers and mosque administrators occupy important positions in determining whether students' contributions are acknowledged as meaningful educational activities or treated exclusively as routine institutional assistance. Their responsibilities may include organizing participation, explaining expected conduct, supervising library activities, and responding to students' efforts through appropriate interpersonal communication. Research concerning collaboration between teachers and school librarians demonstrates the importance of coordinated professional relationships in supporting educational activities associated with library services (Colvin & Croft, 2024). Studies of responsibility-oriented character education also emphasize the relevance of teachers' activities and guidance in cultivating responsible conduct among students (Farid & Aziz, 2023). Recognition offered through verbal appreciation, constructive feedback, and opportunities for independent decision-making may provide different educational experiences from recognition limited to formal awards. Teachers must nevertheless distinguish genuine acknowledgment from the assignment of additional obligations because greater workloads do not necessarily indicate that students experience greater trust or appreciation. The educational significance of adult responses therefore depends on how students interpret those interactions, whether responsibilities are distributed fairly, and whether their participation remains compatible with their primary learning obligations.

Relational trust provides a conceptual connection between social recognition and *amanah* because entrusted responsibilities involve expectations concerning reliability, accountability, and the fulfillment of obligations toward others. Research examining family relationships through social capital theory offers a relevant basis for understanding how trust and social relationships may contribute to the organization of responsibilities within interpersonal networks (Hanif, 2023). Studies of volunteering among students in Islamic schools also identify personal motivations and perceived benefits that may influence participation independently of formal institutional rewards (Alzaareer & Abdalla, 2023). Students responsible for library collections may experience their duties differently depending on whether participation originates from personal initiative, teacher encouragement, or expectations established by mosque administrators. Recognition may reinforce the significance of entrusted work when students perceive acknowledgment as evidence that their contributions are respected rather than merely demanded. The relationship between relational trust and *amanah* must therefore be examined

through students' accounts of responsibility, their reasons for continuing participation, and the meanings attached to acknowledgment or its absence.

Institutional recognition practices require careful consideration because educational acknowledgment may strengthen participation while also introducing expectations that alter the voluntary character of student contributions. Research on student library volunteering provides a relevant basis for examining how student involvement can be organized as part of literacy-related educational activities (Wati, 2025). Sociological investigations of volunteer recognition further indicate that formal institutional acknowledgment and participants' subjective interpretations of engagement should be examined as related but distinct dimensions (Resch et al., 2022). Recognition may involve verbal appreciation, opportunities for reflection, documented contributions, and the delegation of responsibilities appropriate to students' abilities and interests. Institutional practices should also provide opportunities for students to express concerns, decline excessive duties, and participate in decisions affecting the organization of library activities. The educational value of recognition cannot be established solely by introducing awards or formal procedures because its significance depends on the relationships and meanings produced through their implementation. Table 3 organizes possible recognition practices according to their educational purposes, potential implications for *amanah*, and considerations necessary for protecting meaningful student participation.

Table 3. Recognition Practices and Their Potential Educational Implications for Amanah

Recognition Practice	Forms of Implementation	Potential Implications for Amanah Education	Educational Considerations
Verbal acknowledgment	Expressions of gratitude, constructive feedback, and recognition of completed responsibilities	Encouraging students to recognize the value of fulfilling entrusted responsibilities	Appreciation should be sincere, proportionate, and consistent
Relational trust	Assigning appropriate responsibilities, consulting students, and respecting their contributions	Supporting accountability, confidence, and awareness of interpersonal obligations	Responsibilities should reflect students' abilities and willingness to participate
Reflective learning	Discussions of library experiences, responsibility, cooperation, and Islamic moral values	Connecting everyday activities with students' understanding of amanah	Reflection should encourage independent moral reasoning rather than compulsory agreement
Institutional recognition	Documenting contributions, providing appropriate certificates, and acknowledging voluntary participation	Increasing the institutional visibility of student care work	Formal rewards should not replace intrinsic motivation or create unequal treatment
Equitable participation	Fair distribution of duties, voluntary involvement, and opportunities to express concerns	Supporting responsibility through cooperation, fairness, and respect for others	Participation should not impose excessive burdens or interfere with formal education

Integrating informal recognition with Islamic character education requires an educational approach that connects moral instruction with responsibilities encountered in students' everyday school experiences. Research on character education in virtual learning environments demonstrates the importance of considering how moral values are internalized and implemented through educational interactions rather than confined to curricular statements (Hidayat et al., 2022). Studies concerning teacher exemplarity and constructivist approaches in Islamic Religious Education also provide a foundation for examining how students may develop responsibility through guided experiences and

active participation (Dzulfiqar et al., 2026). The analytical categories presented in Table 3 suggest that recognition can be examined through its relationship with reflection, interpersonal trust, and students' opportunities to understand the consequences of their actions. Activities such as maintaining collection records, caring for borrowed materials, and assisting other library users may become relevant to *amanah* education when students can explain their responsibilities and relate them to the well-being of the school community. Educational reflection should nevertheless avoid presenting participation as automatic evidence of moral development because students' understanding of entrusted responsibility requires interpretation through their experiences and expressed judgments.

Fair participation represents an essential consideration in evaluating whether school mosque library activities function as educational opportunities or become unrecognized obligations imposed on particular students. Recognition theory applied to educational disengagement demonstrates the relevance of examining how experiences of acknowledgment and marginalization may influence students' relationships with educational institutions (Moensted, 2022). Contemporary conceptual discussions of school belonging also emphasize the importance of moving beyond institutional provision toward educational relationships that recognize students' participation and inclusion (Wheeler, 2026). Research concerning students' mental health in educational quality further provides a basis for considering the broader implications of institutional expectations for students' well-being (Hanif & Suherlan, 2026). Students may encounter unequal opportunities for participation when responsibilities are distributed according to informal preferences, established relationships, or assumptions concerning individual availability. Excessive reliance on student assistance may also create tensions between voluntary service, academic obligations, and personal circumstances, particularly when students have limited opportunities to question assigned tasks. Institutional arrangements should consequently be evaluated according to the fairness of responsibility allocation, the availability of adult guidance, and the extent to which students retain autonomy over their participation. Recognition can support the educational interpretation of *amanah* only when entrusted responsibilities remain compatible with respect for students' capacities, rights, and learning needs.

The proposed framework has implications for school management because library participation requires organizational arrangements that connect educational objectives with the practical responsibilities necessary to maintain shared facilities. Research on mosque library management identifies the importance of institutional organization in supporting literacy services and maintaining the functions of religious educational resources (Murniyanto, 2023). Studies examining mosque library governance also provide a foundation for considering how administrative procedures and institutional responsibilities influence the organization of library services (Nasrullah et al., 2022). Research concerning school librarians' contributions to inclusion and reader development further suggests that the educational significance of library activities extends beyond collection management to encompass students' experiences and participation (Webber et al., 2025). School administrators may therefore consider documenting student responsibilities, establishing appropriate supervision, encouraging respectful acknowledgment, and creating opportunities for reflection on voluntary contributions. These practices should be assessed according to their relevance to actual school conditions rather than adopted as standardized interventions without examining students' experiences and institutional capacities.

The sociological contribution of the proposed analysis lies in connecting the recognition of care work with the interpretation of *amanah* as a responsibility experienced through educational relationships outside formal classroom instruction. Research on the emotional labor of school librarians provides a conceptual basis for identifying forms of educational support that may remain insufficiently visible within institutional expectations (Grimm, 2022). Symbolic interactionist approaches to educational meaning also support examining how acknowledgment, participation, and interpersonal responses contribute to students' interpretations of their social roles (Budiati & Siscawati, 2025). The distinction between formal, informal, relational, and absent recognition offers an analytical framework for investigating whether students attach different moral meanings to comparable library responsibilities. The available research description does not establish empirical relationships between recognition and the development of *amanah*, while the proposed qualitative case-study procedures have not yet supplied verified interview findings, observation records, or documented participant experiences. Future investigation should compare the accounts of active volunteers, former participants, teachers, and mosque administrators while examining differences between reported experiences and observable institutional practices. Such examination could clarify whether recognition reinforces

entrusted responsibility, whether non-recognition is experienced as educationally significant, and how school mosque libraries may support moral education without transforming voluntary care work into an unquestioned institutional obligation.

CONCLUSION

The preliminary observations at SMP Negeri 3 Kutasari indicate that care for the school library involves teachers who undertake regular maintenance and students who occasionally arrange books and clean the room under teacher direction. The library occupies a room separate from the mosque and functions as a shared learning space, making its institutional relationship to mosque-based education an issue requiring further clarification. These activities represent practical contributions to the educational environment, although their classification as invisible care work requires evidence concerning their frequency, institutional visibility, and acknowledgment. Recognition theory provides an analytical foundation for examining how appreciation, interpersonal trust, and participation influence the meanings students attach to their responsibilities. The Islamic concept of amanah further positions these activities as potential experiences of entrusted responsibility rather than definitive evidence of established moral character. Formal acknowledgment, informal appreciation, and relational recognition may acquire different meanings according to students' motivations, experiences, and relationships with teachers or administrators. The analysis consequently supports a conceptual relationship between care work, social recognition, and moral education without establishing that recognition directly produces trustworthiness or sustained responsible behavior.

An analytical framework connecting student care work, social recognition, and the development of amanah offers a basis for understanding moral education through everyday activities beyond formal classroom instruction. This framework highlights how ordinary library responsibilities may acquire social and moral significance through interactions among students, teachers, and school administrators. The available evidence remains preliminary because systematic interviews, sustained observations, and institutional documentation have not yet established the proposed relationships. The single-school setting also limits the transferability of the analysis to institutions with different library arrangements, religious practices, and student participation structures. Further research should examine the experiences of active and former student participants alongside teachers and administrators to identify variations in responsibility, acknowledgment, and perceived educational value. Source triangulation, documented observations, and participant verification would strengthen the credibility of interpretations concerning recognition and the internalization of entrusted responsibility. Educational recommendations should prioritize equitable participation, meaningful acknowledgment, and appropriate supervision while avoiding the assumption that additional student labor necessarily demonstrates or strengthens amanah.

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