

Orientation on Moderate Religion Ffr Students Faculty of Tarbiyah, IAIN Parepare

Mukhtar Mas'ud✉

Institut Agama Islam Negeri Parepare , Indonesia

DOI: <https://doi.org/10.62872/0av3pv55>

Abstract

The orientation on religious moderation for students of the Faculty of Tarbiyah at IAIN Parepare aims to introduce, familiarise students with, and encourage the application of religious moderation both on and off campus, as well as to equip them to interact with fellow believers in social and community life. Another objective of this orientation for students is to instil tolerance and foster opposition to radicalism, fanaticism and extremism that harm followers of all faiths, so that peace and harmony among religious communities are maintained. This study focuses on the orientation on religious moderation and Islamic religious education, which form the core of the issue: namely, how students at the Faculty of Tarbiyah, IAIN Parepare, understand religious moderation. And how the orientation is conducted to ensure its objectives are effectively achieved for the students. This study employs a descriptive qualitative approach to provide a qualitative analysis and produce high-quality research. It also ensures the consistency of data and information presented in the field research. The primary emphasis is on the subjects as the research instruments. Data analysis focused on religious moderation and Islamic religious education, gathering data from various sources. The data collection methods in this study included: participatory observation, a method involving active interaction by the researcher. The researcher did not merely observe passively but actively engaged with students, lecturers, and members of the local community around the IAIN Parepare campus. Observations were not carried out just once or twice but were conducted repeatedly. The research findings regarding the orientation towards religious moderation among students of the Faculty of Tarbiyah at IAIN Parepare indicate that these students recognise and understand the pillars of religious moderation, including: (1) humanity, the realisation of harmonious interaction; (2) the common good, manifested in efforts to maintain public facilities; (3) justice, manifested in a fair attitude towards others; (4) balance, manifested in an impartial attitude towards specific groups; (5) constitutional obedience, manifested in citizens who comply with applicable laws and regulations; (6) national commitment, the commitment of citizens to love their homeland and possess a sense of national identity; (7) tolerance, the realisation of an attitude of granting freedom to others in the practice of their religion; and non-violence, to foster religious adherents who are opposed to violence.

Keywords: *Orientation, Religious Moderation for Students*

Copyright (c) 2026 Mukhtas Mas'ud

✉ Corresponding author :

Email Address : mukhtarmasud239@gmail.com

Received February 12, 2026, Accepted March 22, 2026, Published April 28, 2026



Creative Commons Attribution-ShareAlike 4.0 International License:

<https://creativecommons.org/licenses/by-sa/4.0/>

Introduction

Religious harmony in Indonesia is absolutely essential for maintaining social, national and religious life. However, the media frequently reports on issues such as radicalism, terrorism, fanaticism and extremism, which disrupt religious harmony and have a detrimental impact on society. In light of these phenomena, prospective educators must be able to foster peace and act as pioneers of interfaith harmony. One effective measure is to organise an orientation on religious moderation for students of the Faculty of Tarbiyah at IAIN Parepare, with the aim of cultivating tolerant and moderate educators. A key consideration is that the majority of Indonesia's population consists of devout Muslims. Therefore, character education for Muslims in Indonesia should be provided in accordance with the values of Islam, which are derived from its holy texts, namely the Quran and the Hadith.

The word 'moderation' itself comes from the English word 'moderation', which means a balanced attitude or an attitude that is not excessive. In Arabic, it is called *wasathiyah*; the person is called a *wasit*. The word *wasit* has been adopted into Indonesian and has three meanings: mediator, peacemaker and match referee. The issue of religious moderation requires in-depth study to prevent erroneous attitudes that could lead to misunderstandings between followers of different faiths. Phenomena of intolerance are widespread, such as the rejection of the construction of places of worship, hatred, and looking down upon followers of other religions. It is even more disastrous if this escalates into prolonged religious conflict. Fostering an orientation towards religious moderation among students is an urgent necessity.

The importance of religious moderation orientation for students, as individuals seeking knowledge and Islamic religious education, is to prepare them to become advocates of religious moderation and to possess noble character within a diverse society. Religious moderation orientation can be conducted by lecturers and students outside of scheduled lecture hours. This is carried out through Community Service Activities, which constitute one of the three pillars of higher education obligations for lecturers. The need for religious moderation also serves as a practice and example of religious conduct to foster peace and avoid conflict. One of the factors causing inter-religious conflict is a lack of understanding and indifference on the part of certain religious communities or groups towards understanding other religious communities or groups with differing ideologies. Hamdi et al. (2020) found that this conflict resolution model is effective, notably in enhancing students' knowledge of resolving conflicts constructively. from acts of violence (Laursen, Finkelstein, & Betts, 2001).

Previous research on religious moderation among students at the Faculty of Tarbiyah, IAIN Parepare, has not been identified. Previous research has focused on the application of religious moderation and its implementation among educators. However, research specifically focusing on the orientation towards religious moderation for students of the Faculty of Tarbiyah at IAIN Parepare has not been previously identified. Theories of religious moderation and the phenomena occurring within society can serve as points of comparison for in-depth analysis and examination to achieve optimal research outcomes. The results of this research can serve as a knowledge reference for all religious adherents to be applied properly and correctly. The objective of the research regarding the orientation of religious moderation for students is to foster students into pioneers within the social community. Another objective is to cultivate an anti-violence attitude, mutual respect, and tolerance. Through this orientation towards religious moderation, students can uphold the dignity of others and understand their rights and obligations. In this orientation towards religious moderation, guidance from competent lecturers on the subject is required so that the objectives can be optimally realised, ensuring that religious social life can be maintained collectively, comprehensively, and sustainably.

Methodology

This study employs a descriptive qualitative method to provide a qualitative analysis. The approaches used are phenomenology and case study. Data were collected and analysed from observations, interviews and documentation relating to the orientation towards religious moderation among students at the Faculty of Tarbiyah, IAIN Parepare. The data sources in this study were journal articles and books on religious moderation published by the Ministry of Religious Affairs of the Republic of Indonesia. A descriptive qualitative method was employed to analyse the data qualitatively and descriptively, thereby producing high-quality research. Data collection methods included: participatory observation, which involves the researcher actively interacting; the researcher does not merely conduct research passively but actively engages with lecturers, students, and members of the

community in the city of Parepare around the IAIN Parepare campus. The interviews conducted were in-depth interviews, namely the collection of information through interviews between the researcher and informants in a participatory manner so that the researcher could obtain comprehensive data by involving informants considered to possess relevant knowledge. Documentary studies in the form of written texts and images. This documentation serves as a supporting and complementary element in compiling the results of field research to reinforce the observations and interviews conducted by the researcher, as well as providing valid evidence for this study.

Results and Discussion

Based on the results of research conducted by the researcher during an orientation session for students of the Faculty of Tarbiyah at IAIN Parepare, a number of topics relating to religious moderation include:

1. Humanity

Humanity is an ideal value, a characteristic and essence of humanity that upholds the dignity and worth of others without discrimination. Humanity is a quality that every believer must possess, involving mutual respect and treating others as human beings. The element of humanity constitutes the attitude of a religious person. It involves not only focusing on one's relationship with the Creator but also on fellow human beings. This is because human beings are the objects of interaction within religious life. The scope of humanity encompasses: respect. Every student must respect the dignity and human rights of others, both on and off campus. They must possess empathy and solidarity; empathy means students show concern for others, particularly those in need of assistance. Solidarity involves feeling the suffering and/or problems experienced by others. Through this concern, one can alleviate others' suffering and find solutions and benefits from it. Possessing a sense of fairness will lead others to sympathise with students and favour them when decisions are made. Acting fairly is a hallmark of an educated person. The Islamic education they study at university will influence both themselves and others. A person's success lies in their ability to implement religious moderation in daily life. Students must possess good ethics, namely religious attitudes and behaviour that can serve as a role model for fellow believers. Good ethics have an impact on the learning process. In the context of humanity, this refers to an individual's actions towards others that bring benefit. For example, if a resident's house catches fire, students spontaneously come together to contribute the necessary funds.

2. Public Interest

Public interest is a principle in Islamic and social law referring to everything that brings about goodness, dignity and collective well-being whilst preventing harm to many people. A key aspect of public interest is ensuring worldly and hereafter well-being, not the interests of specific individuals or groups. It is objective, not based on conjecture, and does not contradict the Qur'an and Sunnah. The public interest is that which brings benefit and collective well-being. As for the interests that need to be safeguarded, these include: religion, meaning it must not undermine religious teachings and must uphold freedom of worship. Protecting the right to life and physical safety of human beings, safeguarding education and physical well-being, upholding one's own dignity and that of others, ensuring the continuity of future generations, and protecting the property rights of others. Another aspect of the public interest is not to undermine religious teachings, whether one's own faith or that of others. Another aspect of the public interest is the maintenance of social welfare. The maintenance of social aspects must be properly safeguarded as this concerns the welfare of the many or the public interest. Another equally important aspect is the preservation of the surrounding environment. By preserving the environment, it remains intact for the collective survival of society, ensuring the provision of public services, particularly educational services. When linked to religious moderation, the education in question refers to Islamic education. Islamic education is directed towards realising the very purpose of Islam's existence through an approach based on Islamic values, namely by preserving, nurturing, guiding, and fulfilling human needs. The components of Islamic education are vital to understand and apply in a balanced manner.

3. Fairness

Fairness means being impartial, unbiased, and standing on the side of what is right, without acting arbitrarily towards others. Fairness is essential when establishing laws and ensuring that no one is wronged. Fairness is what everyone aspires to. There are various forms of fairness, including: fairness in thought, always thinking positively, and not harbouring ill will towards others. Those who think positively gain a positive outlook and perspective as well. Fairness in speech means that what is said does not offend others. Fairness in action means that every attitude and behaviour reflects ethics and morality. The scope of applying fairness comprises: oneself, meaning that the quality of fairness begins with oneself before influencing others. If fairness does not begin with oneself, it certainly cannot influence fairness towards others. The family, where justice is essential. Parents should treat their children fairly; the justice established fosters peace and balance in daily life. The law, where fairness in the enforcement of the law impacts legal justice. The application of unjust laws harms religious adherents. Fairness in the law means the realisation of just legal application. The main principles of justice are objectivity; justice must be universal, not intended for a specific individual or community, but directed towards everyone without exception. Proportionality, meaning fairness in accordance with one's due share, and impartiality, meaning not favouring a specific individual or community.

4. Balance

Balance refers to a state of equivalence, equality, or being equally weighted without bias. The concept of balance is particularly relevant in social and community contexts. Its scope includes, amongst other things: freedom, whereby everyone is free to choose without being pressured or interfered with. With freedom, everyone has the right to determine their own choices. Objectivity: something produced for the benefit of others that is objective in nature. Equal treatment: every person is treated equally, without discrimination or distinction. A company director, for example, is obliged to treat all employees equally without distinction. Neutrality: not favouring any particular group, ethnicity, tribe or religion. This balance must be a priority for people of faith. As for balance in various aspects, this includes balance in the economic sphere, a situation where income is balanced with expenditure so that no loss occurs. Balance in the sphere of communication, providing balanced information and news, without harming others or other parties, such as through the spread of false news or slander against others. And other aspects require balance for religious life.

5. Respect for the Constitution

Respect for the Constitution entails an attitude of obedience, loyalty and consistency in the running of the state. Citizens are obliged to obey the law, pay taxes, refrain from taking the law into their own hands, and respect the human rights of others. Constitutional behaviour entails acting in accordance with the foundations of the state, adherence to written law, loyalty to the constitution, and an understanding that emphasises the limitation of power to prevent it from becoming absolute. Compliance with the constitution is the duty of every citizen. Government rules and regulations are the product of a constitution. Constitutional obedience encompasses: law-abiding behaviour by citizens, respect for human rights, balance, legal compliance, and refraining from taking the law into one's own hands. State administrators or officials managing the state must ensure compliance with procedures, the neutrality of the civil service, and the principle of legality. Constitutional values are the values established by the state to serve as a guide for nation-building and state governance for all Indonesian society. Constitutional values within a state include: normative values, which are values that have been established and generally apply in compliance with existing laws and regulations. Normative values are regulatory values that exist to realise the direction of government policy for the benefit of society at large. Fundamental values constitute a legal foundation implemented by the government within the state to ensure more effective governance. Therefore, critical thinking is utilised to strengthen the realisation of these fundamental values. Humans are thinking beings who are always curious about things; this curiosity drives them to ask questions (Arifudin, 2020).

6. National Commitment

National commitment is the dedication, loyalty, and responsibility of citizens to uphold the values of Pancasila as the state's foundation and the nation's philosophy of life, the 1945 Constitution as the state's constitutional foundation, the Unitary State of the Republic of Indonesia as something to be preserved, and 'Bhinneka Tunggal Ika', the motto of unity in diversity. National commitment must be instilled in students so that when they eventually become public servants or community leaders, they may serve as pioneers of moderation

and national commitment, ensuring these principles are understood by all citizens of Indonesia. The scope of national commitment includes, amongst other things, love for the homeland, which entails a deep affection for one's nation. Love for the homeland signifies an attitude and behaviour towards the nation and state that is deeply ingrained in the human heart. This fosters the spirit and motivation to uphold national sovereignty. It fosters unity for the sake of a strong and cohesive nation. A willingness to make sacrifices: if the state requires something to uphold national sovereignty, one must be prepared to make sacrifices for the progress of the nation and state. A willingness to make sacrifices is a commendable quality possessed to participate in and uphold the sovereignty of the Indonesian nation. The Nusantara perspective is a sense of national consciousness, obedience to the laws and regulations established by the state. It also encompasses the outlook, attitude and behaviour of religious people in respecting fellow believers to create peace without neglecting the teachings of their own faith, thereby preventing unrest, riots and radicalism and instead fostering peace.

7. Tolerance

Tolerance is an attitude of mutual respect, appreciation and acceptance of differences between individuals or groups in terms of opinions, beliefs, traditions and culture. What is essential in tolerance is respecting differences. Accepting diversity as part of one's social identity without imposing one's own will or personal views. Freedom of opinion and belief of others. Tolerance does not mean having to agree with everything, but rather acknowledging others' rights to their differences. Tolerance is vital for preventing conflict, maintaining unity and fostering peace within a diverse society. It involves empathy, restraint and refraining from disturbing places of worship belonging to followers of other religions. Tolerance encompasses: religious tolerance, namely tolerance between followers of one religion and those of another, so that the freedom to practise one's religion and beliefs may be realised without pressure or interference from followers of other religions; and social tolerance, namely tolerance that occurs within the social environment. Many issues and problems arise within the social community, including the need for a tolerant attitude towards the construction of places of worship for followers of other religions. Without this tolerance, members of religious minorities would certainly be unable to build their places of worship. Cultural tolerance means that everyone should respect the traditions or cultures of others, rather than disparaging them. If one is intolerant of others' cultures, it implies a lack of respect for one's own culture and risks damaging the relationship between one's own culture and others'. The next aspect to consider is tolerance within the social environment. Many aspects are central to tolerance, such as interacting and socialising with the community—that is, accepting differing views and opinions that arise within the social environment. Interaction with others should not involve imposing one's own views and desires, but rather taking others' wishes into account so that all aspects of society can be accepted by all groups. There are many aspects requiring attention regarding tolerance, including tolerance in business, cooperation, social interaction, and culture, all aimed at fostering interfaith harmony. The objective of promoting interfaith harmony is to ensure the fulfilment of the rights of religious communities so that they may develop, interact, and participate optimally in accordance with human dignity and receive protection from violence and discrimination, thereby realising high-quality interfaith harmony characterised by noble ethics.

8. Anti-Violence

Anti-violence is an approach, movement and policy aimed at preventing, addressing and eliminating all forms of physical, psychological and sexual violence, bullying and discrimination. A progressive approach to dismantling violent practices, commonly referred to as peace education, emphasises the values of tolerance. Religious non-violence refers to behaviour that does not disturb the peace or infringe upon others' rights to practise their religion. Non-violence also emphasises the importance of having the courage to report incidents if one witnesses or experiences acts of violence. In religious moderation, non-violence is one of the key pillars of focus. Any act of violence that occurs causes problems both within the family and in the wider community. The problems caused include moral corruption of the perpetrator, the outbreak of disputes, damage to facilities and infrastructure due to radical actions, provoking the anger of others, and the absence of peace in society. To tackle violence, preventive measures must be taken; that is, actions undertaken to ensure violence does not occur within society. These efforts constitute preventative measures taken before acts of violence occur. The measures involved include education and socialisation, namely guidance, education, and awareness-raising regarding anti-violence to help people understand the harmful consequences of committing violence. This is because violence causes moral and

DOI: <https://doi.org/10.62872/0av3pv55>

material harm and can become a major problem, the resolution of which is not straightforward. Building communication to avoid misunderstandings among religious adherents is also necessary. Such communication fosters openness within society. Anti-violence communication leads to actions that do not harm others. Early detection is required before violence occurs to identify potential incidents, enabling early preventive measures to avert conflict. Such conflicts arise due to an incomplete or inaccurate understanding of one's religion, or because religious adherents become religious leaders too quickly whilst they are not yet prepared for all the praise attributed to them (Hasiolan Nasution, 2022).

The findings of the research conducted on religious moderation include: (1) Observational findings, namely the results of observations carried out prior to the interviews. The observational findings obtained serve as indicators of understanding, as well as religious attitudes and behaviour regarding radicalism, fanaticism, extremism, tolerance and acceptance of local wisdom amongst students within the Faculty of Tarbiyah at IAIN Parepare; (2) Interview results, namely that a number of students expressed differing views, including that "religious moderation orientation activities are very important for students to avoid radical ideologies, fanaticism and extremism" (Muhammad Farid: PAI4A). "Religious moderation orientation for students at the Faculty of Tarbiyah, IAIN Parepare, will provide knowledge regarding religious attitudes and behaviour in today's millennial era" (Suci Maulidya: PAI4B). "Religious moderation orientation conducted by lecturers for students serves as preparation for future educators, ensuring they do not adopt radical views towards their pupils and the communities where they teach" (Nur Rahmat: PAI4B). One lecturer shared their perspective on religious moderation orientation, stating that "students within the Faculty of Tarbiyah at IAIN Parepare need to be given an understanding of religious moderation so that they do not become Islamic Religious Education teachers holding radical, extremist, or fanatical views; for if such teachers exist, they could become a problem within society. For example, in the city of Parepare with its diverse community, moderate Islamic Religious Education teachers are certainly needed so that they are accepted by all sections of society" (Bahtiar, S.Ag., M.A: Lecturer, Faculty of Tarbiyah). And (3) Documentary evidence in the form of photographs, showing students participating in the orientation on religious moderation/Islamic religious activities, which also serves to reinforce the course content.

The research findings also concluded that the religious orientation undertaken by students of the Faculty of Tarbiyah at IAIN Parepare revealed several aspects related to religious moderation, namely guidance from lecturers emphasising the need to understand religious moderation as applied on campus and in real life. The phenomena and problems that occur serve as a source of knowledge grounded in facts observed within society. This provides material for reflection that requires examination and analysis to broaden students' horizons, whilst also serving as a reference in preventing radicalism, fanaticism and extremism, and in strengthening bonds of fellowship amongst followers of different faiths in the city of Parepare and its surrounding areas. Religious moderation orientation activities form part of educational activities. Religious moderation education comprises the concepts of education and religious moderation. Education, in this context, is not merely understood as vocational preparation with skills that are essential and useful for their success in the global market economy (Marouli 2021). Education in Islam is a series of processes aimed at empowering individuals towards maturity, both intellectually and morally, to fulfil the human duties entrusted to them as servants of God. Furthermore, character education must not be overlooked. Character education serves as an appropriate pathway for the younger generation—a generation possessing advanced knowledge, equipped with faith and reverence for the One True God.



ambar Peserta Orientasi Moderasi Beragama / Keagamaan Islam

Mahasiswa Fakultas Tarbiyah IAIN Parepare

Image: Participants in the Orientation on Religious Moderation / Islamic Religious Affairs

Students from the Faculty of Tarbiyah, IAIN Parepare.

Conclusion

This study concludes that the attention crisis in the era of digital distraction is a complex and multidimensional phenomenon that significantly affects students' ability to maintain focus and achieve optimal learning outcomes. The findings demonstrate that digital distraction—manifested through multitasking, device-based interruptions, and internal cognitive factors such as mind-wandering—reduces sustained attention, increases cognitive load, and leads to superficial learning and lower academic performance. Moreover, the impact extends beyond individual cognition to influence classroom dynamics, teacher–student interactions, and overall learning effectiveness. While digital technologies offer substantial benefits for access and flexibility, their uncontrolled use creates persistent disruptions that undermine deep learning processes. Therefore, addressing the attention crisis requires an integrated approach that combines self-regulation development, attentional literacy, effective instructional design, and balanced technology policies. In this context, improving students' ability to manage attention becomes a critical prerequisite for meaningful learning in the digital era.

Acknowledgements

The author would like to express sincere gratitude to all researchers and scholars whose works have contributed significantly to this study, particularly those whose publications provided valuable insights into digital distraction and attention in education. Appreciation is also extended to academic institutions and open-access databases that facilitated access to relevant scholarly resources. Finally, the author acknowledges the importance of continuous academic collaboration and hopes that this research will contribute to the development of more effective educational strategies in addressing the challenges of learning in the digital age.

References

- Abdul Mun'im Amaly (2021) Kecakapan Guru Pendidikan Agama Islam dalam Mengoptimalkan Pembelajaran Berbasis Teknologi. *Jurnal: Al-Thariqa*, P-ISSN 2527-9610 E- ISSN 2549-8770, 6(1), 6712.
- Abdul Rahman Getteng. *Menuju Guru Profesional dan Beretika*. Cet. I; Yogyakarta: Grha Guru, 2019,

DOI: <https://doi.org/10.62872/0av3pv55>

- Agustinus (2021). Tanggu Daga: Jurnal Education. Makna Merdeka Belajar dan Penguatan Peran Guru di Sekolah Dasar. P-ISSN 2459-9522 E-ISSN 2548-6756, 7(3), 1075-1090.
- Aulia Rahman, dkk. (2023). Teori Belajar Humanistik dan Implikasinya dalam Pembelajaran. *Author: Education and Learning Journal*, e-ISSN: 2963 – 198X p-ISSN: 2963 – 2498, 2(3), 402–409.
- Catherien Suci (2019) Rekonstruksi PAI Bertema Ibadah: Wudhu' serta Implementasinya pada Aspek Penilaian Sikapa. *Jurnal: Dibuna*, P-ISSN: 2252-5793, E- ISSN: 2622-7215, 8(2), 2622-7215.
- Eko Budi Praseyo (2022). Asumsi Dasar pada Ilmu Pengetahuan Menjadi Basis Penelitian Pendidikan Islam. *JIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(2),, 380-386
- Laela Hamidah Harahap (2023). *Journal of Islamic Education El Madani*. Problematika Pembelajaran Materi Pendidikan Agama Islam di Madrasah. e-ISSN 2827- 7767, 2(2), 94–99.
- Maulana Akbar Sanjani (2020). Tugas dan Peranan Guru dalam Proses Peningkatan Belajar Mengajar. *Jurnal Serunai Ilmu Pendidikan*. e-ISSN 2621–2676, p-ISSN 2528–0775, 6(1), 35–42.
- M. Yusuf Ahmad dan Siti Nurjannah (2016). Hubungan Materi Pembelajaran Pendidikan Agama Islam dengan Kecerdasan Emosional Siswa *Jurnal Al-hikmah*, ISSN 1412-5382 13(1), 1–17.
- Muhammad Ali Shomali. *Seri Referensi Islam: Etika*. Cet. I; Jakarta: Citra, 2016,
- Muhammad Yusron, Maulana El-Yunusi (2022). Ilmu Pendidikan Islam Sebagai Bentuk Kajian Masyarakat Milenial. *Studi Religia: Jurnal Pemikiran dan Pendidikan Islam*, P- ISSN: 2598-2834, E-ISSN: 2416-1896. 7(2), 202–219.
- Monica Febriana Suwandi (2021). Strategi Peningkatan Kompetensi Guru dalam Proses Belajar Mengajar. *Jurnal Ekonomi dan Pendidikan, Universitas Kristen Satya Wacana, Indonesia*, 18(1), 76–94
- Nurfatihmah Sugrah Humanika (2019). Implementasi Belajar Teori Kontruksivisme dalam Pembelajaran Sains, *Jurnal Kajian Ilmiah Mata Kuliah Umum, FKIP Universitas Khairun* 19(2).121-138.
- Peraturan Walikota Parepare Nomor 10 Tahun 2015 Tentang Pendidikan Baca Tulis Al-Qur'an, 2015.
- Usiono (2020). Rekonstruksi Pendidikan Islam Kontemporer (Sebuah Tinjauan Filsafat Pendidikan Islam). *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*. ISSN 2089-5127 (print) | ISSN 2460-0733 (online), 1(2),13337
- Thamrin Efendy (2023). Konsep Sistem Among Dalam Pendidikan Menurut Ki Hadjar Dewantara, *JMI: Jurnal Multidisiplin Indonesia*, E-ISSN: 2963-2900, P-ISSN: 2964-9048, 2(6), 203–220.
- Usiono (2020). Rekonstruksi Pendidikan Islam Kontemporer (Sebuah Tinjauan Filsafat Pendidikan Islam). *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*. ISSN 2089-5127 (print) | ISSN 2460-0733 (online), 1(2),13337
- Pebria Dheni Purnasari, dan Yosua Damas Sadewo (2020). Pemanfaatan Teknologi Dalam Pembelajaran Sebagai Upaya Peningkatan Kompetesnsi Pedagogik. *Publican Journals UNM: Jurnal Publikasi Pendidikan*, p-ISSN 2088-2092 e-ISSN 2548-6721189, 10(2), 189–196