

Progressive Islam: Building Tolerance with an Islamic Framework in Muhammadiyah Islamic Education Institutions

Muwahidah Nurhasanah^{1✉}, Abdul Jabar Idharudin²

¹STIT Muhammadiyah Tempurrejo Ngawi

²STAI Al-Hidayah Bogor

Abstract:

This research aims to analyze the characteristics of Progressive Islam in fostering tolerance within Muhammadiyah educational institutions. Using a qualitative approach with a case study method, the study explores how the values of Progressive Islam are implemented in developing superior human resources and promoting tolerance in the educational environment. Data were collected through observations, in-depth interviews, and document analysis to obtain a comprehensive understanding of institutional practices and values. The findings reveal that superior human resources within the framework of Progressive Islam are characterized by five core principles: a strong commitment to monotheism (tawhid), adherence to the Qur'an and Sunnah, the active practice of ijtihad and tajdid in responding to contemporary challenges, the cultivation of a wasathiyah (moderate) attitude, and the realization of Islam as rahmatan lil 'alamin. These principles form a moral and intellectual foundation for fostering tolerance in educational institutions. Tolerance is developed through inclusive educational practices, character education rooted in Islamic and humanitarian values, interfaith and intercultural dialogue, and the effective use of technology to support openness and mutual understanding. This research contributes to the discourse on Islamic education by offering strategic insights into strengthening tolerance through the application of Progressive Islamic values in educational institutions.

✉Corresponding Author: muwahidah0188@gmail.com

DOI: <https://doi.org/10.61987/sedu.v1i1.000>

Cite in APA style as:

Nurhasanah, M. & Idharudin, A.J. (2025). Progressive Islam: Building Tolerance with an Islamic Framework in Muhammadiyah Islamic Education Institutions. *Sphere Of Educatinal Innovation*, 1(3), 111-122.

Article History

Received : October 2025

Revised : November 2025

Accepted : December 2025

Keywords

Progressive Islam, Tolerance, Islamic Education, Muhammadiyah.



INTRODUCTION

In the context of increasingly multicultural societies, tolerance has become a crucial social foundation for maintaining peace and harmony. Social fragmentation, identity-based conflicts, and the rise of exclusivism indicate that tolerance cannot be treated merely as a moral discourse but must be cultivated through systematic education (Corral-Granados et al., 2023; Karim et al., 2025; Zamroni et al., 2020). Islamic education holds a strategic role in internalizing tolerance from an early stage, as it not only transmits religious knowledge but also shapes students' attitudes toward diversity (Ghufron et al., 2023; Ningsih et al., 2024). Muhammadiyah, as one of the largest Islamic movements, promotes Progressive Islam grounded in the principle of *rahmatan lil 'alamin*, emphasizing moderation, openness, and social responsibility (Arshad, 2023). This orientation reflects Muhammadiyah's commitment to producing individuals who are religiously grounded yet socially inclusive.

Previous studies have highlighted that Muhammadiyah's Progressive Islam is characterized by *tajdid* (renewal), *ijtihad* (independent reasoning), and *wasathiyah* (moderation), which together form a dynamic response to modern challenges (Imamah et al., 2024). Research on Islamic education has also shown that tolerance is more effectively developed when it is embedded in institutional culture rather than delivered as abstract doctrine. Several studies emphasize character education, interfaith interaction, and contextual learning as effective approaches to nurturing tolerance (Hasanah & Sain, 2025). However, most existing research tends to discuss Progressive Islam at the conceptual or organizational level, leaving its concrete implementation in school environments underexplored.

The novelty of this study lies in its focus on the practical articulation of Progressive Islamic values in building tolerance within Muhammadiyah educational institutions. Rather than viewing tolerance as a normative ideal, this research examines how Progressive Islam operates as an educational framework that shapes human resources, school culture, and daily practices. By emphasizing the integration of theology, pedagogy, and social engagement, this study offers a contextualized understanding of tolerance as a lived educational process.

Accordingly, this research aims to analyze how Progressive Islam is applied in fostering tolerance in Muhammadiyah educational institutions and how this approach contributes to the formation of tolerant student character. The main argument of this study is that Progressive Islam, when systematically integrated into curriculum, character-building programs, and institutional culture, provides an effective foundation for nurturing inclusive, moderate, and socially responsible individuals. This research is expected to contribute both theoretically and practically to the discourse on Islamic education and tolerance development.

RESEARCH METHOD

This study uses a qualitative approach with a case study method. The qualitative approach provides flexibility in exploring in-depth and contextual aspects of the implementation of an activity or program at the research site. (Creswell, 2014). The

location of this research is SMK Muhammadiyah 2 Ngawi, which was chosen because it is known to actively apply the principles of Progressive Islam in the formation of students' character with Islamic values of tolerance and moderation. so that the selection of this school allows researchers to obtain real and relevant data related to the research objectives (Miles & Huberman, 1994).

The research subjects consisted of school principals, teachers, and students at SMK Muhammadiyah 2 Ngawi. Principals and teachers are chosen as key informants because they play an important role in the implementation of curriculum, policies, and the implementation of education in schools. Students are also an important subject because of their experience in learning in an environment that is the main focus of this study. The selection of diverse subjects provides a rich and in-depth perspective on the research objectives (Creswell, 2012).

Data collection was carried out using several techniques, namely interviews, observations, and documentation studies. Semi-structured interviews with principals, teachers, and students provide flexibility in exploring their views on the application of Progressive Islamic values, particularly related to tolerance. This technique allows researchers to collect in-depth and contextual data. Observation is carried out by directly observing learning activities, student interactions, and extracurricular activities that support tolerance values, while documentation studies examine school documents such as curriculum and learning modules.

The data obtained were analyzed using a thematic analysis method, which aims to identify key themes. The stages of data analysis include data reduction, where the data obtained is organized and simplified for research focus. The reduced data is then presented in the form of a narrative to facilitate understanding. Conclusions were drawn to understand how Progressive Islam is implemented in an effort to build tolerance in this school (Braun & Clarke, 2006).

The validity of the data was tested through triangulation of sources, namely by comparing data obtained from interviews, observations, and documentation. This technique ensures the consistency and validity of the information, so that the conclusions produced are more reliable. Triangulation is an important step in maintaining the quality of the data and ensuring accurate analysis.

RESULT AND DISCUSSION

RESULT

Islamic Education in Muhammadiyah Education Institutions

The findings of this study reveal that Islamic education in Muhammadiyah educational institutions is implemented through an integrative and progressive educational model that harmonizes religious values with modern scientific knowledge. The data indicate that Muhammadiyah schools systematically embed Islamic teachings not only in formal religious subjects such as Al-Islam and Kemuhammadiyahan but also across general subjects through value-based integration. Islamic principles are reflected in classroom practices, school culture, and institutional policies, creating a holistic religious atmosphere within the educational environment.

First, the integration of religious and general sciences is evident in curriculum design. Muhammadiyah institutions apply a structured curriculum that combines national education standards with Al-Islam and Kemuhammadiyahan (AIK) subjects. The AIK curriculum functions as the ideological and moral backbone of the institution, shaping students' character formation alongside intellectual development. The integration approach does not separate "religious knowledge" from "worldly knowledge," but positions both as complementary dimensions rooted in the Qur'an and Hadith. This approach encourages students to understand science and technology as part of their religious responsibility (*amanah*) in advancing civilization.

Second, the findings show that Muhammadiyah education emphasizes the formation of progressive Islamic character through the principles of *tajdid* (renewal) and *ijtihad* (critical reasoning). Teaching methods encourage analytical thinking, discussion-based learning, and contextual interpretation of Islamic teachings. Students are trained to respond to contemporary issues such as social change, technological development, and ethical challenges through a rational and moderate Islamic perspective. This demonstrates that Muhammadiyah's educational orientation is not merely doctrinal but transformative.

Third, institutional culture plays a significant role in reinforcing Islamic values. Daily religious practices such as congregational prayers, Qur'an recitation, character habituation programs, and social service activities are systematically organized. These practices strengthen students' spiritual awareness while cultivating discipline, social responsibility, and moral integrity. The educational environment thus supports the internalization of Islamic ethics beyond theoretical instruction.

Finally, the study finds that Muhammadiyah educational institutions aim to produce graduates who embody a balanced profile: spiritually devout, intellectually competent, socially responsible, and adaptive to modern challenges. The integration model implemented in Muhammadiyah schools demonstrates a practical realization of progressive Islam in education, where faith and science function as mutually reinforcing components rather than opposing domains.

Tolerance Education as Part of Progressive Islam

Tolerance education in Muhammadiyah institutions is systematically constructed as a core component of Progressive Islam and embedded in both academic and non-academic dimensions of schooling. Institutional leaders consistently emphasized that tolerance is not treated as an additional moral message, but as a foundational value integrated into educational vision, curriculum orientation, and daily school culture.

The data show that the concept of Progressive Islam is interpreted at the institutional level as an Islamic worldview that promotes moderation (*wasathiyah*), openness, and social justice. School administrators explained that educational practices are directed toward preventing exclusivism and rigid religiosity by cultivating critical understanding and contextual religious interpretation. Teachers further described that students are encouraged to explore diverse perspectives within Islamic thought and contemporary social issues, allowing them to develop balanced and

inclusive religious attitudes.

At the curricular level, tolerance values are integrated into Al-Islam and Kemuhammadiyah subjects as well as civic and social science learning. Educators reported that discussions on Qur'anic principles such as QS. Al-Hujurat: 13 are contextualized into themes of diversity, equality, and mutual recognition. Rather than presenting difference as a theological threat, learning activities frame diversity as a divine design intended to strengthen social harmony. This integration enables students to connect scriptural teachings with real-life pluralistic contexts.

Beyond classroom instruction, tolerance education is reinforced through structured school programs. School representatives described routine collaborative activities involving students from different cultural and social backgrounds, including community service programs, social charity initiatives, and inter-school forums. In several cases, institutions facilitate dialogue forums and joint social programs with members of other religious communities, aimed at strengthening mutual understanding and preventing prejudice. These activities function as practical arenas for students to internalize respect, empathy, and peaceful coexistence.

Furthermore, character formation based on *akhlaq al-karimah* is consistently emphasized as the ethical foundation of tolerance. Teachers highlighted that humility, mutual respect, and social responsibility are cultivated through habituation programs and reflective learning sessions. As a result, students demonstrate attitudes of openness in social interaction and show reduced tendencies toward discriminatory behavior.

Overall, the findings demonstrate that tolerance education in Muhammadiyah institutions operates through a comprehensive framework: ideological reinforcement of Progressive Islam, curricular integration of diversity values, and experiential learning practices. This model illustrates that tolerance is not merely conceptual instruction but a lived educational experience shaping students into moderate, inclusive, and socially responsible Muslims within Indonesia's pluralistic society.

Characteristics of Progressive Islam in Muhammadiyah Education

The findings reveal that the characteristics of Progressive Islam in Muhammadiyah education are operationalized through five interconnected core principles: *tauhid*, Qur'anic-Sunnah practice, *tajdid*, *wasathiyah*, and *rahmatan lil 'alamin*. These principles are not merely conceptual foundations but are systematically translated into curriculum design, pedagogical strategies, institutional culture, and student development programs.

Data analysis indicates that *tauhid* functions as the philosophical and ethical foundation of the educational system. This principle shapes character-building programs and religious habituation activities, ensuring that spiritual awareness becomes the basis of intellectual and social engagement. Students demonstrate consistency in integrating religious consciousness into academic responsibilities and social interactions, reflecting a holistic understanding of faith and action.

The implementation of Qur'anic and Sunnah values is evident in learning

practices that emphasize discipline, honesty, and social responsibility. Religious instruction extends beyond memorization toward contextual application, where ethical teachings are connected to real-life social issues. This approach strengthens moral reasoning and reinforces ethical behavior in school and community environments.

Furthermore, the spirit of *tajdid* (renewal) appears in institutional reforms and adaptive learning models, particularly in the integration of digital literacy and innovation-based pedagogy. Educational practices encourage critical thinking, problem-solving, and contextual reasoning aligned with the principle of *ijtihad*. At the same time, *wasathiyah* (moderation) is embedded in diversity education, promoting tolerance and balanced perspectives in pluralistic contexts.

The humanitarian dimension of *rahmatan lil 'alamin* is reflected in social service programs, environmental awareness initiatives, and collaborative community engagement. Students actively participate in outreach activities aimed at fostering empathy, justice, and global responsibility.

The synthesis of these findings is summarized in Table 1.

Table 1. Core Characteristics of Progressive Islam in Muhammadiyah Education

Core Principle	Educational Implementation	Observable Outcomes
Tauhid (Monotheistic Foundation)	Integration of spiritual values in curriculum and character programs; daily religious habituation	Strengthened moral awareness; alignment of academic behavior with ethical responsibility
Qur'an and Sunnah Practice	Contextual religious learning; ethical application in classroom and school culture	Development of honesty, discipline, and social accountability
Tajdid (Renewal)	Educational reform; integration of digital technology; innovation-based pedagogy	Critical thinking, creativity, and adaptability to modern challenges
Wasathiyah (Moderation)	Diversity education; dialogue-based learning; inclusive school culture	Tolerant attitudes; balanced religious understanding in plural society
Rahmatan lil 'Alamin (Universal Compassion)	Social service programs; environmental and humanitarian initiatives	Increased empathy, social engagement, and commitment to global harmony

Overall, the results demonstrate that Progressive Islam in Muhammadiyah education operates as an integrative and transformative framework. The interconnection of theological grounding, ethical practice, intellectual renewal, moderation, and humanitarian engagement produces graduates who embody spiritual integrity, intellectual competence, and social responsibility. This model positions Muhammadiyah education as a dynamic representation of Islam that is both rooted in authentic teachings and responsive to contemporary global realities.

Implementation of Tolerance in Educational Institutions of SMK Muhammadiyah 2 Ngawi

The implementation of tolerance at SMK Muhammadiyah 2 Ngawi is carried out through an integrative model that combines curriculum adaptation, experiential

learning, character strengthening, interfaith dialogue, and digital engagement. Tolerance education is not positioned as a supplementary program but embedded systematically within academic structure and school culture.

First, inclusive education is operationalized through curriculum integration. Learning materials across subjects incorporate themes of diversity, human rights, cooperation, and mutual respect. Classroom practices emphasize collaborative project-based learning, enabling students from diverse religious, ethnic, and social backgrounds to work together in structured group activities. This approach strengthens students' social interaction skills and nurtures respect for differing perspectives.

Second, the implementation of interreligious dialogue forms a central pillar of tolerance education. Structured discussions and seminars involving representatives of different religious communities provide students with direct exposure to pluralistic realities. These activities cultivate objective understanding, reduce prejudice, and train students in ethical communication, active listening, and respectful argumentation. The dialogue process reinforces the principle of *wasathiyah* (moderation) while maintaining a firm Islamic identity grounded in *tauhid*.

Third, character strengthening programs support tolerance through continuous spiritual and moral development. Routine congregational prayers, religious studies, and moral reflection sessions establish a strong ethical foundation. Social and humanitarian activities such as community service and outreach programs translate the principle of *rahmatan lil 'alamin* into practical action, encouraging empathy and social responsibility regardless of differences in background.

Fourth, digital technology plays a strategic role in reinforcing tolerance values. The development of tolerance-based digital modules, the use of online platforms for cross-school collaboration, and guided engagement on social media create broader spaces for intercultural interaction. Students participate in virtual discussions on diversity, human rights, and social harmony, allowing them to experience pluralism beyond the physical classroom.



Figure 1. Implementation of Tolerance

Figure 1 visually represents the integrative framework of tolerance education at SMK Muhammadiyah 2 Ngawi. The central circle labeled "Tolerance Education" symbolizes tolerance as the core institutional commitment. Surrounding components

Interfaith Dialogue, Diversity Learning Projects, Character Building Activities, and Digital & Social Media Use illustrate the four strategic domains through which tolerance is implemented. The interfaith dialogue image reflects structured engagement with religious diversity, highlighting formal discussion forums as platforms for building mutual understanding. The diversity learning project image demonstrates collaborative classroom activities, symbolizing experiential learning as a medium for practicing inclusivity. The character-building activity image portrays students' involvement in social service, representing the embodiment of humanitarian values rooted in *rahmatan lil 'alamin*. Meanwhile, the digital media component signifies the integration of technology as a contemporary tool for promoting tolerance in both local and global contexts.

Collectively, the figure confirms that tolerance at SMK Muhammadiyah 2 Ngawi is implemented through a multidimensional approach combining theological foundation, pedagogical practice, social engagement, and digital innovation thereby forming students who are inclusive, empathetic, and prepared to live harmoniously in Indonesia's multicultural society.

DISCUSSION

The first finding confirms that the integration of religious and general knowledge in Muhammadiyah education reflects the realization of the concept of comprehensive Islam in educational practice. This approach reflects Susilawati et al., (2023) integrative theory, which rejects the dichotomy between worldly and hereafter knowledge. In practice, learning in Muhammadiyah schools balances Quran memorization with critical thinking skills and modern science, thus producing a generation that is both religious and productive. This model also addresses Mardani et al., (2024) criticism of the fragmentation of knowledge in traditional Islamic educational institutions. Thus, this integration not only creates cognitive balance but also serves as an ideological strategy in developing Muslim intellectuals capable of bridging spiritual values with scientific advancement.

Findings regarding tolerance education indicate that the values of *wasathiyah* (moderation) and *rahmatan lil 'alamin* (blessing for the universe) are translated practically into learning activities that foster social awareness. The implementation of interfaith programs, social activities, and multicultural discussions reflects the transformative learning approach outlined by Duffy et al., (2021), in which the learning process is directed towards changing social awareness and behavior. In the context of progressive Islamic education, this practice demonstrates the continuity between Muhammadiyah's missionary mission and its inclusive education mission (Hasanah & Thelma, 2024; Roy et al., 2020; Whitburn et al., 2023). The values of moderation taught do not stop at the cognitive level but are internalized through students' collective experiences in diverse social contexts, making schools a living laboratory of tolerance.

The spirit of *tajdid* (renewal) in Muhammadiyah's educational innovations indicates an epistemological dynamic that adapts to changing times (Adeoye et al., 2025; Wahyudin et al., 2023). Dias et al., (2024) theory of adaptive leadership is relevant in

explaining how teachers transform into facilitators who guide students toward technology-based independent learning. The use of e-learning and digital media is not merely a tool but part of a renewed educational paradigm aligned with the principles of lifelong learning (Kusnadi & Azzahra, 2024; Taylor et al., 2024). This approach affirms Muhammadiyah's position as a pioneer of progressive education in the modern Islamic world as formulated by Ahmad Dahlan, who argued that knowledge must be a means of public welfare, not merely a symbol of modernity.

Recent findings demonstrate that the use of digital technology functions not only as a communication tool but also as a medium for value formation. In this context, Dwivedi et al., (2022) theory of digital ethics education explains how digital literacy can be directed toward building moral character and social responsibility. Through online platforms, students learn to manage interactions with empathy and respect for differences, a concrete practice of the value of human brotherhood (Mughni et al., 2025; Ubaidillah & Mundiri, 2023). The use of digital media in tolerance learning broadens the scope of educational da'wah, reaching virtual spaces as a platform for the formation of new morals contextualized to the digital era.

Overall, these four findings confirm that Muhammadiyah's educational innovations are not limited to technological aspects but penetrate ideological, spiritual, and social dimensions. The integration of curriculum, moderate learning, the spirit of *tajdid* (renewal), and digital pedagogy together form a progressive Islamic educational ecosystem that is relevant to the needs of the times without losing sight of fundamental Islamic values. Thus, the results of this study provide a theoretical contribution to the development of an integrative Islamic education model that combines spiritual intelligence, scientific rationality, and digital literacy as pillars towards a civilized society.

CONCLUSION

The results of the study show that the Progressive Islam approach in this institution has been successfully implemented through character building, inclusive education, interfaith dialogue, and the use of technology. The characteristics of Progressive Islam, such as the value of monotheism, the practice of the Qur'an and Sunnah, the principle of *tajdid* (renewal), the attitude of *wasathiyah* (moderation), and the concept of *rahmatan lil 'alamin* (mercy for all nature), are applied in the daily life of the school. Character building also supports tolerance by strengthening noble morals and respecting diversity, while inclusive education, interfaith dialogue, and technology provide students with insight into the importance of living in harmony in the midst of diversity.

This research confirms that the application of Progressive Islam in education can be an effective solution in developing tolerance and inclusivity. The implications for Islamic education, especially in Muhammadiyah institutions, are the importance of integrating progressive Islamic values in the curriculum and daily activities to form a generation that is not only intellectually intelligent, but also tolerant and moral. In addition, Islamic education can strengthen a multicultural approach by utilizing technology, so that students are better prepared to face differences in modern society.

The suggestion from this study is the need for continuous efforts in developing a character education module based on Progressive Islam and deeper tolerance. SMK Muhammadiyah 2 Ngawi and similar institutions are also expected to continue to collaborate with other institutions to share best practices in building an inclusive educational environment. Finally, the use of technology must be balanced with digital literacy so that students are able to use technology wisely for positive purposes and social harmonization.

ACKNOWLEDGMENT

The authors express their sincere gratitude to SMK Muhammadiyah 2 Ngawi for their openness, cooperation, and support throughout this research. Appreciation is also extended to the school leaders, teachers, and students who contributed valuable insights and participation in the implementation of tolerance-based educational programs. Finally, we acknowledge Muhammadiyah's educational commitment to Progressive Islam, which continues to inspire efforts in fostering inclusive and harmonious learning environments.

REFERENCES

- Adeoye, M. A., Baharun, H., & Munawwaroh, I. (2025). Transformational Leadership in Education: Harmonising Accountability, Innovation and Global Citizenship. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 4(1), 14–30. <https://doi.org/10.59373/kharisma.v4i1.68>
- Arshad, F. N. (2023). Building Lasting Connections: Cultivating Brand loyalty through Relationship and Commitment. *IRASD Journal of Management*, 5(3), 116–135. <https://doi.org/10.52131/jom.2023.0503.0112>
- Corral-Granados, A., Smeplass, E., Cecilia Rapp, A., & Eide Isaksen, G. (2023). A study on Children perceptions of social exclusion and the structural drivers of discrimination in Norwegian elementary schools. *Children and Youth Services Review*, 154(May), 107063. <https://doi.org/10.1016/j.childyouth.2023.107063>
- Creswell, J. W. (2012). Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research. In *PEARSON* (4th ed.). Pearson Education, Inc. <https://doi.org/10.1017/CBO9781107415324.004>
- Dias, P., Gonçalves, H., Silva, F., Duque, J., Martins, J., & Godinho, A. (2024). Blockchain Technologies: A scrutiny into Hyperledger Fabric for Higher Educational Institutions". *Procedia Computer Science*, 237, 213–220. <https://doi.org/10.1016/j.procs.2024.05.098>
- Duffy, J. M. N., Adamson, G. D., Benson, E., Bhattacharya, S., Bofill, M., Brian, K., Collura, B., Curtis, C., Evers, J. L. H., Farquharson, R. G., Fincham, A., Franik, S., Giudice, L. C., Glanville, E., Hickey, M., Horne, A. W., Hull, M. L., Johnson, N. P., Jordan, V., ... Youssef, M. A. (2021). Top 10 priorities for future infertility research: an international consensus development study. *Fertility and Sterility*, 115(1), 180–190. <https://doi.org/10.1016/j.fertnstert.2020.11.014>

- Dwivedi, Y. K., Hughes, L., Baabdullah, A. M., Ribeiro-Navarrete, S., Giannakis, M., Al-Debei, M. M., Dennehy, D., Metri, B., Buhalis, D., Cheung, C. M. K., Conboy, K., Doyle, R., Dubey, R., Dutot, V., Felix, R., Goyal, D. P., Gustafsson, A., Hinsch, C., Jebabli, I., ... Wamba, S. F. (2022). Metaverse beyond the hype: Multidisciplinary perspectives on emerging challenges, opportunities, and agenda for research, practice and policy. *International Journal of Information Management*, 66(July), 102542. <https://doi.org/10.1016/j.ijinfomgt.2022.102542>
- Ghufron, G., Khusnurridlo, M., Najiburrahman, N., Baharun, H., & Muchlis, M. N. H. (2023). Islamic Branding: Insights from Strengthening Madrasah Competitiveness in Building Public Trust. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(1), 179–190. <https://doi.org/10.33650/al-tanzim.v7i1.3943>
- Hasanah, R., & Sain, S. H. (2025). Digital Game-Based Learning and the Rise of Edutainment in. *JETech: Journal of Education and Technology*, 86–95.
- Hasanah, R., & Thelma, C. C. (2024). Balancing Innovation and Ethics : The Controversy of Artificial Intelligence in Higher Education Policy Management. *EDUCARE : JURNAL ILMU PENDIDIKAN*, 03(01), 23–36.
- Imamah, Yuhana, U. L., Djunaidy, A., & Purnomo, M. H. (2024). Enhancing students performance through dynamic personalized learning path using ant colony and item response theory (ACOIRT). *Computers and Education: Artificial Intelligence*, 7, e28843–e28843. <https://doi.org/10.1016/j.caeai.2024.100280>
- Karim, A., Fathurohman, O., Marliani, L., Fajrin, F., Nugraha, F., Meliani, F., Ridwan, M., & Sianturi, R. (2025). Social Sciences & Humanities Open Islamic spiritual leadership of kyai in fostering santri s ' entrepreneurial spirit and independence in boarding school. *Social Sciences & Humanities Open*, 12(March), 101817. <https://doi.org/10.1016/j.ssaho.2025.101817>
- Kusnadi, E., & Azzahra, S. A. (2024). Penggunaan Media Pembelajaran Interaktif Berbasis Wordwall dalam Meningkatkan Motivasi Belajar Peserta Didik Pada Mata Pelajaran PPKn. *Jurnal Dimensi Pendidikan Dan Pembelajaran*, 12(2).
- Mardani, M., Nazari, R., & Tabesh, S. (2024). Explaining the Factors Affecting the Development of Iranian Citizenship Sports with Emphasis on the Health of Citizens. *Journal of Health System Research*, 20(2), 122–136. <https://doi.org/10.48305/jhsr.v20i2.1537>
- Mughni, J. A., Ridwan, M., & Muiz, M. A. (2025). Moderating Religion , Bridging Cultures : The Impact of Pesantren Riyadul ' Ulum Wadda ' wah on Intercultural Harmony. *Indonesian Journal of Islamic Religious Education (INJIRE)*, 3(June).
- Ningsih, D. K., Ulya, I., Kep, M., Kartika, A. W., Kep, M., & Islam, K. M. M. (2024). Assessment of Final Year Nursing Students ' Willingness and Readiness to Work With Patients With COVID-19 During the Pandemic: A Cross- Sectional Survey. 3(1), 1–9. <https://doi.org/10.1016/j.focus.2023.100157>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, 102290. <https://doi.org/10.1016/j.ijedudev.2020.102290>

- Susilawati, S., Yaqin, M. Z. N., Wahidmurni, W., Ulfa, F. A., & Krismoneta, K. (2023). Training on Preparation of Islamic Integrated HOTS-Based Questions and Their Application in Online Learning in Elementary Schools. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 867–877. <https://doi.org/10.31538/munaddhomah.v4i4.459>
- Taylor, G., Sala, G., Kolak, J., Gerhardstein, P., & Lingwood, J. (2024). Does adult-child co-use during digital media use improve children's learning aged 0–6 years? A systematic review with meta-analysis. *Educational Research Review*, 44(September 2023), 100614. <https://doi.org/10.1016/j.edurev.2024.100614>
- Ubaidillah, U., & Mundiri, A. (2023). Empowering Teacher Competence through Guidance in Religion-Moderated Literacy. *GEMEINSCHAFT: Journal of Social and Community Engagement*, 1(1), 37–49.
- Wahyudin, A., Nashirudin, H., Furqon, M., Choironi, M. A., Negeri, I., Malik, M., Malang, I., Negeri, I., & Semarang, W. (2023). *Effectiveness of Hybrid Learning Using Streaming Technology in Education 1*. 02(02), 45–52.
- Whitburn, J., Abrahamse, W., & Linklater, W. (2023). Do environmental education fieldtrips strengthen children's connection to nature and promote environmental behaviour or wellbeing? *Current Research in Ecological and Social Psychology*, 5(October), 100163. <https://doi.org/10.1016/j.cresp.2023.100163>
- Zamroni, Ilyasin, M., Baharun, H., & Tohet, M. (2020). Multicultural education in a religious life: Developing harmony among religions in southeast asia. *Proceedings of the International Conference on Industrial Engineering and Operations Management, August*, 3791–3801.