THE TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION IN THE FACE OF RELIGIOUS MODERATION IN THE DIGITAL ERA

Muhammad Alfi Syahrin[1], *Widodo*[2]

[1]Ahmad Dahlan Probolinggo Institute, Central Java, Indonesia

[2]Muhammadiyah Islamic College Blora, Central Java, Indonesia

[1]alvinalsyahrin@gmail.com@gmail.com, [2]widodo@staimublora.ac.id

Abstract: The transformation of Islamic religious education is an urgent need in the digital era marked by the rapid flow of information and social change. The presence of digital technology opens up new opportunities for the learning process, but it also brings challenges, especially in maintaining moderate Islamic values. Islamic religious education is no longer only oriented to the transfer of knowledge, but must also be able to form the character of students who are tolerant, inclusive, and adaptive to diversity, in line with the principles of religious moderation. However, many previous studies have focused on aspects of the curriculum or conventional methods without highlighting in depth how to integrate the values of moderation in Islamic education practices in the digital realm. There is a gap between the theory of religious moderation and its application in the digital-based education system, especially in the context of Islamic education in Indonesia. Therefore, the formulation of the problem in this study is: how to transform Islamic religious education in facing the challenges of religious moderation in the current digital era. This research uses a qualitative approach with literature study methods and case studies on several Islamic educational institutions that have implemented moderation-based learning digitization programs. The results of this study are expected to make a practical contribution to the development of Islamic education models that are relevant to the digital era and theoretically enrich the literature on the integration of moderation values in religious education. These findings are also the basis for policy recommendations for educational institutions and related policymakers.

Keywords: islamic education, transformation, religious, moderation, digital era.

INTRODUCTION

The rapid development of information technology in the digital era has had a significant impact on various aspects of life, including in the field of religious education [1]. Islamic Religious Education (PAI) as one of the pillars of character and moral formation of the younger generation is required to continue to adapt to remain relevant to the needs of the times. In a free and open flow of information, students are not only exposed to positive values, but also the potential for radicalism, intolerance, and exclusivism in religion. Therefore, the transformation in the delivery of PAI materials is inevitable so that religious education can be at the forefront of forming a moderate and tolerant generation [2].

The main problem raised in this study is how PAI can transform effectively to face the challenges of religious moderation in the digital era. Many educational institutions have

utilized digital technology in the learning process, but not all have been able to integrate the values of moderation substantially in their curriculum and teaching methods. This raises concerns about the birth of a generation that understands religion textually but is poor in terms of diversity and tolerance [3], [4].

As a solution, this article offers a transformational approach to PAI learning, namely by integrating moderation values such as inclusivity, tolerance, and anti-violence attitudes into digital learning platforms. With this approach, students not only understand the teachings of Islam conceptually but are also able to apply them in a plural social life [5], [6]. The impact of this discussion is expected to be able to encourage the birth of a more contextual model of Islamic religious education, responsive to the times, and effective in shaping the character of students who are religious in a peaceful manner and respect differences.

LITERATURE REVIEW

The development of digital technology has revolutionized almost all aspects of life, including religious education. According to Mufidah Hayati et. all, the digital era has brought major changes to the way individuals access and understand religious teachings, which are no longer limited to classrooms or studies but are widespread in cyberspace through various platforms [7]. In this context, Islamic religious education (PAI) needs to be transformed to remain relevant and able to provide contextual guidance for Islamic values. A study by Juwita Puspita Sari et. all emphasizes that conventional approaches that are dogmatic and teacher-centered increasingly ineffective in conveying religious values to the digital-native generation who tend to be interactive, critical, and visual [8], [9].

PAI transformation includes a change in the learning paradigm that is more participatory and technology-based. Research from Clarisa Amalia Sholehah shows that the application of technology such as learning videos, Islamic educational applications, and online discussion forums can increase students' understanding and involvement in religious lessons. Teachers are also required to play the role of learning facilitators, not just conveyors of information, to guide students to explore Islamic values reflectively and contextually [10]. This is important in overcoming the spread of extreme or intolerant religious beliefs in the digital space, with the existence of religious digital literacy in formal education.

In addition, curriculum revitalization is a strategic aspect in ensuring that Islamic religious education can answer the challenges of the times. The PAI curriculum in the digital era needs to integrate contemporary issues such as tolerance, media ethics, and plurality in religious life. As revealed by Wildani Hefni, a curriculum that only focuses on cognitive and memorization aspects is not enough to equip students to face the complexities of digital life [11]. Therefore, the new curriculum must encourage applicable value-based learning, to form Muslim personalities who are moderate, inclusive, and able to dialogue politely in a dynamic multicultural society.

METHOD

This research uses the literature study method which is a research approach that is carried out by collecting and analyzing information from written sources such as books, journals, articles, and documents related to the research topic that is being carried out [12]. The data sources in this study are the results of previous research that have been published through the reviewer on relevant references [13], especially related to policies, strategies, and challenges regarding PAI transformation in the digital era. The data collection technique uses literary techniques, which are collection techniques that are carried out by collecting library materials that are by the object of discussion being researched. The data obtained in this study was processed in three ways, namely editing, organizing, and discovering research results. Then for data analysis, content analysis is used, which is an analysis that is carried out by learning indirectly related to human behavior through communication analysis [14][15].

Table 1. Research Methods

Aspect	Description
Research Method	Literature study, a research approach conducted by collecting and analyzing information from written sources such as books, journals, articles, and documents
Data Sources	Results of previous studies and relevant references, especially related to policies, strategies, and challenges of Islamic Education (PAI) transformation in the digital era
Data Collection Technique	Library technique, which involves collecting library materials relevant to the research topic
Data Processing Techniques	**Editing:** Reviewing the collected data- **Organizing:** Systematically arranging the data- **Discovering:** Identifying research findings
Data Analysis Technique	Content analysis, which involves analyzing communication to understand human behavior indirectly

RESULTS AND DISCUSSION

The Urgency of Islamic Religious Education Transformation in The Digital Era

The development of digital technology has fundamentally changed the way individuals obtain, access, and interpret information, including in the religious context. Today's generation lives in a digital environment full of various religious narratives from a variety of sources, both moderate, extreme, and [16], [17]. In this context, Islamic religious education can no longer be delivered with a traditional approach alone but must undergo a comprehensive transformation to be able to compete and provide value guidance by the demands of the times [18]–[20].

This transformation is important because religious education has a central role in shaping the character and mindset of students. Without updates, PAI will find it difficult to effectively inculcate Islamic values that are rahmatan lil 'alamin, especially in the rapid flow of digital content that is not always in harmony with the values of moderation [21], [22]. On the other hand, the digital era also provides great opportunities by utilizing social media, e-learning platforms, and digital content to convey Islamic teachings in a creative, interesting, and easily accessible way for the younger generation [23].

The transformation of Islamic religious education in the digital era includes:

1. Learning paradigm transformation

The transformation of the learning paradigm of Islamic Religious Education (PAI) in the digital era demands a shift from the traditional teacher-centered approach (teacher-centered) towards a student-centered approach (student-centered) and technology-based. Learning is no longer only carried out through one-way lectures but is more interactive, participatory, and contextual through various digital media such as learning videos, Islamic applications, and online discussion platforms. Teachers act as facilitators who guide students in exploring Islamic values critically and creatively so that learning becomes more relevant to the characteristics of the digital generation. In addition to increasing the effectiveness of learning, this new paradigm is also a strategic means to instill the values of religious moderation in an attractive and easily acceptable way, as a response to the challenges of radicalism and intolerance that are developing in the digital space [24]–[26].

2. Transformation of technology and learning media

The transformation of technology and learning media in Islamic Religious Education (PAI) in the digital era is a strategic step to answer the challenges of the times while maximizing the potential of technology as an educational tool. The use of digital media such as interactive learning videos, religious podcasts, PAI mobile applications, and e-learning platforms has expanded access to learning and enriched teaching methods that were previously limited to conventional lectures. This technology allows the presentation of religious materials in a more interesting, personalized, and appropriate way for the learning style of the digital-native generation. In addition, social media is also a potential space to disseminate moderate and inclusive Islamic content, encourage healthy discussions, and form value-conscious digital communities. This transformation not only increases the effectiveness of learning but also equips students with critical religious digital literacy in dealing with the flood of religious information on the internet [27]–[29].

3. Revitalization of the Islamic Education curriculum

The revitalization of the Islamic Religious Education (PAI) curriculum is a strategic step to adapt the content, approach, and goals of religious learning to social dynamics and technological developments in the digital era. The curriculum that previously focused more on cognitive and memorization aspects now needs to be expanded in scope to be able to instill the values of moderation, tolerance, and diversity in religion. This means not only modifying the teaching material but also changing the way it is delivered and its applicative context in the student's real life. Materials such as tolerance between religious communities, ethics with digital media, and the prevention of radicalism must be explicitly integrated into basic competencies and learning activities. This revitalization also encourages the development of student's character so that they are not only text-oriented but also wise in attitudes and actions, especially when dealing with sensitive religious issues in the digital space. This step is not only academically relevant but also an urgent need in maintaining the social cohesion of the nation through religious education [30]–[34].

Thus, the transformation of Islamic religious education is a strategic need in facing the challenge of religious moderation. This includes not only curriculum updates but also pedagogical approaches, technology-based learning models, as well as the digital competence of teachers. This step is expected to strengthen the position of Islamic education as an instrument for shaping a moderate, inclusive, and contextual religious awareness in an all-digital world [35].

Integration of Religious Moderation Values in Digital Learning

Religious moderation is a religious approach that emphasizes balance, tolerance, and respect for differences, both within the internal scope of religious people and between religious communities. Religious moderation values such as tolerance, non-violence, national commitment, and respect for local traditions are very relevant to be instilled from an early age through various learning media, including in the context of digital learning [36]. In the last decade, digital learning has developed rapidly and has become one of the effective means of shaping the character of moderate students, especially in facing the challenges of the digital era which tends to be open to extreme ideologies [37].

The integration of religious moderation values in digital learning can be realized through the development of learning content based on diversity and humanitarian values. For example, teachers can utilize digital media such as interactive videos, e-modules, and learning applications that display inclusive narratives about the diversity of cultures and religions in Indonesia. In addition, the use of online discussion platforms can also be directed to train students in polite dialogue and mutual respect for differences of opinion. This integration not only improves students' digital literacy but also forms a moderate character in religion [38], [39].

This concrete form of integration can be in the form of a Learning Management System (LMS) that combines teaching materials with moderation values, diversity case study-based quizzes, and cross-class or cross-school collaborative projects with the theme of tolerance and peace. In addition, teachers can also insert reflections on the value of moderation in digital assignments, such as making vlogs with the theme of tolerance between religions or digital essays about the importance of living in harmony in a multicultural society. Thus, digital learning not only functions as a medium for delivering academic materials but also as a strategic instrument in shaping the character of inclusive and civilized students.

Implementation Strategies and Challenges of Moderate Islamic Education

Moderate Islamic education is an effort to instill Islamic values that are Tawassuth (moderate), tasamuh (tolerate), tawazun (balanced), and i'tidal (fair) to students. Its implementation strategy can be divided into several forms:

1. Integration of Moderation Values in the Curriculum

Moderate Islamic education must be internalized in the curriculum, both explicitly in subjects such as Islamic Religious Education and implicitly through a cross-subject approach (cross-curricular approach). This aims to enable students to see diversity as a blessing, not as a threat.

2. Strengthening Teacher Competence

Teachers need to be equipped with a deep understanding of the values of moderation through continuous training and workshops. Moderate teachers will be role models in attitudes and behaviors and be able to convey material with a dialogical approach.

3. Participatory Learning Model

The use of learning models that prioritize dialogue, deliberation, and critical reflection, such as inquiry learning, problem-based learning, or value clarification techniques (VCT) is very relevant to forming open and critical thinking toward differences.

4. Strengthening School Culture

Schools as miniature societies must foster a culture of mutual respect, tolerance, and cooperation across faiths and cultures. Extracurricular activities, interfaith dialogue forums, and interfaith religious holidays can be effective means.

5. Collaboration with Parents and the Community

The implementation of moderate Islamic education also requires support from the family and community environment. Synergy through Islamic parenting activities, recitations, and school communication forums can strengthen the value of moderation outside of school [40].

Challenges in the Implementation of Moderate Islamic Education

Despite having a clear strategy, the implementation of moderate Islamic education cannot be separated from various challenges, including:

1. Resistance to the Concept of Moderation

Some people still view moderation as a compromise on religious principles. This is a challenge because misperceptions can hinder the internalization of moderate values.

2. Lack of Competent Human Resources

There are still many teachers who have not received adequate training on moderate Islamic education so the delivery of material is not optimal and sometimes ideologically biased.

3. The Influence of Digital Extremism

Social media is often a field for the dissemination of exclusive and radical religious beliefs. The young generation who are active in the digital world is easily exposed to intolerant content, which is contrary to the spirit of moderation.

4. Implementation Gap in Regions

Not all regions have equal access to teacher learning and training resources. This inequality causes the quality of implementation of moderate Islamic education to be uneven.

5. Lack of Evaluation and Monitoring

Many educational institutions do not yet have an evaluation system to measure the success of implementing moderation values, making it difficult to know the impact on students [41], [42].

CONCLUSION

The transformation of Islamic religious education in the digital era is a strategic and urgent need to answer the challenges of the times, especially in building a moderate and inclusive generation. Through the transformation of learning paradigms, the use of technology, and the revitalization of the curriculum, Islamic education can respond to the rapid flow of diverse religious information in the digital space. The strategy for implementing moderate Islamic values includes integration into the curriculum, strengthening teacher competence, participatory learning models, developing school culture, and collaboration with parents and the community. However, this process is inseparable from challenges such as resistance to the concept of moderation, limited human resources, the influence of digital extremism, gaps in access to education, and the lack of an adequate evaluation system. Therefore, collaborative and continuous efforts are needed from various parties to ensure that the values of moderation are firmly embedded in the Islamic education system in Indonesia.

Acknowledgments

Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict Of Interest

All authors state that there is no conflict of interest.

REFERENCE

[1] Verdinandus Lelu Ngongo; Taufiq Hidayat; Wiyanto, "Pendidikan Diera Digital," *High. Educ. Digit. Age*, pp. 628–638, 2013, https://doi.org/10.1515/9781400866137.

[2] L. Hakim, "Transformasi Pendidikan Agama Islam : Strategi Dan Adaptasi Pada Era Revolusi Industri 4 . 0," *J. Educ. Dev.*, vol. 9, no. 4, pp. 760–766, 2021.

[3] J. P. Sari, J. Setio, R. Satria, F. Oviyanti, and M. Maryamah, "Tantangan Madrasah Di Era Digital: Transformasi Pendidikan Agama Islam Dalam Konteks Teknologi," *J. Mudarrisuna Media Kaji. Pendidik. Agama Islam*, vol. 14, no. 2, p. 211, 2024, https://doi.org/10.22373/jm.v14i2.23489.

[4] A. M. Alfi, A. Febriasari, and J. N. Azka, "Transformasi Pendidikan Agama Islam Melalui Teknologi," *J. Relig. J. Agama, Sos. dan Budaya*, vol. 1, no. 4, pp. 511–522, 2023.

[5] Iswati, "Transformasi Pendidikan Agama Islam Dalam Membangun Nilai Karakter Peserta Didik Yang Humanis Religius," *J. Pendidik. Islam Al I'tibar*, vol. 3, no. 1, pp. 41–55, 2017.

[6] A. Aziz and K. Anam, "Moderasi Beragama Berlandaskan Nilai-nilai Islam," *Direktorat Jenderal Pendidik. Islam Kementeri. Agama RI*, p. 131, 2021.

[7] M. Hayati *et al.*, "Transformasi Pendidikan Agama Islam di Era Digital: Perspektif Sosial dan Tantangan Kontemporer," *Concept J. Soc. Humanit. Educ.*, vol. 2, no. 4, pp. 224–235, 2023, https://doi.org/10.55606/concept.v2i4.797.

[8] A. Zakariyah and A. Hamid, "Kolaborasi Peran Orang Tua dan Guru dalam Pembelajaran Pendidikan Agama Islam Berbasis Online di Rumah," *Intizar*, vol. 26, no. 1, pp. 17–26, 2020, https://doi.org/10.19109/intizar.v26i1.5892.

[9] U. UMAR, "Strategi Dakwah Kultural Muhammadiyah pada Ritual Adat Mappogau Hanua Masyarakat Karampuang Sinjai," *Afkaruna Indones. Interdiscip. J. Islam. Stud.*, vol. 13, no. 2, 2017, https://doi.org/10.18196/AIIJIS.2017.0073.204-239.

[10] C. A. Sholehah and P. Rachman, "Dinamika Transformasi Pendidikan Agama Islam: Sinergitas Artificial Intelligence Dalam Peningkatan Pemahaman Keagamaan," *BAHTSUNA J. Penelit. Pendidik. Islam*, vol. 5, no. 2, pp. 169–177, 2023, https://doi.org/10.55210/bahtsuna.v5i2.317.

[11] W. Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *J. Bimas Islam*, vol. 13, no. 1, pp. 1–22, 2020, https://doi.org/10.37302/jbi.v13i1.182.

[12] M. Y. Balaka, "Metode penelitian Kuantitatif," *Metodol. Penelit. Pendidik. Kualitatif*, vol. 1, p. 130, 2022.

[13] N. Hasnunidah, "Metodologi Penelitian Pendidikan," *Media Akad.*, p. 117, 2017.

[14] Tukatman *et al.*, *Metodologi Penelitian*. 2023.

[15] H. N. L. S, "Metode Penelitian Kuantitatif," *Kaji. Teor. Kerangka Konsep Dan Hlpotesls Dalam Penelltl an,* no. June, pp. 1–20, 2018.

[16] Mohamad Munawar, "Internalisasi Nilai-Nilai Moderasi Beragama Berbasis Al-Qur'an Bagi Mahasiswa Stai Muhammadiyah Blora," vol. 17, no. April, pp. 118–127, 2024.

[17] Sindi Septia Hasnida, Ridho Adrian, and Nico Aditia Siagian, "Tranformasi Pendidikan Di Era Digital," *J. Bintang Pendidik. Indones.*, vol. 2, no. 1, pp. 110–116, Dec. 2023, https://doi.org/10.55606/jubpi.v2i1.2488.

[18] A. Nurhartanto, S. Anwar, and S. Sukisno, "Development of Pluralist and Multicultural Approaches In PAI Learning: A Conceptual Model For Strengthening Students' Inclusivity Competencies," *Multicult. Islam. Educ. Rev.*, vol. 2, no. 2, pp. 154–163, Apr. 2025, https://doi.org/10.23917/mier.v2i2.7307.

[19] M. D. N. K. I. S. M. Jenuri, "Transformasi Pendidikan Agama Islam dalam Membangun Karakter Mahasiswa Generasi Alpha," *J. Pendidik. dan Konseling*, vol. 4, pp. 1349–1358, 2022.

[20] D. S. Dalimunthe, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-nilai Spiritual, Etika, dan Pemahaman Keislaman dalam Konteks Modern," *Al-Murabbi J. Pendidik. Islam*, vol. 1, no. 1, pp. 75–96, 2023, https://doi.org/10.62086/al-murabbi.v1i1.426.

[21] M. Muaz and U. Ruswandi, "Moderasi Beragama dalam Pendidikan Islam," *JIIP - J. Ilm. Ilmu Pendidik.*, vol. 5, no. 8, pp. 3194–3203, 2022, https://doi.org/10.54371/jiip.v5i8.820.

[22] S. Anwar, "Metode Dan Strategi Pengembangan Moderasi Beragama Di Lembaga Pendidikan," *J. Pedagog.*, vol. 20, pp. 1–20, 2022.

[23] N. H. N. Muhamad, M. F. M. Sahid, M. K. Kamaruddin, and K. A. Karim, "Zakat Distribution to Fi Sabilillah Asnaf in Higher Education Institutions: Universiti Teknologi Malaysia Experience," *Int. J. Acad. Res. Bus. Soc. Sci.*, vol. 8, no. 9, pp. 138–149, 2018, https://doi.org/10.6007/IJARBSS/v8-i9/4580.

[24] E. Tarihoran, "Guru Dalam Pengajaran Abad 21," *SAPA - J. Kateketik dan Pastor.*, vol. 4, no. 1, pp. 46–58, May 2019, https://doi.org/10.53544/sapa.v4i1.68.

[25] M. LUBIS, "Peran Guru Pada Era Pendidikan 4.0," *EDUKA J. Pendidikan, Hukum, Dan Bisnis*, vol. 4, no. 2, pp. 0–5, 2020, https://doi.org/10.32493/eduka.v4i2.4264.

[26] S. Nur'aini, "Moderasi Beragama dalam Pendidikan Islam," *Pancawahana J. Stud. Islam*, vol. 16, p. 2, 2021, https://doi.org/10.62808/al-khos.v2i2.22.

[27] R. Awaliati, "Tantangan Guru Indonesia Pada Abad 21," *Univ. Lambung Mangkurat*

Banjarmasin, vol. 21, pp. 1–6, 2022, https://doi.org/10.31237/osf.io/3qu7b.

[28] N. Afif, "Pengajaran dan Pembelajaran di Era Digital," *IQ (Ilmu Al-qur'an) J. Pendidik. Islam*, vol. 2, no. 01, pp. 117–129, Jan. 1970, https://doi.org/10.37542/iq.v2i01.28.

[29] T. Angraini, L. N. S. Saragi, M. Jannah, and M. Sopian, "Perubahan Paradigma Peran Guru Dalam Pembelajaran Era Digital," *Pros. Semin. Nas. 20 Progr. Pascasarj. Univ. PGRI Palembang 25 Novemb. 2017*, no. November, pp. 188–192, 2017.

[30] Rikha Rahmiyati Dhani, "Peran Guru Dalam Pengembangan Kurikulum," *Kaos GL Derg.*, vol. 8, no. 75, pp. 147–154, Nov. 2010, https://doi.org/10.1088/1751-8113/44/8/085201.

[31] S. Nur'aini, "Pendidikan Membangun Sumber Daya Manusia Smart," *J. Pedagog.*, vol. 7, pp. 1–12, 2017.

[32] Rina Murtyaningsih, "Peranan Guru dalam Memotivasi Belajar Siswa," *J. Pedagog.*, vol. 10, no. 2, 2017.

[33] I. Efendi, S. Murhayati, and Z. Zaitun, "Model Inovasi Pengembangan Kurikulum Merdeka," *At-Tajdid J. Islam. Stud.*, vol. 2, no. 4, p. 196, Oct. 2022, https://doi.org/10.24014/at-tajdid.v2i4.20043.

[34] S. Anwar, "Dialektika Metode Studi Islam (Tela ' Ah Aliran Islamization of Knowledge Dan Scientification Of Islam)," *J. Ilm. Pedagog.*, vol. 8, 2017.

[35] T. Setyo, R. Murtyaningsih, and S. A. Setiawan, "Reconstruction Of Islamic Education Goals In The Modern Era Perspectives Of Western Classical Philosophers And Muslim Philosophers," vol. 17, no. 2, 2024.

[36] E. Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *J. Bimas Islam*, vol. 12, no. 2, pp. 323–348, 2019, https://doi.org/10.37302/jbi.v12i2.113.

[37] M. Mukhibat, A. Nurhidayati Istiqomah, and N. Hidayah, "Pendidikan Moderasi Beragama di Indonesia (Wacana dan Kebijakan)," *Southeast Asian J. Islam. Educ. Manag.*, vol. 4, no. 1, pp. 73–88, 2023, https://doi.org/10.21154/sajiem.v4i1.133.

[38] Mahrus, "Integrasi Nilai-Nilai Islam Dengan Kesadaran Ekologis : Kajian Transformasi Pendidikan Islam," vol. 9, no. 1, pp. 109–121, 2024.

[39] M. Ikhwan, Azhar, D. Wahyudi, and A. Alfiyanto, "Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia," *Realita J. Penelit. dan Kebud. Islam*, vol. 21, no. 1, pp. 1–15, 2023, https://doi.org/10.30762/realita.v21i1.148.

[40] F. Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadist," *J. Ilm. Al-Mu'ashirah*, vol. 18, no. 1, p. 59, 2021, https://doi.org/10.22373/jim.v18i1.10525.

[41] I. Ali, M. Anwar, and T. Sharmin, "Job Opportunities and Obstacles of Madrasah Graduates in Bangladesh," *Int. Fellowsh. J. Interdiscip. Res.*, vol. 1, no. 1, pp. 36–47, 2021, https://doi.org/110.5281/zenodo.4459964.

[42] F. Q. A. Tamami, S. F. Tamami, T. A. Mustofa, and S. Rahmawati, "Improving Islamic Education in the Era of Society 5 . 0 : A Bibliometric Review for Technology-Oriented Responsive Generation Peningkatan Pendidikan Islam Pada Era Masyarakat 5 . 0 Tinjauan Bibliometrik Untuk Generasi Tanggap Teknologi-Orientasi," pp. 197–208, 2024.