

Construction of Islamic Identity of Students in the Digital Era: A Case Study of the Ibnurusyd Campus Da'wah Community

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ABSTRACT

This study explores the construction of Islamic identity among university students within the Ibnurusyd Campus Da'wah Community in the digital era. Using a qualitative case study approach, the research analyzes how students build their religious identity through both offline and online engagements. Data were collected through participatory observation, in-depth interviews, and document analysis of digital content produced by the community. The findings reveal that identity construction occurs through a combination of spiritual mentoring, digital da'wah strategies, and socio-cultural participation. The community employs integrative, participatory, and reflective da'wah methods while emphasizing religious moderation and digital literacy. Despite challenges such as information fragmentation, declining offline engagement, and limited digital capacity, the digital sphere also offers opportunities for wider outreach and youth empowerment. This study contributes to the discourse on youth religiosity in the digital age and provides a model for contextual Islamic identity formation among students.

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1. INTRODUCTION

The development of digital technology has brought about major changes in various aspects of human life, including in terms of religiosity. The younger generation, especially students, are the group most affected and actively involved in the digitalization flow (Yahuda, Susanto, Widodo, & Kolis, 2024). Access to religious information has become very easy and open, along with the proliferation of preaching content, Islamic studies, and Islamic discussions that are widely spread on various digital platforms such as Instagram, TikTok, YouTube, and podcasts (Adinugraha, 2018). Students now not only learn religion from classical books in physical spaces or from religious figures in traditional environments, but

also from figures they find on social media, both those who have scientific credibility and those who are simply popular (**Susanto, Widodo, & Kolis, 2023**). This shows that the process of forming religious identity in the digital era has shifted, from being vertical and authoritative to being horizontal and participatory.

This phenomenon creates new social facts in the religious life of students. Many of them form their Islamic identity simultaneously between physical and digital spaces. On the one hand, they display Islamic symbols such as wearing sharia clothing, posting quotes from holy verses, or joining campus da'wah communities. On the other hand, they are also involved in a digital culture that is instant, permissive, and sometimes contradicts Islamic values (**Susanto, 2024a**). This imbalance between deep religious understanding and digital lifestyle makes many students experience identity confusion. In this context, the emergence of campus da'wah communities is important, because this community functions as a dialectical space, where students learn, discuss, and practice Islamic values more systematically and integratedly.

However, not all campus missionary communities are able to keep up with the dynamics of the digital era. Many communities are still trapped in traditional missionary patterns that are less relevant to the way of thinking of digital native students. As a result, some students choose to seek religious answers outside the campus community, even from sources that are not necessarily scientifically accountable (**Susanto, 2024b**). Herein lies the main problem in the formation of Islamic identity of students today: how they construct their religious identity in the midst of such a strong digital current, and to what extent the campus da'wah community can be a facilitator in the construction process. Failure to answer this challenge can lead to deviations, both in the form of religious extremism and secularism that moves away from spiritual values.

In response to this issue, an in-depth study of campus da'wah communities that have successfully combined traditional Islamic values with a contextual digital approach is needed. One of the relevant communities to study is the Ibnurusyd Campus Da'wah Community. This community is known to be active not only in conventional da'wah activities such as religious studies and mentoring, but also in digital da'wah through educational and inspiring content on social media. They also develop a more open and interactive Islamic discourse, by upholding the values of moderation, tolerance, and knowledge. The study of this community is expected to provide a concrete picture of how students' Islamic identity is formed simultaneously through physical and digital spaces.

A number of previous studies have raised the theme of Islamic identity of students, but most of them are still descriptive and normative. Susanto et al. **(Susanto, Rohmah, Hidayanti, & Sugiyar, 2023)**, highlighted the phenomenon of religious symbolism of students on social media, while Junaedi **(Junaedi, 2022)** examines the role of the da'wah community in countering radicalism on campus. However, these studies have not examined in depth how the process of constructing Islamic identity takes place in a fluid and complex digital reality. In addition, the approach used in previous studies generally still sees Islamic identity as a static entity, not as a result of social construction that continues to change according to the context of its time. Therefore, this study seeks to fill this gap with a more exploratory and contextual approach.

This study aims to describe in detail how students who are members of the Ibnurusyd Campus Dakwah Community form their Islamic identity in the digital era **(Huberman & Jhonny, 2014)**. This study also aims to analyze the da'wah strategies used by the community in guiding its members to build a strong, moderate, and relevant identity with the development of the times. In addition, this study aims to identify the challenges and opportunities faced by the community in the process of da'wah and Islamic guidance in the technological era. With the results of this study, it is hoped that it can contribute to the development of more effective campus da'wah methods that are in accordance with the needs of today's students.

The urgency of this research lies in the fact that students are the next generation of the nation who will play an important role in social and religious life in the future. The formation of a strong and contextual Islamic identity is very important to protect them from the negative influence of digitalization, as well as instill Islamic values that are rahmatan lil 'alamin. Amidst the rise of intolerance, radicalism, and banality of social media, campus da'wah communities such as Ibnurusyd can be a model of Islamic character education that is broad-minded and based on social reality **(Susanto & Muhamma, 2024)**. This research is also important to provide input for managers of higher education institutions and religious institutions in designing Islamic development programs that are responsive to the dynamics of the times.

The research method used in this study is a qualitative approach with a case study method **(Sugiyono, 2015)**. Data collection techniques include participatory observation of community activities, in-depth interviews with administrators, members, and alumni, and analysis of digital content produced by the community, such as social media uploads, preaching videos, and interactions in online forums.

Data analysis was carried out using the Miles and Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions. Data validity was obtained through triangulation of techniques and sources, as well as intensive researcher involvement in community life.

This study has several aspects of novelty. First, the object of the study is the campus da'wah community that actively utilizes digital media as a space for the formation of Islamic identity. Second, the approach used combines analysis of offline da'wah practices and online identity expressions simultaneously. Third, this study not only highlights the final results of students' Islamic identity, but also describes the complex, dynamic social construction process that is influenced by various internal and external factors. Thus, this study is expected to be a meaningful scientific contribution to the development of Islamic studies, da'wah communication, and identity studies in the digital era.

2. METHODS

This study uses a qualitative approach with a case study type, which aims to explore in depth the construction of Islamic identity of students in the Ibnurusyd campus da'wah community in the digital era (**Huberman & Jhonny, 2014**). The qualitative approach was chosen because it is appropriate for understanding the meaning, process, and social dynamics that occur in a community in a naturalistic way. Case studies are used as the main strategy because they allow researchers to gain a comprehensive understanding of the phenomena studied in a real and specific context, namely in a particular campus da'wah community.

Data collection techniques were carried out using three main methods: participant observation, in-depth interviews, and document analysis (**Sugiyono, 2016**). Participatory observation was conducted to capture the daily activities of community members, both in offline forums such as studies, mentoring, and in online activities such as managing Islamic preaching content on social media. In-depth interviews were conducted with a number of key informants consisting of community administrators, active members, alumni, and related campus parties. This interview aims to explore their understanding of the process of forming Islamic identity, the values upheld by the community, and the challenges they face in the digital era. Document analysis was conducted on digital content such as Instagram uploads, YouTube videos, Islamic preaching captions, and other platforms that are media for expressing the community's Islamic identity.

The data obtained will be analyzed using the interactive analysis model from Miles and Huberman, namely through the stages of data reduction, data

presentation, and drawing conclusions/verification. Data validity is maintained through source and technique triangulation techniques, as well as member checks to ensure the accuracy of the researcher's interpretation. With this method, it is hoped that the study can fully reveal the process of constructing Islamic identity of students in the dialectical space between the campus da'wah tradition and the dynamics of the digital world.

3. FINDINGS AND DISCUSSION

The Process of Construction of Islamic Identity of Students in the Ibnurusyd Campus Da'wah Community in the Digital Era

In the digital era marked by advances in information and communication technology, students as part of the younger generation are experiencing significant changes in the way they understand, express, and practice religious values. In this context, the construction of Islamic identity no longer only takes place in physical spaces such as mosques, Islamic boarding schools, or offline study forums, but also in digital spaces such as social media, online forums, and virtual communities. The Ibnurusyd campus da'wah community is present as one of the strategic spaces that plays an important role in the process of forming students' Islamic identity that is relevant to the challenges of the times (**Salim, 2020**). The construction of Islamic identity is a dynamic process that involves interactions between religious values that are believed in, social experiences that are lived, and the cultural and technological environment that surrounds it. In the Ibnurusyd da'wah community, students' Islamic identity is formed through a combination of scientific approaches, spiritual guidance, and social involvement, both directly in campus activities and indirectly through digital media. This process is not linear, but is formed through a dialectic between the Islamic ideology of the community, students' personal understanding, and the flow of information that they consume widely from cyberspace (**Saveski, Gillani, Yuan, Vijayaraghavan, & Roy, 2022**).

First of all, the process of identity construction in this community begins with the internalization of Islamic values through cadreship and coaching programs. New students who join will go through stages of organizational introduction, deepening of basic Islamic material, to discussions on contemporary issues in Islam. Materials such as aqidah, manners, fiqh of worship, and principles of da'wah are introduced gradually with a dialogical approach. Intensive mentoring through mentoring forums and halaqahs become an important space for students to form their Islamic attitudes and perspectives that are not rigid, but still based on the principles of sharia (**Rahmah, 2020**). On the other hand, the digital era opens up a very wide space of expression for students to actualize their understanding of Islam. Social media such as Instagram, TikTok, and YouTube are used by communities to spread creative da'wah content, ranging from short Islamic motivational videos, quotes from

verses and hadiths, to podcasts with Islamic study themes. Through this process, students are invited to not only become consumers of information, but also producers of content that carries moral messages and Islamic values. This is a new form of identity construction, where students not only build their identity internally, but also articulate it in the digital public space.

This digital activity also broadens the reach of student interaction with global Islamic discourse. They are exposed to a variety of Islamic thoughts, from moderate to conservative, even extreme. This is where the role of the Ibnurusyd da'wah community becomes important as a value filter, which guides students in sorting and responding to religious content circulating in cyberspace. Routine discussions that raise the themes of digital literacy, Islam and media, and religious moderation become educational spaces that strengthen the resilience of student identity from negative digital influences (**Rizkiyah & Istiani, 2021**). In addition, this community also provides space for active participation in social activities such as community service, environmental campaigns, digital literacy, and community service. These activities are a means of practicing Islamic values in a real social context. Through these activities, students learn that being a Muslim is not only about ritual worship, but also about caring, honesty, and real contribution to society. These practices complement the theoretical aspects of Islam that they learn and form an integrative Islamic identity—between faith, knowledge, and charity.

No less important, the interaction between students from different social backgrounds and thoughts also becomes a space for constructive dialogue. In the Ibnurusyd community, Islamic identity is not imposed uniformly, but is developed through open dialogue, mutual respect for differences, and emphasizing brotherhood among Muslims. This model strengthens an Islamic identity that is inclusive and adaptive to diversity. This construction process is certainly not without challenges. Some students face identity disorientation due to the contradiction between Islamic values and digital popular culture. There are also those who experience an existential crisis when faced with a rigid and black-and-white Islamic narrative on social media. However, through a supportive, educational, and transformative community approach, these challenges can be overcome gradually. This community is not only a space for religious learning, but also a space for strengthening students' psychology and social life amidst the pressures of the digital era (**Susanto & Syahrudin, 2024**).

Thus, the construction of Islamic identity of students in the Ibnurusyd campus da'wah community takes place comprehensively and contextually. Through the process of spiritual guidance, digital involvement, social participation, and cross-value dialogue, students are formed into Muslim individuals who are not only ritually obedient, but also reflective, critical, and

relevant to the times. Their Islamic identity is not only the result of doctrine, but the fruit of a dialogical process between religious texts, social contexts, and technological developments. This type of guidance model is important to be replicated in various other campus da'wah communities so that the young generation of Muslims is not uprooted from their roots of values, and is able to become agents of change in the digital era.

Preaching Strategies Used by the Ibnurusyd Community in Guiding Its Members to Form a Contextual and Moderate Islamic Identity in the Midst of the Digital Flow

In the midst of the rapid flow of information and social transformation due to the digital revolution, religious communities on campus are required to be able to adapt to the challenges of the times. The Ibnurusyd campus da'wah community is one of the Islamic student organizations that is able to respond to these changes with a strategic approach. Its main focus is to guide its members to form an Islamic identity that is contextual—that is, in accordance with current reality—and moderate—that is, not extreme, open to differences, and able to interact harmoniously with a pluralistic digital and social environment (**Susanto, Rohmah, et al., 2023**). This process requires a careful, adaptive, and continuously evaluated da'wah strategy. The da'wah strategy developed by the Ibnurusyd community is not only based on textual religious teachings, but also relies on a contextual understanding of the needs of students as a digital generation. One of the main approaches used is an integrative approach, namely a combination of da'wah bil-lisan (verbal), bil-qalam (written), and bil-hal (real behavior) which are integrated in online and offline activities. In the offline realm, this community maintains the tradition of halaqah, Islamic mentoring, book studies, and thematic discussions which are a space for strengthening knowledge and spirituality. Meanwhile, in the online realm, they actively manage social media to spread Islamic messages that are relevant to students' daily lives.

One of the important strategies implemented by this community is the digitalization of da'wah content. They understand that students access more information through social media than printed books or offline forums. Therefore, da'wah is adapted into attractive visual and audio forms such as da'wah posters, short videos, podcasts, and Islamic infographics. This content is packaged in a light, narrative, and non-patronizing language style, so that it can reach young audiences more effectively. The content is also linked to current issues, such as mental health, social relations, love in Islam, and digital literacy,

so that the da'wah message feels more relevant and down to earth. The next strategy is a participatory and collaborative approach. The Ibnurusyd Community is not hierarchical and exclusive, but rather opens up space for participation for all its members to contribute according to their interests and talents. They form creative divisions such as media, graphic design, content, and public speaking divisions that involve members in da'wah production. In this way, preaching is no longer the sole responsibility of the ustadz, but also becomes a collective activity that trains members to think critically, creatively, and responsibly towards the messages they spread. Collaboration is also carried out with other student organizations, both intra and extra campus, to expand the reach of preaching and strengthen inclusive Islamic values (**Ulfah, 2018**).

Religious moderation is also an important foundation in this community's da'wah strategy. In every da'wah activity, Ibnurusyd always emphasizes the values of tawasuth (moderate), tasamuh (tolerant), tawazun (balanced), and i'tidal (fair). This is very important in the digital era which is full of extreme, provocative, and hoax content. This community encourages its members to carry out tabayyun (clarification) on every religious information they encounter, and to avoid narrow fanaticism and exclusive attitudes. In discussion forums, they open up space to listen to various Islamic views, even from different schools of thought, with a scientific spirit and Islamic brotherhood. The personal mentoring strategy is also a mainstay of the community in guiding members more closely. Each new member will be accompanied by a mentor who acts as a friend, guide, and active listener. This process is carried out periodically in the form of weekly meetings, casual discussions, or spiritual counseling. Through this mentoring, the formation of Islamic identity is done personally, not by coercion or indoctrination, but with a persuasive approach that emphasizes reflection, experience, and practice of Islamic life in everyday life. In an era where students often experience existential crises, this approach has proven effective in re-strengthening their Islamic commitment in a gentle and sustainable way (**Yahuda et al., 2024**).

The Ibnurusyd Community also applies a reflective-critical strategy in preaching. They do not only deliver preaching material, but also encourage their members to think critically about existing social realities. Discussions on contemporary issues such as feminism, Islam and the environment, sharia economics, and the challenges of Islam in the global era are raised in study forums as a form of preaching education that is sensitive to context. In this way, the Islamic identity that is formed is not only spiritual and ritualistic, but also

social and contextual. No less important, this community also pays attention to strengthening character and exemplary behavior. Preaching is not enough just through words, but must be manifested in attitudes, ethics, and real contributions. Community members are encouraged to be active in social activities, such as humanitarian activities, community education, campus waste management, and anti-bullying campaigns. These activities become a field for preaching bil-hal that reflects Islam as a religion that is rahmatan lil 'alamin. This is where the contextual and moderate Islamic identity truly lives in practice, not just in theory **(Herdiyanti, Janah, & Susanto, 2025)**.

Ibnurusyd's da'wah strategy also pays attention to strengthening digital literacy and media ethics. Members are equipped with an understanding of social media algorithms, the impact of disinformation, digital ethics, and skills in filtering content that is in accordance with Islamic values. Workshops and training are often held to equip members to become responsible digital da'i. With this provision, members are not only consumers of digital content, but are also able to produce and spread positive narratives that prioritize truth, justice, and compassion in Islam. Through the strategies above, the Ibnurusyd campus da'wah community has succeeded in building an inclusive, adaptive, and transformative da'wah ecosystem. The Islamic identity that is formed is not a rigid and textual identity alone, but rather an identity that is alive, contextual, and able to answer the challenges of the times. Their da'wah strategy makes Islamic values not a dogmatic burden, but rather a guide to rational, spiritual, and social life **(Winata, Solihin, Ruswandi, & Erihadiana, 2020)**. Community members become Muslim individuals who are not only devout in terms of worship, but also capable of communicating, networking, and having an impact in the digital and social environment.

Thus, the Ibnurusyd community's da'wah strategy can be an inspiring model for other campus da'wah communities in Indonesia. In facing the era of disruption and digitalization, innovative and moderate approaches like this are greatly needed so that Islam remains present as a blessing and solution, not as a threat or source of conflict. Islam in the digital era needs wise, creative, and relevant da'is—and the Ibnurusyd community has proven that this can be realized through a measured and contextual da'wah strategy.

Challenges and Opportunities Faced by the Ibnurusyd Campus Da'wah Community in Fostering Students' Religious Identity in the Digital Space

In today's digital era, campus da'wah communities are faced with a drastically changing socio-religious landscape. The transformation of

information technology has given birth to digital space as a new field for the process of socialization, interaction, and identity construction, including students' religious identities (**Anista, 2023**). The Ibnurusyd Campus Dakwah Community as a student organization based on progressive and moderate Islamic values, is in a strategic position to carry out the mission of religious guidance in the midst of a dynamic digital environment. However, this role is not free from various complex challenges, while being open to new opportunities that if utilized intelligently can have a significant positive impact. One of the main challenges faced by this community is the fragmentation of religious information in digital media. Students as a digital-native generation are exposed to thousands of pieces of information every day from various sources, both authoritative and non-authoritative. In the midst of this flood of information, not a few come from radical, exclusive, or even heretical religious understandings. Social media algorithms tend to amplify sensational and extreme content, so that moderate and contextual Islamic messages such as those carried by the Ibnurusyd community are often drowned out. This makes it difficult for the community to maintain the consistency of its da'wah messages and to form a balanced and tolerant Islamic identity for students (**Susanto & Muhamma, 2024**).

The next challenge is the shift in students' social interaction patterns. The existence of digital space has shifted many da'wah activities from offline to online. Halaqah, routine studies, mentoring, and religious discussions that previously relied on face-to-face interactions must now adapt to virtual media such as Zoom, Instagram Live, or podcasts. However, these online interactions are not always able to replace the depth of spiritual and emotional experiences built through physical meetings. The process of internalizing Islamic values through warm interpersonal relationships becomes more challenging. In addition, student involvement in religious activities also tends to decrease because they are easily distracted by digital entertainment and academic routines. Another significant challenge is the lack of digital religious literacy among community members and audiences (**Akbar & Anggraeni, 2017**). Students who are active in the community do not necessarily have sufficient technological and scientific capacity to distinguish valid information from misleading information. In addition, the digital da'wah content produced is often still conventional in terms of design, narrative, and approach, making it less able to compete with more interesting entertainment content on digital platforms. Deficiencies in content management and digital branding can hinder the effectiveness of community da'wah in reaching wider target audiences.

On the other hand, the Ibnurusyd community also has a great opportunity to develop religious identity development in a more inclusive way and reach

across geographical boundaries. Digital space opens up new possibilities for expanding the reach of da'wah without being limited by space and time. Students from other campuses, even from outside the city or abroad, can access Ibnurusyd's da'wah content as long as it is available on an open platform. This creates a strategic opportunity to form a virtual community that networks, shares experiences, and strengthens moderate Islamic values globally. Another opportunity lies in the diversity of digital da'wah expression media. The community can develop various forms of content—such as educational videos, interactive infographics, da'wah podcasts, Islamic memes, to reflective microblogs—which are creatively packaged and touch on current issues in students' lives. This approach not only functions as a medium of information, but also as a means of forming a communicative and dialogical identity. Students who previously felt distant from formal Islamic narratives can find closeness through relatable and empathetic content **(Susanto & Syahrudin, 2024)**.

No less important, the Ibnurusyd campus da'wah community also has the opportunity to form digital da'wah agents from among the students themselves. With the right training, students can become producers of healthy, educational, and inspiring Islamic content. This not only builds their personal capacity, but also creates an Islamic and productive digital culture in the campus environment. The strategy of cadreship and mentoring based on digital media can be optimized to produce millennial da'i who are theologically competent and digitally skilled. To answer these challenges and seize these opportunities, the Ibnurusyd community needs to adopt an adaptive and innovative da'wah strategy. First, by strengthening the digital literacy of members through intensive training on the use of media, content management, and digitally friendly Islamic narratives. Second, by building a cross-division creative team consisting of content creators, graphic designers, scriptwriters, and video editors who are able to package da'wah messages in a format that suits the digital culture of students. Third, the community needs to strengthen its presence on platforms that are popular among students such as Instagram, TikTok, and YouTube with regular, fresh, and reflective content **(Firoza, Barlenty, & Mokhamad, 2025)**.

In addition, the community needs to continue to integrate the values of religious moderation in every aspect of its preaching—both through digital content and in offline coaching—by strengthening the narrative of Islam that is open, tolerant, and concerned about social problems. Thus, the Islamic identity of students that is formed is not only normative, but also contextual and relevant to real life. In conclusion, the digital space presents a field of preaching that is full of challenges as well as opportunities. The Ibnurusyd campus preaching community must continue to transform into a preaching community that is not only responsive to technological developments, but also progressive in developing an inclusive, moderate Islamic identity for students that is ready to

answer the challenges of the times. This effort is not only important for the sustainability of the community, but also to maintain the face of Islam as rahmatan lil 'alamin amidst the wave of global digitalization.

4. CONCLUSION

This study concludes that the process of forming Islamic identity of students in the Ibnurusyd Campus Da'wah Community in the digital era takes place through an integrative approach between spiritual da'wah, social da'wah, and digital da'wah. The strategies used include personal assistance (mentoring), contextual digital content production, strengthening the value of religious moderation, and active participation in social community activities. This community has succeeded in becoming a relevant dialectical space for students in responding to the challenges of the times, especially amidst the rapid flow of information and changes in interaction patterns due to digitalization. Despite facing challenges such as minimal digital literacy, a flood of unverified religious information, and decreasing offline interactions, this community is still able to create opportunities to expand the reach of da'wah and form reflective and moderate digital da'i cadres. Further research is recommended to explore more deeply the psychological and sociological dimensions of students in forming Islamic identity in the digital world, by involving more participants from various campuses. In addition, comparative studies between da'wah communities on other campuses can enrich the findings and provide a broader picture of the dynamics of student religiosity. Mixed methods can also be used to obtain quantitative data on the influence of the intensity of digital activity on the formation of Islamic identity.

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