

Actualization of Pancasila Through Aswaja Student Profiles in the Information and Technology Era

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Abstract: *To build a Pancasila religious community and a Pancasila religious community, a clear starting point needs to be established. The starting point is that Indonesia is not a secular country. Observing Aswaja's characteristics, he has a tolerant, moderate, balanced attitude and a love of the country, in line with the heterogeneity of Denpasar City in micro and macro perspectives as the main gateway to international relations. The accumulation of Aswaja values with Pancasila values goes hand in hand. These include upholding equality, a spirit of togetherness, and emphasizing human unity against intolerance. Facing the era of information and technology (IT), whether society is ready to face the era of Industrial Revolution 4.0 will soon be looked at by Industrial Revolution 5.0 along with Artificial intelligence (AI) technology. Research through qualitative descriptive. Data was collected using indirect interview techniques to avoid biased data and was deepened by observation. This research uses analytical techniques for data collection, condensation, display, and verification. The results of the study are changes that are being sought. IT developments welcoming the AI era can be completed with solutions through programs, processes and Aswaja lectures by strengthening Pancasila. Subsequently, religious moderation developed. In the form of a spiritual perspective, attitudes and practices that are virtuous, self-centred, cooperative, tolerant and peaceful in the conception of worship. So that religious moderation is understood, which could trigger public unrest.*

Keywords: *Actualization of Pancasila, Aswaja Students, Student Profile.*

Introduction

The information technology (IT) era and the artificial intelligence (AI) era are full of digital accents as an essential instrument in all aspects of life. It serves to lighten the various burdens of activities carried out by humans. IT and AI present two facial formations. On the one hand, it can benefit humans in multiple aspects of life. On the other hand, it can violate human nature as His creatures if the media does not heed religious norms, individual, universal, and collective values, and local

and traditional wisdom, which is appropriately managed (Cahyono et al., 2023; Mariyam & Setiyowati, 2021).

(Shi et al., 2024) reveals that social phenomena like today are challenges that anyone must face. The ability to deter the negative impacts of the IT and AI era from being grounded and simultaneously as a vehicle that can provide optimal benefits while not leading to the dissolving of social values and religious norms. The key word is educational empowerment within the family, community, and more broadly in the Indonesian nation. The intensity of educational institutions' educative strategy can provide the solutive colours desired by various interests (Ikhwan, 2019).

Wisdom and policy formulations on an informal, non-formal and formal scale related to informative digital access should indeed be at the forefront of the priority scale. Namely for social and national development programs. Programmed, structured and sustainable implementation and control to encourage the actualization of norms and values that can build and lead to the noble character of a nation (Ridwan & Ikhwan, 2021). Then it becomes the country's identity in internalising life in the nation's development. Indirectly as a driver of integrative motivation in achieving the goals of national strength. The formation of a country and state that stands tall and full of authority. The people can feel justice, prosperity, security and peace based on the philosophy of Pancasila and the 1945 Constitution. The formation of choice always elevates divine, *insaniyah* and natural entities through various systems for a goal to be achieved correctly.

The era of IT and AI with digital instruments as tools that can provide many things. It can also simplify and accelerate desires in various aspects of life, both positive and negative. The facts show that digital instruments directly affect every aspect of life (Anwar, 2023). Present in the offer for convenience and the interests of strengthening norms, values, products for normative learning purposes and transforming other values. Achieving planned goals, for example, a more robust understanding of norms, religious values, and society that can lead individuals to guidance, the straight path, both in theological, humanities, and universal aspects by utilizing current IT and AI instruments (Rohmad et al., 2020).

Conversely, IT and AI instruments can also be misused in any form for specific purposes. It can undermine and ignore the various distribution of norms and values and multiple standards of decency in society. So it will lead to the deconstruction of life and various attitudes and counterproductive actions. Such an impact, for example, is

rampant mass brawls, rampant corruption, thuggery, sexual harassment, drug abuse, and other forms of evil and despicable acts that would violate the nature of a gracious life. Such a phenomenon requires steps to realise the nation's various potentials quickly (Muhayat, 2020).

Meanwhile, developing countries generally play an object-limited role. On the other hand, it is not a subject of action in the era of IT and AI. Because it is straightforward to infiltrate by destructive viruses, character formulas containing norms and values are appropriate if they are strengthened. So that society can avoid the impact of media's negative bias on the IT and AI era. For example, maintaining human values and being firm in strengthening the thirty national characters. Among other characteristics: ready to win and lose, open-minded, broad-minded, passionate, responsible, creative, honest, disciplined, curious, innovative, imaginative, able to cooperate, communicative, patient, diligent, confident, tolerant, democratic, adaptive/replicative, caring, empathic, critical, enthusiastic, humble, sense of belonging, concept construction, positive thinking, skilled, analytical, systematic in all aspects of life (Tekic & Füller, 2023).

The gateway to the future of a great civilization is how far the transformation process goes. Norms and values are carried out by children of the nation who are intellectually, socially, and spiritually intelligent. In the formal juridical context, all citizens have the right to receive education, as mandated by the 1945 Constitution, article 31, paragraph 1. Rows of citizens who can take on the role of receiving educational transformation are certainly a valuable investment for upholding religion, the state and the nation of Indonesia (Tobroni, 2018).

All humans desire good, right and beautiful (*bonum, verum* and *pulchrum*). What is good, faithful and beautiful, is the expected value, strived for and realized by humans in their lives. These values crystallize in human behaviour, bringing peace, harmony, security, comfort, happiness, and well-being. These values unite all different people to work together in a joint endeavour to promote a harmonious life together to achieve the *bonum commune* or the common good (Crespo, 2016; Singh & Chudasama, 2023).

Thus, differences are accepted as social facts that cannot be denied or rejected. Acceptance of it departs from universal humanist awareness that although we are all different, we have one essence as human beings. More specific and enriching and strengthening this acceptance is a religious awareness that dives into the shared acknowledgement that we are all creations of God Almighty. The difference in pluralism is a gift

received and a responsibility to maintain it according to the Creator's intention (Senda, 2018).

Religion should appear in all its pluralism and original face to avoid reducing teaching. In other words, regardless of how religion is defined and what perspective is used. Discussion of religion to be sure always refers to two realities. Religion cannot be separated except for the sake of conceptual categorization. First, the theological patterned reality; second, reality with a historical-sociological pattern or as a grand cultural phenomenon (Muhayat, 2019).

Setting goals is achieved through needs analysis and complete documents, then determining the steps that must be taken to achieve these goals. When planning, the mindset is directed at achieving that goal effectively and efficiently. Planning is a process and way of thinking that helps create the expected results. The opinion above illustrates that a plan begins with a target or what Ely termed it with the word results to be achieved, then based on setting the target, think about how to achieve it.

As agreed above (Kaufman, 1972) views planning as determining where and how to get to that place most effectively and efficiently. Deciding where to go implies the same meaning as formulating goals and objectives to be addressed; composing how to get to that place means compiling steps that are considered effective in achieving goals.

A plan is a document of the results of an activity. In line with the opinion above, planning is determining the work that the group must carry out to achieve predetermined goals. From this opinion, every plan must have at least four elements: 1). There are goals to be performed; 2). There is a strategy to achieve the goal; 3). Resources that can support; 4). Implementation of every decision (Anggrawan & Satria, 2018; Ikhwan, 2020).

Thus, synergy and the actualization of the four elements above are essential. Listening and paying attention to the latest national phenomena. It is necessary to re-strengthen Pancasila as the basis of the State. The noble values of a nation are maintained. In this case, Aswaja's teachings contain moderate behaviour that is tolerant, respects differences, and is harmonious in the form of customs, traditions, and community culture. Even though the era of technology and AI is pretty worrying for many people. Negative impacts can be well resisted in all aspects of the nation's life. Based on several basic assumptions mentioned above, the researchers were moved to conduct research by

taking the title actualization of pancasila through aswaja student profiles in the information and technology era

Method

This paper uses a qualitative descriptive research method, emphasising the type of field research. Researchers try to describe a symptom, event, or incident that is currently happening. Descriptive research is a form of research proposed to explain existing phenomena. These phenomena include conditions, activities, characteristics, changes, relationships, similarities and differences between one phenomenon and another (Ikhwan, 2021). Interviews and location observations obtained data. The location of this research is an educational institution that uses the Aswaja and Pancasila learning system at STAI Denpasar Bali. This research uses the Miles Huberman analysis technique with stages of data collection, condensation, display, and verification (Afrizal, 2014).

Result and Discussion

Actualization of Pancasila Through Student Profiles

In the context of various lectures at STAI Denpasar, especially on the Pancasila and Aswaja courses, they become material for scientific study towards divinity in a merciful monotheism. Like Francisco Budi Hardiman, a doctor der Philosophie in Hochschule fur Philosophie, the logic of religion has various dimensions. For example, there are moral, metaphysical, values, social psychology, and politics dimensions (Syah, 2019). Religion's moral dimension certainly significantly contributes to the public in the state's life. However, by making religion appear at will with all its pluralism as legitimacy to occupy certain positions, the political dimension does not impoverish religion itself. So, the impoverishment of religion occurs when religion is reduced to ideology. This can happen as a society juxtaposes religion's normative dimension and its empirical dimension. This is of particular concern in learning conducted on both Pancasila and Aswaja material at STAI Denpasar, Bali.

Based on intellectual thought, civil religion is a transcendent reality. Civil religion symbolises the relationship between citizens and the nation's time and place and history under the notion of ultimate reality. From a philosophical point of view, civil religion is brought into society to become a pluralistic view of life as a nation and state. A

philosophy of life that protects all citizens who are ethnically and religiously different. So, civil religion is a lifestyle of a country that is plural in religion and absorbs all existing formal religions. Suppose we still have a conscience, a commitment to the survival of the nation, and theological responsibility for life. In that case, there is no other way except for us to develop diversity into a civil religion.

Critically modifying the Bellah civil religion concept is a religious pattern that must be able to instil strong faith in its adherents according to their religion, but at the same time, can lead them to a sense of crisis in real life (Sarbaini & Fahlevi, 2022). This works well and is carried out in a structured manner at STAI Denpasar. An example is when a lecturer named KH. Achmad Qosim passed away at the time of the 40th anniversary. A joint prayer was held at the Darul Huda Denpasar mosque; local Hindus were there. And there are many other activities related to the implementation of education at the Al-Ma'ruf Foundation which oversees STAI Denpasar which teaches Balinese culture and language led by Hindus. Thus civil religion is not only limited to a mere concept, but has become a practical level in everyday life carried out at STAI Denpasar Bali.

Florida and Goodnight (2007) revealed that creativity is a quality that shows a person's behaviour in his life. Following are the creative behaviours expressed by Florida and Goodnight, namely: great curiosity, looking for new opportunities, initiative; imaginative, future-oriented; thinking visually; see the possibility of seemingly impossible problems; not afraid to take risks; ready to take the blame; adapt to the work environment and changing conditions outside the work environment; see the causal relationship as a whole; filter ideas; synthesize various elements; see the basic pattern of an event (Dewanto, 2014; Taufik et al., 2024).

In essence, all religions and beliefs put the same hope in life so that they can fill their lives well. What has been done because of the good done is rewarded for His love. As a form of affection from Sang Ade Kodrati, living in the afterlife will depend on Him. Anyone needs to learn who gets His pleasure because humans only have the right to try to achieve the joy of their endeavours; because of that, each religion in attaining these goals and ways to achieve these goals differ in the ways they do.

Differences in achieving these goals will ultimately differentiate their respective positions in religion. Whether he is a Muslim or outside of Islam depends on how they carry out the Shari'a and worship. An endeavour, of course, contains a process; whoever among them can

carry out a process well, it is he who will be able to reap the fruit of that good process, which is carried out based on the guidance of the correct rules. In this way, STAI Denpasar continues to prioritize a facultative learning process related to deepening the faith. So even though they are solid in their civil religion, they are still in prime condition to carry out their religious services according to kaffah Islam, that is, practising Islam according to the Shari'a, congregation, essence, and making fat correctly. As Allah says in the Qur'an, "If Allah had willed, He would have made you one people (only), but Allah wanted to test you against His gifts to you, then compete in doing good, only to Allah will you all return, then He will inform you of what you are disputing," (QS. An-Nahl: 93).

The Ministry of Religion has been intensively discussing religious moderation for several years. This is an effort to overcome the spread of extreme, radical and terrorist movements through a soft power approach (Efendi, 2018). The emergence of the idea of moderation in religion cannot be separated from the emergence of the phenomenon of radicalism and violence with religious nuances. Conflicts between religious groups occur due to differences in religious or political views widely occurring in society. In recent years, spiritual life in Indonesia has been marred by acts of radicalism and even terrorism which use religion as justification (Syamsuddin et al., 2021).

The Ministry of Religion has conducted religious moderation programs in the educational environment since 2018. In 2019, the year of religious moderation was proclaimed. In 2022 religious moderation is one of the Ministry of Religion's seven Priority programs, where 2022 is declared the year of tolerance (Haryati, 2022).

This is evidenced by the activities held by the Indonesian Ministry of Religion Cq. The Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia with the 2023 Exposure of Religious Moderation Innovations, including: 1. Moderation house of worship competition. 2. Village of religious moderation. 3. Schools and madrasas moderation. 4. Tiktok challenges religious moderation. Fourth, both lecturers and students of STAI Denpasar have been able to carry out intra-campus extra-campus activities. For example, the lecturers are directly involved in the activities of FKUB and MUI, as well as in the activities of other social, religious, and social organizations that can strengthen the existence of Pancasila as the foundation of the state (Senda, 2018).

Indonesia is known not only as a prosperous nation in various cultures but also as a religious nation. The first precept of the State

Foundation, Pancasila is Belief in One Almighty God. It is a necessity that life is realized as a part that is always dynamic. The ups and downs of the last decade have seen the phenomena of radicalism and violence with religious nuances. Conflicts between religious groups occur due to differences in religious or political views widely occurring in society. In recent years, spiritual life in Indonesia has been marred by acts of radicalism and even terrorism which uses religion as its justification (Syamsuddin et al., 2021). Religious understanding which tends to be radicalism cannot be separated from the development of the times marked by the development of technology and information. This social development causes a shift in society's values. The development of digital technology is like a double-edged sword. There are not only positive things that can be utilized from the results of the Industrial Revolution 4.0, but also harmful excesses from internet development, such as digital content containing hoaxes and hate speech, some even related to defamatory content. And content related to religious issues.

This condition has brought Indonesia to disruption, encouraging fast-paced, fundamental changes by messing up old patterns to create new ones (Marzuki & Maburur, 2020). Local wisdom values are starting to be abandoned and replaced by new values that are not necessarily to the cultural personality of the Indonesian people. Likewise in religious life, new understandings emerge that tend to be less wise in applying religious values in this pluralistic Indonesian society. As a result, social problems related to inter-religious relations arise due to less moderate spiritual understanding and behaviour in society.

Through student activities at STAI Denpasar, for example, on June 18 2023 the Confident 2023 event was held, namely the Competition Fair for Islamic Students in Regencies/Cities throughout Bali to realize the potential of a superior and accomplished Islamic generation. This is also an effort so that the younger generation remains a generation with broad insight into religious practice and is steady and comfortable in a multicultural society as part of religious moderation. Religious moderation as a basis for cultural development has strategic value. Indonesian society is plural and multicultural regarding religion and culture and has local wisdom in translating religion into social life. Religious teachings are interpreted and practised moderately to become a system of behaviour that is tolerant, moderate, respects differences, and is harmonious in the form of customs, traditions and culture of society. These things are essential local wisdom in building social bonds in the community, and have even become a modality for the integration of the Indonesian nation.

Religious moderation is a balanced attitude between one's own religious experience (exclusive) and respect for the spiritual practices of other people with different beliefs (inclusive). This is important in the context of socio-cultural and religious plurality, namely as a cultural strategy in the context of caring for Indonesianness. The indicators of religious moderation formulated by the Ministry of Religion white paper include national commitment, tolerance, anti-violence, and accommodation of local culture (Kemenag, 2019). Up to that point, STAI Denpasar thinks strategically on cultural roots, so from 2015 to 2017 in collaboration with the Research and Development Center for Research and Development and Education and Training of the Ministry of Religion of the Republic of Indonesia published the Koran and its Balinese translation which was realized in November 2017. Head of STAI Denpasar, Jumari, S.P., M.Pd., is holding a separate reissue of the Koran Juz 30 in a Balinese translation in June 2021.

Religious moderation is necessary for national development to become part of the 2020-2024 National Medium-Term Development Plan (RPMJMN) and the National Mental Revolution and Cultural Development program. Religious moderation is the foundation of perspectives, attitudes, and spiritual practices of the middle way to realize a virtuous, self-identified, cooperative, tolerant, and prosperous Indonesian society (Ministry of Religion, 2020). Among other things, two lecturers at STAI Denpasar also played a role in following up on the Letter of the Deputy for Strengthening National Values of the National Resilience Institute of the Republic of Indonesia Number: B/9/VI/2023 dated June 23 2023, as a companion for fostering activities for strengthening national values in Denpasar, Bali Province on Thursday, July 6, 2023: 08.00 WITA to. completed at Grand Inna Kuta Hotel Jl. Kuta Beach No. 1 Pande Mas, Kuta, Badung.

Tolerance has noble and noble values; implementing it will make life beautiful, peaceful, harmonious and advanced. Religion and great philosophers place this teaching of tolerance as part of the fundamental teachings. As a noble value, tolerance is not easy to manifest in daily life, especially religious tolerance which concerns the belief in the safety of life in this world and the hereafter. According to Sheikh Salim bin Hilali, the following conditions are needed to realise tolerance: 1). Willingness of heart because of glory and generosity; 2). Spacious chest because of cleanliness and purity; 3). Meekness because of ease; 4). A cheerful face because of joy; 5). Humility before Muslims is not because of humiliation; 6). Accessible in social relations (*muamalah*) without fraud and negligence; 7). Facilitate preaching in the way of Allah

without strings attached; 8). Submit and be bound to the religion of Allah Swt without any objections (Muhayat, 2019).

Tolerance within religion, in this case among Muslims, is manifested by the existence of multiculturalism fiqh. In multicultural fiqh, it is explained that there are different interpretations of the holy texts, other schools of fiqh and differences due to different sociohistorical backgrounds and contexts. Multiculturalism fiqh not only explains the existence of differences but also instils the attitude that differences in branch matters (*furū'iyah*) are natural, do not need to be exaggerated and can even bring grace, enrich treasures, and provide convenience when addressed in an adult manner.

Tolerance among adherents of different religions is mutual respect, respect for different beliefs and teachings, and helping each other in humanitarian affairs. Tolerance between faith adherents is not meant to be tolerant in matters of belief and *ubudiyah* (worship) but on *muamalah* issues and morals. All religions are good and right according to the beliefs of their adherents, but this cannot be forced on adherents of other faiths (Tobroni, 2018). Among STAI Denpasar lecturers such a reality appears in everyday life. For example, as a representative for STAI Denpasar lecturers, Dr. Novena Ade FS. and Dr. Sudarsono, M.Pd.I., were assigned to accommodate nationality. As the involvement of lecturers in the DPA document of the Bali Province Education, Youth and Sports Office, Number DPA/A.1/1.01.2.19.0.00:01.0000/001/2023 January 2, 2023 the two STAI Denpasar lecturers carry out their duties in empowerment awareness activities and development of youth and youth authority of the Province of Bali. Awareness of answering all these challenges, the academic community of STAI Denpasar is present in the concept of Aswaja with the integration of Pancasila as part of the frequency of carrying out academic activity rituals in a structured, programmed, and sustainable manner.

Spiritualization of Pancasila and Aswaja Course

The study results show that if Pancasila education is communicated with an understanding of the values in an ideology, it dramatically influences the educational product itself. (Nanuru, 2013) states that progressivism in its pure form introduces that education is always in the nuances of the development process. Learning organizations based on management science can produce facts and successes that are fixed or that most are in transition. Organizational change seeks to improve production-based and knowledge-based systems of the economy. As a result, organizations increasingly depend on innovative knowledge to

create value for their customers. The learning organization as a system consists of five subsystems, namely (a) learning, (b) organization, (c) people, (d) knowledge, and (e) technology. Furthermore, the product of intellect and spirituality attached to the person is picked up. The following is a conceptual framework for learning Pancasila and the integration of Aswaja which results in *rahmatan lil alamin*:

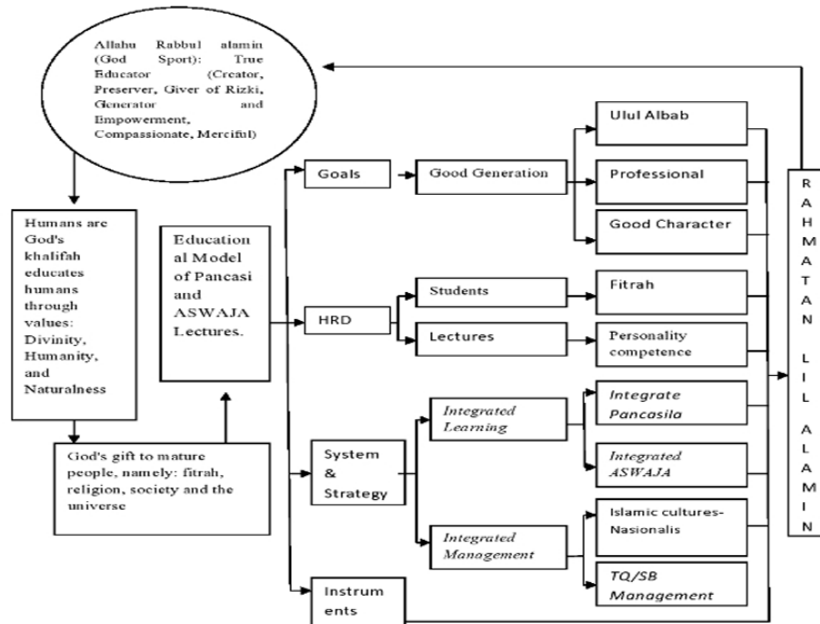


Figure 1. Spiritualization of pancasila and aswaja course

Meanwhile, learning behaviour is always marked by specific characteristics of change. The characteristics of this learning behaviour in several reference literature, including educational psychology, are also referred to as learning principles. The typical changes that become the most important characteristics of learning behaviour are: 1). Change is intentional; 2). Change is positive and active; 3). The changes are practical and functional. The deliberate change is purposeful learning according to (Anderson, 1990) is optional, what is important is managing the information received when learning occurs. In addition, everyday reality also shows that not all skills we acquire are the result of intentional learning that we are aware of. Likewise, specific skills gained from experience and daily practice are only sometimes learned on purpose.

While positive-active changes occur because the learning process is positive and active. Positive means good, functional, and in line with expectations. This also means that these changes are always additions, namely obtaining something new (such as new understanding and

skills) that is better than what existed before. As for active change, it means that it does not happen by itself such as due to the maturity process (for example, a baby who can crawl after being able to sit), but because of the effort itself. The end is effective functional change, change that arises because the learning process is effective, that is, it is effective. These changes bring specific influences, meanings, and benefits for students. Such is the case with the concept of learning at STAI Denpasar so there are the following findings below:

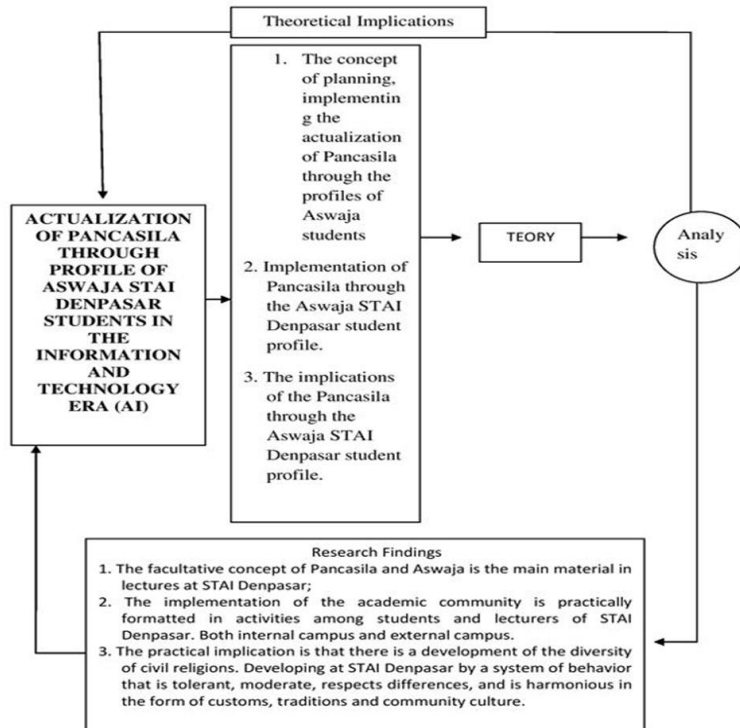


Figure 2. Learning concept at STAI Denpasar

Conclusion

The two formations of the good and bad sides of IT and technology for humans in the order of various aspects of life as the natural nature of every creation made by humans. Therefore, media use depends on what and who uses it. All humans desire good, right and beautiful (*bonum, verum* and *pulchrum*). What is good, faithful and beautiful, is the expected value, strived for and realized by humans in their lives. These values crystallize in human behaviour, bringing peace, harmony, security, comfort, happiness, and well-being. Then planning must have at least four elements: 1). There are goals to be achieved; 2). There is a strategy to achieve the goal; 3). Resources that can support; 4). The

implementation of each decision has the opportunity to modify civil religion. The form is an attitude of tolerance between adherents of different faiths. They respect each other, appreciate different beliefs and teachings, and help each other in humanitarian affairs. Tolerance between adherents of religion is not meant to be tolerant in matters of belief and *ubudiyah* (worship) but on *muamalah* issues and morals. All religions are good and right according to the beliefs of their adherents, but this cannot be forced on adherents of other faiths.

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