Internalization Of 21st Century Religious Moderation Values Through Social Media

Muhammad Ismail[1]*, Sidik Sidik[2] & Hamka Hamka[3]

[1] Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia
[2] State Islamic University Datokarama Palu, Indonesia
[3] State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Muhammad Ismail, E-mail: muhammad29ismail@gmail.com

ARTICLE INFO	ABSTRACT
Volume: 2	This research discusses the internalization of 21st-century religious moderation values through social media. A moderate attitude is a character that must be instilled in Muslims amid the diversity of religions, ethnicities, and races in Indonesia. This paper aims to understand the formulation of the internalization of religious moderation values through social media. Through the study of understanding textually and contextually. Existing problems are answered through library research. The results of the study show that the understanding of religious moderation and the role of social media form a unity in supporting religious moderation in Indonesia based on literacy in the digital era 4.0 in the 21st century. Social media in the form of Facebook, Instagram, and YouTube can be used as a strategy in promoting a crisis of religious moderation in the digital era 4.0.
KEYWORDS	
Religious Moderation; Social Media, Internalization Religious	

1. Introduction

Indonesia is a country that is blessed with a variety of diversity, this diversity is not only related to natural resources but also ethnic, ethnic, cultural, linguistic, and religious diversity, various regional languages, regional culture, food, and all the diversity that occurs because of Indonesia's geographical location being a very interesting thing as a large and diverse nation (Arifudin, 2020), in dealing with the diversity of a country, it requires separate handling and is a matter of challenge. According (Arifudin, 2022) argues that dealing with various diversity within a nation is a difficult thing, especially in maintaining mutual respect, in fact in various pluralistic countries conflicts often occur due to differences, but this must be addressed maturely by a nation, to foster a spirit of unity. Saifuddin in (Ulfah 2022) argues that in Indonesia, in an era of completely open democracy, differences in views and interests among very religious citizens are managed in such a way that all aspirations can be channeled as they should, the same is the case in religion, our constitution Guaranteed the freedom of religious communities in embracing and carrying out religious teachings by their respective beliefs and beliefs.

According to Madawinun (Na'im, 2021) that with all its pluralistic conditions and many differences, both ethnicity, class, race, and religion are facing the threat of disintegration, the disintegration of the Indonesian nation stems a lot from liberal and extreme ideologies that are included in religious teachings. Liberal ideology from the West that wants freedom, which threatens Eastern morals and culture, this issue has received special attention from the Indonesian government. Based on this, the activity and attitude of religious moderation is an absolute thing in life in the 21st century, a provision in dealing with very extreme situational impacts (Lupfer, 2019). Therefore, facing various problems of the times must be addressed with an

---

[1] Muhammad Ismail is a Student Candidate of Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2nd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

educational approach as an effort to deal with differences as a blessing (Sofyan, 2020). Being a moderate individual does not mean not having firmness in religion, but rather having a more respectful and open-minded attitude in collaborating religion with state regulations and social norms. Being moderate also does not mean being propaganda in various aspects (Heiphetz, 2018). One of the many phenomena that occur due to misunderstanding in interpreting this moderation attitude is by giving a certain status, especially those related to religious attributes on social media that are owned, the attitude of religious moderation will bring individuals flexibility,

To promote religious moderation in Indonesia, one of the strategies that can be used in the current digital 4.0 era is to utilize social media, there are more than 10 social media that are widely used by people of various ages, two of which have most users, Instagram and Facebook. Instagram as one of the social media has more than 56 million users in Indonesia with 70% of its users aged 18-24 years, so the target in developing religious moderation through social media is millennials. Young preachers are starting to actively broadcast about religious moderation through social media compared to conventional methods. This activity received enthusiasm from the people of Indonesia seen from the number of followers, like, and comments on the preacher's Instagram. Uploading photos accompanied by slang captions is an attraction for young people, simple and easy-to-understand delivery makes the delivery of content about religious moderation arrive more quickly (Kosasih, 2020). In this era of digitalization, social media is considered the fastest medium in providing various information (MF AK, 2021), social media can be an educational forum for the public to strengthen religious moderation, therefore, the use of technology as a form of innovation in various fields of science knowledge is important to develop, the use of social media is expected to provide convenience in providing an understanding of religious moderation to the public.

2. Literature Review

Religious moderation means the middle way of religion so that a person is not extreme and does not exaggerate when carrying out his religious teachings (Ministry of Religion RI, 2019). According to KBBI, moderation provides two important meanings, namely: reducing violence and avoiding extremes (Ministry of National Education, 2005), whereas in Arabic moderation is known as al-wasathiyah which means the most perfect while people who practice it are called moderate, in ancient Greek mythology, the principle of moderation is well known and inscribed in the inscription on the Apollo statue in Delphi with the inscription Meden Agan, which means "not exaggerating" (Ministry of Religion RI, 2019). If in Islam there is the concept of wasathiyah, in the Christian tradition there is the concept of the golden mean, in the Buddhist tradition there is Majjhima Patipada, in the Hindu tradition there is Madyhamika, In Confucianism there is also the concept of Zhong Yong, all terms in each religion refer to the same point of meaning, namely that choosing a middle way between the two extreme poles and not exaggerating is the most ideal religious attitude (Ministry of Religion of the Republic of Indonesia, 2019). From the several definitions of moderation above, it can be concluded that moderation is an attitude that displays fairness, simplicity, self-control, calm, balance, and following standards that lead to justice, moderation is displayed in an attitude that is within limits, not excessive and not as well as deficiencies, this attitude leads to the core (core) axis of life which shows balance, justice, and tolerance in addressing differences in the realities of life. All terms in each religion refer to the same point of meaning, namely that choosing a middle way between the two extreme poles and not exaggerating is the most ideal religious attitude (Kemenag RI, 2019).

From the several definitions of moderation above, it can be concluded that moderation is an attitude that displays fairness, simplicity, self-control, calm, balance, and following standards that lead to justice, moderation is displayed in an attitude that is within limits, not excessive and not as well as deficiencies, this attitude leads to the core (core) axis of life which shows balance, justice, and tolerance in addressing differences in the realities of life. All terms in each religion refer to the same point of meaning, namely that choosing a middle way between the two extreme poles and not exaggerating is the most ideal religious attitude (Kemenag RI, 2019). From the several definitions of moderation above, it can be concluded that moderation is an attitude that displays fairness, simplicity, self-control, calm, balance, and following standards that lead to justice, moderation is displayed in an attitude that is within limits, not excessive and not as well as deficiencies, this attitude leads to the core (core) axis of life which shows balance, justice, and tolerance in addressing differences in the realities of life. Namely, choosing a middle way between the two extreme poles and not exaggerating is the most ideal religious attitude (Kemenag RI, 2019). From the several definitions of moderation above, it can be concluded that moderation is an attitude that displays fairness, simplicity, self-control, calm, balance, and following standards that lead to justice, moderation is displayed in an attitude that is within limits, not excessive and not as well as deficiencies, this attitude leads to the core (core) axis of life which shows balance, justice, and tolerance in addressing differences in the realities of life. Namely, choosing a middle way between the two extreme poles and not exaggerating is the most ideal religious attitude (Kemenag RI, 2019). From the

several definitions of moderation above, it can be concluded that moderation is an attitude that displays fairness, simplicity, self-control, calm, balance, and following standards that lead to justice, moderation is displayed in an attitude that is within limits, not excessive and not as well as deficiencies, this attitude leads to the core (core) axis of life which shows balance, justice, and tolerance in addressing differences in the realities of life.

Religious moderation is an understanding taken from religious norms and rules which are then applied in a fair and balanced manner without understanding a text exaggeratedly (Iffan, 2020). Moderation is the core teachings of Islam which provide the religious understanding that is relevant to diversity in all aspects, be it religion, customs, ethnicity, and nation (Sutrisno, 2019), the concept of moderation offered by Islam includes tawazun (balanced), i'tidâl (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), ishlah (reform), aulawiyah (prioritizing priority), tathawwur wa ibtikar (dynamic and innovative) (Fahri, 2019). The real challenges faced by the world's major religions are extremism, radicalism, intolerance, and exclusivism (Manshur & Husni, 2020).

3. Methodology

To the characteristics of the problems raised in this research, a qualitative research method is used, namely emphasizing its analysis of descriptive data in the form of observed written words. The author uses a qualitative approach to analyze the study of understanding the Internalization of 21st Century Religious Moderation Values Through Social Media. So by itself, the analysis of this data is more focused on Library Research, namely by reading, studying, and reviewing books and written sources that are closely related to the issues discussed. The method used in this study uses a library research method or approach, according to Zed (Rahayu, 2020) that literature or library research can be interpreted as a series of activities related to library data collection methods, reading and taking notes, and processing research materials. This type of research is qualitative research, according to Ibnu (Nasser, 2021), qualitative research is a study in which the data is expressed in verbal form and analyzed without using statistical techniques. Meanwhile, according to (Arifudin, 2019) that qualitative research is a study in which the data is expressed in verbal form, and does not use numbers and analysis without using statistical techniques.

4. Results and Discussion

4.1 Actualization of Religious Moderation through Virtual Spaces

The 21st century is a period of revolution 4.0, where technological development is accelerating, this is more clearly seen in the number of social media users, the number of internet users in Indonesia for the 2019 period in the second quarter of 2020 rose 8.9 percent to 73.7 percent of the population. The number is equivalent to 196.7 million users, an increase of 25.5 million users compared to 2018 (APJII, 2020). While active users of social media reach 170 million out of a population of 274.9. This means that the number of social media users in Indonesia is equivalent to 61.8 percent of the total population in January 2021, considering that social media is the most accessed content, social media can become a platform for developing the steps that are being carried out by the Ministry of Religion. Broad access to the use of social media must be accompanied by the ability to examine information through literacy, this literacy ability is expected to be a preventive effort to avoid various problems with the use of social media in this era, the role of an information system in schools in providing the concept of digital literacy is needed by participants educate us (Mayasari, 2021).

The concept of digital literacy emerged along with the dominance of the media in people's lives, the importance of digital literacy is based on: 1) the important role of information in the democratic process, 2) the important role of cultural participation and citizenship, 3) the development of popular culture makes children and adolescents more and more access digital media (Koltay, 2011). This literacy ability is expected to be a preventive effort to avoid various problems with the use of social media in this era, the role of an information system in schools in providing the concept of digital literacy is needed by our students (Mayasari, 2021). The concept of digital literacy emerged along with the dominance of the media in people's lives, the importance of digital literacy is based on: 1) the important role of information in the democratic process, 2) the important role of cultural participation and citizenship, 3) the development of popular culture makes children and adolescents more and more access digital media (Koltay, 2011). This literacy ability is expected to be a preventive effort to avoid various problems with the use of social media in this era, the role of an information system in schools in providing the concept of digital literacy is needed by our students (Mayasari, 2021). The concept of digital literacy arises along with the dominance of the media in people's lives, the importance of digital literacy is based on: 1) the important role of information in the democratic process, 2) the important role of cultural and civic participation, 3) the development of popular culture makes children and adolescents increasingly access digital media (Koltay, 2011).

Judging from the variety of activities, socialization or lectures are the most frequently carried out digital literacy activities, followed by workshops or training, seminars or discussions, research, talk shows, publications, campaigns and advocacy, and others (competitions and mentoring and the formation of anti-hoax units). And curriculum (Kurnia & Astuti, 2017). Apart from students/students/youth, the target groups for digital literacy activities are students, the general public, parents, teachers, and lecturers, the rest are targeting parties such as mass organizations, NGOs, government, and the media (Kurnia & Astuti, 2017), through digital literacy it is hoped providing education will be more practical and flexible. The digital literacy movement in the 4.0 era has also added support to efforts to stabilize religious harmony in Indonesia, according to (Irwansyah, 2021) that the role of education must be optimally involved to prepare generations who have an attitude of mutual respect. Considering that in the 21st century, there are still many religious discriminatory activities to be found, especially in hate speech activities on social media, Hastak & Risal's research, (2021) shows that discriminatory activities, intolerance, and various expressions of hatred against a religion can divide unity and unity. The state of Indonesia started with the misuse of social media by certain individuals, seeing phenomena like this can be used as a new reverse strategy, namely efforts to promote religious moderation using social media as well.

Social media that can be widely used, namely Instagram and Facebook, social media Instagram now has 1 billion active users, Instagram which is an image-based social media, requires content creators who become social media activists to create content that includes effective, informative, visual communication. Persuasive to educative (Maha Putra & Dwi Astina, 2019), apart from Instagram social media, one of the platforms that can be used as a means to voice religious moderation in Indonesia is Facebook. Facebook is a social media that provides text, photo, and video content, in the 21st century which is rich in digital literacy, but it turns out that it is not only used by young people (adolescents and early adults) but also late adults (Arifin, 2019). The boomer generation is more familiar with Facebook social media than Instagram, so they obtain more information from this platform (Toto, 2018), including about religious moderation. On Facebook, users can join a group with the same background, education, hobbies, interests, and buying and selling (Arifin, 2019). So far the Ministry of Religion has strengthened religious moderation through religious guidance by religious leaders, collaboration with religious leaders, and religious education. The results of Luthfi's research (2019) show that the use of social media in the form of Instagram by famous preachers is considered capable of spreading the importance of religious moderation in the 21st century. Apart from using Instagram social media, Ari Wibowo's research (2019) also mentions that Facebook is an influential platform in leading people's thoughts to be more tolerant and wise in embracing and viewing other religions. The process of campaigning for religious moderation on Facebook can be carried out by anyone, whether individually or as an online community, Facebook users should participate in becoming agents who are ready to campaign for religious moderation, such as plastic waste campaigns, stunting campaigns, and so on (Wibowo, 2019).

Apart from working with religious leaders, what is also important in strengthening social media-based religious moderation education is content. It is supposed to apply religious moderation, one must know, the content of religious moderation can contain an understanding of the context of religion, diversity, respect, tolerance, and humanity, all of which are based on the Koran and Pancasila. Content on social media will be a source of knowledge for readers, so information that is packaged interestingly will increase one's reading interest. The use of visuals and audio in content attracts social media users to read, watch and understand the context presented, presenting content that matches the target characteristics is the right strategy, according to (Supriani, 2022) that the content must be considered if it involves the age of its users. Based on the explanation above, it can be said that campaigning for religious moderation values and attitudes is very important as an effort to build a counter-narrative against the spread of content that leads to national disintegration, in this case, digital media platforms must be dominated by the production and distribution of content that are tolerant with peaceful and non-violent narratives to strengthen the religious dimension in Indonesia.

Religious moderation should be a value that must be instilled and disseminated in virtual space. This is a counter-narrative effort against the spread of information that is manipulative, provocative, hate speech, and has radical terrorism undertones. Religious moderation must be developed into religious characteristics amid the diversity of Indonesian society, these values and attitudes must be massively produced and distributed massively so that they fill the traffic of virtual interactions in various digital media platforms. Religious moderation must be strengthened to build a narrative of harmony in a plural and multicultural society.

4.2 Visual Communication Structure of Digital Dakwah Based on Religious Moderation Values
Digital industrialization has led to the transformation of life into an all-digital (digital life), this occurs in various aspects of human life and daily activities (everyday life). This interaction occurs through a virtual space that forms a virtual community

based on network work with an internet connection. Therefore, the digitalization era requires connectivity and interactivity (Nasrullah, 2015), virtual relations that take place in this virtual space occur at three levels, namely First, at the individual level which influences self-identity; Second, at the inter-individual level that gives birth to virtual relationships such as virtual shopping, virtual games, virtual conferences, and virtual mosques; and Third, at the community level that creates a democratic and open community model (Piliang, 2012), these three levels are related to a variety of interests that are as versatile as possible and sometimes happen instantaneously as a characteristic of the digitization of human life. The construction of Islamic messages represented through various symbols as a process of religious imagology, the dissemination of religious information by segmentation of the millennial generation must pay attention to an attractive appearance and presentation, which links text, narrative, image, metaphorical symbols, and graphics. This is because the characteristics of the millennial generation who are familiar with digital devices make it possible to use social media as a platform for spreading religious messages based on religious moderation.

At the community level which creates a democratic and open community model (Piliang, 2012), these three levels are related to a variety of interests that are as versatile as possible and sometimes take place instantaneously as a characteristic of the digitization of human life. The construction of Islamic messages represented through various symbols as a process of religious imagology, the dissemination of religious information by segmentation of the millennial generation must pay attention to an attractive appearance and presentation, which links text, narrative, image, metaphorical symbols, and graphics. This is because the characteristics of the millennial generation who are familiar with digital devices make it possible to use social media as a platform for spreading religious messages based on religious moderation. At the community level which creates a democratic and open community model (Piliang, 2012), these three levels are related to a variety of interests that are as versatile as possible and sometimes take place instantaneously as a characteristic of the digitization of human life. The construction of Islamic messages represented through various symbols as a process of religious imagology, the dissemination of religious information by segmentation of the millennial generation must pay attention to an attractive appearance and presentation, which links text, narrative, image, metaphorical symbols, and graphics. This is because the characteristics of the millennial generation who are familiar with digital devices make it possible to use social media as a platform for spreading religious messages based on religious moderation.

The construction of this Islamic message is carried out through religious language which is loaded with imagological processes. This process is carried out by linking various symbols that visualize the preaching messages conveyed, religious imagology is carried out through the convergence of text engineering; whether in the form of status, memes, symbols, graphics, audio, video, cinematography, and so on. It is this process that in the digital space becomes a distinctive style of religious messages that are transmitted and disseminated through digital media platforms. Visual communication built on the YouTube social media platform Al-Bahjah TV, Adi Hidayat Official, Ngaji Gus Baha Official, Ngaji Ahlusunnah, Ustadz Abdul Somad Official, Khalid Basalamah Official, Quraish Shihab, Syariq Riza Basalamah Offical, Tafaqquh Video, Habib Novel Alaydrus presenting informative, innovative, and recreational constructions of religious language, in which religious messages appear not only based on primary references to the implementation of Islamic da'wah but also present the actuality of Islamic references following the trends or realities that are developing in society. The language of religion through the study of the yellow book which is packaged by the three scholars by presenting the principles of religious moderation, the millennial generation as active users of social media must continue to be strengthened with ideas and narratives that lead to social tolerance and harmony, one of which is by filling virtual channels with information religion based on religious moderation. This is important to do to build a counter-narrative against messages that are false, provocative, and have radical terrorism undertones.

In this case, digital media platforms must be dominated by the production and distribution of content that is tolerant with peaceful and non-violent narratives to strengthen the religious dimension in Indonesia, religious moderation should be values that must be instilled and disseminated in virtual space, matters This is a counter-narrative effort against the dissemination of information that is manipulative, provocative and radical in tone, religious moderation must be developed to become a characteristic of diversity amidst the diversity of Indonesian society, these values and attitudes must be massively produced and distributed en masse to fill the traffic of virtual interactions in various digital media platforms, religious moderation must be strengthened to build a narrative of harmony in a plural and multicultural society. An attitude of religious moderation can

be instilled through social media which is growing rapidly, one example is through da'wah accounts published through the Instagram social media platform, as one of the content that shows a persuasive attitude and appeal is in the following image.

Through this picture, it can be observed that the invitation for religious moderation can influence the mindset of the followers of the da'wah account, from the comments the account shows an interest in the argumentation and publication of

the da'wah account being traced, besides that through continuous publication, Instagram media users can taking understanding and practice in increasing the values of religious moderation, as a moderate attitude can be a key factor contributing to the promotion of world peace (Anshori, 2020; Zaduqisti et al., 2020). The process of internalizing religious moderation can also be carried out through appeals not to do bad things. As this internalization process provides insight into the causality relationship resulting from this attitude. This has become one of the functions of adding religious insight to the followers of the account (Ummah, 2020), the process of varying methods also provides good quality for delivering messages to readers of social media accounts (Rohman, 2020; Wuarlela, 2020). Based on these facts, digital da'wah has become one of the most popular trends carried out by account owners and their followers, this has become a forum for exchanging information to instill religious moderation values.

5. Conclusion

Based on the presentation of the research results, it can be concluded that increasing religious moderation can be carried out directly to the community, but social media can be used as a strategy in promoting religious moderation in Indonesia for various age groups, especially the millennial generation, under the umbrella of the digital literacy movement in the 4.0 era by the government making social media a practical tool that can quickly touch society in reconstructing 21st-century religious moderation..

References

Apiyani, A. (2022). Implementasi Pengembangan Keprofesian Berkelanjutan (PKB) Guru Madrasah Dalam Meningkatkan Keprofesian. JIIP-Jurnal Ilmiah Ilmu Pendidikan, 5(2), 499–504.

Arifin, H. (2019). Nongkrong asyik di internet dengan facebook. Jakarta: Buku Kita.

Arifudin, O. (2019). Manajemen Sistem Penjaminan Mutu Internal (Spmi) Sebagai Upaya Meningkatkan Mutu Perguruan Tinggi. MEA (Manajemen, Ekonomi, & Akuntansi), 3(1), 161–169.

Arifudin, O. (2020). Pendampingan Peningkatan Inovasi Produk Makanan Khas Subang Jawa Barat. JMM (Jurnal Masyarakat Mandiri), 4(6), 1094–1106.

Arifudin, O. (2021). Implementasi Balanced Scorecard dalam Mewujudkan Pendidikan Tinggi World Class. Edumaspul: Jurnal Pendidikan, 5(2), 767–775. Arifudin, O. (2022). Optimalisasi Kegiatan Ekstrakurikuler dalam Membina Karakter Peserta Didik. JIIP-Jurnal Ilmiah Ilmu Pendidikan, 5(3), 829–837.

Bahri, A. S. (2021). Pengantar Penelitian Pendidikan (Sebuah Tinjauan Teori dan Praktis). Bandung : Widina Bhakti Persada. Departemen Pendidikan Nasional. (2005). Kamus besar bahasa Indonesia (KBBI). Jakarta: Balai Pustaka.

Fahri. (2019). Moderasi Beragama di Indonesia. Intizar, 25(2), 95–100.

Hanafiah, H. (2021). Pelatihan Software Mendeley Dalam Peningkatan Kualitas Artikel Ilmiah Bagi Mahasiswa. Jurnal Karya Abdi Masyarakat, 5(2), 213–220.

Hanafiah, H. (2022). Penanggulangan Dampak Learning Loss dalam Meningkatkan Mutu Pembelajaran pada Sekolah Menengah Atas. JIIP-Jurnal Ilmiah Ilmu Pendidikan, 5(6), 1816–1823.

Hastak, M. C. R. (2021). Tinjauan yuridis terhadap tindak pidana ujaran kebencian di media sosial. Law Development Journal, 3(1), 45-59.

Heiphetz. (2018). *Does think mean the same thing as believe? Linguistic insights into religious cognition*. Psychology of Religion and Spirituality.

Iffan. (2020). Konseptualisasi moderasi beragama sebagai langkah preventif terhadap penanganan radikalisme di Indonesia. Jurnal Perada, 3(2), 187–202.

Irwansyah, R. (2021). Perkembangan Peserta Didik. Bandung : Widina Bhakti Persada.

Jun, H. (2018). Social justice, multicultural counseling, and practice: Beyond a conventional approach. In Social Justice, Multicultural Counseling, and Practice: Beyond a Conventional Approach, Second Edition (Second).

Spinger Internasional Publishing Kemenag RI. (2019). Tanya jawab moderasi beragama. Badan Litbang dan Diklat Kementerian Agama RI.

Kosasih. (2020). Literasi Media sosial dalam pemasyarakatan sikap moderasi beragama. Jurnal Bimas Islam, 12(1), 265-296.

Koltay, T. (2011). The media and the literacies: Media literacy, information literacy, digital literacy. Media, Culture and Society, 33(2), 211–221

Kurnia, N., & Astuti, S. I. (2017). Peta gerakan literasi digital di indonesia: studi tentang pelaku, ragam kegiatan, kelompok sasaran dan mitra. Informasi, 47(2), 149.

Lupfer. (2019). Explaining life-altering occurrences: A test of the god-of-the-gaps hypothesis. Journal for the Scientific Study of Religion, 35(4), 379–391.

Maha Putra, I. K. A., & Dwi Astina, K. A. (2019). Pemanfaatan media instagram multiple post sebagai sarana edukasi berbasis visual bagi warganet. Jurnal Nawala Visual, 1(2), 113–121.

Manshur, F. M., & Husni, H. (2020). Promoting Religious moderation through literarybased learning: a quasi-experimental study. International Journal of Advanced Science and Technology, 29(6), 5849– 5855.

Mayasari, A. (2021). Implementasi Sistem Informasi Manajemen Akademik Berbasis Teknologi Informasi dalam Meningkatkan Mutu Pelayanan Pembelajaran di SMK. JIIPJurnal Ilmiah Ilmu Pendidikan, 4(5), 340– 345.

MF AK. (2021). Pembelajaran Digital. Bandung : Widina Bhakti Persada. Na'im, Z. (2021). Manajemen Pendidikan Islam. Bandung : Widina Bhakti Persada.

Nasser, A. A. (2021). Sistem Penerimaan Siswa Baru Berbasis Web Dalam Meningkatkan Mutu Siswa Di Era Pandemi. Biormatika: Jurnal Ilmiah Fakultas Keguruan Dan Ilmu Pendidikan, 7(1), 100–109.

Rahayu, Y. N. (2020). Program Linier (Teori Dan Aplikasi). Bandung : Widina Bhakti Persada.

Sofyan, Y. (2020). Peranan Konseling Dosen Wali Dalam Meningkatkan Motivasi Belajar Mahasiswa Di Perguruan Tinggi Swasta Wilayah LLDIKTI IV. Jurnal Bimbingan Dan Konseling Islam, 10(2), 237–242.

Sulaeman, D. (2022). Implementasi Media Peraga dalam Meningkatkan Mutu Pembelajaran. Edumaspul: Jurnal Pendidikan, 6(1), 71–77.

Supriani, Y. (2022). Peran Manajemen Kepemimpinan dalam Pengelolaan Lembaga Pendidikan Islam. JIIP-Jurnal Ilmiah Ilmu Pendidikan, 5(1), 332–338.

Sutrisno, E. (2019). Aktualisasi Moderasi beragama di lembaga pendidikan. Jurnal Bimas Islam, 12(2), 323–348.

Tanjung, R. (2022). Manajemen Mutu Dalam Penyelenggaraan Pendidikan. Jurnal Pendidikan Glasser, 6(1), 29–36.

Ulfah, U. (2022). Kepemimpinan Pendidikan di Era Disrupsi. JIIP-Jurnal Ilmiah Ilmu Pendidikan, 5(1), 153–161.

Wibowo, A. (2019). Kampanye moderasi beragama di facebook: bentuk dan strategi pesan. Edugama: Jurnal Kependidikan Dan Sosial Keagamaan, 5(2), 85–103.