

AN ANALYSIS OF EDUCATIONAL PROBLEMS THROUGH THE SUFISM - CONSTRUCTIVISM APPROACH OF LEV SEMENOVICH VYGOTSKY

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Abstract: *This study aims to examine contemporary educational issues through a Sufism-constructivism approach by analyzing the thought of Lev Semonovich Vygotsky. The research is grounded in the observation that modern education tends to prioritize cognitive achievement while paying insufficient attention to learners' self-awareness, character formation, and spiritual development. Employing a qualitative method with a literature review design, the study conducts a descriptive-interpretative analysis of relevant literature, including Vygotsky's theoretical works and Islamic educational studies concerning Sufism. The findings indicate that Vygotsky's social constructivism—specifically social interaction, the Zone of Proximal Development (ZPD), and scaffolding—can be integrated with Sufi values such as tazkiyatun nafs (purification of the soul), muhasabah (self-reflection), and moral development to establish a more holistic educational framework. The study's novelty lies in this integration, which offers a fresh perspective emphasizing that learning occurs not only through social interaction and cognitive mediation but also through processes of self-purification, value internalization, and the cultivation of spiritual awareness. The study concludes that education should not be understood merely as a process of knowledge transmission, but rather as a process of self-transformation that simultaneously engages intellectual, social, and spiritual dimensions.*

Keywords: *Sufism, Constructivism, Vygotsky, Contemporary Education, Holistic Education*

Abstrak: Studi ini bertujuan untuk mengkaji permasalahan pendidikan saat ini melalui pendekatan sufisme-konstruktivisme dengan menganalisis pemikiran Lev Semonovich Vygotsky. Penelitian ini didasarkan pada pengamatan bahwa pendidikan modern cenderung mengutamakan pencapaian kognitif namun kurang memberikan perhatian pada kesadaran diri, pembentukan karakter, dan pengembangan spiritual peserta didik. Penelitian ini menggunakan metode kualitatif dengan desain studi pustaka serta analisis deskriptif-interpretatif terhadap literatur yang relevan, termasuk karya teoretis Vygotsky dan kajian pendidikan Islam yang berkaitan dengan sufisme. Temuan penelitian menunjukkan bahwa konstruktivisme sosial Vygotsky—khususnya interaksi sosial, (zona perkembangan proksimal), dan scaffolding—dapat diintegrasikan dengan nilai-nilai sufistik seperti tazkiyatun nafs, muhasabah, dan pengembangan moral untuk membangun kerangka pendidikan yang lebih holistik. Novelty dari penelitian ini Adalah Integrasi ini menghadirkan perspektif baru yang menekankan bahwa pembelajaran tidak hanya terjadi melalui interaksi sosial dan mediasi kognitif, tetapi juga melalui proses penyucian diri, internalisasi nilai, dan pembentukan kesadaran spiritual. Studi ini menyimpulkan bahwa pendidikan tidak boleh dipahami sekadar sebagai proses transmisi pengetahuan, melainkan juga sebagai proses

transformasi diri yang melibatkan dimensi intelektual, sosial, dan spiritual secara simultan.

Kata Kunci: *Sufisme, Konstruktivisme, Vygotsky, Pendidikan Kontemporer, Pendidikan Holistik*

INTRODUCTION

Several studies have examined the challenges and problems of education in the era of globalization, as follows: Moch Tolchah and Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era, menurutnya In globalization, the high demands of life increase, affecting human tendencies toward a materialistic, consumerist, and hedonistic lifestyle, committing violence, and using drugs. (Tolchah & Arfan Mu'ammam, 2019) Badrah Uyuni and Mohammad Adnan, "The Challenge of Islamic Education in 21st Century," Likewise in the field of education. The problem faced is the ongoing education that is less meaningful for the personal development and character of existing students because it is more influenced to meet economic and work competition resulting in the loss of personality and awareness of the intrinsic meaning of life. (Uyuni & Adnan, 2020)

Ahmad Sidqi, "Sufism in the Modern Era: Between Challenges and Solutions" Contemporary thinker and theologian J. Donald Walters, in his book "Crises in Modern Thought," However, on the other hand, science has also brought anxiety to the human soul and gradually diminished human concern for spirituality and ethics. The spirit of modernity has slowly begun to erode the values of truth, honor, and ethics that once served as the stronghold of every great civilization. (Sidqi, 2015) Abdul Azis et al., "Contemporary Challenges in Education: An Islamic Perspective" One major challenge is the influx of global cultural values that are not always aligned with Islamic teachings. This can influence the morals and behavior of the younger generation, such as the erosion of morality among adolescents, demonstrated by a loss of responsibility and respect for elders. Furthermore, noble cultural values are now very minimal among adolescents. (Azis et al., 2025)

Khalid Abdurrahman, Adam Maulana, and Gusmaneli Gusmaneli, "Challenges in Contemporary Islamic Education and Strategies for Its Development" Islamic education in Indonesia faces various complex challenges in the context of globalization and rapid social change. A values crisis, in which morality and ethics appear neglected, is increasingly evident among the younger generation. This phenomenon indicates that existing education has not fully instilled the noble values of Islam that should be the foundation for student character formation. (Abdurrahman et al., 2025)

In response to these challenges, the researcher proposes a Sufi-conservative approach to Islamic Religious Education in the modern era. Sufism can be defined This awareness then takes the form of a feeling of closeness to God, in the sense of being one with God (ittihād). Sufism is a system of practice, practiced with sincerity (riyādāh, mujāhdah) to purify, enhance, and deepen spiritual values in order to draw closer to God. (Ali Nurhayati, 2022) Abu Bakar Aceh's definition of Sufism, namely the search for a path to attain love and spiritual perfection. Sufism is the inner aspect of religion. The external aspect is usually referred to as sharia, which primarily contains formal religious laws concerning what a religious person should do and what is prohibited. Sufism, in addition to providing the inner aspect of formal religious aspects, also provides a vision of the meaning of religious life. Sufism is not a passive or apathetic attitude towards social reality. Sufism actually plays a significant role in realizing a "spiritual revolution" in society. (Sidqi, 2015).

Lev Vygotsky was a Russian thinker and educational theorist. The constructivist paradigm can be viewed as the antithesis of the behaviorist paradigm. Constructivist thinkers believe that children are active agents capable of constructing their own knowledge through reflection on their experiences. Vygotsky proposed a constructivist educational concept that relies not only on an individual's innate ability to build or construct their own knowledge but also on the influence of social interactions experienced by each individual.(Panca Retnaningsih, 2024). And explained the importance of the relationship between the individual and the social environment in the formation of knowledge, stating that social interaction is the most important factor that can trigger a person's cognitive development. Vygotsky argued that the learning process will occur efficiently and effectively if children learn cooperatively with other children in a supportive atmosphere and environment under the guidance of a more capable person, namely a teacher or adult.(Tohari & Rahman, 2024)

This study aims to identify key issues facing Islamic religious education in the modern era, specifically concerning the spiritual and moral values of students. An approach combining Sufism with social-cognitive constructivism could serve as a relevant model for education in both the present and the future. The study also highlights the importance of collaboration between the disciplines of Sufism and social-cognitive constructivism in conveying these values to students; however, the success of this integration also requires the support of both teachers and students.

RESEARCH METHOD

This study employs a library research method—a qualitative approach—to gain an in-depth understanding of the integration of Tasawuf (Islamic mysticism) and cognitive social constructivism theory in addressing the challenges of Islamic religious education in the modern era. The research focuses on collecting, analyzing, and synthesizing relevant literature—such as books, scholarly articles, journals, theses, and dissertations—pertaining to the issues of Islamic education, Tasawuf, and cognitive social constructivism. This approach was selected because it enables the researcher to examine existing theoretical perspectives and practices within the field of education, thereby providing a more comprehensive insight into the topic under study.

The data collection process follows a systematic procedure. First, the researcher identifies relevant reference sources—including textbooks, scholarly articles, research reports, and other materials—that offer insights into the integration of Tasawuf and cognitive social constructivism theory regarding the challenges of modern Islamic religious education. Next, the researcher selects sources based on high credibility and strong relevance to the research topic. This selection process aims to ensure that the chosen sources contribute significantly to the research objectives. Subsequently, data is gathered from the selected sources using meticulous note-taking and documentation techniques to ensure the collected information is well-organized.

The collected data is then analyzed using a literature synthesis technique, wherein the researcher integrates information and findings from various sources to construct a holistic picture of the integration of Tasawuf and cognitive social constructivism theory in addressing the challenges of modern Islamic religious education. This synthesis process also allows the researcher to identify key patterns within the literature and uncover relevant concepts. Finally, the researcher interprets the synthesized data to derive meaning from the findings. The researcher will explain the integration of Sufism and cognitive social constructivism theory in addressing the challenges of Islamic religious education in the modern era, and will link the theory to existing

educational practices.

RESULTS AND DISCUSSION

Lev Semonovich Vygotsky's Social Constructivist Thought in the Context of Social Sufism

Education plays a strategic role in building a dignified nation and shaping a generation of intelligent, morally motivated individuals with a passion for developing science and advanced technology (Dewi, 2019). Islamic education is also crucial in preparing holistic human beings with noble morals and character, dedicated to serving God, and providing benefits to others. Islamic education is required to continue to play a greater role and contribute significantly in this era of disruption and rapid, uncontrolled change, in order to save humanity on this earth. This is hoped to prepare pious individuals capable of navigating the complexities, chaos, and turmoil that arise. Various Islamic educational institutions also need to innovate and create in the face of this rapidly changing and uncertain era, in order to remain viable and provide excellent service to Muslims in particular and to humanity in general. (Bassar et al., 2021)

This modern era also presents various challenges for the world of education. These problems not only concern concepts, regulations, and budgets, but also the implementation of various education systems in Indonesia. Since the beginning of the reform era, many groups have been shocked by these educational problems. This stems from the public's assessment that educational outcomes do not align with the desired educational goals. Moral life, work ethic, abilities and skills remain low, corruption rates continue to rise, and unemployment remains high in our country. This has caused concern among some groups who have previously focused on education. They see that something is wrong with our education system. Therefore, comprehensive improvements are needed. (Norhasan, 2019)

The rapid developments in the Industrial Revolution 4.0 era, and now we have entered Society 5.0, have significantly impacted social life and the current education system. Many education practitioners are caught up in the same problems and challenges that exist in our country today. This can arise from public assessments of educational outcomes in Indonesia that do not align with the achievements of national education goals. Issues regarding student morality, a lack of work ethic, low skills, a rising level of corruption every year, and an increasing unemployment rate among intellectuals are all concerning. This situation is very concerning for educators and education observers in Indonesia, leading to the conclusion that there is something wrong with our country's education system, compared to those in other developed countries. This requires a comprehensive overhaul of Indonesia's educational problems. (Patandung & Panggua, 2022)

In general, the social constructivist approach emphasizes the social context of learning and the mutual construction and construction of knowledge. This social constructivist approach is heavily influenced by Vygotsky's (1896-1934). Theory of cognitive development. Vygotsky argued that child development cannot be separated from social and cultural situations. He believed that the development of memory, attention, and reasoning involves learning to use tools available in society, such as language, mathematical systems, and memory strategies. Vygotsky's theory has attracted considerable attention because it emphasizes the view that knowledge is situationally influenced and collaborative. In other words, in addition to the individual, the group to which an individual belongs greatly determines the process of knowledge formation within a person. Through communication with their community, a person's knowledge is conveyed to others, thus undergoing verification

and refinement. Vygotsky emphasized that the maturity of a child's mental functions occurs through a process of collaboration with others. (Shafa Salsabila & Gumiandari, 2024)

Vygotsky developed his theory during the Soviet era in Russia (1900-1940). He identified shortcomings in the teaching and learning process in schools at the time, such as one-way communication patterns and teacher-driven learning. Therefore, he introduced the term Zone of Proximal Development, which refers to a child's potential to solve problems through their own efforts, collaboration with peers, or guidance from adults. According to him, knowledge is acquired through experience, requiring students to be actively involved in learning. Student activeness in learning indirectly contributes to the evolution of knowledge. Tharp and Gallimore argue that there are four stages in the ZPD developmental stage. These four stages are: First, the "More Dependence on Others" stage. Students at this stage require a lot of assistance from others, such as peers, teachers, parents, the community, experts, and so on. Second, the "Less Dependence on External Assistance" stage, where students are able to do many things on their own and therefore require less assistance from others. Third, the "Internalization and Automatization Stage," where students are able to internalize and automate, so that an awareness of development emerges within them without coercion from others. However, at this stage, students are still not fully mature and are still searching for their own identity. Fourth, the "De-automatization Stage," where students are able to express their thoughts, feelings, and emotions repeatedly. (Sayfullooh et al., 2023)

In Vygotsky's view, cognitive development is achieved through two pathways: basic biological processes and sociocultural psychological processes (Elliot et al., 2000: 52). Vygotsky's studies focused on the relationship between humans and the sociocultural context in which they play roles and interact with each other, sharing experiences and knowledge. Therefore, Vygotsky's theory, known as sociocultural development theory, emphasizes social and cultural interactions in relation to cognitive development. A child's thinking development is influenced by social interactions within the cultural context in which they are raised. According to Vygotsky (Salkind, 2004: 278), every function in a child's cultural development emerges twice: initially at the social level in interpersonal relationships, or interpsychology, and then at the personal level within the child, or intrapsychology. This means that understanding the social and cultural processes that shape children is essential to understanding their cognitive development. (Danoebroto, 2015)

The social constructivist approach employs a number of innovations in classroom learning. The principles of the social constructivist approach are: (1) Knowledge is co-constructed; (2) Knowledge is influenced by specific social contexts and situations (situated cognition). Situated cognition refers to the idea that thinking is always situated within a social and physical context, not within an individual's mind. Therefore, social constructivist learning requires the creation of situations similar to those found in the real world. (Manalu, 2014) Islamic education, from the perspective of Sufism and morality, places morality as the primary goal of the learning process. The goal of education is not merely the transfer of knowledge, but also the attainment of true happiness through the instilling of noble moral values. In the study of Islamic educational philosophy, Sufism offers a holistic approach, where education is seen as an effort to shape individuals who are not only intellectually intelligent, but also have high moral awareness and are able to implement good morals in everyday life. Moral Sufism, which focuses on the formation of individual morals or morality through purification of the soul (tazkiyah), has a significant contribution to Islamic educational philosophy. In the context of Islamic

education, moral Sufism not only teaches intellectual knowledge but also forms noble character or morals in individuals, which is in line with the goals of education in Islam itself. Islamic education, in essence, does not only focus on developing academic competence, but also on forming students' morals and spirituality so that they become good, responsible and loving individuals in society. (Mahmud, 2025)

Modern humans have lost their meaningful orientation in life due to their over-emphasis on reason and quantitative observation, leading them to believe they are the masters of the world. Meanwhile, the faith attained through the senses through qualitative observation of *irfān*, shaped by religion and making them servants of God, has been forgotten. Humans are too far from the axis or center and are confined to the rim or periphery. In this situation, the solution offered by Seyyed Ossein Nasr, for modern humans to rediscover their integrity and the entire universe, is to return to the Center and distance themselves from the ever-changing and profane reality. Rely not too much on the power of reason and observation, but rather on the function of the heart (intellect). Those whose hearts are closed will find it difficult to regain their divine awareness, let alone engage in dialogue with Him. They have lost the "red thread" that connects humans to the Center, which is used for their spiritual ascent to knowledge. Therefore, divine awareness must be restored by training the power of the intellect through practicing the teachings of Sufism. Thus, a balance will be achieved between the power of reason, centered in the brain, and the sharpness of the heart (intellect), centered in the chest. (Ali Nurhayati, 2022)

Sufism is urgent for modern society because it can function as a tool to control and regulate humans, ensuring that their human dimension is not reduced by modernization, which leads to anomalous values, thus leading humans to achieve moral excellence. Furthermore, the significance and relevance of Sufism to the problems of modern society lies in its ability to provide both inner peace and sharia discipline. Through a Sufi approach, morality can be understood as shaping behavior, while through philosophical Sufism, it can quench intellectual thirst in accordance with the rational tendencies of modern society. (Haryati & Kosim, 2010)

One important aspect that needs to be understood in implementing Vygotsky's theory in Islamic Religious Education (PAI) learning is the importance of authentic and meaningful social interaction. In Islam, education aims not only to increase knowledge but also to shape the character and morals of students. Therefore, Islamic Religious Education (PAI) learning must provide a space for students to discuss, share experiences, and learn from each other, both in academic contexts and in everyday social life. By creating positive social interactions, students can internalize religious values more deeply and apply them in their lives (Siregar, 2025). (Jabar, 2025)

According to Amin Syukur, "given the ever-evolving socio-cultural issues of society, Sufism is required to be able to provide solutions to emerging societal problems, especially in the current century, which is the era of modernization." Therefore, in social Sufism, it is said that Islam's position is amidst the rapid advances in science and technology. In facing a modern society that places rational considerations as its primary strength, Islam must be offered in a holistic and functional manner. Furthermore, the desired social Sufism is one that does not separate reality from sharia, and does not only address worldly life, but also one in which the worldly and the hereafter must coexist (without separation). Social Sufism, as stated earlier, is not isolated. Rather, it must be active in the development of society, the nation, and the state, as demanded by Sufism's social responsibility in this century. (Sinta Dewi, 2020)

Islamic education, as the foundation of Islamic knowledge, guides the lives of Muslims toward understanding and implementing Islamic values in their lives. Constructivism theory is part of the effort to shape personality by shaping the structure of the Muslim community's life, in line with the implementation of Islamic values in social life. These two elements are mutually reinforcing and inseparable. If Islamic education merely provides understanding without strengthening personality in Implementing Islamic values means that the lives of Muslims are free from them. However, they must be aligned so that the lives of Muslims are mutually reinforcing. (Kusdani, 2022)

CONCLUSION

The spirit of modernity is gradually eroding the values of truth, honor, and ethics that once served as the sturdy bulwarks of every great civilization. Vygotsky posited that constructivist learning involves knowledge acquisition occurring in levels or stages known as scaffolding; scaffolding entails providing support to an individual during the initial phases of learning. Sufism has become a pressing necessity for modern society, serving as a mechanism for self-regulation and oversight that prevents the human dimension from being diminished by modernization—which often fosters deviant values—thereby guiding individuals toward moral excellence. Theoretically, this research aims to enrich the field of educational science by presenting a synthesis that integrates the perspective of Sufism with Vygotsky's constructivist theory. This synthesis opens new avenues for developing educational theories that are more humanistic, spiritual, and contextual in addressing contemporary educational challenges. Practically, the findings can serve as a foundation for educators to design learning experiences that prioritize not only academic achievement but also the development of students' character, self-awareness, and moral depth. A limitation of this study is that its methodology relies entirely on a review of existing literature—covering both theory and practice—leaving the door open for future real-world application in the field. The study's implications include the development of a learning model that positions the teacher as both a facilitator and a guide in matters of values, rendering the educational process more dialogic, reflective, and meaningful. At the policy level, these findings can inform the formulation of a more holistic educational approach—integrating intellectual, social, and spiritual dimensions—to address the challenges of modern education.

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