

## Negotiating Malay Islamic Identity in the Era of Globalization: A Literature Review of Islamic Educational Institutions

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### Abstract

Globalization has brought significant changes to education systems worldwide. Islamic education faces the challenge of adapting to developments in science, technology, and global social dynamics while maintaining its intellectual identity. This study aims to analyze the challenges faced by Islamic education in the era of globalization, examine institutional responses, and identify curriculum transformation strategies in Indonesia. This research employs a qualitative approach using a literature review method, examining academic sources published between 2020 and 2025. Data were analyzed using descriptive and thematic analysis. This study contributes by proposing an integrative framework that balances curriculum transformation, digital literacy, institutional governance, and Islamic intellectual identity preservation. The findings indicate that globalization encourages curriculum transformation through the integration of religious and general sciences, digital literacy strengthening, and adaptive learning models. However, challenges include the potential knowledge dichotomy, limited digital infrastructure, and the risk of weakening Islamic intellectual identity. Theoretical implications suggest that Islamic education requires strong epistemological foundations rooted in Islamic values to avoid marginalization of traditional scholarship. Practical implications indicate that educational institutions need comprehensive strategies integrating technological innovation with value preservation. Limitations: This study is limited to literature published between 2020 and 2025 within the Indonesian context. Future research should conduct empirical studies across diverse institutional contexts. An integrative approach balancing innovation, technology, and Islamic values is necessary to ensure Islamic education remains relevant and competitive globally.

**Keywords:** Islamic education, globalization, Malay Islamic identity

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### Introduction

Globalization has intensified the circulation of cultural values through media, technology, education, and economic networks, generating complex interactions between global influences and local cultural identities. Rather than simply erasing local cultures, globalization often produces processes of cultural negotiation, hybridity, and adaptation in which local communities reinterpret global influences within their own cultural frameworks. Scholars have argued that the relationship between global and local cultures should not be understood as a zero-sum competition but as a dynamic process in which identities are continuously reconstructed through interaction, negotiation, and reinterpretation (Aprianti et al., 2022; Gunawan, 2021; Rachmawati, 2020). In this context, cultural identity frequently oscillates between two poles: the symbolic dominance of global culture and the preservation of local values that sustain social continuity and collective memory.

One of the most widely discussed responses to globalization is cultural hybridity, which refers to the blending of local and global cultural elements in ways that generate new forms of identity. Hybridization does not necessarily lead to cultural assimilation; rather, it enables local communities to creatively negotiate global influences while maintaining distinctive cultural characteristics. Empirical studies illustrate how cultural products, language practices, and media representations often combine global and local elements, producing hybrid identities that operate simultaneously within local and global contexts (Utami & Sokowati, 2021). Through such processes,

local cultures are not passive recipients of global influence but active agents capable of reshaping global cultural flows within their own sociocultural environments.

In addition to hybridity, the concepts of local wisdom and local genius have been widely recognized as essential frameworks for understanding how societies preserve cultural identity in the face of globalization. Local wisdom functions as a cultural and ethical foundation that guides social behavior and strengthens national identity through education, cultural practices, and community institutions (Hidayatuloh, 2020; Wahyudi et al., 2024; Yuliatin et al., 2022). Similarly, the notion of local genius emphasizes the adaptive capacity of local cultures to selectively absorb external influences while maintaining their core values and traditions (Alfiyanto et al., 2023; Aprianti et al., 2022; Hidayat, 2023). In educational contexts, the integration of local wisdom into curricula has been shown to strengthen cultural awareness among younger generations while equipping them with competencies necessary for participation in global society (Diantari, 2022; Wahyuni et al., 2023).

Within Southeast Asia, one of the most significant manifestations of the interaction between local culture and religion is the formation of Malay Islamic identity. Historically, the spread of Islam in the Malay world occurred through trade networks, scholarly exchanges, and cultural interactions that gradually integrated Islamic teachings with local Malay traditions. As a result, Islam became deeply embedded in the cultural, linguistic, and social identity of Malay communities across Indonesia, Malaysia, Brunei, and other parts of Southeast Asia (Derichs & Seeth, 2021; Foong & Teoh, 2022). However, the institutionalization of Malay-Islamic identity varies across national contexts. In Malaysia, Islam is strongly associated with Malay ethnic identity and state institutions, whereas in Indonesia, Islamic identity tends to be more pluralistic and integrated within diverse cultural traditions (Darmawan & Purwadi, 2022; Saputra et al., 2022).

In this context, Islamic educational institutions—including pesantren, madrasah, and Islamic schools—play a crucial role in maintaining and transmitting Malay Islamic identity amid social transformation and globalization. These institutions function not only as centers of religious learning but also as cultural spaces where Islamic teachings intersect with local languages, traditions, and social values. Through curriculum development, language practices, and community engagement, Islamic educational institutions contribute to the preservation and reinterpretation of Malay-Islamic identity across generations (Abdul Wahab et al., 2023; Misbah & Rozi, 2022; Sulistri, 2024).

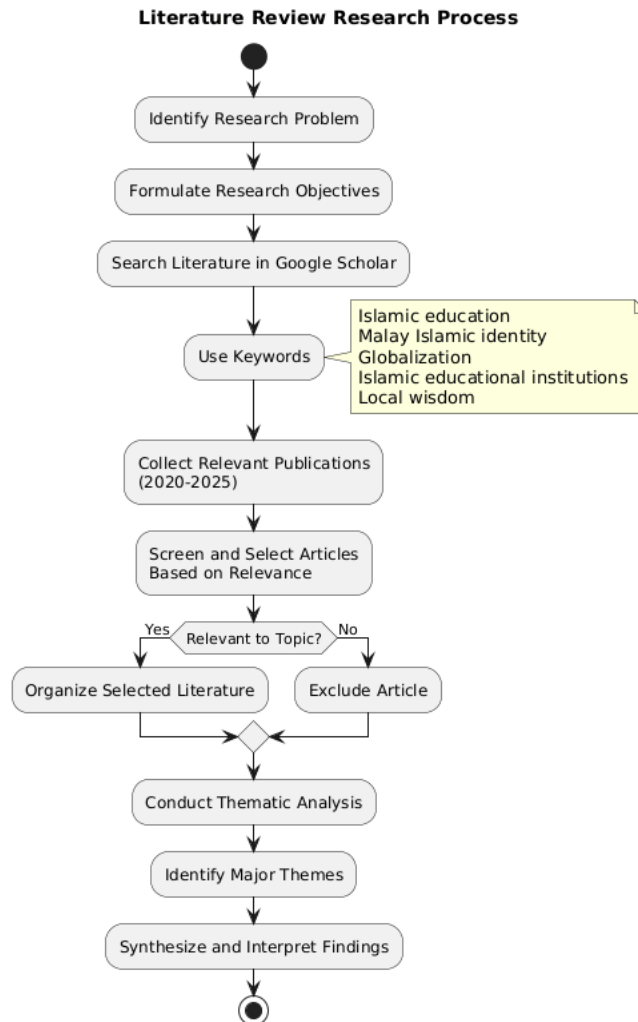
At the same time, these institutions must continuously adapt to global educational trends, technological changes, and national policy frameworks, creating a dynamic tension between cultural preservation and educational modernization. Therefore, examining how Islamic educational institutions respond to the integration of Malay Islamic identity in the era of globalization is essential for understanding the broader relationship between education, culture, and identity in the contemporary Muslim world.

At the individual level, identity formation is closely related to psychological constructs such as self-esteem, which reflects an individual's evaluative judgment shaped through social interaction and self-perception processes (Budiasningrum et al., 2023). Previous studies have shown that low self-esteem among students can be addressed through cognitive behavioral approaches, particularly self-instruction techniques, which aim to strengthen self-perception and personal agency.

## **Method**

This study employs a qualitative literature review method to examine how Islamic educational institutions respond to the integration of Malay Islamic identity in the era of globalization. The literature review approach is appropriate for synthesizing and critically analyzing previous scholarly works related to globalization, cultural identity, and Islamic education. The data for this research were obtained exclusively from Google Scholar, which provides access to a wide range of peer-reviewed journal articles, academic books, and conference proceedings. The literature search focused on publications from 2020 to 2025 to ensure that the analysis reflects

recent academic discussions. Several keywords were used during the search process, including *Islamic education*, *Malay Islamic identity*, *globalization*, *Islamic educational institutions*, and *local wisdom in education*. The selection of sources was guided by specific criteria, including relevance to the research topic, academic credibility, and the availability of complete scholarly information.



**Figure 1.** Research Process Diagram

The diagram illustrates the stages of the literature review process conducted using Google Scholar as the primary database. The process begins with identifying the research problem and determining the research objectives related to Islamic educational institutions and the integration of Malay Islamic identity in the context of globalization. The next stage involves searching for relevant literature in Google Scholar using specific keywords related to Islamic education, cultural identity, and globalization. After the literature is collected, each source is screened to ensure its relevance and academic credibility. Selected articles are then organized and analyzed through thematic analysis to identify recurring patterns and themes in the literature. Finally, the results of the analysis are synthesized to produce a comprehensive interpretation of how Islamic educational institutions respond to the challenges and opportunities of globalization while preserving Malay Islamic identity.

After the relevant literature was collected, the data were analyzed using thematic analysis. This method allows the researcher to identify patterns, concepts, and major themes emerging from the selected studies. The analysis process involved several stages: identifying relevant literature through Google Scholar, screening and selecting sources based on inclusion criteria, organizing the selected studies according to their main themes, and synthesizing the findings to construct a comprehensive understanding of the research topic. Through this process, several thematic patterns were identified, including the preservation of Malay Islamic cultural values, curriculum adaptation in Islamic educational institutions, the integration of local wisdom in education, and institutional responses to the challenges of globalization. These themes form the basis for interpreting how Islamic educational institutions contribute to maintaining Malay Islamic identity within a rapidly changing global context.

## **Results and Discussion**

### **1. Globalization and the Transformation of Local Cultural Identity**

Globalization has significantly reshaped cultural interactions across societies, particularly through the expansion of digital communication, economic integration, and transnational knowledge exchange. In the contemporary era, globalization is no longer limited to economic processes but also includes the diffusion of cultural values, lifestyles, and educational models across national boundaries. These transformations inevitably influence the construction and preservation of local cultural identities, including the identity of Malay Islam in Southeast Asia. Rather than eliminating local traditions, globalization often creates a complex dynamic in which global and local cultural elements interact through processes of negotiation, adaptation, and reinterpretation (Gunawan, 2021; Rachmawati, 2020).

Within Southeast Asian societies, the relationship between global influences and local cultural traditions has generated both opportunities and challenges. On the one hand, globalization enables local cultures to gain international recognition and visibility through digital media and global networks. On the other hand, the rapid flow of global cultural products can potentially overshadow local traditions if appropriate cultural preservation strategies are not implemented. As several scholars have argued, globalization tends to produce a dual effect in which cultural homogenization coexists with cultural diversification (Aprianti et al., 2022). This paradox highlights the importance of cultural institutions in maintaining the continuity of local identity.

In the context of Malay Islamic culture, globalization introduces new cultural references and educational paradigms that interact with long-standing traditions rooted in Islamic teachings and Malay customs. Historically, the Malay world has developed through intercultural contact facilitated by trade routes, migration, and religious networks. Islam was disseminated across Southeast Asia through peaceful interactions involving merchants, scholars, and Sufi networks, resulting in a unique synthesis between Islamic religious values and Malay cultural traditions (Derichs & Seeth, 2021). Consequently, Malay Islamic identity has evolved as both a religious and cultural framework that shapes social norms, language practices, and educational systems.

The influence of globalization is particularly visible in the educational sector, where international educational standards, technological advancements, and new pedagogical approaches increasingly shape local educational institutions. Islamic educational institutions, such as pesantren and madrasah, are therefore required to balance two essential responsibilities: preserving cultural identity and adapting to modern educational developments. Studies indicate that many Islamic educational institutions have adopted innovative strategies to address this challenge, including curriculum reform, digital learning integration, and intercultural educational programs (Alfiyanto et al., 2024).

Furthermore, globalization encourages cultural dialogue between societies, which can strengthen rather than weaken local identity when managed appropriately. Educational institutions often serve as platforms for this dialogue by facilitating intercultural understanding while reinforcing local cultural values. In this sense, globalization should not be viewed solely as a

threat to local cultures but also as an opportunity for cultural revitalization and innovation. Through educational initiatives that integrate local cultural knowledge with global perspectives, communities can maintain their cultural identity while actively participating in global intellectual and cultural exchanges.

## **2. Cultural Hybridity and the Negotiation of Identity**

The concept of cultural hybridity provides an important analytical framework for understanding how societies respond to globalization. Cultural hybridity refers to the process through which cultural elements from different traditions interact and combine to create new cultural forms. This concept challenges the assumption that globalization inevitably leads to cultural uniformity. Instead, hybridity suggests that local communities actively reinterpret global influences and incorporate them into their own cultural contexts (Utami & Sokowati, 2021).

Empirical studies in Indonesia demonstrate that hybrid cultural expressions are increasingly visible in media, education, and youth culture. For instance, linguistic hybridity—such as the mixing of English and Indonesian language in popular media—illustrates how global and local cultural elements coexist within contemporary communication practices. These hybrid linguistic forms reflect broader cultural negotiations that allow communities to maintain their local identity while engaging with global cultural trends (Utami & Sokowati, 2021).

In Islamic educational contexts, hybridity manifests in the combination of traditional Islamic learning systems with modern educational frameworks. Many pesantren institutions now integrate formal academic subjects, digital literacy, and technological competencies into their traditional curriculum while preserving classical Islamic scholarship. This hybrid educational model reflects a strategic adaptation that enables Islamic educational institutions to remain relevant in a globalized knowledge economy (Triono et al., 2022).

Moreover, hybridity allows Malay Islamic communities to reinterpret their cultural traditions in ways that respond to contemporary challenges. For example, cultural festivals, artistic expressions, and educational programs often incorporate both traditional Malay cultural elements and modern global influences. Such practices demonstrate that cultural identity is not static but continuously evolving through interaction with broader cultural environments.

This process of identity negotiation also highlights the agency of local communities in shaping cultural change. Rather than passively adopting global cultural forms, communities actively select and reinterpret external influences according to their cultural values and social priorities. Islamic educational institutions play a central role in facilitating this negotiation process by providing intellectual frameworks and moral guidance that help students critically engage with global cultural influences.

## **3. The Role of Local Wisdom in Educational Development**

Local wisdom has emerged as a significant theme in contemporary discussions on cultural identity and education. In many societies, local wisdom encompasses traditional knowledge systems, ethical principles, social practices, and cultural narratives that have been developed over generations. These knowledge systems often reflect a community's collective experience in addressing social, environmental, and spiritual challenges.

Several scholars argue that integrating local wisdom into educational systems can strengthen students' cultural awareness and moral development. Educational programs that incorporate local cultural traditions encourage students to develop a sense of belonging and cultural pride while fostering respect for cultural diversity (Hidayatulloh, 2020). In Indonesia, local wisdom has been widely promoted as a foundation for character education and national identity formation (Yuliatin et al., 2022).

Islamic educational institutions provide an ideal context for integrating local wisdom into formal education. Many pesantren and madrasah incorporate local cultural traditions into their educational practices through religious instruction, cultural rituals, and community engagement activities. For instance, traditional forms of Islamic learning, such as *halaqah*, recitation of classical texts, and community-based religious gatherings, often reflect both Islamic teachings and local cultural practices.

The integration of local wisdom into Islamic education also contributes to the development of culturally responsive pedagogy. This pedagogical approach recognizes the importance of cultural context in shaping educational experiences and learning outcomes. By incorporating local cultural knowledge into the curriculum, Islamic educational institutions can create learning environments that are both culturally meaningful and academically rigorous.

Furthermore, local wisdom provides ethical guidance that can help students navigate the complexities of globalization. As global cultural influences continue to shape contemporary societies, local wisdom offers a moral framework that helps individuals maintain cultural continuity while adapting to social change. In this sense, local wisdom functions not only as cultural heritage but also as a resource for cultural resilience and social cohesion.

#### 4. Islamic Educational Institutions as Cultural Guardians

Islamic educational institutions have historically served as key agents in preserving Malay Islamic identity. Institutions such as pesantren, madrasah, and Islamic schools function as centers of religious learning, cultural transmission, and community development. Through their educational programs, these institutions contribute to the reproduction of cultural values and social norms within Muslim communities (Misbah & Rozi, 2022).

Pesantren institutions, in particular, have long been recognized as cultural centers that integrate religious scholarship with community life. The traditional pesantren environment emphasizes moral education, communal living, and the study of classical Islamic texts. These educational practices foster a strong sense of religious identity and cultural belonging among students (Hasanah, 2021).

Madrasah education represents another important institutional framework for the preservation of Malay Islamic identity. Unlike traditional pesantren, madrasah institutions often combine religious instruction with general academic subjects, allowing students to acquire both religious and secular knowledge. This educational model enables students to participate in modern society while maintaining a strong connection to their religious and cultural heritage (Noor, 2022).

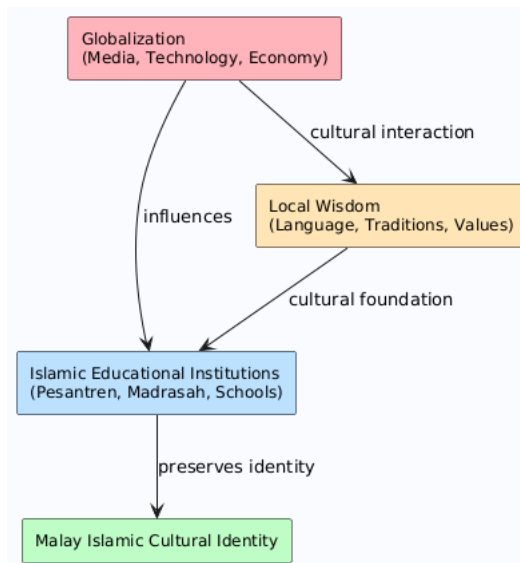
Moreover, Islamic educational institutions frequently serve as platforms for community engagement and cultural preservation. Cultural festivals, religious celebrations, and educational outreach programs organized by these institutions help strengthen community identity and social cohesion. Through these activities, Islamic educational institutions reinforce the importance of cultural continuity in an increasingly globalized world.

**Table 1.** Summary of Previous Studies on Islamic Education and Cultural Identity (2020–2025)

Author	Research Focus	Key Findings
Hidayatuloh (2020)	Local wisdom in education	Local wisdom strengthens cultural identity in education
Utami & Sokowati (2021)	Cultural hybridity in media	Hybrid culture enables identity negotiation
Derichs & Seeth (2021)	Malay identity and Islam	Islam forms a central element of Malay cultural identity
Saputra et al (2022)	Islamic education policy	Education shapes Islamic cultural identity
Misbah & Rozi (2022)	Pesantren and culture	Pesantren preserves religious and cultural traditions
Wahyuni et al (2023)	Local culture curriculum	Cultural curriculum strengthens identity

Author	Research Focus	Key Findings
Fauzi et al (2023)	Pesantren modernization	Educational reform integrates tradition and modernity
Sulistri (2024)	Islamic schools and culture	Schools maintain Malay cultural identity

The table summarizes several relevant studies published between 2020 and 2025 that examine the relationship between Islamic education, cultural identity, and globalization. These studies collectively demonstrate that Islamic educational institutions play a significant role in preserving cultural identity while simultaneously adapting to global educational trends. The findings also indicate that cultural identity is maintained through various mechanisms, including curriculum integration, community engagement, and the incorporation of local wisdom into educational practices.



**Figure 2.** Relationship Between Globalization, Education, And Cultural Identity

The diagram shows the conceptual relationship between globalization, Islamic educational institutions, local wisdom, and Malay Islamic identity. Globalization brings various new influences through media, technology, and modern educational systems that influence Islamic educational institutions. In this process, Islamic educational institutions such as Islamic boarding schools (*pesantren*), madrasahs, and Islamic schools function as mediators, selecting and adapting global influences. At the same time, local wisdom, such as the Malay language, cultural traditions, and social values, forms the foundation that shapes educational practices within these institutions. The interaction between globalization and local wisdom through Islamic educational institutions ultimately contributes to the preservation and reconstruction of Malay Islamic identity in the era of globalization.

### Conclusion

The findings of this study demonstrate that globalization has significantly influenced the interaction between global cultural flows and local identities, including the identity of Malay Islam in Southeast Asia. Rather than causing the disappearance of local traditions, globalization often creates a dynamic process of cultural negotiation in which local communities reinterpret global influences within their own sociocultural frameworks. In this context, Islamic educational

institutions, such as pesantren, madrasah, and Islamic schools, play a crucial role in mediating the relationship between global transformation and local cultural continuity. Through curriculum development, cultural activities, and the integration of local wisdom, these institutions function as important agents in preserving Malay Islamic cultural identity while simultaneously adapting to modern educational demands.

Furthermore, the literature reviewed in this study indicates that the preservation of Malay Islamic identity in the era of globalization depends largely on the ability of Islamic educational institutions to balance cultural preservation with educational innovation. The integration of local wisdom, cultural traditions, and Islamic values within educational practices enables these institutions to maintain cultural continuity while preparing students to engage with global knowledge and technological developments. Therefore, Islamic educational institutions not only serve as centers of religious education but also as strategic platforms for sustaining cultural identity and strengthening the resilience of Malay Islamic communities in an increasingly interconnected global society.

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