

ISLAMIC RESPONSE TO THE CHALLENGES OF GLOBALIZATION AND THE ROLE OF STUDENTS IN RELIGIOUS MODERATION

Qu'udatul Ulumiah Khoiriyah, Ainur Rofiq Sofa

Zainul Hasan Genggong Islamic University, Kraksaan Probolinggo, East Java, Indonesia

Email: quudatululumiahkhoiriyah@gmail.com, bungaaklirik@gmail.com,

Abstract

Keywords:

Globalization,
Islamic Moderation,
University Students,
Digital Challenges,
Religious Values,

Globalization has significantly transformed social, cultural, and religious landscapes, presenting complex challenges for Muslims, particularly in the spread of extreme ideologies, digital misinformation, and shifting value systems. Despite extensive discussions on religious moderation, there remains a research gap in understanding the concrete role of university students in responding to globalization through the internalization of Islamic moderation values. This study focuses on the main variables of Islamic response to globalization and the role of students in promoting religious moderation. The objective of this research is to analyze how Islamic principles address contemporary global challenges and to examine the extent of student involvement in implementing moderation values. This study employs a qualitative approach with a descriptive design, involving university students as the primary sample. Data were collected through indepth interviews, observation, and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques, supported by triangulation for validity. The findings reveal that Islamic values such as wasathiyah (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) provide a relevant framework for addressing globalization challenges. Furthermore, students play a strategic role as agents of change by promoting inclusive and moderate religious understanding through academic activities and digital platforms. The study concludes that strengthening students' awareness and engagement in religious moderation is essential in fostering a harmonious and resilient society in the global era.

This is an open access article under the [CC BYNC SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license



INTRODUCTION

The rapid development of globalization has brought significant changes across various aspects of life, including social, cultural, technological, and religious domains (Parawansah & Sofa, 2025). Globalization is no longer merely a process of international integration; it has evolved into a complex phenomenon that shapes identities, values, and worldviews (Harifah & Sofa, 2025). The presence of digital technology, particularly the internet and social media, has accelerated this transformation by enabling the instant flow of information without spatial and temporal limitations (Ramadani & Sofa, 2025). As a result, individuals especially the younger generation are exposed to diverse ideologies, cultures, and belief systems in an unprecedented manner (Hasanah & Sofa, 2025).

While globalization offers various opportunities such as easier access to knowledge, enhanced communication, and broader educational resources, it simultaneously presents serious challenges, particularly for Muslim societies (Shalawati & Sofa, 2025). One of the most pressing issues is the emergence of ideological fragmentation caused by the uncontrolled spread of information (Firdausiyah & Sofa, 2025). Radicalism, for instance, often develops through narrow and literal interpretations of religious texts, which are disseminated widely through digital platforms (Sholeha & Sofa, 2025). Conversely, excessive liberalism may lead to the relativization of religious values, where fundamental teachings are compromised in the name of modernity and freedom. In addition, globalization has also contributed to moral degradation, identity crises, and the weakening of spiritual values, especially among youth who are still in the process of forming their character and worldview (Saifullah & others, 2025).

The digital era further complicates this situation. Social media platforms have become primary sources of information for many individuals, including students (Zakiyullah & Sofa, 2025). However, the absence of adequate digital literacy and critical thinking skills often results in the acceptance of information without proper verification (Ramadhani & Sofa, 2025). This phenomenon facilitates the spread of hoaxes, hate speech, and religious intolerance, which can threaten social cohesion and national unity (Ilahi et al., 2025). Moreover, algorithm-driven content tends to reinforce echo chambers, where individuals are only exposed to viewpoints that align with their existing beliefs, thereby intensifying polarization within society. In such a context, the role of religion particularly Islam becomes increasingly important in providing ethical guidance and a balanced perspective (Amelia & Sofa, 2025).

Islam, as a universal religion known as *rahmatan lil 'alamin* (a mercy to all creation), inherently possesses principles that are capable of addressing the complexities of globalization (Hanafi & Sofa, 2024). These principles are not only theological but also practical, guiding human behavior in both individual and social contexts (Sofa et al., 2025). Among the most significant values are moderation (*wasathiyah*), balance (*tawazun*), tolerance (*tasamuh*), and justice (*i'tidal*) (Sofa & Qamariyah, 2026). The concept of *wasathiyah*, for example, emphasizes a middle path that avoids extremism and encourages fairness and proportionality (Saputra & Sofa, 2026). *Tawazun* highlights the importance of maintaining equilibrium between worldly and spiritual life, while *tasamuh* promotes respect for diversity and peaceful coexistence. Meanwhile, *i'tidal* underscores justice and integrity in all aspects of life (Ilahi & Sofa, 2025).

These values collectively form the foundation of what is commonly referred to as religious moderation (Khofifah & Sofa, 2025). Religious moderation is not a compromise of faith, but rather a manifestation of a mature and contextual understanding of religious

teachings (Bulqiyah & Sofa, 2025). It encourages Muslims to remain steadfast in their beliefs while being open, inclusive, and responsive to societal changes (Sudaryanto & Sofa, 2025). In pluralistic societies, such as Indonesia, religious moderation plays a crucial role in maintaining harmony among different religious, cultural, and ethnic groups. It acts as a preventive measure against extremism and as a bridge that connects diverse communities through shared values of peace and mutual respect (Nadia & Sofa, 2025).

In this regard, the role of higher education institutions becomes highly significant. Universities serve not only as centers for academic excellence but also as arenas for character building and ideological formation (Mardiyah & Sofa, 2025). Within this environment, university students occupy a strategic position as agents of change (*agent of change*), agents of social control (*agent of control*), and agents of moral transformation (Dewi et al., 2026). Students are expected to be critical thinkers who are capable of analyzing complex issues, including those related to religion and globalization (Fillah & Sofa, 2026). They are also expected to become role models in practicing and promoting moderate religious values within their communities (Khomsiyah & Sofa, 2026).

Furthermore, students' involvement in various academic and extracurricular activities provides them with opportunities to internalize and implement the principles of religious moderation (Fansuri & Sofa, 2026). Campusbased religious organizations, discussion forums, and community service programs can function as effective platforms for cultivating inclusive and tolerant attitudes (Muchlis & Sofa, 2025). In addition, students' active engagement in digital spaces positions them as influential actors in shaping public opinion (Laili & Sofa, 2025). By utilizing social media responsibly, students can disseminate positive narratives about Islam that emphasize peace, tolerance, and compassion, thereby countering negative stereotypes and extremist propaganda (Qumariyah & Sofa, 2025).

However, the reality on the ground indicates that the internalization of religious moderation among students is not yet optimal (Sholihah & Sofa, 2025). Some students remain susceptible to radical ideologies due to limited religious understanding, lack of critical engagement, and exposure to biased or misleading information. Others may adopt overly liberal perspectives that detach religious teachings from their foundational principles (Fitriah & Sofa, 2025). This dichotomy highlights the need for a balanced and comprehensive approach in religious education one that integrates classical Islamic scholarship with contemporary realities (Umaidah & Sofa, 2025).

In addition, previous studies have shown that the success of promoting religious moderation is influenced by various factors, including educational curriculum, institutional policies, social environment, and individual awareness (Isnaini & Sofa, 2025). Therefore, a deeper exploration is needed to understand how these factors interact and how students interpret and implement Islamic values in their daily lives. Such an exploration requires a methodological approach that is capable of capturing the complexity and richness of social phenomena (Sultan & Sofa, 2025).

Based on these considerations, this study aims to analyze the Islamic response to the challenges of globalization and to examine the role of university students in internalizing and implementing the values of religious moderation (Mh & Sofa, 2025). By employing a qualitative descriptive approach, this research seeks to explore participants' perspectives, experiences, and practices in a holistic and contextual manner.

It is expected that this approach will reveal patterns, themes, and insights that are not easily captured through quantitative methods (Arifin & Sofa, 2025).

The significance of this study lies in its potential contributions to both theoretical and practical domains. Theoretically, it enriches the discourse on Islam and globalization by highlighting the relevance of Islamic values in addressing contemporary issues (Qamariyah & Sofa, 2025). It also contributes to the development of knowledge related to religious moderation, particularly within the context of higher education (Anwar & Sofa, 2025). Practically, the findings of this research can serve as a reference for policymakers, educators, and academic institutions in designing effective strategies to strengthen moderate Islamic understanding among students (Silvia & Sofa, 2025).

Ultimately, this study aspires to reaffirm that Islam, when understood and practiced correctly, is fully compatible with modernity and globalization. Rather than being a source of conflict, Islam can serve as a solution that promotes peace, justice, and harmony (Sita & Sofa, 2025). Through the active role of students as the future leaders of society, the values of religious moderation can be sustained and strengthened, ensuring that Islam continues to function as a guiding framework that is both authentic and relevant in the everchanging global landscape (Faishol et al., 2025).

LITERATURE REVIEW

Studies on Islamic responses to globalization and religious moderation have developed significantly in recent years, particularly within the 2020–2026 period. Religious moderation has emerged as a key concept in addressing global dynamics characterized by increasing pluralism, digitalization, and the rise of extreme religious ideologies. The literature indicates that religious moderation is not only understood as a normative concept but also as a strategic approach to maintaining social harmony and stability in multicultural societies.

Globalization has accelerated intercultural and interreligious interactions, which, on one hand, enrich civilization, but on the other hand, also give rise to conflicts, radicalism, and religious exclusivism. In this context, the concept of moderation in Islam (*wasathiyah*) is viewed as an inclusive, flexible, and contextual solution to these challenges. Religious moderation enables Muslims to adapt to social changes without losing the fundamental values of Islamic teachings.

Several studies highlight that the challenges of globalization are closely related to the emergence of extremism (*tatarruf*), excommunication (*takfir*), and fanaticism (*ta'assub*), which can threaten social cohesion. Therefore, religious moderation becomes an essential approach to balancing religious commitment with the realities of pluralistic societies. In the Indonesian context, religious moderation has even been promoted as a national strategic agenda to prevent religionbased conflicts and strengthen national unity.

Furthermore, the advancement of digital technology plays a crucial role in shaping contemporary religious discourse. The digital era demands the integration of Islamic education with the values of moderation to effectively respond to the global flow of information and values. The digitalization of Islamic education is considered capable of strengthening the dissemination of tolerance, antiradicalism, and inclusive attitudes among the younger generation.

In the context of higher education, previous studies show that universities have a strategic role in internalizing the values of religious moderation through curriculum design, academic activities, and campus culture. University students, as part of the

academic community, are key actors in promoting moderate Islamic values within society. Islamic education significantly contributes to fostering tolerant attitudes and respect for diversity through dialogical and inclusive learning approaches.

Based on the reviewed literature, it can be concluded that religious moderation is an essential paradigm in responding to the challenges of globalization. However, there remains a research gap regarding the concrete role of university students in implementing the values of religious moderation in the global and digital era. Therefore, this study aims to fill this gap by analyzing more deeply the role of students as agents of change in promoting religious moderation amid the challenges of globalization.

RESEARCH METHOD

This study employs a qualitative research approach with a descriptive design to explore in depth the Islamic response to globalization challenges and the role of university students in promoting religious moderation. The qualitative approach is chosen because it allows the researcher to understand social phenomena holistically, contextually, and interpretatively based on participants' perspectives.

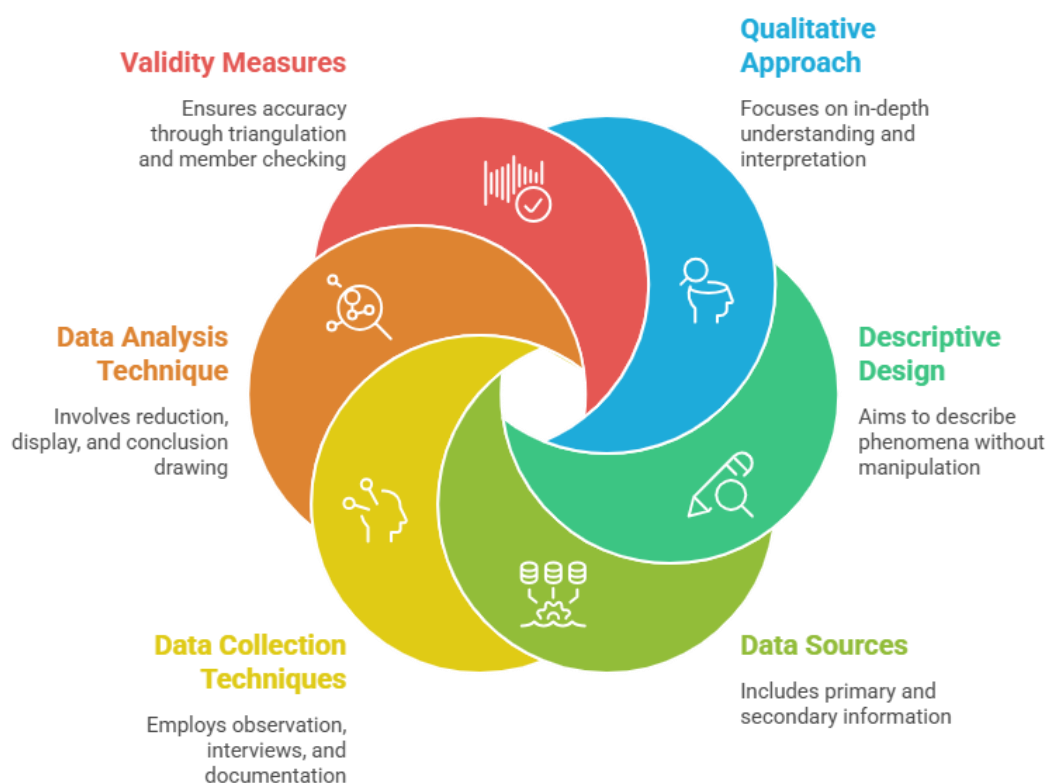
The data sources in this study consist of primary and secondary data. Primary data are obtained through indepth interviews with university students, lecturers, and relevant stakeholders involved in Islamic education and campus religious activities. Meanwhile, secondary data are collected from books, scientific journal articles (2020–2026), and official documents related to globalization, Islamic thought, and religious moderation.

Data collection techniques include observation, semistructured interviews, and documentation. Observation is used to examine students' behavior and participation in activities reflecting religious moderation. Interviews are conducted to gain deeper insights into participants' understanding and experiences. Documentation is used to support and validate the collected data.

The data analysis technique follows three stages: data reduction, data display, and conclusion drawing. Data are analyzed using an interactive model to identify patterns, themes, and relationships relevant to the research focus. To ensure data validity, the study applies triangulation of sources and methods, as well as member checking.

Through this qualitative method, the research is expected to provide a comprehensive and indepth understanding of how Islamic values respond to globalization and how students contribute to strengthening religious moderation in contemporary society. Which in detail is like this diagram:

Comprehensive Research Methodology Overview



Made with Napkin

The diagram illustrates a qualitative descriptive research process. It begins with identifying the research problem, followed by data collection through observation, semistructured interviews, and documentation involving students, lecturers, and stakeholders. The collected data are then analyzed through three stages: data reduction, data display, and conclusion drawing. To ensure validity, triangulation and member checking are applied. The process results in a comprehensive understanding of Islamic responses to globalization and the role of students in promoting religious moderation.

RESULTS AND DISCUSSION

The findings of this study indicate that globalization has significantly influenced the religious perspectives and practices of university students. The rapid development of digital technology and social media has become a primary source of religious knowledge, shaping students' understanding of Islam. While this provides broader access to information, it also exposes students to diverse interpretations, including extreme and intolerant views. As a result, students are required to be more critical and selective in receiving religious information.

From an Islamic perspective, the response to globalization is reflected in the application of moderation values such as *wasathiyah* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These values serve as guiding principles that enable students to engage with global changes without losing their religious identity. The

study found that students who actively participate in religious and academic discussions tend to have a more inclusive and moderate understanding of Islam.

Furthermore, the role of students as agents of change is evident in their involvement in promoting religious moderation both on campus and in wider society. This includes participating in seminars, discussions, social media campaigns, and community service programs that emphasize tolerance and peaceful coexistence. Students also utilize digital platforms to disseminate positive and moderate Islamic narratives, countering radical and misleading content.

However, the study also reveals several challenges. Some students still have limited understanding of religious moderation, and there is a tendency to adopt rigid interpretations of religious teachings due to unverified online sources. In addition, the lack of structured programs in some educational institutions hinders the effective internalization of moderation values.

In addressing these challenges, universities play a crucial role by integrating religious moderation into the curriculum and fostering an inclusive academic environment. Lecturers and campus institutions are expected to guide students through dialogical and critical learning approaches, encouraging openmindedness and respect for diversity.

In conclusion, the results show that Islamic values of moderation provide a relevant and effective response to the challenges of globalization. University students, as intellectual agents, have a strategic role in implementing and promoting these values. Strengthening their understanding and engagement is essential to building a harmonious and tolerant society in the modern global era.

CONCLUSION

This study concludes that Islamic teachings provide a relevant and adaptive response to the challenges of globalization through the principles of *wasathiyah* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These values serve as a strong foundation for addressing contemporary issues such as radicalism, digital misinformation, and moral shifts. University students play a strategic role as agents of change in promoting religious moderation, both through academic engagement and the use of digital platforms to disseminate inclusive and peaceful Islamic values.

The practical implication of this study is the need for higher education institutions to strengthen the integration of religious moderation values into curricula, campus activities, and digital literacy programs. Universities should actively facilitate critical and dialogical learning environments to enhance students' awareness and capacity in responding to global challenges from an Islamic perspective.

However, this study has several limitations, including a limited sample scope and reliance on qualitative data, which may not fully represent broader student populations. Additionally, the study focuses primarily on perceptions and experiences without extensive quantitative measurement.

Therefore, future research is recommended to involve larger and more diverse samples, apply mixedmethod approaches, and explore the effectiveness of specific programs or interventions in promoting religious moderation among students. Further studies may also examine the impact of digital media more deeply in shaping students' religious perspectives in the era of globalization.

BIBLIOGRAPHY

- Amelia, V. E., & Sofa, A. R. (2025). Strategi Pembelajaran dalam Membaca Teks Arab di Madrasah Diniyah Darul Lughah Wal Karomah Putra untuk kemampuan literasi Arab. *AL-MUSTAQBAL: Jurnal Agama Islam*, 2(1), 202–214.
- Anwar, M. H. K., & Sofa, A. R. (2025). Strategi Guru Pendidikan Agama Islam dalam Meningkatkan Motivasi Ibadah Siswa Sekolah Dasar melalui Pendekatan Kontekstual dan Spiritual. *EJORI: Educational Journal of Indonesia*, 1(2), 148–155.
- Arifin, M. Z., & Sofa, A. R. (2025). Epistemologi Pendidikan Agama Islam Dalam Era Digital. *EJORI: Educational Journal of Indonesia*, 1(2), 176–184.
- Bulqiyah, H., & Sofa, A. R. (2025). Strategi Meningkatkan Kompetensi Maharoh Qiroah dalam Pembelajaran Bahasa Arab di Pondok Pesantren Rofiu Darojah. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(2), 136–148.
- Dewi, E. N., Fatoni, M. H., Azmi, A., Sofa, A. R., Fikri, A. A., Asshofiah, K., & Khairunnisa, F. S. (2026). Islamic Education Reform: Integrating Tradition and Modern Pedagogy. *Indonesian Journal of Sharia and Islamic Sciences*, 1(1), 1–9.
- Faishol, R., Wong-A-Foe, D., Abdullah, A., Nurhakim, N., Habibi, R., Hajar, S., Nasrodin, N., Fauzi, A., & Sofa, A. R. (2025). Teacher Obstacles in Thematic Learning Implementation Based on the 2013 Curriculum. *INCARE, International Journal of Educational Resources*, 6(2), 179–195.
- Fansuri, F. H., & Sofa, A. R. (2026). TEACHING FIQH OF MUAMALAH THROUGH THE FATHUL QORIB BOOK ON THE CHAPTER OF SALES IN GRADE 5 OF MADRASAH DINIYAH DARULLUGHAH WAL KAROMAH SIDOMUKTI KRAKSAAN PROBOLINGGO. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(1), 115–128.
- Fillah, M. M., & Sofa, A. R. (2026). NTEGRASI KARAKTERISTIK PESERTA DIDIK DALAM PERANCANGAN DESAIN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SD AL BAROKAH MOJOLEGI GADING PROBOLINGGO. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(1), 271–283.
- Firdausiyah, J., & Sofa, A. R. (2025). Relevansi Al-Qur'an dan Hadits Dalam Pembentukan Nilai Sosial, Etika Politik, dan Pengambilan Keputusan di Era Kontemporer: Kajian Terhadap Pengaruhnya Dalam Kehidupan Sosial, Kebijakan Publik, Demokrasi, Kepemimpinan, Hukum, Ekonomi, Pendidikan, dan Tekn. *Jurnal Budi Pekerti Agama Islam*, 3(1), 102–131.
- Fitriah, R. I., & Sofa, A. R. (2025). The Implementation of Interactive Google Slides–Based Learning Media in Enhancing Students' Learning Participation at Nurud Dzolam Alassumur Islamic Elementary School. *DAAR EL-MAKRIFAH: Journal of Islamic Religious Education*, 1(02), 84–95.
- Hanafi, H., & Sofa, A. R. (2024). Refleksitas Iman dan Ilmu Serta Apresiasi Berdasarkan Studi Al-Qur'an dan Al-Hadits. *Moral: Jurnal Kajian Pendidikan Islam*, 1(4), 278–294.
- Harifah, N., & Sofa, A. R. (2025). Penguatan Tradisi Keislaman di Ma'had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajian Kitab, Amalan Harian, dan Ritual Kolektif dalam Pembentukan Karakter Santri. *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2(1), 218–239.
- Hasanah, U., & Sofa, A. R. (2025). Strategi, Implementasi, dan Peran Pengasuh dalam Pengembangan Pendidikan Agama di Pondok Pesantren Zainul Hasan Genggong Probolinggo. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 152–172.

- Ilahi, D. S. K., & Sofa, A. R. (2025). Digitalisasi Konsep Mawaddah Wa Rahmah dalam Al-Qur'an dan Hadist: Strategi Psikologi Keluarga untuk Membangun Keharmonisan Rumah Tangga di Desa Bucor Wetan Probolinggo. *Jurnal Budi Pekerti Agama Islam*, 3(1), 180–200.
- Ilahi, D. S. K., Zaini, F. M., Muhammad, B., Humaidi, H., Zakiyullah, A., & Sofa, A. R. (2025). Penilaian Pembelajaran PAI Berbasis Google Forms, Quizizz, dan Grade Scope:: Strategi dan Implementasi Efektif di MA Zainul Hasan 1 Genggong. *Indonesian Research Journal on Education*, 5(2), 131–138.
- Isnaini, R., & Sofa, A. R. (2025). Pendekatan Pedagogis Pembelajaran Kitab Safinatun Najah Bab Najis dan Pengaruhnya terhadap Kesadaran Ibadah Santri Madrasah Diniyah Darut Tauhid. *AL-MUSTAQBAL: Jurnal Agama Islam*, 2(4), 107–131.
- Khofifah, N., & Sofa, A. R. (2025). Upaya Pemeliharaan Kesehatan dan Kebersihan di Pondok Puteri Pusat Pesantren Zainul Hasan Genggong Berdasarkan Ajaran Al-Qur'an dan Hadits. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 2(2), 164–191.
- Khomsiyah, E. F., & Sofa, A. R. (2026). UTILIZATION OF ROLE PLAYING METHOD IN IMPROVING STUDENTS' RELIGIOUS UNDERSTANDING AND ATTITUDES IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT SDN BIMA, PAKUNIRAN DISTRICT, PROBOLINGGO. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(1), 284–296.
- Laili, N., & Sofa, A. R. (2025). Qur'an-Based Character Building (Akhlaqul Karimah) Through A Daily Manners Habituation Program for Students Of TPQ Darul Iman Al Anshori Al Hasani. *DAAR EL-MAKRIFAH: Journal of Islamic Religious Education*, 1(02), 74–83.
- Mardiyah, F., & Sofa, A. R. (2025). Keutamaan Ilmu dalam Perspektif Islam: Transformasi Spiritualitas dan Kontribusi Sosial bagi Kaum Muslim dalam Kitab Mahfudzot Fadhoilul Iman. *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa*, 4(1), 55–66.
- Mh, M. F. I., & Sofa, A. R. (2025). Integrasi Teknologi Digital Dalam Desain Pembelajaran Pendidikan Agama Islam: Teori dan Praktik. *EJORI: Educational Journal of Indonesia*, 1(2), 86–98.
- Muchlis, M. N. H., & Sofa, A. R. (2025). Implementation of Interactive Digital Learning Media Using H5P to Improve Learning Material Comprehension of Grade 2 Students at MI Nurud Dzolam Alassumur Kraksaan. *DAAR EL-MAKRIFAH: Journal of Islamic Religious Education*, 1(02), 63–73.
- Nadia, R. Y., & Sofa, A. R. (2025). Keutamaan Ilmu dan Klasifikasi Pendidikan Menurut Al-Ghazali dan Ibnu Qayyim: Perspektif Al-Qur'an dan Hadits. *Jurnal Budi Pekerti Agama Islam*, 3(1), 291–300.
- Parawansah, S. H., & Sofa, A. R. (2025). Pendekatan Komprehensif Berbasis Al-Qur'an dan Hadits dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, dan Kompetensi Pendidik. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 2(1), 187–205.
- Qamariyah, U. J., & Sofa, A. R. (2025). Desain Pembelajaran PAI Berbasis Multiliterasi Untuk Mahasiswa Pascasarjana. *EJORI: Educational Journal of Indonesia*, 1(2), 53–64.
- Qumariyah, S., & Sofa, A. R. (2025). The Utilization of the Educational Game 'Duck Race' as an Innovative Formative Assessment in Islamic Education Learning at Cahaya Cendekia Elementary School. *DAAR EL-MAKRIFAH: Journal of Islamic*

- Religious Education*, 1(02), 96–106.
- Ramadani, S., & Sofa, A. R. (2025). Kejujuran dalam Perspektif Pendidikan Islam: Nilai Fundamental, Strategi Implementasi, dan Dampaknya terhadap Pembentukan Karakter Santri di Pesantren. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 193–210.
- Ramadhani, L., & Sofa, A. R. (2025). Pembelajaran Bahasa Arab Berbasis Al-Qur'an di Mushollah Zubhatul Hasan: Analisis Metode dan Penerapannya. *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris*, 3(1), 382–400.
- Saifullah, S., & others. (2025). Membangun Karakter Santri Melalui Pendekatan Spiritual Berbasis Al-Quran dan Hadits: Studi Empiris di Lingkungan Pesantren Raudlatul Hasaniyah Mojolegi Gading Probolinggo. *Jurnal Budi Pekerti Agama Islam*, 3(1), 158–179.
- Saputra, D. R., & Sofa, A. R. (2026). Stylistic Patterns and Cultural Identity in Contemporary Indonesian Poetry: A Linguistic Approach. *Journal of Literary and Linguistic Research*, 1(1), 1–12.
- Shalawati, S., & Sofa, A. R. (2025). Revitalisasi Nilai Al-Qur'an dan Hadits dalam Pembentukan Etos Kerja, Profesionalisme, Spiritualitas, Inovasi, Keseimbangan Sosial, dan Keberlanjutan Muslim Modern. *Jurnal Budi Pekerti Agama Islam*, 3(1), 201–214.
- Sholeha, S., & Sofa, A. R. (2025). Konsep Etika Keutamaan dalam Tasawuf Abdul Qadir Al-Jailani dan Pengaruhnya terhadap Terbentuknya Akhlak Manusia. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 176–186.
- Sholihah, N., & Sofa, A. R. (2025). Implementation of Flash Cards as Visual Media in Akidah Akhlak Learning for Grade II Students at Cahaya Cendekia Excellent Elementary School. *DAAR EL-MAKRIFAH: Journal of Islamic Religious Education*, 1(02), 51–62.
- Silvia, F., & Sofa, A. R. (2025). Analisis Kebutuhan dalam Perancangan Pembelajaran PAI bagi Generasi Z di Era Digital. *EJORI: Educational Journal of Indonesia*, 1(2), 65–74.
- Sita, D. Z., & Sofa, A. R. (2025). Pembelajaran Kitab Mubadi'Fiqih sebagai Upaya Penguatan Pemahaman Fiqih dan Mufrodad Bahasa Arab Santri di Ma'had Walisongo 1 Maron, Probolinggo. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 2(4), 67–80.
- Sofa, A. R., Anam, K., Ramadhani, K., Hasan, M., Amin, M. H. S., & Helmi, M. (2025). Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Turnitin, Scribo AI, dan ChatGPT di Pesantren Raudlatul Hasaniyah: Implementasi dan Strategi pada Siswa Madrasah Aliyah. *Indonesian Research Journal on Education*, 5(2), 775–781.
- Sofa, A. R., & Qamariyah, U. J. (2026). Digitalization of Islamic Religious Education Learning in the Era of the Industrial Revolution 5.0: A Theoretical Analysis of Innovation, Challenges, and Islamic Values. *Abjadia: International Journal of Education*, 11(1), 91–100.
- Sudaryanto, M. U., & Sofa, A. R. (2025). Implementasi Pembelajaran Tajwid sebagai Sarana Tadabbur Al-Qur'an di SD Negeri III Kalianan Krucil Probolinggo: Strategi, Tantangan, dan Dampaknya terhadap Pemahaman Keislaman Siswa. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(2), 57–68.
- Sultan, Z. B. H. M. H., & Sofa, A. R. (2025). Optimalisasi Pembelajaran Kitab Fathul

Qorib Bab Puasa untuk Meningkatkan Pemahaman Praktik Ibadah Siswa Kelas III Madrasah Diniyah Raudhatul Hasaniyah 1. *AL-MUSTAQBAL: Jurnal Agama Islam*, 2(4), 132–148.

Umaidah, A., & Sofa, A. R. (2025). Model Pembelajaran PAI Berbasis Project-Based Learning dan Pendekatan Kolaboratif dalam Membentuk Akhlak Mulia Peserta Didik di SD Negeri Besuk Kidul, Kecamatan Besuk. *Moral: Jurnal Kajian Pendidikan Islam*, 2(4), 226–237.

Zakiyullah, A., & Sofa, A. R. (2025). Implementasi Konsep Pendidikan Agama Islam dalam Mengatasi Bullying: Studi Kasus di Pesantren Zainul Hasan Genggong. *Jurnal Budi Pekerti Agama Islam*, 3(1), 301–316.

