

The Role of Bakumpai Dayak Women in Islamic Religious Education in the Barito River Basin Area

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Abstract

Islamic Religious Education (PAI) plays an important role in shaping the character and moral values of Muslim communities. In the Barito River Basin area, PAI has a strategic role in improving the quality of life of the Dayak Bakumpai community, which is predominantly Muslim. However, the development of Islamic religious education in this region still faces several challenges, such as the limited availability of qualified human resources, inadequate educational facilities, and the low level of community awareness regarding the importance of religious education. In this context, Dayak Bakumpai women have a significant role in strengthening religious education within both family and community environments. They not only function as housewives but also act as educators, motivators, and social actors who support religious learning activities. Nevertheless, their contribution to the development of Islamic religious education has not been fully optimized and often receives limited attention. Therefore, this study aims to examine the role of Dayak Bakumpai women in improving the quality of Islamic Religious Education in the Barito River Basin, as well as to identify factors that influence their participation and strategies to strengthen their role in the community. This research uses a qualitative descriptive approach with data collection techniques through interviews, observations, and documentation. The findings show that Dayak Bakumpai women play an important role in strengthening religious values, providing informal religious education in families, and supporting community religious activities. However, their role is still constrained by limited educational facilities, access to resources, and social support. Strengthening community awareness and empowering women can help optimize their role in improving the quality of Islamic religious education in the region.

Keywords: Dayak Bakumpai Women, Islamic Religious Education, Community Education, Barito River Basin

A. Introduction

Islamic Religious Education (PAI) is a crucial component of the education system, playing a role in shaping the character, morals, and personality of the Muslim community. Religious education serves not only as a means of imparting religious knowledge but also as a process of internalizing Islamic values that shape individual

attitudes and behavior in daily life. Through Islamic religious education, individuals are expected to understand, internalize, and practice Islamic teachings in their personal and social lives, thereby creating a society with noble morals and a strong spiritual awareness.¹

In a society with diverse cultural backgrounds, the implementation of Islamic religious education cannot be separated from the local cultural context that develops within that society. Local culture is part of a community's identity, passed down from generation to generation and influencing its mindset, values, and social behavior. Therefore, Islamic religious education often interacts with local cultural values, creating a process of integration between religious and cultural values.

One community with strong cultural characteristics is the Bakumpai Dayak people. The Bakumpai Dayak are a Dayak sub-ethnic group living along the Barito River Basin, encompassing South and Central Kalimantan. Unlike some other Dayak groups who still maintain traditional beliefs, the Bakumpai Dayak people have mostly embraced Islam. The introduction of Islam into Bakumpai society has brought about changes in various aspects of life, including value systems, cultural traditions, and educational patterns within the family and community.²

Despite this, the social life of the Bakumpai Dayak people is still influenced by local cultural values passed down through generations. In various social and cultural activities, such as traditional ceremonies, weddings, and other community activities, a fusion of local cultural values and Islamic teachings is evident. This demonstrates that the Bakumpai people possess unique social characteristics, where local culture and religious teachings interact to shape the community's social identity.³

In practice, the implementation of Islamic religious education in the Barito River Basin still faces various challenges. These challenges include limited human resources competent in religious education, limited educational facilities and infrastructure, and low awareness among some communities about the importance of religious education. The region's geographic location, largely along rivers, also impacts community access to education, including religious education.

Amidst these challenges, families play a crucial role in the process of Islamic religious education. The family is a child's first educational environment, where parents bear primary responsibility for instilling religious values and shaping their character. In this context, women hold a particularly strategic position, often being the closest figures to children in their daily lives.

Women play a role not only as housewives but also as the primary educators, introducing religious values to children from an early age. Beyond the family environment, women are also frequently involved in various socio-religious activities in the community, such as religious study groups, religious study groups, and other

¹M. Quraish Shihab, *Grounding the Qur'an in the Modern Era* (Bandung: Mizan, 2023), p. 45.

²Zainal Arifin, *Islamic Education in Social and Cultural Perspective* (Bandung: Rosdakarya Youth, 2023), p. 73.

³Komaruddin Hidayat, *Islam, Culture, and Education in Indonesia* (Jakarta: LP3ES, 2024), p. 52.

non-formal educational activities. Through these activities, women contribute to strengthening religious education in the community.

In the Bakumpai Dayak community, women play a significant role in social and cultural life. They not only perform domestic roles within the family but also actively participate in various social and religious activities within the community. Through these roles, women contribute to preserving cultural values and strengthening religious practices within the community.

Several previous studies have shown that religious education in indigenous communities is strongly influenced by the role of the family and local cultural values. Mutentu's (2011) research demonstrated that girls' moral education in indigenous communities is strongly influenced by local wisdom and the family's role as a center of moral education. Elis Marsela's (2017) research also demonstrated that parents in the Bakumpai community play a role in providing moral education to their children. Furthermore, Rina Antika's (2019) research indicates that families in the Ngaju Dayak community have a high level of awareness of the importance of religious education for children.

Based on these various studies, it can be understood that the relationship between Islamic religious education, local culture, and the role of the family in indigenous communities is a complex phenomenon. However, studies specifically discussing the role of women in Islamic religious education in the Dayak Bakumpai community are still relatively limited. In fact, women have a significant influence in the process of forming moral and religious values within the family and community. Therefore, this study aims to examine the role of Dayak Bakumpai women in improving the quality of Islamic religious education in the Barito River Basin area and identify factors that influence their role in religious education. This research is expected to contribute to the development of Islamic religious education that is more contextualized with local culture and strengthen the role of women in the educational process in society.

B. Literature Review

I. The Concept of Islamic Religious Education

Islamic Religious Education (PAI) is an educational process that aims to instill the values of Islamic teachings so that students are able to understand, appreciate, and practice Islamic teachings in their daily lives. Religious education does not only focus on delivering religious knowledge, but also on forming character, morals, and ethics in accordance with Islamic values. Therefore, Islamic religious education has an important role in forming people who are faithful, pious, and have noble character.⁴

From an Islamic educational perspective, education is a holistic human development process encompassing spiritual, intellectual, emotional, and social

⁴Rasyidah, "Equality of Access to Education for Women in an Islamic Perspective," *Journal of Islamic Education Studies* 7, no. 1 (2021): h. 37.

aspects. The goal of Islamic education is not only to enhance understanding of religious teachings but also to shape behavior consistent with Islamic values in social life. The foundation of Islamic education is also derived from the Qur'an and Hadith, which emphasize the importance of knowledge and the development of morals as the foundation of human life.⁵

Islamic religious education is not only provided in formal educational institutions such as schools and madrasas, but also within the family and community. In the context of modern life experiencing various social changes, religious education plays a crucial role in maintaining the moral and spiritual values of society.

2. The Role of Women in Education

Women play a crucial role in the educational process, particularly within the family. From an Islamic educational perspective, women, as mothers, are the primary educators of their children due to their strong emotional connection to them in daily life. Through these interactions, mothers play a crucial role in instilling moral and religious values in their children from an early age.⁶

Beyond the family, women also play a role in educational activities in the community. Women are often involved in various socio-religious activities such as religious study groups, religious study groups, and other non-formal educational activities. Through these activities, women can contribute to spreading religious values and raising public awareness of the importance of religious education.

From the perspective of the sociology of education, women hold a strategic position in the socialization of values and norms within society. Through this role, women not only educate children within the family but also contribute to the formation of character and social life in society.

3. The Concept of Education in the Family

The family is a child's first and foremost educational institution. It is within this family that children first learn moral values, social norms, and religious teachings, which form the foundation for their personality development. Family education has a profound influence because it is a continuous process that permeates daily life.

In the context of Islamic religious education, parents have the primary responsibility for instilling religious values in their children. This education can be achieved through setting an example in religious practice, teaching moral values, and accustoming children to religious activities.

Women, as mothers, play a crucial role in this educational process. The closeness of mothers to their children makes them highly influential in shaping their

⁵S. A. Rahman, Z. Jamalie, and A. Noor, "The Value of Islamic Education in the Sinoman Hadrah Tradition in Haur Gading District, North Hulu Sungai Regency," *INTEGRATION: Journal of Religious and Social Sciences* 2, no. 01 (2024): h. 4.

⁶Rahmawati, "Indigenous Women's Education Based on Local Culture," *Journal of Gender and Social Religion* 9, no. 2 (2020): h. 129.

attitudes and behavior. Therefore, the quality of religious education in the family is greatly influenced by the parents' understanding and awareness, particularly mothers, of the importance of religious education for their children.

4. Bakumpai Dayak Community

The Bakumpai Dayak are a Dayak sub-ethnic group inhabiting the Barito River Basin in South and Central Kalimantan. Unlike some other Dayak groups who maintain traditional beliefs, the Bakumpai Dayak are predominantly Muslim.

The arrival of Islam in Bakumpai society has brought changes to various aspects of life, including value systems, cultural traditions, and educational patterns within the family and community. Nevertheless, local culture continues to have a strong influence on social life.

In Bakumpai social life, women play a significant role in preserving cultural values and traditions passed down through generations. Furthermore, women are also active in various social and religious activities within the community.

5. The Relationship between Local Culture and Religious Education

The relationship between local culture and religious education is often found in culturally diverse societies. Local culture can serve as a medium for the dissemination and practice of religious teachings, as the cultural values developed within a community can facilitate the internalization of religious values.

In the Bakumpai Dayak community, the integration of local cultural values and Islamic teachings can be seen in various social practices such as mutual cooperation, togetherness, and respect for elders and community leaders. These values align with Islamic teachings and thus strengthen the process of religious education within the community.⁷

However, in some cases, cultural practices do not fully align with Islamic teachings, necessitating adjustments to maintain cultural values without conflicting with religious principles. Therefore, contextual Islamic religious education based on local culture is crucial for strengthening religious values while preserving the cultural identity of the community.

C. Method

The research method used to analyze the problems and design solutions to the problems in the study. The analysis of the problems was conducted by identifying various factors influencing the implementation of Islamic Religious Education in the Dayak Bakumpai community in the Barito River Basin (DAS) area, particularly related to the role of women in religious education.

This research uses a qualitative approach with a descriptive method. To gain a deeper understanding of social phenomena occurring in society, research data was

⁷Rahmaniar, R., Jirhanuddin, J., Zainal Arifin, and E. T. S. Kusuma, "Work Ethic of Female Rattan Workers in Baru Dusun Selatan Village, South Barito Regency, Central Kalimantan," *Islam Realitas: Journal of Islamic and Social Studies* 3, no. 2 (2017): 205–224.

obtained through observation, interviews, and documentation of informants related to religious education activities in families and communities.

The research design describes the stages of problem solving starting from problem identification, data collection, data analysis, to drawing conclusions.. The research process can be described through a research flow that shows the stages of data processing from field data to obtaining research results.⁸

Through this method, it is hoped that the research can provide a clear picture of the role of Dayak Bakumpai women in supporting the implementation of Islamic Religious Education in the Barito River Basin area..

D. Result and Discussion

The results of this study reveal various findings related to the role of Dayak Bakumpai women in supporting and developing Islamic religious education in the Barito River Basin (DAS) area. The Barito River Basin area has unique social and cultural characteristics, where community life is closely linked to river activities as a center of mobility, economy, and social interaction. In this context, women have a crucial position in maintaining the continuity of religious and cultural values passed down from generation to generation. Based on the results of the study and observations of the life of the Dayak Bakumpai community, it was found that women not only play a role in the domestic sphere, but also have a significant contribution to the process of Islamic religious education both within the family and in the social environment.

One of the key findings of this study is that Dayak Bakumpai women play the role of the first and primary educators within the family. In a community largely inhabited by rivers, the family serves as the primary educational institution for children. Women, especially mothers, have a significant responsibility to instill Islamic values in their children from an early age. This educational process is carried out through various means, such as teaching daily prayers, guiding children in reading the Quran, introducing them to religious practices such as prayer and fasting, and instilling moral values in daily life. Religious education provided within the family serves as an important foundation for the character development of children in the Dayak Bakumpai community.

In addition to their role in family education, Dayak Bakumpai women are also active in religious activities within the community. Research shows that women are frequently involved in various religious activities, such as religious study groups (Quran recitation), religious study groups (Majelis Taklim), commemorations of Islamic holidays, and other socio-religious activities. Through these activities, women are not only participants but also often act as catalysts and organizers. The presence of women

⁸R. Suryadi, A. S. Muler, and M. A. ST, *History of the Maanyan and East Barito Dayak Tribes* (Mega Press Nusantara, 2024), p. 42.

in these religious activities demonstrates their significant contribution to strengthening the religious life of communities in the Barito River Basin.

Women's involvement in religious activities also demonstrates their significant social role in building community solidarity and togetherness. For example, women's religious study groups not only serve as a means to enhance religious understanding but also serve as a social space for sharing knowledge, experiences, and life values. These activities often discuss various issues of daily life related to Islamic teachings, providing women with the opportunity to broaden their religious horizons while strengthening social ties among community members.

The research findings also show that Dayak Bakumpai women have an important role in preserving cultural values that are in line with Islamic teachings. The Bakumpai Dayak community is known as one of the Dayak groups whose majority is Muslim. Therefore, local cultural values are often combined with religious values in daily life. Women play a role as guardians of tradition and filter cultural values to ensure they remain in line with Islamic teachings. For example, in customary or traditional community activities, women often play a role in ensuring that these activities do not conflict with religious principles.

In the context of community education, women also contribute to encouraging the younger generation to obtain a better religious education. Many women actively encourage their children to attend madrasas, Islamic schools, or other religious educational institutions. This demonstrates women's strong awareness of the importance of religious education for the younger generation. This support is provided not only through motivation but also through supervision of children's learning activities and involvement in educational activities within the community.

In addition, Dayak Bakumpai women also play a role in shaping a religious social environment in their daily lives.⁹ Women often serve as reminders for family and community members to fulfill religious obligations, such as praying, fasting, and maintaining behavior in accordance with Islamic values. This role indirectly exerts a significant influence on the formation of religious character within society. Women's presence as close family and social figures places them in a strategic position in the internalization of religious values.

The results of this study demonstrate that the role of Dayak Bakumpai women in Islamic religious education cannot be underestimated. They serve not only as supporters but also as crucial actors in the educational process and the moral development of the community. This role encompasses various aspects, from family education and participation in religious activities to contributing to the preservation of cultural values aligned with Islamic teachings.

Overall, this study demonstrates that Dayak Bakumpai women have made a significant contribution to maintaining and developing Islamic religious education in the

⁹Nasrullah, "Dreams of the Bakumpai People (Imagining the Future of the Bakumpai People)," *PADARINGAN (Journal of Sociology and Anthropology Education)* 1, no. 3 (2021): h. 125.

Barito River Basin. Their roles demonstrate the synergy between local cultural values and religious teachings, shaping the character of a religious and cultured society. Thus, women's presence in society is not only part of the family social structure but also a crucial agent in the educational process and the development of the community's religious life.

This study focuses on analyzing the role of Dayak Bakumpai women in supporting and developing Islamic religious education in the Barito River Basin (DAS). The Barito River Basin is a region with unique socio-cultural characteristics, where the community's life is highly dependent on the river as a center of economic activity, transportation, and social interaction. In this context, the social structure of the community is formed through family relationships, customs, and religious values that are passed down from generation to generation. Women in the Dayak Bakumpai community hold a strategic position in maintaining the continuity of these values, especially in terms of Islamic religious education.

In general, the research results indicate that Dayak Bakumpai women play a significant role in the internalization of religious values in community life. This role is not limited to the domestic sphere but also extends to the social and educational spheres of society. This aligns with the concept of education in Islam, which places the family as the primary educational institution for children. Within the family, mothers bear a significant responsibility for instilling moral, spiritual, and religious values from an early age. Religious education that begins in the family forms the foundation of religious character, which then develops through formal education and the social environment.

In the context of the Bakumpai Dayak community living in the Barito River Basin, religious education often takes place informally through daily family activities. Mothers play a key role in teaching their children to read the Quran, memorize daily prayers, and practice religious practices such as prayer and fasting. This learning process occurs not only through direct instruction but also through role models in daily behavior. This role model is an effective educational method for shaping children's religious character. Through intensive interaction between mothers and children, religious values can be instilled more deeply and sustainably.

In addition to their roles within the family, Dayak Bakumpai women also contribute to religious activities within the community. Activities such as religious study groups, religious study groups, and commemorations of Islamic holidays provide a platform for women to enhance their religious understanding and strengthen social solidarity. In these activities, women play a role not only as participants but also as drivers of religious activities within the community. Women's active participation in religious activities demonstrates their strong awareness of the importance of religious education in community life.

The presence of women in religious activities also has a positive impact on developing a religious and progressive societal paradigm. Through religious study groups (Majelis Taklim) and Islamic study groups (Majelis Taklim), communities have

the opportunity to deepen their understanding of Islamic teachings and apply them to their daily lives. Discussions within these groups often address various life issues faced by the community, allowing religious teachings to serve as guidelines for resolving various social issues. Thus, religious activities involving women can serve as a means of community empowerment and a medium for fostering broader religious awareness.

Furthermore, Bakumpai Dayak women also play a crucial role in maintaining the balance between local cultural values and Islamic teachings. The Bakumpai Dayak community is known as a Dayak group that has long embraced Islam, resulting in a process of acculturation between local culture and religious values. In this process, women often act as guardians of tradition and agents of change, ensuring that inherited cultural values remain aligned with Islamic teachings. This demonstrates that women play a strategic role in maintaining the community's cultural identity while strengthening religious values in social life.

From a community development perspective, the role of women in Islamic religious education can also be seen as part of the effort to create a progressive society. Religious education serves not only as a means of developing individual morals but also as a foundation for sustainable social development. Communities with a sound understanding of religion tend to be tolerant, respectful, and uphold the values of justice and togetherness. In this regard, women make a significant contribution to developing a generation with a religious character and a strong social awareness. This condition aligns with the view that the Dayak Bakumpai people, who live in riverine areas, have a strong social identity and community solidarity, where religious and cultural values serve as the foundation for maintaining social cohesion. The role of women in family and community life is a crucial factor in maintaining this identity and solidarity.¹⁰ However, this study also shows that there are several challenges facing efforts to optimize the role of women in Islamic religious education. One of these challenges is limited access to formal education and adequate learning resources, especially for communities living in relatively remote areas along the Barito River Basin. Furthermore, economic factors and limited educational facilities also hinder improving the quality of religious education in the community. Therefore, support from various parties, including the government, educational institutions, and community leaders, is needed to strengthen the role of women in religious education. Overall, this discussion demonstrates that Dayak Bakumpai women play a crucial role in the development of Islamic religious education in the Barito River Basin. This role encompasses various aspects, from family education and participation in community religious activities to contributing to the preservation of local culture aligned with Islamic values. Thus, women are not only part of the social fabric of society but also agents of change, contributing to the development of a religious, cultured, and progressive society.

¹⁰S. Budhi, *Images of a River People: Identity and Solidarity of Islamic Bakumpai Dayaks in Kalimantan*.

Conclusion

Based on the research results, it can be concluded that Dayak Bakumpai women play a crucial role in Islamic religious education in the Barito watershed. Women, particularly mothers, serve as the primary educators in the family, instilling religious values in their children through instilling worship habits, teaching moral values, and leading by example in daily life, furthermore, women are also active in community religious activities, such as religious study groups and religious study groups, which serve as a means of increasing religious understanding and strengthening religious values in social life. Thus, Dayak Bakumpai women make a significant contribution to shaping a generation of believers and good morals, while upholding cultural and religious values within the community.

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