

A Social Reconstruction–Based Model for Muadalah Curriculum Development at Pesantren Al-Abraar, South Tapanuli

Manshuruddin, Charles Rangkuti, Bahtiar Siregar

Abstract

This study provides an in-depth examination of the Muadalah Curriculum development model at Pesantren Al-Abrar, South Tapanuli, using social reconstruction as its analytical framework. Employing a qualitative method with a case study design, the research collected data through in-depth interviews, participatory observations, and document analysis to explore the processes of formulation, implementation, and the curriculum's relevance to contemporary societal needs. The findings indicate that Pesantren Al-Abrar adopts an integrative curriculum model grounded in perennial-essentialist philosophy, which proportionally combines *Ulum Islamiyyah*, *Ulum Lughawiyyah*, and *Ulum 'Ammah*. This curriculum not only preserves the classical Islamic scholarly tradition but also responds to modern demands by strengthening competencies in foreign languages, science, technology, social literacy, and character formation. The curriculum's implementation follows the principles of a spiral curriculum, allowing content to progress gradually and systematically in accordance with students' developmental stages. The Muadalah Curriculum at Pesantren Al-Abrar proves to function as a social reconstruction instrument that bridges the preservation of values with educational innovation. This study underscores the importance of reinforcing social orientation, continuous adaptation, and contextualized curriculum design to ensure that pesantren education remains relevant, adaptive, and competitive in the modern era.

Keywords: Muadalah Curriculum; Social Reconstruction; Pesantren; Curriculum Development; Integrative Islamic Education.

Manshuruddin¹

¹Bachelor of Islamic Religion Education, Universitas Pembangunan Panca Budi, Indonesia

e-mail: manshuruddin@dosen.pancabudi.ac.id¹

Charles Rangkuti², Bahtiar Siregar³

^{2,3}Bachelor of Islamic Religion Education, Universitas Pembangunan Panca Budi, Indonesia

e-mail: charles@dosen.pancabudi.ac.id², bahtiarsiregar@dosen.pancabudi.ac.id³

2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilization and Islamic Human Capacity and Halal Hub in the Globalization Era

Introduction

Pesantren education in Indonesia has a long-standing history as an institution that plays a crucial role in shaping the character, morality, and spirituality of Muslim communities. Amid rapid advancements in science and technology, pesantren are confronted with the challenge of adapting to more modern educational demands without compromising the Islamic scholarly tradition they have preserved for centuries. One approach widely adopted to address these demands is the development of the *Muadalah* Curriculum, which aims to harmonize pesantren curricula with national formal education standards while maintaining the distinctive identity of Islamic education.

Pesantren Al-Abraar in South Tapanuli serves as a notable example of a pesantren that has successfully implemented a Muadalah curriculum development model by integrating traditional pesantren subjects with elements of modern education. Based on Law No. 20 of 2003 on the National Education System and the Minister of Religious Affairs Regulation No. 18 of 2014, which regulates pesantren education, the Muadalah Curriculum was introduced as a formal recognition of pesantren within Indonesia's national education system, enabling pesantren graduates to obtain legal acknowledgment and pursue higher education.

Despite the positive outcomes of the Muadalah Curriculum implementation at Pesantren Al-Abraar, various challenges persist, particularly in aligning traditional pesantren curricula with formal education standards and addressing the contemporary social needs of the community. Therefore, this study focuses on examining the development model of the Muadalah curriculum at Pesantren Al-Abraar within the framework of social reconstruction, which emphasizes the importance of education that adapts to social change while upholding Islamic values.

Existing literature highlights that pesantren curricula often encounter tension between established traditions and the demands of modern education. Mujahidin notes that many pesantrens continue to apply conservative educational models that pay insufficient attention to the evolving social needs of modern society [1]. Conversely, Faradila emphasizes that pesantren curricula capable of adapting to contemporary developments can effectively integrate Islamic traditions with relevant general knowledge [2]. Previous studies, such as those by Mushollin and Rahman, indicate that the development of Muadalah-based curricula can address these challenges, though successful implementation requires approaches tailored to local contexts and community needs [3] [4].

This study contributes a novel perspective by exploring in depth how Pesantren Al-Abraar develops its Muadalah Curriculum within a social reconstruction framework. Unlike many pesantrens that maintain a rigid separation between religious and general education, Pesantren Al-Abraar adopts an integrative model that accommodates contemporary social needs across religious, linguistic, and general knowledge domains. The study examines how the curriculum not only adopts principles of formal educational theory but also synthesizes traditional pesantren values with modern demands, including foreign-language proficiency, technological competence, and social awareness.

The central issue addressed in this research is how the Muadalah curriculum development model at Pesantren Al-Abraar effectively integrates religious education with modern scientific knowledge within a broader social context. Furthermore, the study seeks to identify the challenges encountered by the pesantren in implementing a curriculum that responds to the

academic and social needs of contemporary society. The findings are expected to provide new insights into developing pesantren curricula that are more adaptive, relevant, and sustainable.

The primary objective of this article is to describe and analyze the Muadalah curriculum development model at Pesantren Al-Abraar, South Tapanuli, through the lens of social reconstruction, and to offer recommendations for other pesantrens seeking to develop comparable curricula that can adapt to ongoing social dynamics and community needs.

Literature Review 2.1 Muadalah Pesantren Education System

The term *mu'adalah*, as defined in the Guidelines for the Administration of Mu'adalah Islamic Boarding Schools issued by the Directorate of Diniyah Education and Islamic Boarding Schools, Ministry of Religious Affairs, refers to a process of equivalency between educational institutions both within and outside pesantrens using standardized criteria and quality benchmarks that are applied fairly and transparently. The outcomes of this equivalency process serve as a basis for improving services and educational administration within pesantrens [5].

The literature on pesantren muadalah curricula highlights efforts by pesantrens to adapt to contemporary developments through formal recognition by the government, particularly following the issuance of Ministry of Religious Affairs Regulation No. 18 of 2014. The muadalah curriculum enables pesantrens to integrate religious education with general knowledge, allowing graduates to obtain diplomas equivalent to those from formal schools and to compete in the global era [6]. This curriculum model emphasizes a balance between Islamic scholarly traditions and modern needs, including technological literacy, life skills, and sociocultural adaptation [7].

Nevertheless, several challenges persist, such as public skepticism regarding the quality of muadalah pesantren graduates who do not participate in national examinations, as well as the need for continuous curriculum innovation to remain aligned with the needs of modern society [8]. Studies by scholars such as Ilyasin and Subekhan et al. underscore the importance of integrating character values, strengthening moral education, and developing soft skills within pesantren curricula to cultivate graduates who are both adaptive and contributive [9] [10]. Thus, the muadalah curriculum represents a strategic approach to bridging tradition and modernity, although it still requires sustained development to become increasingly responsive to contemporary challenges.

2.2 Social Reconstruction–Based Curriculum

A social reconstruction–based curriculum within pesantrens represents a reform initiative aimed at aligning educational content and processes with social dynamics and the needs of modern society. The concept of social reconstruction is grounded in the view that pesantrens function not only as traditional institutions of religious instruction but also as social actors responsible for shaping students' character and societal roles, enabling them to contribute positively to their communities [11].

Darda's study found that the curriculum at Pondok Modern Darussalam Gontor integrates religious studies, science, technology, and the development of both soft and hard skills, with the goal of producing graduates capable of becoming scholars as well as intellectuals who remain relevant to contemporary challenges [12]. Jarman et al. highlight the importance of foreign-language mastery, character formation, and the cultivation of social ethics through a disciplined

boarding system and values-based learning [13]. Meanwhile, Syafiq's research indicates that implementing a social reconstruction-based curriculum in pesantrens faces several obstacles, including limited evaluation instruments, uneven teacher educational backgrounds, and resistance from groups that uphold more conservative perspectives [14]. However, studies by Ilyasin and Nurkholis demonstrate that curriculum reconstruction can foster a conducive learning environment, cultivate collaboration, and equip students with relevant life skills [9] [11]. Curriculum transformation is also directed toward integrating both local and global values, ensuring that pesantren graduates excel not only in religious knowledge but also in their ability to adapt and contribute within modern society. Consequently, a social reconstruction based curriculum model serves as a critical strategy for enabling pesantrens to remain adaptive, relevant, and contributive amid social change.

Research Methodology

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the development of the Muadalah Curriculum at Pesantren Al-Abraar, South Tapanuli, within the context of social reconstruction. This approach was selected because the primary objective of the research is to holistically and deeply understand social phenomena in the context of pesantren education. Accordingly, the study aims to explore the meanings and processes underlying the implementation of the Muadalah Curriculum in the Pesantren.

3.1 Research Approach

The research adopts a descriptive qualitative approach. The aim is to describe and analyze in depth how Pesantren Al-Abraar develops and implements the Muadalah Curriculum within a social reconstruction framework. A case study design is employed to explore in detail the specific case occurring at Pesantren Al-Abraar, which is regarded as representative of broader phenomena related to pesantren curricula that integrate traditional values with modern educational demands.

3.2 Data Sources

The primary data in this study were collected from three main sources, namely: 1) participants, through in-depth interviews conducted with the kyai, teachers, and students to explore their views on the implementation of the Muadalah Curriculum and its impact on learning and daily life in the pesantren; 2) observations, in which participatory observation was carried out during teaching-learning activities and daily interactions to understand the context and dynamics of curriculum implementation in everyday practice; and 3) documents, through the analysis of curriculum-related materials, including curriculum structures, subject components, and educational policy documents used at Pesantren Al-Abraar, which provided insights into the policies and principles underlying curriculum development at the pesantren.

3.3 Data Collection Techniques

The data collection techniques employed in this study consisted of 1) in-depth interviews, conducted in a semi-structured format with the kyai, teachers, and students to obtain comprehensive information regarding their views on the curriculum, the challenges

encountered, and the solutions implemented; 2) direct observation, in which the researcher observed firsthand how the curriculum was implemented in educational practice, focusing on teacher–student interactions and the ways in which the curriculum shaped their learning activities; and 3) document analysis, through which the researcher examined materials such as curriculum structures, educational policies, and instructional resources used in the pesantren to understand the policy foundations that underpin the development of the Muadalah Curriculum at Pesantren Al-Abraar.

3.4 Data Analysis Techniques

The data were analyzed using the interactive model developed by Miles and Huberman, which proceeds continuously through three interconnected stages: data reduction, data display, and conclusion drawing/verification [15].

- a. Data reduction was carried out by selecting, focusing, and simplifying the data obtained from interviews, observations, and documents to align with the research focus, namely the model of Muadalah Curriculum development based on social reconstruction.
- b. Data display was organized in the form of descriptive narratives, matrices, and thematic categorizations to illustrate the relationship between empirical findings and theoretical concepts. This stage allowed the researcher to identify patterns, inter-variable relationships, and key findings related to curriculum implementation.
- c. Conclusion drawing and verification were conducted continuously throughout the research process by revisiting the reduced and displayed data to ensure the validity and consistency of meaning. Verification was strengthened through triangulation of sources, techniques, and time to enhance the credibility of the findings.

Thus, data analysis in this study was not linear but interactive, with all three components influencing one another and occurring simultaneously throughout the research process.

3.5 Problem-Solving Analysis

The study focuses on understanding how Pesantren Al-Abraar develops a socially contextualized curriculum that remains relevant to contemporary demands. Accordingly, the problem-solving analysis in this research was carried out through the following steps: a) problem identification, namely recognizing the gap between traditional pesantren values embedded in the curriculum and the demands of modern society; b) contextual analysis, which examines the social, cultural, and educational factors influencing the development of the Muadalah Curriculum at Pesantren Al-Abrar; c) solution formulation, involving the construction of a conceptual model that enables the integration of traditional values with modern social needs through a reconstructive approach; and d) implementation evaluation, assessing the extent to which the Muadalah Curriculum development model at Pesantren AlAbrar addresses social challenges, preserves Islamic values, and enhances institutional relevance and competitiveness.

This analysis underscores that the development of the Muadalah Curriculum is not merely intended to preserve the classical Islamic scholarly tradition but also to reconstruct the social function of pesantren education so that it remains adaptive to societal change.

Results

The study found that the development of the Muadalah Curriculum at Pesantren AlAbrar Tapanuli Selatan is carried out through an integrative approach that combines the pesantren's traditional values with the demands of contemporary education. This developmental pattern does not merely adopt the formal school system; rather, it constructs a model grounded in social reconstruction, namely the adaptation of educational practices to contemporary social realities while maintaining the pesantren's Islamic foundations.

In this context, Pesantren Al-Abrar develops its curriculum based on two principal models the administrative model and Tyler's model both operationalized within a perennial-essentialist philosophical framework. This framework underscores the continuity of classical Islamic scholarly traditions while integrating the actual needs of modern society. Consequently, the AlAbrar curriculum does not only teach religious sciences (*Ulum Islamiyyah*) and linguistic sciences (*Ulum Lughawiyyah*), but also general sciences (*Ulum 'Ammah*) such as science, technology, and civics.

The findings further indicate that the curriculum design at Al-Abrar is fundamentally rooted in the educational pattern of *Kulliyatul Mu'allimin al-Islamiyah* (KMI), inspired by Pondok Modern Gontor. Nevertheless, the pesantren has successfully contextualized this model to the local socio-cultural conditions of Tapanuli Selatan through several curricular innovations that are responsive to the needs of the surrounding community.

4.1 Educational Goals and Orientation

The primary educational objective at Pesantren Al-Abrar is to cultivate students who are faithful, pious, and possess noble character, while also demonstrating strong social consciousness. Based on interviews with the pesantren leadership, every graduate is required to undertake a one-year service program after completing their studies. This initiative serves as a process of internalizing the value of *khidmah* or service learning within the pesantren tradition, emphasizing the balance between spiritual, intellectual, and social dimensions. Thus, education at Al-Abrar is not solely oriented toward academic achievement or mastery of religious sciences; it also aims at nurturing a disposition of service and social responsibility as an expression of Islamic values applied in real-life contexts.

This educational orientation aligns with the social reconstruction paradigm, which views education as a means of shaping social change agents capable of actively engaging with the dynamics of modern society. In the context of Pesantren Al-Abrar, social reconstruction is manifested through the cultivation of social awareness, environmental concern, and adaptive capacity in response to societal changes—while maintaining the pesantren's Islamic traditions. This approach demonstrates that pesantren education is not merely the reproduction of inherited values, but also a creative process of reinterpreting tradition to ensure its relevance to contemporary societal needs. Accordingly, the educational goals and orientation at Pesantren Al-Abrar represent an ideal model of Islamic education that simultaneously preserves core values and facilitates societal transformation toward dignified progress [16].

4.2 Curriculum Design and Material Structure

The Al-Abrar curriculum reflects a balanced integration of religious and general knowledge. Its structure rests on three principal pillars: 1) *Ulum Islamiyyah*, which includes

Qur'anic studies, Fiqh, Hadith, Tafsir, Usul al-Fiqh, and Aqidah; 2) *Ulum Lughawiyyah*, which emphasizes mastery of Arabic and English as tools for scientific reasoning and global communication; and 3) *Ulum 'Ammah*, which comprises general subjects such as Mathematics, Science, Information Technology, and Civics.

Document analysis indicates that the curriculum employs classical *turath* texts such as *Bulugh al-Maram*, *Bidayat al-Mujtahid*, and standard works of *Usul al-Fiqh*, alongside adaptive modern textbooks used within the KMI Gontor system. This combination affirms the integrative–transformative character of the curriculum, in which religious and general sciences interact functionally rather than being treated as dichotomous domains.

These findings are consistent with Darda's conclusion that Gontor's modern pesantren model successfully integrates Islamic tradition with modern scientific knowledge in a structured, competency-oriented system [12]. Likewise, research by Firdaus and Mardiana affirms that the muadalah model enables formal governmental recognition of pesantren education without compromising its scholarly independence [6].

4.3 Organization and Implementation of the Curriculum

The curriculum at Pesantren Al-Abrar is organized systematically from Grade I to Grade VI, with a total of 34 instructional hours per week. This distribution remains relatively consistent across levels to maintain balance among cognitive, affective, and psychomotor domains. Each level presents increasing complexity of content—for example, the introduction of *Musthalah al-Hadith* and *Ushul Fiqh* in the middle grades, followed by deeper studies of *Mantiq*, *Tafsir*, and *Ayat al-Ahkam* in the final grades.

This pattern reflects Bruner's *spiral curriculum* principle, where core ideas of a subject are introduced at all developmental stages in age-appropriate forms. Students are not immediately required to master technical details; instead, they first grasp the essential concepts intuitively. As they grow and their cognitive capacity expands, the same concepts are revisited and deepened, enabling a gradual increase in understanding and application [17].

Student activities at Pesantren Al-Abrar are structured into daily, weekly, and annual programs, emphasizing Islamic values, discipline, and social responsibility. Routine practices such as *muhadatsah* (language drills), *muhadharah* (speech training), Qur'an memorization, and participation in the student organization (OPPMA) serve as platforms for character building and soft-skills development.

This system demonstrates clear application of *social reconstructionism*, where students are trained to become active, collaborative, and socially responsive individuals [14]. Jarman et al. also highlight that boarding-school discipline and values-based learning are key elements behind the success of modern pesantren in shaping students' social ethics [13].

4.4 Social Reconstruction Approach in Curriculum Development

Pesantren Al-Abrar has successfully integrated classical Islamic values with modern demands without losing its institutional identity. This integration is reflected in the use of *turats* (classical Islamic texts) alongside science and technology subjects. This process demonstrates the pesantren's dual function as both a preserver of tradition and an agent of social transformation. This aligns with Ilyasin's view that pesantren adopting a social reconstruction

curriculum are capable of producing graduates who are adaptive and contributive to social change [9]. By internalizing Islamic values through social practices, Al-Abrar students are able to function as *social change agents*, as emphasized by Nurkholis [11].

The concept of social reconstruction in the context of Pesantren Al-Abrar is manifested in its ability to adjust curriculum content to the needs of contemporary society. The *muadalah* program serves as a formal instrument legitimizing the pesantren's social function within the national education system. Referring to Tyler's theoretical framework which emphasizes the formulation of objectives, learning experiences, and evaluation the pesantren positions society as the primary source of curriculum development. Consequently, social change becomes the main driver of educational innovation, consistent with the core idea of social reconstruction that education should serve as a medium to create a better social order [18].

These findings reinforce the study of Firdaus & Mardiana, which shows that *muadalah* pesantren play a strategic role in realizing Islamic education that is contextual and globally competitive [6]. Meanwhile, Yolanda & Efendi highlight the importance of technological proficiency and life skills in strengthening the competitiveness of pesantren graduates in the modern era [7]. By combining *perennial essentialism* and *social reconstructionism*, Pesantren Al-Abrar develops a curriculum model that not only preserves core values but also drives social transformation. This model also responds to the challenges raised by Herniawati et al. regarding the need for curriculum innovation to maintain the relevance of pesantren [8].

Conclusion

This study concludes that the development of the Muadalah curriculum at Pesantren AlAbrar in South Tapanuli is the result of integrating the values of Islamic scholarly tradition with contemporary social needs through a social reconstruction approach. The pesantren successfully combines the administrative model and the Tyler model within a perennial–essentialist philosophical framework, producing a curriculum that is relevant, adaptive, and firmly rooted in Islamic values.

The curriculum development process is carried out participatively by involving leaders, teachers, and students through stages of needs analysis, designing learning experiences, and conducting evaluations based on social context. As a result, the Muadalah curriculum at AlAbrar not only preserves the classical scholarly tradition but also prepares students to become social change agents capable of contributing to modern society. Conceptually, this model affirms that pesantren education can function as an instrument of social reconstruction that bridges value conservation with social innovation.

These findings have practical implications for curriculum development in Indonesian pesantren, emphasizing the need to strengthen social orientation and contextualize the curriculum to maintain relevance and competitiveness. Moving forward, this model can be further developed through comparative studies and cross-pesantren analyses to broaden the application of social reconstruction–based curricula in modern Islamic education.

References

- [1] I. Mughaid, "Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia," *Indones. J. Islam Muslim Soc.*, vol. 11, no. 2, pp. 185–212, 2021, doi: 10.18326/ijims.v11i2.185-212.
- [2] A. Faradila, "Curriculum Development Model for Renewal of Islamic Boarding Schools and Madrasah Education," *Abjadia Int. J. Educ.*, vol. 9, no. 1, pp. 112–121, 2024, doi: 10.18860/abj.v9i1.26803.
- [3] Mushollin, "Kurikulum Pondok Pesantren Muadalah," *NUANSA J. Penelit. Ilmu Sos. dan Keagamaan Islam*, vol. 11, no. 1, pp. 127–150, 2014, [Online]. Available: <http://ejournal.iainmadura.ac.id/index.php/nuansa/article/view/184>
- [4] F. A. Rahman, Q. Qowaid, and E. Norman, "Implementasi Desain Kurikulum Muadalah di Pondok Pesantren Darussalam Ciomas Bogor," *J. Dirosah Islam.*, vol. 5, no. 1, pp. 122–133, 2022, doi: 10.47467/jdi.v5i1.2258.
- [5] C. F. Yusuf, *Pedoman Pesantren Mu'adalah*. Jakarta: Direktorat Jenderal Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2009.
- [6] W. Firdaus and D. Mardiana, "Development of Islamic Boarding School Curriculum Through Equalization Policies," vol. 9, no. 1, pp. 59–73, 2024, doi: 10.18326/attarbiyah.v9i1.59-73.
- [7] M. Yolanda and A. Efendi, "Curriculum Transformation at Islamic Boarding High School : Moving Ahead Modernism," vol. 17, no. 1, pp. 982–993, 2025, doi: 10.35445/alishlah.v17i1.6267.
- [8] A. Herniawati, H. Basri, and A. Suhartini, "Promoting Curriculum and Learning System at Mixed Islamic Boarding Schools : A Literature Review," vol. 3, no. 3, pp. 137–146, 2025.
- [9] M. Ilyasin, "Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum," *Din. Ilmu*, vol. 20, no. 1, pp. 13–22, 2020, doi: <https://doi.org/10.21093/di.v20i1.2006>.
- [10] M. Subekhan, N. Suryapermana, U. Islam, N. Sultan, and M. Hasanuddin, "Curriculum Development Management in Islamic Boarding Schools: Effective Strategies in Countering Radicalism," vol. 10, no. 01, pp. 125–134, 2024.
- [11] Nurkholis and A. B. Santosa, "Manajemen Pengembangan Kurikulum Berbasis Pesantren," *J-MPIJurnal Manaj. Pendidik. Islam*, vol. 7, no. 2, pp. 113–130, 2022, doi: <https://doi.org/10.18860/jmpi.v7i2.17023>.
- [12] A. Darda, "Integrative Curriculum Management Model: The relation of SymbiosisMutualism Academic Subject Curriculum and Social Reconstruction in Modern Islamic boarding school of Darussalam Gontor Ponorogo," *Educ. J. Pendidik. Islam*, vol. 2, no. 2, p. 95, 2018, doi: 10.21111/educan.v2i2.3267.
- [13] J. Arroisi, "Coping the discrepancy between moral and intellectual achievement : the model integration of higher education and modern Islamic boarding schools in Indonesia," vol. 14, no. 2, pp. 231–257, 2024, doi: 10.18326/ijims.v14i2.231-257.
- [14] A. Syafiq and E. Rahardja, "The Transformation Model of Islamic Boarding Schools in

- Curriculum Development Seen from Local Religiosity towards Global Ideality at the Raudloh Al Thohiriyah Islamic Boarding School Kajen Pati,” vol. 32, no. 1, pp. 26–37, 2023.
- [15] M. B. Miles and A. M. Huberman, *Qualitative Data Analysis: an Expanded Sourcebook*. London: SAGE Publications, 1994.
- [16] Jusubaidi, T. Lindgren, A. Mujahidin, and A. C. Rofiq, “A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor , Indonesia,” *Millah J. Relig. Stud.*, vol. 23, no. 1, pp. 171–212, 2024, doi: 10.20885/millah.vol23.iss1.art6.
- [17] D. Burton, “Ways Pupils Learn,” in *Learning To Teach In The Secondary School*, 8th ed., Routledge, 2019, ch. Ways Pupil, p. 15. doi: .
<https://doi.org/10.4324/9781315142401-24>.
- [18] N. Junaeni, “Konsep Pendidikan Aliran Rekonstruksionalisme Dalam Penyusunan Kurikulum Pendidikan,” *ATTAQWA J. Pendidik. Islam dan Anak Usia Dini*, vol. 2, no. 2, pp. 95–102, 2023, doi: <https://doi.org/10.58355/attaqwa.v2i2.45>.