Higher Education Spiritual Pedagogies

Dramatization, Online Learning, Character: Navigating the Formation of Anti-Radicalism in Higher Education

Mohammad Rindu Fajar Islamy, Ahmad Fuadin, Miftahul Ulum, Restu Adi Nugraha, Kamaludin, Haerudin

a Ilmu Pendidikan Agama Islam, Universitas Pendidikan Indonesia
bPendidikan Bahasa dan Sastra Indonesia, Universitas Pendidikan Indonesia
cHubungan Internasional, Warwick University, United Kingdom
dPendidikan Kewarganeraan, Universitas Pendidikan Indonesia
eHadist, Fakultas Ulum Islamiyyah, Al-Azhar University, Egypt
fHadist, University of Holy qur'an and Scince, Sudan

*Corresponding Author:
Mohammad Rindu Fajar Islamy
Universitas Pendidikan Indonesia, Bandung

Email: fajarislam2000@upi.edu

Dramatization, Online Learning, Character: Navigating the Formation of Anti-Radicalism in Higher Education

Mohammad Rindu Fajar Islamy[a], Ahmad Fuadin[b], Miftahul Ulum[c] Restu Adi Nugraha[d] Kamaludin[e] Haerudin[f]

[a]Ilmu Pendidikan Agama Islam, Universitas Pendidikan Indonesia
[b]Pendidikan Bahasa dan Sastra Indonesia, Universitas Pendidikan Indonesia
[c]Cyber security policy and governance, University of Warwick, England
[d]Pendidikan Kewarganegaraan, Universitas Pendidikan Indonesia
[e]Hadist, Fakultas Ulum Islamiyyah, Al-Azhar University, Egypt
[f]Hadist, University of Holy qur'an and Scince, Sudan

Abstrak

Penelitian berbasis studi kasus ini bertujuan mengkaji konsep dramatisasi dalam pembelajaran agama sebagai jembatan dalam meningkatkan pembentukan karakter dan toleransi siswa dalam dimensi globalisasi dan modernitas. Menurut konsep yang digagas oleh Nunez dan Navaro, dramatisasi dapat menciptakan ruang di mana pendidikan nilai dapat dikembangkan, yang biasanya sulit dicapai dalam konteks pendidikan. Ilmuwan kontemporer menganggap dramatisasi sebagai sumber efektivitas pedagogis dalam menginternalisasi berbagai sikap, posisi, penalaran, dan pemikiran untuk mempromosikan budaya damai. Metode penelitian ini menggunakan metode kualitatif, dengan studi kasus pembelajaran agama secara online oleh dosen salah satu perguruan tinggi di Bandung. Penelitian ini dibangun dalam dua tahap: 1) studi literatur dan 2) wawancara dengan informan. Jumlah informan yang berpartisipasi dalam penelitian ini adalah 15 siswa, kemudian kami menganalisis data dengan menggunakan pendekatan teoritis Miles dan Huberman. Hasil penelitian menunjukkan beberapa temuan mendesak, antara lain; 1) Dramatisasi pembelajaran memberikan kontribusi yang signifikan terhadap peningkatan aspek kesalehan, toleransi, dan kognitif individu, 2) Keberhasilan pembelajaran dramatisasi dibangun atas tiga proses fundamental yang saling berhubungan, yaitu 1) Pra-Pembelajaran, 2) Proses Pembelajaran, dan 3) Pasca-Pembelajaran.

Abstract

This case study-based research aims to examine the concept of dramatization in religious learning as a bridge in increasing students' character formation and tolerance in the dimensions of globalization and modernity. According to the concept initiated by Nunez and Navaro, dramatization can create a space where value education can be developed, which is usually challenging to achieve in an educational context. Contemporary scientists consider dramatization as a source of pedagogical effectiveness in internalizing various attitudes, positions, reasoning, and thoughts to promote a culture of peace. This research method uses qualitative, with a case study of online religious learning by lecturers at one of the tertiary institutions in Bandung. This research was built in two stages: 1) a literature study and 2) interviews with informants. The number of informants who participated in this research was 15 students, and then we analyzed the data using the theoretical approach of Miles and Huberman. The results of the study show several urgent findings, including; 1) Dramatization of learning contributes significantly to increasing individual piety, tolerance, and cognitive aspects, 2) the success of learning dramatization is built on three fundamental processes that are interconnected, namely 1) Pre-Learning, 2) Learning Process, and 3) Post-Learning.

Introduction

Online learning has become a top priority after the emergence of the Covid-19 pandemic in early 2019 for Higher Education Institutions around the world as a means of transforming face-to-face learning models into virtual spaces (Batmang, 2021; Chang, 2020; Yudiawan, 2021) so that the learning process can running despite the pressure from the Government to limit social interaction on a global scale (Fuad, 2020). Globally connected online learning is reported as a mechanism for increasing access to convenience and benefits without geographical boundaries, thus enabling new learning experiences without face-to-face digital classes (Ferdiansyah, 2020). Apart from the ease of access and benefits derived from this model, creating an effective teaching model in developing students' character in a more spiritual direction is often a challenge for research studies conducted by scholars globally. As a result, educators are challenged to develop an online learning process that can increase student capacity both in terms of cognitive, affective, and psychomotor, to provide a quality learning experience and

Following the direction of online learning globally, Indonesia has experienced a significant increase in the application of online learning in higher education institutions, highlighting the unprecedented transformation of learning towards the challenge of realizing learning effectiveness towards cultivating good character (Ferdiansyah, 2020; Kusumawati, 2020; Yudiawan, 2021). In the context of international scholars' online learning discourse literature (Bacher-Hicks, 2021; Catalano, 2021), highlighting the complexity of supporting quality teaching processes in virtual spaces in shaping personality and character effectively, there is a dearth of empirical studies in Indonesia in this field. Strengthening the character of students in a more religious direction in Indonesia dominates the national education agenda, bearing in mind that Indonesia, as a country with a diversity of ethnicities, ethnicities, and cultures, has the potential to create a phenomenon of religious intolerance, even acts of terror (Fahrudin et al., 2022; Islamy, 2021b). The core agenda of the essays we carry out is the scarcity of empirical studies on developing a good and effective learning model to form a more religious character. We offer the concept of dramatization of online learning as a first step in increasing the understanding and character of students in higher Education.

A dramatization in learning has begun to be looked at by education practitioners in the last two decades to be implemented in the international education system (George, 2018; Grube, 2014; Liyanawatta, 2022). In a case study conducted by Alaba on high school students in Nigeria, the dramatization of social learning increases effectiveness in promoting environmentally friendly knowledge and behavior (Alaba, 2014). In line with Alaba, Boshier scientists photographed the drama learning model as being able to increase students' historical knowledge (Boshier, 2006). From our perspective, theoretical studies on the dramatization of learning urgently need to be developed further in Indonesia, bearing in mind that the threat of moral degradation is getting sharper due to the adverse effects of globalization and technological content, which tends to be destructive (Machingambi, 2014). The concept of dramatization is at the center of discussion by

educational scientists such as Ostroumova, Nizamieva, Nazarova, and others, where their findings lead to the conclusion that dramatization during learning can create coloring, providing opportunities to introduce students to foreign cultures, traditions of other countries, lifestyles, and behavior in situations different (Shayakhmetova, 2015). That is, dramatizing the learning process in our landscape has a high level of urgency as an effort to influence students' souls, emotions, and thoughts so that they can build aspects of spirituality and creativity and transform the reality of students at school and in college.

Goffman (1974) highlighted that dramatization could work effectively by enhancing communication through dramatizing chat (Hutchby, 2019). the staging is often an over-dramatized version of what someone could imagine saying, as opposed to a parody of the words they said. According to CA DeCoursey, drama can help develop students' emotions and imagination (Kuimova, 2015). Furthermore, dramatization facilitates spoken communication and fluency, providing opportunities to use the target language; developing creativity, helps memorize material, motivates to learn; developing memory, and providing learners with meaningful contexts (Kuimova, 2015). Carrying the above literature, the dramatization of learning we mean is how learning that is dramatized through oral communication, body language, and two-way interaction in religious Education becomes possible to shape the personality of students who are religious and tolerant and think critically (Hagemann, 2005; Joneyd, 2019; C. Wright, 2008). At least our assumption is also reinforced by the opinion of Maley and Duff (1978), who claim that drama releases imagination and energy, which can be considered educational goals (Behak, 2021). In Indonesia itself, the purpose of Education is stated in TAP.MPR No.II/MPR/1993 is to increase piety to God Almighty, intelligence, and skills, enhance character, strengthen personality, and enhance the national spirit.

Besides that, today's globally connected world is the impact of technological developments; in addition to giving rise to the issue of globalization, it also contributes to the emergence of various problems in the world of Education, such as the degradation of morals and morality, and the emergence of ideological seeds of dangerous thoughts such as; 1) radicalism, 2) terrorism, 3) extremism, so educators are challenged to immediately find effective and efficient solutions to the impact of this (Al-Thivierge, 2003; Kinkead-Clark, 2017; Law & Ho, 2009; Suyanto et al., 2019). For example, sharp criticism of the issue of globalization emerges from Marxist scholars, where according to them, globalization tends to give birth to the commercialization of the education system in higher Education from public services to individual gains, thus creating social class inequality where people with low economies will not be able to afford it (Machingambi, 2014). In line with Macchiangambi, Wing Wah Law highlighted that globalization suppresses value education, thus impacting the status of national identity (Law & Ho, 2009). Mark C Thompson conducted a case study on some youths in Saudi Arabia, where research results show that globalization has dramatically influenced ideas about individual, national, and religious identity (Thompson, 2019). Through a literature study on the issue of globalization, the majority of scientists view that globalization has not only had an impact on the education sector but has also had an impact on the economic, political, cultural and cultural sectors (Albrow et al., 1994; Needles, 2010; Watson, 2001). Furthermore, Lin A Goodwin, in his research, offers a good concept for teachers to be able to adapt to the effects of globalization by building a four-dimensional mindset; 1) curricular, 2) professional, 3) moral, and 4) personal (Goodwin, 2020).

In Indonesia, efforts are continuously made by the Government to strengthen religious moderation as an effort to counteract issues of religious intolerance, radicalism, and terrorism which are considered dangerous to the integrity of the State (Gillespie, 2007; Suyanto et al., 2019). Statistical data from several well-known survey institutions strengthens this suspicion, including as released by the Wahid Institute, where 40 percent of high school students involved in spiritual activities support the Indonesian state being made a caliphate system. Then the findings were also published by the Setara Institute in 2016, where from survey data of 171 schools in Jakarta and Bandung, the seeds of terrorist ideology were strongly suspected of appearing in class, even though the findings showed 0.3% were exposed, and 2.4% students practiced it. Intolerance is a sign of alarm that the ideological trajectory of terrorism is blowing in the public sphere (Suyanto et al., 2019). We review that after the World Trade Center tragedy in 2001, movements of extremism and terrorism began to emerge in Indonesia, starting with the 2002 Suicide Bombing in Bali, which killed hundreds of people, then followed by the 2003 Marriot Hotel Bombing, the 2004 Australian Diplomat Office. A series of other actions, of course, is a strong indication that Indonesia has the potential to become a country in Southeast Asia that is the target of international terrorist networks. Therefore, the phenomenon of terrorism in the analysis of Indonesian scientists was born against various factors, and the most substantial allegation is that it stems from the cultivation of an extremist mindset in religion (Islamy, 2021a).

In our opinion, creating religious students with clear thinking and strengthening national identity is a global strategic issue to realize educational goals. Our research seeks to offer an online learning model within religious education's scope through the dramatization of learning. In our tracing, scientific studies on learning dramatization are still minimally brought up by scientists, even though we believe this idea contributes significantly to forming the character of more religious students. Most educational practitioners concerned with this issue assert that educational drama can play a valuable role in educating socio-emotional skills that are important for productive social transitions (Behak, 2021). The research formulation we will raise is divided into three main questions; 1) How is the literature study of the concept of dramatization of learning in Education? 2) How can dramatization of learning be effective in increasing individual piety? 3) Contribution of learning dramatization in instilling the value of tolerance and keeping away from the ideology of radicalism and terrorism.

Literature Review

Dramatization of Learning

The results of educational plays provide opportunities for shared experiences and positive relationships. It is a social space where everyone can direct, name, and test their feelings by exercising complete control over them (Kuimova, 2015). Educational drama requires engagement, teamwork, professional advancement, and attitude; drama augments real-life solutions and procedures, and procedures are treated cognitively, emotionally, and physically. Furthermore, the drama approach to Education is a tool that helps people develop their personalities, strengthen their social behavior and skills, develop self-confidence and support, and achieve academic success. Educational drama

schemes, distinguished from other techniques by this characteristic, have qualities that appeal to emotional intelligence. Unless emotional intelligence is used successfully, no matter what kind of intelligence multiple intelligences result from, the person will lack self-definition and understanding of one's desires. Successful but unhappy individuals will exist in contexts that only value academics and individual emotional intelligence. Drama in Education can also be used as a teaching tool to arouse and hold the attention of elementary school students. Attention problems during lessons can be reduced by using humorous drama to break up the monotony. The teacher in the classroom has a significant role in preparation and implementation.

Globalization In Education

Globalization does not only impact the economic sector, and this issue even affects the education area. As observed Weldon in his research study entitled "Globalization and higher education in Southern California: Views from the professoriate," he concluded that globalization had had a substantial impact on the dynamics in the process of teaching and research studies (Weldon et al., 2011). In Jamaica, the effects of globalization are felt in the world of Education, which is why scientist Zoyah Kinkead-Clark suggests an awareness of local cultural identities to contain the negative pace of globalization towards developing countries (Kinkead-Clark, 2017). Sharp criticism came from scientist Severino Machingambi whose research studies portrayed that globalization imposes values and ethos in the higher education system, leading to increased educational inequality and social disharmony (Machingambi, 2014). Furthermore, according to him, globalization tends to change the higher education system from a public service to a commercial commodity sold for profit, resulting in students from lower social classes not buying it (Machingambi, 2014). Wing Wah Law also commented negatively that globalization had faded national identity and values in Education and culture (Law & Ho, 2009).

Tolerance and Radicalism

In religious narratives, tolerance is often associated with efforts to stem radicalism, where this epidemic has increased in the last two decades (Fahrudin et al., 2022). Radicalism is often seen as closely related to extreme perspectives in responding to something (Supriadi et al., 2021). In Islam, internalizing the values of tolerance towards Muslim individuals can be a bridge to forming a moderate and wise mindset in responding to something (Al-Qardhawi, 2009). Sheikh Yusuf Al-Qardhawi, who is seen as the Father of Islamic Moderation, pays much attention to this discourse in his works related to the concept of wasathiyyah (Al-Qardhawi, 2009). According to him, forming a Muslim identity in counteracting radicalism can be pursued by forming a mindset and moral morality by referring to the Al-Quran and As-Sunnah (Al-Qardhawi, 2009).

Furthermore, the international scholar Sheikh Sayyid bin Muhammad Al-Alawi Al-Maliki in his work, emphasized that the attitude of extremism, which sometimes leads to attempts at takfirization yaitu baselessly discrediting others, is hazardous; that is why he suggested that a Muslim be more careful and wise in dealing with one's mistakes (Al-Mālikī, 1993,

HIGHER EDUCATION Spiritual **PEDAGOGIES**
2023, VOL 1, No 1. 68-87 ISSN: xxxx-xxxX (Online).

HESP

2004a). Studies of tolerance, radicalism, and terrorism have attracted the interest of Western scientists to conduct comprehensive studies on efforts to find practical solutions points in modern society (Abbas, 2007; Muzakki, 2008; Soliman et al., 2016; Yunus, 2017). Most researchers see that the problem of outbreaks of radicalism and terrorism cannot be seen from one side only, but this problem is complex and dynamic involving aspects of Education, religion, politics, economics, and even psychology.

Research methods

Research Design and Sample

Research studies on the dramatization of learning in Religious Education are still very rarely carried out by education practitioners in Indonesia and abroad. Given the urgency of this research study, we see that the dramatization of Religious Education is necessary to improve character-building and shield students against dangerous ideological seeds such as radicalism, extremism, and terrorism. This research was conducted using a combination of a qualitative descriptive design, which is often applied by scholars to explore experiences, providing detailed descriptions that contribute to an understanding of the phenomenon being investigated (Nakayoshi, 2021). This project aims to describe the experiences and perceptions of students in online learning based on dramatization discourse both consciously and unconsciously by educators.

The qualitative descriptive approach is through two stages; 1) a literature review of research studies related to the concept of dramatization of learning that we collect from various literature, both books and journals; we carry out this process in order to find the best formulation related to the concept of dramatization of learning in the modernity dimension, 2) semi-structured interviews with 15 students who have to take part in an online religious learning process called "tafsir tarbawi" which is routinely carried out at one of the tertiary institutions in Bandung, Indonesia by lecturers who, in our opinion, whether they realize it or not, have applied the principles of dramatization in their teaching. This study is conducted through a virtual zoom meeting room, routinely held on Saturdays. This study has received approval from the campus, which fosters religious insight and student character formation in a spiritual direction. In addition, the informants we interviewed were selected based on their intensity in participating in the learning and acknowledged the impact of the changes they felt after participating.

Informant Demographic Table

No	Initials	From	Gender	Age	Department
1	SHS	Bogor	Women	21	Ilmu Pendidikan Agama Islam
2	FNA	Bandung	Women	20	Ilmu Pendidikan Agama Islam
3	MAKU	Bandung	Women	19	Ilmu Pendidikan Agama Islam
4	ZF	Bandung	Women	20	Ilmu Pendidikan Agama Islam
5	EN	Ciamis	Man	19	Ilmu Pendidikan Agama Islam
6	FST	Bekasi	Women	19	Ilmu Pendidikan Agama Islam
7	MS	Jakarta	Man	21	Ilmu Pendidikan Agama Islam
8	BD	Tangerang	Man	19	Ilmu Pendidikan Agama Islam

9	MF	Kabupaten Bandung	Women	20	Ilmu Pendidikan Agama Islam
10	EA	Bangka Belitung	Man	19	Ilmu Pendidikan Agama Islam
11	DARKS	Grobogan	Women	22	Ilmu Pendidikan Agama Islam
12	FAY	Sukabumi	Man	18	Ilmu Pendidikan Agama Islam
13	DP	Sukabumi	Women	20	Ilmu Pendidikan Agama Islam
14	RI	Bangka	Women	20	Ilmu Pendidikan Agama Islam
15	IF	Kabupaten Bandung	Man	20	Ilmu Pendidikan Agama Islam

Table 1 Informant Demographic Table

Analysis

In conducting data analysis of the collected research data, we apply the steps developed by Miles and Huberman, which divide it into three stages: data reduction, data display, and conclusion drawing/verification. The illustration of the analysis steps is shown in the figure below:
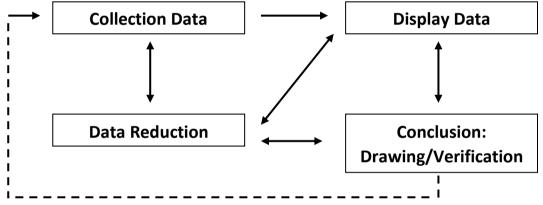

Figure 1. Miles and Huberman Procedure Flow Data Analysis Diagram

Research Ethical Considerations

As already mentioned, the purpose and procedures for data collection were explained to the participants before data collection. Participants were informed that their participation in the study was voluntary and that they would not be academically disadvantaged if they refused or withdrew from the study. They were also informed that the data would be anonymized using a pseudonym and would not be used for any other purpose except for this study. Finally, ethical approval was granted from the Indonesian University of Education.

Result

This essay highlights two main themes in dramatizing online learning in the field; 1) dramatization plays a role in building student character and religiosity, and 2) dramatization plays a role in the internalization of tolerant values and anti-radicalism attitudes.

Dramatization of Learning Contributes to the Formation of Character and Religiosity

The majority of the informants we interviewed stated that their involvement in the learning process with elements of dramatization in it could increase individual piety. As told by one of the informants with the initials SHS, he is 21 years old where he has attended online religious studies 43 times since 2020 until now:

> "Of course, participating in this online religious study increases the faith and devotion to Allah for everyone who listens, especially for me, sometimes my faith is down and then participates in this study so that faith is strengthened and increases my devotion to Allah SWT., as an example in this study the lecturer always mentions the name of the almighty Allah, explains various true stories of the faith and piety of the Messenger of Allah so that it reminds me always to be close and try to remember Allah and His Messenger because if I am far from Allah then Allah will be far from me but vice versa if I am close with Allah, Allah is close to me."

The same thing was felt by another informant ZF (20 years). Where he said:

> "Participating in online religious studies has greatly increased my faith and piety to Allah SWT because I have received religious knowledge and new insights related to Islamic teachings so that I can implement them in my daily life."

Creating learning that can improve the formation of individual character and piety is urgently needed in the modern era. The reduction of morality is a problem faced by the world of Education, not only in Indonesia but all over the world. Scientists tend to view that there is a connection between moral morality and the issue of globalization and the uncontrolled development of media content (Machingambi, 2014). We see that the growth of the negative side of social media in terms of content is more explosive than the value of the benefits provided. A study conducted by Hanzelka on the issue of cyber hate on social media released findings that social media was used by some groups in order to build opinions on anti-Muslim movements that occurred in the Czech Republic and Germany (Hanzelka, 2017). This research is one of the alarms of the various dangers posed by the media for the world of Education to develop an educational concept based on increasing individual piety and directing students closer to religion.

Furthermore, the question we want to examine in this section is how ideological performances by instilling beliefs and values can occur in the system of meaning in online religious learning. This topic develops the landscape of previous studies initiated by Fuist regarding the system of meaning in dramatization studies. Then we traced the answers to these questions by tracing the answers of the informants we interviewed. Apparently, from the data collected, the answers of each informant were different, not narrowed down to just one factor. The informant with the initials SHS explained that his piety could increase when the topics discussed were conveyed with enthusiasm, comprehensive material, suitable intonation, and mini-discussions that could trigger further interaction in the learning process, along with his narrative:

> "For me, of course, when the lecturer gives material where he explains in detail every verse of the Koran that is discussed and supplemented by an interesting discussion session, both from participants' questions and his answers. This gives a deep

impression, especially for me personally; every lecturer's study is always enthusiastic about conveying this. Of course, this can be seen directly starting from the preparation of the material, intonation, and style of language when speaking is very precise and animating so that every verse of the Qur'an that is discussed feels real and even makes the heart vibrate. Besides that, from the lecturer's delivery, many words or advice cannot be forgotten."

Meanwhile, other informants focused more on actual topics and contributed to their Education, which made them more interested in themselves, as experienced by FNA, who is 20 years old:

"In my opinion, the most interesting part of the whole online learning that is followed is when the theme is interesting, such as the topic that discusses "Is there a concept of teaching in the Qur'an that is distinguished from the concept of teaching?" because at that meeting the lecturer explained the concept of Learning and Teaching in an Islamic perspective. In addition, an interesting theme must also be relevant to the study program currently being pursued."

The actual theme in the dramatization of learning was also highlighted by a female informant with the initials MAKU, a 19-year-old teenager from Bandung. He was very impressed with online religious learning when discussing finding a way to Heaven through wealth. Meanwhile, another informant EN, a 19-year-old teenager from Ciamis, told of his greater interest when the topic discussed the urgency of tazkiyatu an-nafs (purifying the heart), where he said:

"In my opinion, the deep impression is when the lecturer explains the topic of the urgency of tazkiyatunnafs in the Qur'an because it discusses how the urgency cleanses our hearts from reprehensible qualities, fills them with praiseworthy qualities, and completes them with riyadhoh so thank God it is often easier to learn something, thank God!"

Internalization of Tolerance Values and Creating Anti-Radicalism Immunity Through Dramatization of Online Learning

The trajectory of radicalism and extremism in Indonesia, which has been quite active in the past few years, cannot be underestimated. This issue has attracted the attention of scientists in creating de-radicalization formulas for communities that are considered radical (Masduqi, 2013; Suyanto et al., 2019). Cases of terrorism triggered by thoughts of extremism and radicalism gave birth to a movement of suicide bombings carried out by individuals, such as what happened in several areas in Bali in 2002, the Marrot Hotel Bombing in 2003, the Bombing at the Australian Diplomat Office in 2004, and a series of other actions which of course become the center of attention of the Government of Indonesia in creating solutions to this phenomenon. In response to these acts of terror, the Government swiftly introduced a new idea called the religious moderation movement, where the main motor was held by the Ministry of Religion of the Republic of Indonesia (Suyanto et al., 2019). The ideology of extremism and radicalism has even begun to enter the realm of Education, especially in universities. A study by Suyanto

on several government universities portrays that Indonesia is currently the target of a global terrorist group embedding its ideology (Suyanto et al., 2019).

This statement is not without evidence, and this phenomenon is at least supported by some statistical data released by several independent institutions which assess the increase in the process of internalizing radical ideology into the education system in Indonesia (Suyanto et al., 2019) as released by the Wahid Institute where 40 percent of high school students who are involved in spiritual activities support the Indonesian state being made a caliphate system. Then the findings were also published by the Setara Institute in 2016, where from survey data of 171 schools in Jakarta and Bandung, the seeds of terrorist ideology were strongly suspected of appearing in class, even though the findings showed 0.3% were exposed, and 2.4% students practiced it. Intolerance is a sign of alarm that the ideological trajectory of terrorism is blowing in the public sphere (Suyanto et al., 2019). In religious narratives, Muslim scholars try to offer several solutions to stem the flow of radicalism. Through a study of the literature by Muslim intellectuals, we found that this solution can be built through several efforts, including 1) Comprehensive Understanding Construction, 2) Building the Economy, 3) Grounding the Idea of Religious Moderation, 4) Community Education on Religion (Al-Mālikī, 2004b; Al-Qardhawi, 2009). Sayyid Muhammad bin Al-Alawi Al-Maliki, a charismatic international scholar, concluded that extremism could be born when someone misunderstood the essence of religious teachings; therefore, he suggested proper Education for the public regarding correct principles in understanding religion.

Furthermore, seeing how dangerous this ideology is, we try to examine the extent to which dramatized religious learning can affect the construction of students' thinking in instilling the value of tolerance. For us, the internalization of tolerance values can contribute significantly to fighting extreme and radical thoughts. In the interview instrument that we addressed to informants, the issue of tolerance became an emphasis on the point of discussion. In online religious studies conducted by lecturers, several topics are relevant to this issue, one of which is the topic of religious moderation and tolerance from a religious perspective. Then we do our research in order to see how this learning model is effective and has an effect on them. From the data collected, most informants agreed that this religious study was influential in creating a tolerant attitude and away from extreme and radical thoughts. As perceived by SHS, this online religious study has helped him in prioritizing a tolerant and wise attitude in making decisions, along with his narrative:

> "After participating in this religious study, I have changed a lot, especially in my attitude and decision-making. One example, when the lecturer explained tolerance here, I applied it directly when my neighbor is a non-Muslim; he sells dry food and needs funds, so I also buy the merchandise. Besides that, when I was about to pass his (non-Islamic) house, I still said the word "punten/excuse me". Besides that, there are my neighbors who need help, such as when someone dies, has a celebration, and others, I never refuse to help. Moreover, always try to act according to Islamic guidance."

In making it easier to understand the contribution of the dramatization of learning in giving birth to an attitude of tolerance, we are trying to direct the interview data to be displayed in a table so that it is easier to understand, as follows:

No	Initials	The Impact of Changes That Happened After the Dramatization Process of Learning, Especially Concerning Tolerance
1	SHS	Changing Attitudes Becoming Wise In deciding something to be more careful Keep Helping Non-Muslims When They Need Help Remain Respect and Respect for Social Interaction with Non-Muslims
2	FNA	Be wiser in dealing with differences in opinion In judging a decision, be more careful and not judge unilaterally
3	MAKU	Before, I used to do things without thinking much. After this study, I was wiser and did prior contemplation
4	ZF	Understanding of Religion Becomes More Comprehensive and Better, So You Can Become a More Tolerant Person
5	EN	Understanding of Religion Becomes More Comprehensive and Better, So You Can Become a More Tolerant Person
6	FST	Responding to Something Starts to Be More Mature and Wiser Be Wise in Responding to Differences of Opinion
7	MS	A More Open View in Addressing Differences Prioritizing Tolerance in Responding to Things
8	BD	Understanding of Religion Becomes More Comprehensive and Better
9	MF	Understanding of Religion Becomes More Comprehensive and Better The Heart Becomes More Peaceful
10	EA	A More Open View in Addressing Differences Prioritizing Tolerance in Responding to Things

Table 2 Table of the Impact of Changes in Post-Dramatization-Based Online Learning

From the table above, we also attempt to elaborate on questions related to how dramatization of learning can work in increasing student tolerance of systems of meaning. Borrowing the theoretical framework initiated by Alex Schmid, where his findings capture that radicalization must start by approaching the field of extremism and terrorism by focusing on the process by which individuals are socialized to engage in political violence without moral barriers (Schmid, 2011). Radicalism in the landscape of some scientists is seen as a process of radical thought (Stevens & Neumann, 2009). We agree with what was initiated by Schimd and Neumann that radical action at least starts from the process of how mindsets are formed in such a way through the ideology of radicalism and extremism. This flow is even reinforced by statistical data released by institutions such as the Wahid Institute, Setara Institute, and the State Intelligence Agency (BIN), which show that there is a movement to inculcate extremism in the education system in Indonesia, which is assisted in its spread through the role of the media (Suyanto et al., 2019).

Even within the teachings of Islam itself, several Muslim scholars voiced the same opinion that radicalism and terrorism were initially born from an understanding of

extremism, as voiced by Sheikh Sayyid Muhammad bin Al-Alawi Al-Maliki (Al-Mālikī, 1993, 2004a). Responding to this phenomenon, the father of modern Islamic moderation Sheikh Yusuf Al-Qardhawi, even suggested that in countering this understanding of extremism, two things must be addressed; 1) Good and Comprehensive Understanding and Paradigm Construction, and 2) Ethics and Morality Construction (Al-Qardhawi, 2001). In our opinion, what was initiated by Yusuf Al-Qardhawi is very relevant to the findings that we observed in this research. By internalizing the values of tolerance through the dramatization of learning, the construction of thoughts can run optimally and well. By cooperating with and combining religious substance with persuasive communication, ideological performances and belief systems were successfully born and formed tolerant characters and far from extreme or radical attitudes. Another critical point we found is that the dramatized learning model is more likely to be applied in helping the Government create a tolerant and wise society in responding to things. This is, of course, one of the options to be implemented, in addition to other efforts initiated by scientists, such as de-radicalization, religious moderation, or based on local content (Davids, 2017; Islamy, 2021a; Rustan et al., 2018).

Discussion

Dramatization of Learning, Narrative Learning, and Formation of Identity in Theoretical Perspective

The trend of education experts' interest in developing the learning process to be more effective and optimal in forming student identity has led to several new ideas, including the dramatization of learning and narrative learning. The urgency of identity in adolescent life is captured by Erikson (1968) in his theory of psychosocial development. According to him, identity significantly shapes mental health throughout adolescence (Buckingham, 2008). On the other hand, narratives photographed by scientists can be a bridge to understanding other people's experiences, the world, and various events experienced by a person. The narrative in the learning process has a strong two-way relationship with the external presentation of identity (E. Wright, 2020). I hypothesize that experience from both a person's element and in a religious context can contribute to a better discovery of one's identity, as described above. Narrative learning can be effective with the support of excellent and directed communication to give a positive impression to students who hear it.

Narrative learning with how to dramatize learning in our study makes it more possible to test the effectiveness of the learning process (George, 2018). At least in the research we conducted on the informants, most of whom intensely participated in dramatization and narrative learning models showed extraordinary results. Joronen, an educational reviewer, found that educational drama and dramatizing Education by sharing

experiences and positive relationships can give complete control over them (Joronen, 2011). The drama approach to Education is a tool that helps people develop their personalities, strengthen their social behavior and skills, develop self-confidence and support, and achieve academic success (C. Wright, 2008). Our literature review on Islamic studies found that communication in narrating one's experiences and stories is effective. The scientist once carried out this study Prof. Muhammad Rawwas on the figure of the Prophet Muhammad SAW; in creating the piety of his followers using the principle of *al-Khitthab ala Qadri fahmi uqulihim*, the meaning is that communication must be based on one's intellect, so that piety can be formed (Rawwas, 1988).

Interest in dramatization studies seems not only limited to Education but has targeted the political area and its surroundings. The case study conducted by scientist Todd Nicholas Fuist on Global Justice Movement activists in Chicago, America, shows a new portrait that in the context of socio-religious movements, the dramatization of beliefs, values, and allegiance is used by some activists in order to gain support (Fuist, 2014). Furthermore, he sees that there is a shift in the model of social movement in the modern context towards a softer and more effective way, namely by creating ideological performances, how the beliefs, values, and loyalty of a player are shown to the audience through behavior, language, movement, use of props, and aesthetics (Fuist, 2014). This means that dramatization has excellent explosive power in directing public opinion in the desired direction. Dramatization can place the system of meaning to become dominant through three main components: 1) a person internalizes beliefs, values, and loyalty and evaluates the performance of others, then places both between actors and audiences in a meaning system, 2) performances are built on an interactional basis, and 3) ideological performances are multivocal: they can simultaneously communicate different things to the audience (Fuist, 2014).

Dramatization, Character, Online Learning: Challenges and Problems

In the modernity dimension, focusing on giving birth to a generation that is not only intellectually intelligent but also has a good personality and social spirit becomes more urgent from our point of view. The current phenomenon of criminality carried out by various levels of society at least shows that intellectual intelligence is sometimes not directly proportional to a person's attitude and moral morality. Our research findings further strengthen scientists' ideas regarding developing learning models by directing learning into a drama performance to optimally achieve the theological, pedagogical, and moral aspects. We do not claim that this learning model is perfect and 100% effective. However, as far as we observe from the results of studies developed by the team, at least the dramatization of learning contributes significantly to increasing understanding and giving rise to a wiser attitude in dealing with something. In our opinion, this model is also appropriate in shaping one's identity and piety so that one is closer to religion and has a social spirit. At least in religious Education's narrative, the human mission does not only focus on a vertical trajectory, namely being close to religion and God, but must have a social spirit in society.

Challenges and problems that arise in the dramatization of learning generally occur, such as the competence of educators who have not met expectations, especially in the ability to communicate well with students in a virtual space by applying the principles of drama. Even though this contributes significantly to instilling a tolerant character, that is what we found in the field. Besides that, another problem is how learning media, both in the form of PowerPoint slides, play a significant role in helping the teaching process. Once again, extremism, excess in a religious perspective, is seen as bad. Even in the Al-Quran, Allah SWT does not like those who transgress. This means that the principle of balance is highly echoed in religious teachings. This principle can even be applied in all aspects, such as health; even good things can be harmful if consumed in excess, such as consuming food. Likewise, in the religious sphere, things with good values can become deficient in the eyes of Allah when this is done to extremes. As a Muslim, we are encouraged to be balanced in something, at least it is hinted at in the prayer of the Prophet Muhammad, which is often read by Muslims, namely, give goodness both in this world and in the hereafter.

Pedagogical Strategies to Strengthen Dramatization of Online Learning

Higher Education Institutions are required to give birth to a religious generation. The concept of learning dramatization can be a solution in this case. The analysis that we carried out on the informants through semi-structured interviews at least formulated a pedagogical strategy; it can be described in the table below that the main components of learning dramatization that must be met to be effective and optimal include:

No	Stages	Learning Activities
1	Pre-Learning	Conditioning the heart, building a Positive Paradigm and Creating a Fun Learning Atmosphere
2	Learning process	Good Communication, Actual Topics, Contributing Topics to Student Life, Intonation that is not monotonous, Good Language Style, Enthusiasm in Delivering, and Light Discussion Aims to Trigger Students to Think Critically and Find Solutions to Problems
3	Post-Learning	Providing wise advice, providing motivation, directing students always to be close to religion

Table 3 Table of Discourse Pedagogical Strategies for Dramatization of Online Learning

From the table above, we conclude that the process of dramatization of learning can run effectively and give birth to a golden generation with intellectual and noble character with every education practitioner referring to these three processes, namely 1) Pre-Learning, 2) Learning Process, and 3) post-Learning. These three stages must be carried out optimally so that learning can provide deep meaning in their thinking process so that it turns into action in the end. From the cases observed by Fuist on religious activists in Chicago, America, the ideological performances that occur on the stage of the

meaning system have similarities to what we find in online religious learning (Fuist, 2014). Our observations of the lecturer, which we assume, whether he is conscious or unconscious in explaining religious themes to students online, have a significant contribution to creating individual student piety through the three stages he does. For us, dramatization is not only synonymous with the drama stage, but more than that, when the essence and actual values of drama principles are brought into the learning process, it can impress students, as scientists have found so far (Connor, 2019; Hutchby, 2019; Kuimova, 2015; Shusterman, 2003; C. Wright, 2008).

Conclusion

Dramatization Learning, in our eyes, is how to create a learning process based on drama principles. Good language style, intonation, and other components significantly shape identity, increase individual piety, and create social personalities that are far from extreme or radical. Dramatization of learning will be optimal when it is built on three fundamental stages: 1) Pre-Learning, 2) the Learning Process, and 3) Post-Learning. According to our findings, the dramatization of learning can run effectively and optimally by maximizing every action in the three processes.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Funding

Ethics approval and consent to participate

Ethical approval from the Universitas Pendidikan Indonesia research and ethics committee was granted.

Data availability statement

The authors confirm that the data supporting the findings of this study are available within the article. Full transcripts of data are not publicly available as full transcripts contain information that could compromise the privacy of research participants. Supporting data are available on request from the corresponding author.

Reference

Abbas, T. (2007). A theory of Islamic political radicalism in Britain: Sociology, theology and international political economy. *Contemporary Islam*, *1*(2), 109–122. https://doi.org/10.1007/s11562-007-0012-0

Al-Mālikī, M. bin A. (1993). *Mafāhīm Yajib An Tushahhah*. Kairo: Dār Jawāmi' Al-Kalim.

Al-Mālikī, M. bin A. (2004a). *At-Tahdzīr min Al-Mujāzafati bi At-Takfīr*. Kairo: Dār Jawāmi' Al-Kalim.

HIGHER EDUCATION Spiritual PEDAGOGIES
2023, VOL 1, No 1. 68-87 ISSN: xxxx-xxxX (Online).

HESP

Al-Mālikī, M. bin A. (2004b). *Mandzūmah Aqīdah Al-Awwām*. Jeddah: Maktabah Al-Malik Al-Fahd Al-Wathaniyyah.

Al-Qardhawi, Y. (2001). *al-Ṣaḥwah al-Islāmiyyah Bayn al-Ikhtilāf al-Mashrū' Wa al-Tafarruq al-Madhmūm*. Cairo: Dar As-Syuruq.

Al-Qardhawi, Y. (2009). *Fiqh Al-Wasathiyyah Al-Islāmiyyah Wa At-Tajdīd Ma'ālimu Wa Manārātu*. Cairo: Maktabah Wahbah. https://www.al-qaradawi.net/node/5066

Al-Thivierge, G.-R. (2003). Globalization and Catholic Higher Education: A Dialogue for Harnessing the Impact of Globalization. *Higher Education in Europe*, *28*(1), 79–82. https://doi.org/10.1080/0379772032000110152

Alaba, S. (2014). A study of the effectiveness of socio-drama learning package in promoting environmental knowledge and behaviour of secondary schools students in Osun State, Nigeria. *Mediterranean Journal of Social Sciences*, *5*(23), 1325–1330. https://doi.org/10.5901/mjss.2014.v5n23p1325

Albrow, M., Eade, J., Washbourne, N., & Durrschmidt, J. (1994). The Impact of Globalization on Sociological Concepts: Community, Culture and Milieu. *Innovation: The European Journal of Social Science Research*, *7*(4), 371–389. https://doi.org/10.1080/13511610.1994.9968418

Bacher-Hicks, A. (2021). Inequality in household adaptation to schooling shocks: Covid-induced online learning engagement in real time. *Journal of Public Economics*, *193*. https://doi.org/10.1016/j.jpubeco.2020.104345

Batmang, B. (2021). Perceptions of pre-service teachers on online learning during the COVID-19 pandemic. *International Journal of Education in Mathematics, Science and Technology*, *9*(3), 449–461. https://doi.org/10.46328/IJEMST.1595

Behak, F. P. (2021). The English Language Education under Israeli Occupation through Dramatization Method for the EFL Students in Palestine: A Case Study. *International Journal of Early Childhood Special Education*, *13*(2), 732–741. https://doi.org/10.9756/INT-JECSE/V13I2.211114

Boshier, R. (2006). Building for the future by expatiating the past: High drama from the summit of China's learning mountain. *International Journal of Lifelong Education*, *25*(4), 351–367. https://doi.org/10.1080/02601370600772319

Buckingham, D. (2008). *Youth, Identity and Digital Media*. Massachusetts Institute of Technology.

Catalano, A. J. (2021). Transitioning to online learning during the COVID-19 pandemic: differences in access and participation among students in disadvantaged school districts. *International Journal of Information and Learning Technology*, *38*(2), 258–270. https://doi.org/10.1108/IJILT-06-2020-0111

Chang, C. L. (2020). E-Learning and Online Instructions of Higher Education during the 2019 Novel Coronavirus Diseases (COVID-19) Epidemic. *Journal of Physics: Conference Series*, *1574*(1). https://doi.org/10.1088/1742-6596/1574/1/012166

Connor, B. W. (2019). Using Dramatization to Teach Starling Forces in the Microcirculation to First-Year Medical Students. *MedEdPORTAL : The Journal of Teaching and Learning Resources*, *15*, 10842. https://doi.org/10.15766/mep_2374-8265.10842

Davids, N. (2017). Islam, moderation, radicalism, and justly balanced communities. *Journal of Muslim Minority Affairs*, *37*(3), 309–320. https://doi.org/10.1080/13602004.2017.1384672

Fahrudin, Islamy, M. R. F., & Parhan, M. (2022). Moderation of Tasawwuf Ali Jum'ah Egyptian Scholar: The Middle Way of Conflict Between Reformers and Traditionalists and its Relevance to Sufi Culture in Indonesia. *Res Militaris*, *12*(2), 1846–1861.

Ferdiansyah, S. (2020). Thai students' experiences of online learning at indonesian universities in the time of the covid-19 pandemic. *Journal of International Students*, *10*, 58–74. https://doi.org/10.32674/jis.v10iS3.3199

Fuad, M. (2020). Exploring teachers' tpck: Are indonesian language teachers ready for online learning during the covid-19 outbreak? *Universal Journal of Educational Research*, *8*(11), 6091–6102. https://doi.org/10.13189/ujer.2020.082245

Fuist, T. N. (2014). The Dramatization of Beliefs, Values, and Allegiances: Ideological Performances Among Social Movement Groups and Religious Organizations. *Social Movement Studies: Journal of Social, Cultural and Political Protest*, *13*(4), 427–442. https://doi.org/10.1080/14742837.2013.832189

George, W. (2018). An Assessment Of Effectiveness Of Participatory Video And Drama In Enhancing Learning Of "Climate-Smart" Push-Pull Technology: A Case Study Of Butere And Vihiga Farmers In Western Kenya. *Journal of Agricultural Extension*, *6*(2), 109–115. https://doi.org/10.33687/IJAE.006.02.2454

Gillespie, P. (2007). Current Issues in Indonesian Islam: Analysing the 2005 Council of Indonesian Ulama Fatwa No. 7 Opposing Pluralism, Liberalism and Secularism. *Journal of Islamic Studies*, *18*(2), 202–240. https://doi.org/10.1093/jis/etm001

Goodwin, A. L. (2020). Globalization, Global Mindsets and Teacher Education. *Action in Teacher Education*, *42*(1), 6–18. https://doi.org/10.1080/01626620.2019.1700848

Grube, D. (2014). Administrative learning or political blaming? Public servants, parliamentary committees and the drama of public accountability. *Australian Journal of Political Science*, *49*(2), 221–236. https://doi.org/10.1080/10361146.2014.880402

Hagemann, F. (2005). Thinking beyond the already recognisable: body, space and place in drama learning. *South African Theatre Journal*, *19*(1), 171–180. https://doi.org/10.1080/10137548.2005.9687809

Hanzelka, J. (2017). Dynamics of cyber hate in social media: A comparative analysis of anti-muslim movements in the Czech Republic and Germany. *International Journal of Cyber Criminology*, *11*(1), 143–160. https://doi.org/10.5281/zenodo.495778

Hutchby, I. (2019). Performed retelling: Self-enactment and the dramatisation of narrative on a television talk show. *Journal of Pragmatics*, *149*, 1–13. https://doi.org/10.1016/j.pragma.2019.05.026

Islamy, M. R. F. (2021a). Islam and Religious Moderation: The Role of School Laboratory in Negotiating Religious Moderation Within Theological Plurality. *Al-A'raf Jurnal Pemikiran Islam Dan Filsafat*, *XVIII*(1), 91–109. https://doi.org/10.22515/ajpif.v18i1.3418

Islamy, M. R. F. (2021b). Islamic Education During the Covid-19 Pandemic: The Dynamic of Online Learning on Character Education. *Nadwa: Jurnal Pendidikan Islam*, *15*(1), 87–108. https://doi.org/10.21580/nw.2021.15.1.8761

Joneyd, N. (2019). Using student-generated web comics on pixton as a tool for learning shakespearean drama. *International Journal of Recent Technology and Engineering*, *8*(2), 800–803. https://doi.org/10.35940/ijrte.B1166.0982S919

Joronen, K. (2011). Children's experiences of a drama programme in social and emotional learning. *Scandinavian Journal of Caring Sciences*, *25*(4), 671–678. https://doi.org/10.1111/j.1471-6712.2011.00877.x

Kinkead-Clark, Z. (2017). Early childhood care and education in Jamaica. Stakeholders' perceptions of global influences on a local space. *Early Child Development and Care*, *187*(10), 1484–1495. https://doi.org/10.1080/03004430.2017.1319825

Kuimova, M. V. (2015). Dramatization at extracurricular activities as a means to enhance foreign language teaching. *International Journal of Emerging Technologies in Learning*, *10*(1), 72–73. https://doi.org/10.3991/ijet.v10i1.4243

Kusumawati, A. J. (2020). Redesigning face-to-face into online learning for speaking competence during covid-19: Esp for higher education in Indonesia. *International Journal of Language Education*, *4*(2), 276–288. https://doi.org/10.26858/ijole.v4i2.14745

Law, W. W., & Ho, W. C. (2009). Globalization, values education, and school music education in China. *Journal of Curriculum Studies*, *41*(4), 501–520. https://doi.org/10.1080/00220270802372329

Liyanawatta, M. (2022). Audience participation digital drama-based learning activities for situational learning in the classroom. *British Journal of Educational Technology*, *53*(1), 189–206. https://doi.org/10.1111/bjet.13160

Machingambi, S. (2014). The Impact of Globalisation on Higher Education: A Marxist Critique. *Journal of Sociology and Social Anthropology*, *5*(2), 207–215. https://doi.org/10.1080/09766634.2014.11885625

Masduqi, I. (2013). Deradikalisasi pendidikan Islam berbasis khazanah pesantren. *Jurnal Pendidikan Islam*, *2*(1), 1–20. https://doi.org/10.14421/jpi.2013.21.1-20

Muzakki, A. (2008). Islamic Radicalism in Southeast Asia: With Special Reference to the Alleged Terrorist Organization, Jamā'ah Islāmiyah. *Al-Jami'ah: Journal of Islamic Studies*, *42*(1), 61–87. https://doi.org/10.14421/ajis.2004.421.61-87

Nakayoshi, Y. (2021). Exploring factors that motivate nursing students to engage in skills practice in a laboratory setting: A descriptive qualitative design. *International Journal of Nursing Sciences*, *8*(1), 79–86. https://doi.org/10.1016/j.ijnss.2020.12.008

Needles, B. E. (2010). Accounting education: The impact of globalization. *Accounting*

Education, 19(6), 601–605. https://doi.org/10.1080/09639284.2010.501578

Rawwas, M. (1988). *Dirasah Tahliliyyah Li Syahshiyati Ar-Rasul Muhammad* (pp. 1–303). Dar An-Nafais.

Rustan, E., Hanifah, N., & Kanro, B. (2018). De-radicalization in the Implementation of Islamic Education Curriculum in SMA Masamba South Sulawesi. *Dinamika Ilmu, 18*(2), 271–283. https://doi.org/10.21093/di.v18i2.1338

Schmid, A. P. (2011). *The Routledge Handbook on Terrorism Research*. London and New York.

Shayakhmetova, L. K. (2015). Technology of dramatization as a creative method of teaching English as a foreign language (By an example of a special course "English Theatre"). *Mediterranean Journal of Social Sciences, 6*(3), 296–300. https://doi.org/10.5901/mjss.2015.v6n3s1p296

Shusterman, R. (2003). Definition, dramatization, and rasa. *Journal of Aesthetics and Art Criticism, 61*(3), 295–298.

Soliman, A., Bellaj, T., & Khelifa, M. (2016). An integrative psychological model for radicalism: Evidence from structural equation modeling. *Personality and Individual Differences, 95*, 127–133. https://doi.org/10.1016/j.paid.2016.02.039

Stevens, T., & Neumann, P. R. (2009). *"Countering Online Radicalisation: A Strategy for Action," International Centre for the Study of Radicalisation and Political Violence*. King's College London.

Supriadi, U., Romli, U., Islamy, M. R. F., Parhan, M., & Budiyanti, N. (2021). The Role of Islamic Education Teachers in Preventing Radicalism at Madrasa Aliyah. *Nazhruna: Jurnal Pendidikan Islam, 4*(1), 74–90. https://doi.org/10.31538/nzh.v4i1.1073

Suyanto, B., Sirry, M., & Sugihartati, R. (2019). Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia. *Studies in Conflict and Terrorism, 0*(0), 1–20. https://doi.org/10.1080/1057610X.2019.1654726

Thompson, M. C. (2019). the Impact of Globalization on Saudi Male Millennials' Identity Narratives. *Asian Affairs, 50*(3), 323–343. https://doi.org/10.1080/03068374.2019.1636512

Watson, K. (2001). The Impact of Globalization on Educational Reform and Language Policy: Some Comparative Insights from Transitional Societies. *Asia Pacific Journal of Education, 21*(2), 1–18. https://doi.org/10.1080/02188791.2001.10600191

Weldon, P. A., Rexhepi, J., Chang, C. W., Jones, L., Layton, L. A., Liu, A., Mckibben, S., Misiaszek, G., Olmos, L., Quon, A., & Torres, C. A. (2011). Globalization and higher education in Southern California: Views from the professoriate. *Compare, 41*(1), 5–24. https://doi.org/10.1080/03057925.2010.532360

Wright, C. (2008). Windows into children's thinking: A guide to storytelling and dramatization. *Early Childhood Education Journal, 35*(4), 363–369. https://doi.org/10.1007/s10643-007-0189-0

Wright, E. (2020). Nurturing identity formation in adolescence through narrative learning: a dialogue between the pedagogies of media literacy and religious education. *British Journal of Religious Education*, *42*(1), 14–24. https://doi.org/10.1080/01416200.2018.1484696

Yudiawan, A. (2021). Successful online learning factors in covid-19 era: Study of islamic higher education in west papua, indonesia. *International Journal of Evaluation and Research in Education*, *10*(1), 193–201. https://doi.org/10.11591/ijere.v10i1.21036

Yunus, A. F. (2017). Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam. *Jurnal Online Studi Al-Qur An*, *13*(1), 76–94. https://doi.org/10.21009/jsq.013.1.06