

Conceptual Analysis: The Essence of Curriculum in Islamic Education

Hendra Sasputra¹, Muhammad Syarif¹, Metriadi¹, Adhitya¹, Ahmad Lahmi¹

¹Universitas Muhammadiyah Sumatera Barat, Indonesia

✉ hendrasasputra84@gmail.com*

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Abstract

The curriculum plays a central role as the heart of education, determining the direction, process, and quality of learning outcomes. In the context of Islamic education, the curriculum is not merely understood as *curre* or an academic journey but rather as *manhaj* a comprehensive path of guidance. This study aims to conduct a conceptual review of the nature of the curriculum in Islamic education, covering its philosophical foundations, basic components, and development principles. The research method used is qualitative, specifically content analysis. Data were collected from various relevant primary and secondary sources and analyzed using content analysis techniques. The findings reveal that the essence of the Islamic education curriculum is a set of educational plans rooted in the Quran, the Sunnah, and *Ijtihad*, integrating revealed (*naqli*) and rational (*aqli*) knowledge. This curriculum is designed not only for the transfer of knowledge but also for the internalization of values to shape students into well-rounded individuals who are monotheistic, possess noble character, and demonstrate a balance of cognitive, affective, and psychomotor competencies. The implications of this concept require a dynamic curriculum that remains relevant to the times, technological advancements, and societal needs, without compromising fundamental Islamic values.

INTRODUCTION

Education is a fundamental human need that plays a crucial role in creating an advanced and dignified civilization. The quality of a nation is largely determined by the quality of its education, with the curriculum occupying a central position as the “heart” of the entire educational process (Aulia et al., 2025). As a strategic instrument, the curriculum serves not only as an operational guide for learning but also as a blueprint for achieving both national and institutional educational goals (Indriyani et al., 2023; Taufiq et al., 2025). In a broader context, the success of education is not only measured by the transfer of knowledge but also by the formation of character and the internalization of noble values in students (Aryasutha et al., 2025; Fathurohim, 2023).

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Etymologically, the term “curriculum” has undergone a significant shift in meaning. Originally derived from the Latin word *currere*, which means to run or distance traveled, the term is now understood in modern educational contexts as a set of plans and guidelines regarding educational objectives, content, and instructional materials (Haulia et al., 2023). However, within the discourse of Islamic Education, this meaning is expanded to *manhaj*, which refers to the clear path followed by educators and students to develop the potential of knowledge, faith, and deeds (Susilawati et al., 2024). This fundamental difference demands a strong philosophical foundation, wherein the Islamic education curriculum must not deviate from its primary sources the Quran and the Sunnah as the basis of absolute truth (Rambe & Albina, 2024).

Although the urgency of the curriculum has been recognized, the reality on the ground reveals a distorted understanding. Some education practitioners still view the curriculum merely as a collection of subjects or an administrative document, often neglecting the transformative nature of the educational approach for students (Akrim, 2023). On the other hand, the challenges of the era of globalization and Society 5.0 demand that the Islamic Education curriculum be dynamic and adaptive without losing its theological identity. The curriculum must be able to integrate divine values (*tauhid*) with life skills competencies to remain relevant to the demands of the times and the needs of society (Ripandi, 2023).

Therefore, this study is important for conducting an in-depth conceptual analysis of the nature of the curriculum from the perspective of Islamic Education. This study does not stop at definitions but explores the philosophical foundations, basic components, and development principles oriented toward the formation of the *insan kamil* (the perfect human being). Through a qualitative approach based on a literature review, this article seeks to formulate a conceptual synthesis that reaffirms the curriculum’s position as a means of worship and da’wah in education.

METHODS

This study adopts a qualitative approach using content analysis. The choice of this method is based on the research objective to explore and examine in depth various concepts, theories, and philosophical foundations related to the nature of the curriculum in Islamic education, drawing from scholarly literature without being bound by empirical evidence in the field (Akem et al., 2025; Aulia et al., 2025; Engkizar et al., 2025; 2026; Hamzah et al., 2025). The research materials include various academic texts, textbooks, and journal articles discussing curriculum dynamics, ranging from definitions and components to implementation.

The data sources used are divided into primary and secondary sources. Primary sources are obtained from authoritative works that specifically discuss the structure and development of the Islamic Religious Education curriculum, such as the ideas presented in curriculum development textbooks (Baderiah, 2018) and philosophical analyses regarding the nature of the curriculum (Rambe & Albina, 2024). Meanwhile, secondary sources include supporting literature that examines the functions, status, and relevance of the curriculum to the demands of the times (Engkizar et al., 2025; Oktavia et al., 2023; Taufiq et al., 2025).

Data collection was conducted using the documentation method, which involved searching for, reading, and recording key information from relevant references. The data collected covers various dimensions of the curriculum, ranging from etymological and terminological perspectives (Haulia et al., 2023), theological foundations derived from *naqli* arguments (Susilawati et al., 2024), to the integration of character values in the modern curriculum (Fathurohim, 2023).

Data analysis was conducted using content analysis techniques. This process involved the stages of identification, classification, and synthesis of the collected data.

The researcher conducted a critical interpretation to connect separate concepts into a unified understanding of the curriculum as a *manhaj*. This analysis was also aimed at identifying the relevance between classical Islamic curriculum concepts and contemporary educational challenges (Ripandi, 2023), thereby yielding prescriptive and applicable conclusions for the development of Islamic education.

RESULT AND DISCUSSION

Redefining the Essence of the Curriculum: The Transformation from *Currere* to *Manhaj Tarbiyah*

In educational discourse, the interpretation of the curriculum has undergone a dynamic evolution alongside the development of human civilization. Etymologically, the term curriculum, adopted from the Latin word *currere*, which means a race track or the distance traveled from the starting line to the finish line, was initially interpreted narrowly as a list of subjects that students must complete to obtain a diploma (Haulia et al., 2023). However, from a philosophical perspective of Islamic education, this definition is considered reductive if not linked to the spiritual dimension and the existential purpose of humanity. Therefore, Islamic educational thinkers propose the term *manhaj* as a more appropriate representation. *Manhaj* is defined as the enlightened path traversed by educators and students, encompassing the comprehensive development of knowledge, skills, and attitudes (Susilawati et al., 2024).

The paradigm shift from *currere* to *manhaj* implies that the curriculum in Islamic education is not merely an administrative document or a collection of subject matter, but rather a system of values and truths designed to guide humanity toward the state of perfection (*insan kamil*). The essence of this curriculum serves as a strategic instrument to realize humanity's stewardship on Earth through positive contributions to the development of civilization (Susilawati et al., 2024). Thus, the curriculum is viewed as the "heart" of education that determines the direction and quality of the learning process; without a systematically designed curriculum, education will lose its orientation and fail to shape the character of students (Indriyani et al., 2023).

Furthermore, contemporary understanding demands that the curriculum be viewed as the total effort of the educational institution. This encompasses the written ideal curriculum, the actual curriculum implemented in the classroom, and the hidden curriculum that influences student behavior through school culture and environment (Aulia et al., 2025). From this perspective, the Islamic education curriculum must be able to integrate all learning experiences, both structured and implicit, to shape a well-rounded (*kaffah*) Muslim personality.

Philosophical and Theological Foundations: The Integration of Reason and Revelation

The development of an Islamic education curriculum cannot be separated from its underlying philosophical foundations. Unlike secular curricula, which are often based solely on pragmatic needs, the Islamic education curriculum rests on two solid pillars: the Philosophical Foundation and the Theological Foundation. These two foundations work synergistically to guide the educational process toward the formation of the perfect human being.

First is the Philosophical Foundation: Ontology, Epistemology, and Axiology. Philosophically, the Islamic education curriculum is structured based on a profound understanding of the nature of reality (ontology), the nature of knowledge (epistemology), and the nature of values (axiology). (Rambe & Albina, 2024) assert that the philosophy of education serves to provide direction for the true purpose of education, which is not only oriented toward intellectual intelligence but also moral integrity.

Ontological Aspect: The curriculum views the nature of human beings not merely as biological or social beings, but as God's vicegerents on earth who possess innate potential. Therefore, the curriculum must be designed to develop all of this potential, both physical and spiritual (Rambe & Albina, 2024). **Epistemological Aspect:** In the Islamic view, the sources of knowledge do not originate solely from reason (*aqli*) and the senses, but also from revelation (*naqli*). Fathurohim, (2023) explains that the curriculum must integrate the revealed sciences (the Quran and Hadith) with the natural and social sciences into an inseparable unity. **Axiological Aspect:** The curriculum is inherently value-laden. Ethical and moral values form the core of every subject, where education is directed toward fostering noble character and a personality aligned with religious norms (Fathurohim, 2023).

Furthermore, in a modern context such as the Merdeka Curriculum, this philosophical foundation also engages with educational philosophical schools of thought such as essentialism (mastery of foundational knowledge) and progressivism (student-centered learning), yet remains within the framework of Islamic values (Fathurohim, 2023).

Second, the **Theological Foundation:** the concepts of *rabbaniyah* and *tawhid*. While the philosophical foundation relates to human reason in understanding reality, the theological foundation provides a transcendent framework that derives directly from revelation. Drawing on the thought of Yusuf Al-Qaradawi, Susilawati et al., (2024) outline two main theological concepts in the curriculum. First, the concept of divinity (*rabbaniyah*): The curriculum acknowledges that Allah SWT is the primary source of all knowledge and the true educator (*rabb*). The function of the curriculum is to bring students closer to their Creator. This perspective rejects secular anthropocentrism, which places human reason as the highest standard of truth. Second, the concept of *tawhid*: *tawhid* is the soul of the curriculum. All educational activities whether in mathematics, science, or the arts must ultimately lead to the affirmation of Allah's Oneness. Consequently, there is no dichotomy of knowledge; all knowledge is viewed as a path to recognizing Allah's greatness (Susilawati et al., 2024).

Operational Principles of Curriculum Development

To translate the two foundations above into practical application, Baderiah, (2018) formulates four operational principles that must be met: **Philosophical Principle:** Determining the ultimate goal of education. **Psychological Principle:** Adapting the material to the developmental stages of the students' minds and intellect. **Sociological Principle:** Ensuring the curriculum's relevance to societal needs and the demands of the times. **Organizational Principle:** Organizing the structure of material presentation to ensure effectiveness and efficiency. It is this synergy between the rational philosophical foundation, the spiritual theological foundation, and the practical operational principles that makes the Islamic education curriculum comprehensive (*syumuliyah*) and balanced (*tawazun*).

Curriculum Anatomy and Components: A Structural Analysis

As a system, the curriculum is composed of components that interact with and depend on one another. A failure or weakness in one component will affect the performance of the system as a whole. Based on a review of the literature, the anatomy of the Islamic education curriculum consists of four main components: objectives, content/materials, strategies/methods, and evaluation.

First, the objectives component. Objectives are the most fundamental directional component of the curriculum. In Islamic education, curriculum objectives are hierarchical and integrative. Taufiq et al., (2025) classify these objectives into four levels: national educational objectives (long-term), institutional objectives (school), curricular objectives (program of study), and instructional objectives (specific learning). However, the pinnacle of all these objectives in Islam is the formation of

individuals who are faithful, pious, and of noble character. Islamic education emphasizes a balance between worldly and otherworldly happiness, as well as the simultaneous development of physical, spiritual, and intellectual aspects (Taufiq et al., 2025).

Second, content and materials. Curriculum content consists of a set of learning experiences and knowledge intended for students to acquire. From an Islamic perspective, the selection of curriculum materials must not be value-free. The material must be valid, reliable, and consistent with social realities and advancements in science and technology, while remaining grounded in Islamic values (Baderiah, 2018). Ripandi, (2023) add that curriculum content must be relevant to the needs of the workforce and society, ensuring that the material taught possesses pragmatic value without sacrificing its idealistic principles. The structure of materials in the Islamic curriculum includes the sciences of *fardhu 'ain* (basic religion) and *fardhu kifayah* (science, technology, skills), which are organized in an integrated manner to foster a comprehensive worldview.

Third, the strategy and methodology component. This component relates to the methods or approaches used to convey material (transfer of knowledge) and instill values (internalization of values). Baderiah, (2018) emphasizes the importance of using varied methods relevant to the characteristics of the learners, such as problem-solving, discussion, and active learning, to avoid verbalism and boredom. In Islamic education, methods serve not only as tools for information transfer but also as means for character development. The methods of exemplary conduct (*uswah hasanah*), habit formation, and counsel (*mau'izhab*) are distinctive strategies that must be integrated into curriculum implementation (Aulia et al., 2025).

Fourth, the evaluation component. Evaluation serves as a quality control mechanism and feedback to measure the achievement of objectives. Aulia et al., (2025) explain that evaluation in the Islamic curriculum must not be limited to measuring the cognitive domain alone but must be comprehensive, encompassing the affective and psychomotor domains. Evaluation must be conducted objectively, honestly, and fairly, and must include assessments of the process (process evaluation) and learning outcomes (product evaluation) (Baderiah, 2018). The goal is not merely to assign a pass or fail label, but to diagnose learning difficulties and improve the quality of learning through continuous improvement.

Principles of Curriculum Development: Maintaining Relevance and Identity

Curriculum development in Islamic education is a necessity due to the ever-changing nature of the times (*taghayyur*). However, these changes must be guided by solid principles so as not to be severed from Islamic roots. Rambe & Albina, (2024) outline several fundamental principles in the development of Islamic education curricula, including, first, the Principle of Islamic Foundations: All activities, objectives, and curriculum content must be rooted in Islamic teachings (the Quran and Sunnah). Divine values serve as the primary filter in selecting curriculum content. Second, the Goal-Oriented Principle: The curriculum must have a clear orientation. All components must work synergistically to achieve the formulated educational goals, namely the formation of a well-rounded Muslim personality. Third, the Integrity Principle: The curriculum must be able to produce well-rounded individuals who combine the power of remembrance (*zikir*) and thought, as well as harmonize life in this world and the hereafter.

Fourth, the principle of relevance: The curriculum must be relevant, both internally (among its components) and externally (to the demands of society and the workforce). Haulia et al., (2023) emphasize that relevance also includes alignment with advancements in science and technology so that graduates of Islamic education are not alienated from their time. Fifth is the principle of flexibility: The curriculum must be flexible, not rigid, so that it can be adapted to school conditions, student

characteristics, and environmental dynamics without altering its substantive objectives (Haulia et al., 2023).

The application of these principles requires curriculum developers to be adaptive yet critical. The Islamic education curriculum must be able to respond to the challenges of modernity, such as the digital age and Society 5.0, by integrating technological literacy into learning materials, as emphasized in the Merdeka Curriculum concept, which is oriented toward developing students' potential and skills (Fathurohim, 2023). Thus, the curriculum is not merely a static document but a living, evolving organism that grows in tandem with the pulse of the community's civilization.

The Relevance of the Islamic Education Curriculum in the Dynamics of the Digital Age and Society 5.0

The urgency of curriculum reform has gained momentum in the face of the challenges posed by the Society 5.0 era and the Fourth Industrial Revolution. In this context, the Islamic education curriculum can no longer remain insular or merely preserve old traditions without adaptation (*al-muhafadzah 'ala qadim al-shalih*). Instead, it must take on a progressive role (*al-akhdzu bi al-jadid al-aslah*) by integrating new literacies namely data literacy, technological literacy, and human literacy into its learning structure (Fathurohim, 2023).

According to the analysis by Sitika et al. (2025), the relevance of the Islamic education curriculum in the digital age must be reflected in the curriculum's ability to respond to technological disruption. The curriculum is not only tasked with transferring religious knowledge but also equipping students with 21st-century skills, such as critical thinking, creativity, collaboration, and communication. This aligns with the view that Islam is a religion that is *shalih li kulli zaman wa makan* (relevant for every time and place), so its curriculum must also be flexible (*murunah*) and adaptive to socio-cultural changes in society (Taufiq et al., 2025). Furthermore, Baderiah, (2018) emphasizes that the greatest challenge in this era is moral decay resulting from an unstoppable flow of information. Therefore, the Islamic Education curriculum must position itself as a moral and ethical "filter." The integration of *Rabbaniyah* values into science and technology materials is imperative so that advancements in science and technology do not produce a secular and hedonistic generation, but rather a generation of *ulul albab* capable of utilizing technology for the benefit of the community (Rambe & Albina, 2024).

Implementation of the *Merdeka Belajar* Concept from the Perspective of Islamic Educational Philosophy

The *kurikulum merdeka* policy launched by the Indonesian government offers a new paradigm centered on student-centered learning. Conceptually, this policy has strong common ground with the philosophy of Islamic education, which humanizes humanity. The *Merdeka Belajar* concept grants autonomy to educators and students to explore knowledge in accordance with their interests and talents, which in Islamic tradition is known as respect for *fitrah* or innate potential (Fathurohim, 2023).

In its implementation, the Islamic Religious Education curriculum within the Merdeka Curriculum framework focuses on strengthening the Pancasila Student Profile, which aligns with the character of the *insan kamil* (the perfect human being). Haulia et al., (2023) explain that this curriculum provides flexibility for teachers to develop teaching materials that are contextual and relevant to the students' environment. This enables a deeper process of internalizing values not merely textual memorization, but rather practical understanding.

Furthermore, the differentiated learning approach in the Merdeka Curriculum is also in line with the principle of equity in Islamic education. The curriculum must be able to accommodate the diversity of students' intelligences such as linguistic, logical-mathematical, and spiritual intelligences without discrimination. (Ripandi,

2023) emphasize that Islamic Education teachers play a strategic role as facilitators who guide students in finding their own “path of enlightenment” (*manhaj*) in understanding religion and life, so that education becomes an enjoyable and liberating process, rather than a burden.

Challenges and Implications: Dualism and Educator Competencies

Although the Islamic education curriculum offers an ideal system in theory, the reality on the ground still presents fundamental challenges. One of the main challenges is the dualism in education that separates religious studies from general studies. Susilawati et al., (2024) highlight that the curriculum is often still trapped in this dichotomy, where religious studies are viewed as separate from the realities of science and social studies. In fact, the very nature of the Islamic curriculum demands ontological and epistemological integration between the two.

Another challenge relates to educators’ competencies. No matter how well a curriculum is designed (ideal curriculum), its success depends heavily on teachers as the implementers of the curriculum (actual curriculum). Taufiq et al., (2025) remind us that Islamic Education teachers are required not only to master subject matter (content knowledge) but also modern teaching methodologies and technology (pedagogical content knowledge). Without improvements in teacher competence, curriculum transformation will merely amount to changes in administrative documents without substantial impact on student quality.

CONCLUSION

Based on the conceptual analysis conducted, it can be concluded that the essence of the curriculum in Islamic education goes beyond the technical definition of a mere lesson plan. The curriculum is a comprehensive *manhaj* or way of life, rooted in divine values (the Quran and Sunnah) and designed to shape the perfect human being who possesses a balance between intellectual, spiritual, and emotional intelligence. Structurally, the Islamic education curriculum features integrative components, including world-and-hereafter-oriented objectives, content that blends rational and revealed knowledge, varied and humanistic methods, and comprehensive evaluation. Its development principles must consistently uphold the principles of relevance, flexibility, and continuity to effectively address the challenges of the times, particularly in the digital era and Society 5.0. The current implementation of the *Merdeka Curriculum* presents a strategic opportunity for Islamic education to revitalize its role. By leveraging the flexibility it offers, Islamic education can more effectively develop students’ innate potential and instill noble moral character. However, this success requires synergy between an integrative curriculum design and educators who are professional and adaptable.

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