

# URBAN MUSLIM EDUCATION AND HARMONY IN DIVERSITY

*by Mumtazul Fikri*

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**Submission date:** 04-Apr-2023 12:15AM (UTC+0700)

**Submission ID:** 2054783953

**File name:** SLIM\_EDUCATION\_AND\_HARMONY\_IN\_DIVERSITY\_Mumtazul\_Fikri\_et\_al.pdf (135.23K)

**Word count:** 4137

**Character count:** 23182

# URBAN MUSLIM EDUCATION AND HARMONY IN DIVERSITY: ISLAMIC EDUCATION AT CHRISTIAN MAJORITY SCHOOL IN MANADO CITY

<sup>10</sup> Mumtazul Fikri<sup>1\*</sup>, Marzuki<sup>2</sup> & Ahmad Faizuddin<sup>3</sup>  
<sup>1,2</sup> Universitas Islam Negeri Ar-Raniry Banda Aceh, Aceh, Indonesia.  
<sup>3</sup>Universiti Utara Malaysia Sintok, Kedah, Malaysia.  
\*e-mail: mumtazulfikri@ar-raniry.ac.id

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| Received:<br>29/07/2022 | Revised:<br>30/10/2022 | Approved:<br>08/11/2022 |
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DOI: 10.32332/akademika.v27i2.5298



Urban Muslim Education and Harmony in Diversity: Islamic Education at Christian Majority School in Manado City Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

## Abstract

This study aims to determine a pattern of harmonization of urban Muslim education in interfaith relations and forms of harmonization in Christian-majority schools in Manado. This research was qualitative research through a case study method. The research data were collected through in-depth interviews, focus group discussions (FGD), observation, and documentation. This research was conducted at the Manado State Senior High School, with the research subjects are the principal, teachers, and students. The results show that the first pattern of harmonization that occurs in urban Muslim education in the city of Manado is accommodation. Second, harmonization of urban Muslim education in Manado occurs in four forms, namely: (1) the existence of Islamic religious teachers; (2) the availability of Islamic education facilities and infrastructure; (3) the ease in performing praying for Muslim students and teachers; (4) the freedom to wear Muslim clothing for women and to use symbols of the Islamic religion in the school; and (5) the facilitation provided by the school to celebrate Islamic holidays (PHBI).

**Keywords:** Diversity, Harmony, Islamic Education, Urban Muslim.

## A. Introduction

Manado is a city located in North Sulawesi Province. Astronomically, the city of Manado is located between 1° 30' - 1° 40' North Latitude and 124° 40' - 126° 50' East Longitude. The Manado area is divided into 11 sub-districts with 87 villages. Ten sub-districts occupy the mainland area, while one sub-district occupies a separate island area (Central Bureau of Statistic, 2022). According to religious diversity, statistical data on religious adherents in Manado is quite heterogeneous. Based on data from the Central Statistics Agency in 2022, the total population of Manado is 488,685 people. Pursuant to the religious classification, Manado residents are divided into 6

religions, namely: Protestant 64% (312,773 people), Islam 30.05% (146,863 people), Catholic 5.08% (24,826 people), Buddhist 0.63% (3,084 people), Hinduism 0.17% (842 people), and others 0.06% (297 people). According to places of worship, statistical data shows that the number of places of worship in Manado is 717 Protestant churches, 202 mosques, 22 Catholic churches, 20 prayer rooms, 4 temples, and 1 monastery (Central Bureau of Statistic, 2022).

Religious diversity and tolerance cannot be separated in Manado. Efforts to preserve tolerance and maintain religious diversity have been performed for a long time in this city. One of the efforts to preserve tolerance and manage differences in religion is through the "*torang samua basodara*" campaign performed by all groups, especially local governments. This jargon was first coined by E.E. Mangindaan, Governor of North Sulawesi, from 1995 to 2000. This sentence was coined to unify peace and religious tolerance in North Sulawesi. This jargon aims to reduce religious conflicts that hit eastern Indonesia between 1998 and 2000, especially in Ambon, Poso, and North Maluku. Historically, this jargon has had a positive impact on the religious and social awareness of the community and has been proven to have been able to reduce religious conflicts in the city of Manado (Frangky, 2017).

Virtually, there are some scientific facts about religious tolerance in Manado and North Sulawesi. First is the Setara Institute publication about the most tolerant city in Indonesia in 2021, where Manado ranks second out of the ten most tolerant cities in Indonesia (Dzulfaroh, 2022). Second, the achievement of North Sulawesi Province in the Religious Harmony Index of the Ministry of Religion in 2021 ranks third out of all provinces in Indonesia with a score of 76.35. Third, the existence of Bukit Kasih, Kanonang Village, Kawangkoan District, Minahasa Regency. Bukit Kasih has located approximately 55 km from the city of Manado. This hill has become a symbol of religious tolerance for the people of North Sulawesi with the establishment of interfaith places of worship at the top of the hill, such as mosques, churches, temples, and monasteries (Tangkudung, 2022). Fourth, historically, religious tolerance in North Sulawesi, especially Manado, has been discussed for a long time; among them is the Interreligious Cooperation Agency (BKSAUA), born in 1965. BKSAUA is the oldest interfaith institution in Indonesia, even before the establishment of the Religious Harmony Forum (FKUB) (Maarif, 2022).

Research on religious tolerance in Manado has been conducted by several scholars. Swazey examines religious identity and inter-religious relations in Manado (Swazey, 2007). Frangky explores cultural and religious diversity in the city of Manado (Frangky, 2017). Yusuf and Hasan researched the pillars supporting inter-religious harmony in Manado (Yusuf, N. & Hasan, 2020). The research above investigates tolerance among religious believers in Manado but has not mentioned about tolerance in educational institutions, especially at the State Public High School in Manado. Research on religious tolerance in senior high schools has been conducted by several researchers, such as Wekke and Mokodenseho (Wekke, I. S. & Mokodenseho, 2018), who scrutinizes tolerance, understanding and religious learning in Muslim minorities in Manado. Sianturi and Wentuk (Sianturi, N. P. & Wentuk, 2018) reported the inter-religious tolerance at State Public High School 9 Manado. This research focuses on psychological and pastoral studies from the point of view of Christianity. Liando and Hadirman revealed the practice of a culture of religious moderation at Public High School Muhammadiyah Manado (Liando, 2022).

This research focuses on the culture of religious moderation in Muslim-majority schools, namely High School Muhammadiyah, which is certainly different from this research on Christian-majority schools. Similar research was also conducted by

Syamsulrijal (Syamsulrijal, 2021) and Bulotio (Bulotio, 2019) but had not focused on implementing the religious learning process in public high schools. According to the studies above, it can be seen that research on Islamic religious education in Christian-majority schools in the city of Manado has not been conducted by previous researchers, which then strengthens the urgency of this research.

This paper attempts to answer the main question, how is the harmonization of urban Muslim education in inter-religious relations at Christian-majority schools in Manado, especially in implementing Islamic Religious Education in State Senior High Schools? In this case, the question will be answered by looking at several problems: First, how is the pattern of harmonization of urban Muslim education in Christian-majority schools in Manado? Second, what is the form of harmonization of urban Muslim education in learning Islamic Religious Education (PAI) in Christian-majority schools in Manado? The two problems above will be the main discussion topics in this paper.

## B. Method

This research is qualitative research using a case study method. This research was conducted at State Public Senior High School (SMAN) 7 Manado. The selection of SMAN 7 Manado as the location of this study was pursuant to the diversity of religious adherents consisting of the majority of students who were Christians with a percentage of 60% and a minority consisting of Islam, Catholicism, Hinduism, and Buddhism by 40%. The existence of several religions as minorities complements the religious diversity in this school, so the existing relationships are diverse. The sources of research data consisted of principals, teachers, and students. This research data collection uses in-depth interviews, focus group discussions (FGD), observation and documentation. Interviews were conducted with principals and teachers, while FGDs were conducted with students. Observations were made in schools by looking at the interactions between fellow students and teachers as well as between teachers in schools. Documentation is used to complete research data in documents or school regulations related to students. This research uses the data analysis model of Miles & Huberman by going through data reduction, data presentation, and conclusion.

## C. Findings and Discussion

State Public Senior High School 7 Manado is one of the senior high schools in Manado. The number of students at SMAN 7 in terms of religious adherents is Christian at 60%, and the other is Islam, Hinduism and Buddhism at 40%. Most educators (teachers) and education staff at this school are Christians. The existence of Christianity as the majority religion does not rule out the existence of other religions as minorities, such as Islam, Hinduism, and Buddhism. In this school, religious lessons are given authority to their respective religious teachers. According to information from the principal and also corroborated by the author's observations, while there are only religion teachers for Islam and religion teachers for Christianity, for Hinduism and Buddhism, there is no special religion teacher because the number of students is still small. For educational value, their religion is given freedom to obtain it from their respective religious leaders. These two religious teachers are casual teachers the school especially hires to support religious learning for students.

This school also pays attention to students by providing facilities for praying. The school provides a special room used as a prayer room, which Muslim students can use to perform *dhuhr* and *asr* prayers. Besides being used for other Islamic religious



activities there, Muslim students also use this room as a ROHIS office (Islamic Spiritual Student's Organization). For Christian and Catholic students, a special room is provided called the Prayer Room, which is temporarily used by Christian students for religious activities.

From the data collection of this research, two main data became the focus of this study. First, the pattern of harmonization of urban Muslim education in Christian-majority schools in Manado and second, the forms of harmonization of urban Muslim education in learning Islamic Religious Education subject that occurred in State Public Senior High School 7 Manado.

From the data collected in this study, it was found 2 (two) main data that served as the focus of this study, namely first, the pattern of harmonization of urban Muslim education in Christian-majority schools in the city of Manado and second, forms of harmonization of urban Muslim education in learning Islamic Religious Education in Manado SMAN 7 Manado.

## 1. Findings

### The Pattern of Harmonization of Urban Muslim Education

Referring to the theory of social relations, the relationship between religious communities is also a form of relationship used as the focus of this research. Spradley and McCurdy mention that the pattern of relationships can be formed in associative and dissociative forms (Spradley, James P. & McCurdy, 1975). The pattern of associative social relations can be in the form of cooperation, accommodation, and acculturation. In contrast, the dissociative pattern is a process that forms the opposition, such as competition, conflict and dispute (Hidayati, K. & Genggor, 2006). Social relations will form a pattern of relationships in their environment. Harmonization will occur if the relationship process or relationships are positive and vice versa. If the relationship process is negative, disharmony will appear.

Islamic religious education at SMAN 7 is one of the models of harmonization in schools' midst of religious diversity. Muslim students get attention from schools that are predominantly Christian. Vice versa, Muslim students respect and appreciate students of the majority religion and other minority religious students. This harmonization can be seen in the attention and care of the school towards minority students, especially Muslims. The harmonization pattern formed from the relationship between teachers and students at SMAN 7 Manado is more directed to the form of a harmonization pattern of accommodation, namely the fulfilment of the rights of minorities, especially in performing their respective religions.

The school gives freedom to Muslim students in religious activities and other activities that support the practice of Islamic religious education in schools, including the celebration of Islamic holidays. This is in accordance with what was stated by the principal in the following interview excerpt: "... here is a prayer room for Muslim students and can also be used for other activities". The observation also corroborates that the prayer room provides equipment for prayers, such as prayer mats, ladies' prayer gowns and sarongs. Students also use the prayer room for Islamic spiritual activities, such as studying Islamic Education courses, reciting the Quran, Islamic studies, meeting activities and others. However, all school activities must be known and obtain permission or approval from the school.

Information from Muslim students also reinforces the school's care or concern for Islamic education activities at school, such as one of the following excerpts from interviews with students: "... during class hours, we are allowed to go out during the

midday prayer, we are allowed to pray in the small prayer room...". The same thing was conveyed by the Islamic Education teacher, that students at this school were allowed to go out during class hours to pray *dhuhr* by first asking permission from the teacher who was teaching in the class. The facts and phenomena above indicate the harmonization of implementing Islamic education learning and its practice in the school, leading to an accommodative harmonization pattern.

The accommodative pattern that occurs through the implementation of Islamic religious education at SMAN 7 Manado form positive social relations. Relationships that occur create a harmonious relationship between students, teachers and principal. Harmonious relationships form an accommodative pattern and facilitate the learning process of conducive Islamic religious education in the future.

It can be concluded from the picture above that the practice of Islamic religious education performed at SMAN 7 Manado accommodates all the needs for implementing the learning process and the practice of Islamic Religious Education in the school environment by ignoring the existence of Muslim students as a minority community in the school.

## 2. Discussion

### The Forms of Harmonization of Urban Muslim Education in Learning Islamic Religious Education Subject

#### a. The Availability of Islamic Religion Teachers

Religious subjects are mandatory for students in schools. These subjects are adjusted to each religion. The availability of religious teachers depends on the number of students. If the number of students reaches the regulated group, a special teacher will be provided for the subject of religion. However, if the number is small or does not fulfil the group, they study independently, and the value is obtained from the respective religious leaders. Islamic Education is one of the subjects that each Muslim student in public schools must study. This subject contains various learning materials about Islam, especially the basics of Islam, the Islamic creed, Islamic jurisprudence and morals. Islamic religion teachers are provided specifically by schools as casual teachers. In this school, only two religion teachers are for Christianity and Islam. This Islamic religion teacher teaches Islamic religious subjects and accompanies students in religious activities. Up to now, the implementation of worship and Islamic religious activities in schools does not interfere with teaching and learning activities. Each activity is adjusted to the lesson hours so as not to interfere with student learning. Islamic learning activities are performed in the prayer room for every hour of religious study. Usually, Christian students, as the majority, stay in the Christian religious class, and those who are Muslim go out to study Islamic subjects in the prayer room. Because the number of Muslim students is a minority in each class, learning Islamic religious subjects in each class is combined during the same lesson hours. For example, class X religious subjects for each class are arranged at the same time, as well as classes XI and XII are arranged on the same day and time at each level so that all Muslim students in each class at that level can study together in the prayer room.

#### b. The Availability of Islamic Education Facilities and Infrastructure

Islamic Education subjects taught at SMAN 7 Manado are also supported by adequate facilities and infrastructure. The practice of Islamic religious education in schools is supported by facilities and infrastructure provided by schools, such as prayer rooms, ablution places, prayer rugs, ladies' prayer gowns, sarongs, Quran and

Islamic book reading corners. These facilities and infrastructure are used by all Muslim students in supporting Islamic religious learning, especially in the practice of religion in everyday life at school. The school also provides Islamic religious education textbooks for students studying Islamic religious subjects. Each student is loaned a textbook as a learning resource in Islamic religious studies.

**c. The Ease of Performing Praying for Muslim Students and Teachers**

Muslim minority students at SMAN 7 Manado are given convenience by the school in performing praying at school, especially the *dhuhr* prayer, which is mandatory worship for each Muslim. Students are permitted to leave the class during class hours to perform the *dhuhr* prayer. Some students also perform the *asr* prayer at school if they come home from school in the afternoon and the time for the *asr* prayer has come. In some cases, students do not come out on time for the call to prayer from class because they are waiting for the end of class hours. In this case, they pray after class hours are over, and prayer is still in the *dhuhr* time. Due to the small prayer room facilities, most students pray in congregation, and some pray alone because they have to share places that are not so wide.

On Fridays, Muslim students are given leeway to perform Friday prayers at the mosque closest to the school. After performing Friday prayers, the students returned to school to continue their lessons as usual. The school's attention and support for the worship activities of Muslim students in this school is a form of effort from the school to maintain harmonization between religious communities, especially in the practice of religious teachings as the realization of Islamic religious education in schools.

**d. The Freedom to Dress in Muslim Clothes and the Use of Islamic Religious Symbols in the School Environment**

Schools provide freedom for Muslim female students to wear the hijab in the school environment. It can be seen during field observations that the researchers did in the school where some Muslim female students in headscarves sat discussing and chatting with non-Muslim friends who do not wear headscarves in the canteen, school gardens and classrooms. This fact shows that the school understands and performs well under regulations for school uniforms in the Regulation of the Minister of Education and Culture Number 45 of 2014 concerning Uniforms for elementary and secondary level students. Article 3 states: "School uniforms are regulated by each school while taking into account the right of every citizen to practice their respective religious beliefs".

This observation data is also supported by data from interviews with school principals who explain that schools do not prohibit the use of headscarves by Muslim students in the school. Muslim female students are allowed to wear Muslim clothing both during the implementation of the learning process in the classroom or during extracurricular activities or other activities outside the classroom.

In addition to the hijab, Muslim female students are also given the freedom to wear Muslim uniforms that show their Islamic religious identity to cover their genitals, such as the brackets and long skirts like the school uniforms used by Muslim female students at Madrasah 'Aliyah (Islamic Public Senior High School). This flexibility is part of the school's concern in supporting the practice of Islamic teachings in schools for Muslim minority students. The school does not feel disturbed or even happy with the presence of Muslim minority students who practice their religious teachings at school. Even non-Muslim teachers remind Muslim students if they do not wear the



hijab. It was done because of the teacher's attention and understanding of the obligation to wear the hijab for Muslim students.

**e. The School Facilitates the Celebration of Islamic Holidays**

The school accommodates and facilitates the celebration of Islamic Holidays in the school. Based on data from interviews with school principals, up to now, the implementation of Islamic holidays has been performed in a well-planned and coordinated directly under the principal's coordination. The Islamic holidays celebrated so far are the Maulid Celebration (Birthday of the Prophet Muhammad), Halal bi Halal (getting together to renew and replenish bonds with relatives and friends), Eid al-Fitr and Eid al-Adha, and Qurban. This data is supported by the acknowledgement of a teacher of Islamic Education who claims that he has always been involved in implementing the celebration of Islamic Holidays in the school.

The committee for celebrating Islamic Holidays in schools comes from the management of the Islamic Spiritual Organization (ROHIS) under the guidance of Islamic Education teachers and the direct coordination of the school principal. The PHBI committee is also assisted by students from different religions, such as Protestantism, Catholicism, Hinduism and Buddhism, who collaborate with interfaith students. This fact shows that the process of learning the Islamic religion through the implementation of the celebration of Islamic holidays at SMAN 7 Manado is going very well even though, statistically, the number of Muslim students is a minority at the school. Based on the description above, it can be concluded that the harmonization of accommodative patterns in Islamic Religious Education at SMAN 7 Manado occurs in five forms; (1) The Availability of Islamic Education Teacher; (2) Availability of facilities and infrastructure for Islamic Education; (3) Ease of Worship; (4) Freedom to Dress Muslim's Clothing; and (5) Facilitating the Celebration of Islamic Holidays. The five forms form an accommodation pattern.

**D. Conclusion**

From the discussion of the results of this study, it can be concluded that the pattern of harmonization of urban Muslim education at SMAN 7 Manado tends to implement the pattern of accommodative harmonization, which accommodates all the needs for implementing the learning process and practising Islamic Religious Education in the school, even though Muslim students are a minority community at the school. The forms of harmonization of urban Muslim education in learning Islamic Religious Education subject at SMAN 7 Manado occur in 5 (five) cases: (1) the availability of Islamic religious teachers, (2) the availability of facilities and infrastructure for Islamic religious education, (3) the ease in performing praying, (4) the freedom to wear Muslim's clothing for women and (5) the school's facilities to celebrate Islamic holidays (PHBI).

**E. Acknowledgements**

The author expresses their deep gratitude to all parties who participated in the accomplishment on this research, directly and indirectly. Especially the speakers at SMAN 7 Manado have provided valuable contributions and information. Also, to fellow researchers from UIN Ar-Raniry Banda Aceh lecturers who have provided input and motivation both before and after the research was conducted. We also thank UIN Ar-Raniry Banda Aceh for the financial support in collecting this research data. Finally, thank you to the editorial board for willingly publishing this research article.



**F. Author Contributions Statement**

The two authors work together on ideas and problems in this research. Mumtazul Fikri developed a theory that was used as an analytical thought. Meanwhile, Marzuki developed an analytical method and Ahmad Faizuddin investigated the findings. In addition, the three researchers also discussed the results and contributions of the research.

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