



Muhammad Abduh's Thoughts on Building Critical Awareness and Moral Literacy in Prospective History Teachers in The Digital Era

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Abstract

The accelerated flow of information in the digital era has presented serious challenges for prospective history teacher students, namely the low ability to verify sources and weak awareness of information ethics. This study aims to analyze the thoughts of Muhammad Abduh as a conceptual foundation in building critical awareness and moral literacy for prospective history teacher students in the digital era. The approach used is qualitative through a literature study that focuses on 20 primary references sourced from books, websites, relevant journals accessed using the Google search engine, Google Scholar, Open Access Library, and others. The results of the study show that Abduh's thinking emphasises rationality, *ijtihad*, And reform can be operationalized into two main competencies: (1) critical awareness in interpreting historical sources reflectively in digital space, and (2) moral literacy in the use of digital media that is ethical, honest, and respects historical truth. Thus, the idea of Muhammad Abduh can be used as a foundation for building a new paradigm for prospective history teachers who are oriented towards critical, moral, and adaptive thinking to the challenges of the digital era.

Keywords:

Muhammad Abduh; Critical Awareness; Moral Literacy; History Teacher

A. INTRODUCTION

The complexity of life in the current digital era presents the younger generation, especially prospective history teacher students, with complex challenges. According to Pare and Sihotang (2023), handling the acceleration of technology and information requires swift adaptation. Given that the changes that occur can even completely alter a person's life and significantly change the way they think and act (Shrivastava, 2017). The flow of information circulating in the digital space flows rapidly without limitations of time, place, or authority. As an educator, according to Humaira and Aprison (2024), one should possess ideal competencies such as being active, innovative, creative, and open to all aspects of the ever-changing world. In addition Ansar and Bahri (2024), stated that efforts to achieve educational goals and objectives in the 21st century, teachers can develop critical thinking skills to prepare their students to face the challenges of globalization. They also stated that the role of teachers has also evolved into character mentors who develop five key skills in students: intellectual, personal, communication, sociocultural, and vocational.

Through history learning, students can shape their character and develop attitudes, values, and behaviors consistent with the values of national and state life (Irawan, 2024). Furthermore, studying history, both from events and influential figures, can help students better understand the roots of current problems (cause and effect), shape their identity, and develop critical and reflective analytical skills. Therefore, prospective history teachers in the digital era are required to strengthen two core competencies: critical awareness and moral literacy.

However, the current focus on history education tends to focus solely on mastering digital skills, with little attention paid to the philosophical foundations and moral values of the thinking of reformers, which are crucial for education in the digital age. Digital media today is no longer simply a two-way interactive space; it has transformed into a complex new social space. Available information is no longer driven by academics, official institutions, and other trusted sources; everyone, with equal opportunity, can become a producer of knowledge, presenting news and factual data, and ultimately, creating misinformation that can be dangerous if consumed carelessly.

As educators, prospective history teachers in particular are required to be agile in interpreting these changes and developing responsive, reflective, and character-building learning approaches. This situation demands a new model of history education that teaches not only the "what" but also the "how" and "why." Therefore, prospective history teachers should be able to understand the historical context holistically, why today's teaching requires a critical perspective, and how digital media ethics often require responsibility.

In the context of this paper, the thoughts of Muhammad Abduh are highly relevant to reexamine. As a reformist, he provided a fundamental conceptual framework for the implementation of education, particularly in the face of today's digital technological disruption. His ideas not only emphasized rationality and *ijtihad* when analyzing science and modernity, but also positioned morality as a guideline for utilizing knowledge for the benefit of the community (Komaruzaman, 2017). This aligns with the demands of contemporary history pedagogy, which requires educators with a critical spirit while remaining steadfast in ethics and morality.

Muhammad Abduh (1849-1905), a renowned Egyptian scholar in his time, was a pioneer of Islamic modernism and an educational reformer. His reformist thinking rejected dogmatic understandings of religion (Islam) and opened the door to renewal in thinking to foster critical reasoning. He became a role model for Muslims because he succeeded in transforming society from a static to a dynamic one (Suharto, 2006). The period of Islamic modernization was marked by a renewal between the Western and Islamic worlds, which gave rise to new ideas, in this case, the emergence of rationalism, nationalism, democracy, and so on (Zahra et al., 2025). Abduh's thoughts can be used as a reference in building critical awareness and moral literacy in the digital era, namely, an awareness of logic, ethics, social responsibility, and the ability to interpret historical and contemporary realities reflectively.

According to Wibisono et al. (2023), His thinking brought extensive benefits to Muslims worldwide, even in Indonesia. Furthermore, according to Jaelani (2023), Muhammad Abduh viewed education as the primary instrument for overcoming exclusivity in religious life, namely, eradicating old ways of understanding religion narrowly or dogmatically. This was done by strengthening rationality and inclusive understanding within a national and humanitarian framework.

Based on these studies, Muhammad Abduh's thought has largely focused on the realm of Islamic educational reform in general, but none have specifically discussed it in the context of history education, especially for prospective history teachers facing the challenges of the digital era. Therefore, in this paper, the author aims to outline Muhammad Abduh's reformist thought as a conceptual foundation for developing critical awareness and moral literacy in prospective history teachers in the digital era. Thus, this article is written to answer the question related to how Abduh's thought can be operationalized as a competency that can build critical awareness and shape the moral literacy of prospective history teachers in the digital era. Through awareness of critical logic, ethics, and morality, as well as responsibility in understanding, interpreting, and disseminating historical information that circulates quickly and without curation, it is hoped that it can guide prospective history teachers to not only rely on repetitive learning traditions but also to produce innovative and open work methods by utilizing digital technology more critically and honestly.

B. METHODS

This research uses a qualitative approach with a library study method as the main data collection strategy (Zed, 2014). In the initial stage, the researcher conducted a review of relevant literature in the form of books, articles from accredited national and international journals, research reports, and other academic documents related to Muhammad Abduh's thoughts, the education of prospective history teachers, critical awareness, and morality at the level of digital education transformation. The search process was carried out through academic databases, such as digital libraries, and online sources with predetermined keywords. In this writing, the researcher searched for data sources through Google, Google Scholar, and other educational sources. In this writing, there are 20 articles and books as core sources that contain the results of Muhammad Abduh's thoughts in their relevance to education, character and moral education, and the implementation of history education in the digital era.

After the literature was collected, the researcher screened the literature based on inclusion and exclusion criteria (source quality, topic relevance, and year of publication) to ensure the appropriateness and quality of the study material. Next, in a data validity test, source triangulation was conducted to ensure data consistency. Literature review, often referring to qualitative research, aims to uncover phenomena contextually and descriptively without relying on quantitative processing (Adlini et al., 2022). Furthermore, the data analysis process was conducted inductively and thematically. The researcher read and recorded several key ideas from each literature, then developed categories that align with the writing objectives. The researcher then logically structured arguments and connected Muhammad Abduh's thoughts according to the research objectives. All analysis results were then systematically compiled, followed by repeated verification to ensure that the interpretations provided did not deviate from the sources, and were then compiled into a cohesive narrative concerning Muhammad Abduh's thoughts, which provide a conceptual, rational, moral, and methodological basis for the development of critical awareness and moral literacy in history education in the digital era.

C. RESULT & DISCUSSION

The Figure of Muhammad Abduh in Educational Modernism

Muhammad Abduh was an Egyptian. He was born in the village of Mahallat Nashr, Gharbiyah Province, Egypt, in 1265 AH/1849 AD and died in 1905. His father was named Abduh bin Hasan Khairullah, a farmer, and his mother was Junaidah Uthman, a woman from the Arab tribe. He received his first religious education from his family. His own father taught him to read and write, and memorize the Quran. He was an intelligent child, as evidenced by his ability to memorize the Quran in less than three years. At the age of 14, Abduh was sent to Thanta, where he studied at an educational institution at the Al-Ahmad Mosque, owned by Al-Azhar. Here, he learned Arabic, the Quran, and jurisprudence. At the age of 17, precisely in 1866 AD, Abduh got married. Then, after that, he continued his education with Sheikh Darwisy Khadr to study Sufism for several months in the city of Tantha, which is located around Cairo and Alexandria. And after that, he went to Cairo to study at Al-Azhar. While there, he met Said Jamaluddin Al-Afghani, a progressive scholar who was a mujahid (fighter) and innovator (reformer). This meeting further fueled Abduh's interest in the sciences of Sufism and interpretation. Furthermore, through Al-Afghani, he explored a wide range of disciplines, including theology, philosophy, law, and state administration (Suwahyu, 2022).

The great influence of Jamaluddin Al-Afghani encouraged Muhammad Abduh to wage jihad to break the chains of orthodoxy and blind fanaticism in religion (Shabir, 2017). From his passion for reading philosophical books and developing the thought processes of rational Muslims (Mu'tazilah), he was once accused of abandoning the "Ash'ary School," one of the main theological schools in Sunni Islam. However, he denied this by remaining firm in his refusal to follow the imitation (blind imitation) of any school or anyone because he is a free and independent thinker.

He graduated from Al-Azhar in 1877 with good results (Hidayat, 2018). A year later, he began his teaching career at Al-Azhar, then at Dar Al-Ulum, and taught at his own home. His unwavering enthusiasm for pursuing radical changes in accordance with his ideals: a path of freedom to revive

Islam with new methods in keeping with the times, and abandoning old, outdated, and conventional ways.

Due to their radical thinking, Jamaluddin Al-Afghani and Muhammad Abduh were expelled from Egypt in 1879. Subsequently, in 1884, he went to Paris at the behest of Jamaluddin Al-Afghani, who was already there. Subsequently, they founded the highly influential organization Al-'Urwat Al-Wutsqa (The Strongest Link). This organization aimed to unite Muslims. Their vigorous activities were evident in the publication of a newspaper bearing the same name as their organization (Al-'Urwat Al-Wutsqa). This newspaper successfully published eight editions; its sharp and argumentative writings encouraged Muslims to rise. This meant reflecting on intellectual decline, seeking paths to renewal through freedom of thought, education, and resistance to oppression.

Islamic modernism emerged in the late 19th century as a response to intellectual stagnation, social decline, and colonial oppression experienced by the Islamic world. Muhammad Abduh occupied a central position as a reformist thinker who emphasized the importance of education as a primary instrument for the revival of the Muslim community. According to Usman and Umar (2021), the term Islamic modernization refers to an ideology or school of thought that seeks to reconstruct the values contained in Islamic teachings in accordance with the modern era. According to Abduh, the goal of education encompasses a balance between the cognitive (reason) and affective (spiritual) aspects. Intellectual education is intended as a tool to instill critical thinking habits, and the affective aspect is expected to produce a generation with noble morals.

Through the principle of rationality "al-'aql," which he considers to be the main foundation in understanding Islamic teachings. He rejects the practice Imitationnamely the acceptance of a statement or opinion without knowing the source or a clear legal basis. Because of inimitation, stifling critical thinking, and stifling the development of thought. This rationality is not only necessary for understanding religious texts, but also for developing a scientific attitude and critical thinking skills. Furthermore, the idea of renewal, "tajdīd," became a central characteristic of Abduh's thought. Tajdeed demands that the people not be trapped in old, stagnant ways of thinking, but rather open themselves to modern knowledge while adhering to Islamic law. In terms of education, this idea encourages the creation of learning methods that are relevant, reflective, and able to meet the needs of contemporary society. Furthermore, Abduh's thinking also contains the concept of "islah," namely, moral improvement. This can be interpreted as conscious, rational improvement and reformation oriented towards the welfare of the people. When the people stagnate, and the use of reason is suppressed by tradition, imitation dominates. So he tried to break the old ways by being open to newness, reforming positions that consider a revolution in thinking and action. For example, combining religious and modern knowledge opens up space for growth without restricting one aspect.

This emphasizes that intellectual progress must go hand in hand with character development. Knowledge unaccompanied by ethics will lead to new forms of decline in human life (Usman & Umar, 2021). Intelligence that lacks good values can become a tool to justify actions that harm society. Therefore, educational progress can be achieved when enlightened reason harmoniously combines with solid morality, producing individuals capable of utilizing knowledge wisely, fairly, and oriented toward improving life.

Compared to Islamic modernists like Jamaluddin al-Afghani, Abduh developed a more systematic educational modernism than his teacher. This is because Jamaludin al-Afghani's thinking emphasized the unity of Muslims to overthrow colonialism and strongly rejected Western materialism (Hakim, 2024). Nevertheless, Abduh drew much inspiration from his teacher, inheriting his fighting and reformist spirit, which he then refined into his own perspective. He developed an organized reformation that emphasized rationality, ijtihad, and the formation of moral character through education. At this point, Muhammad Abduh's thoughts are not merely an intellectual legacy of the past but can also be reflected upon and used as a rich conceptual framework to address future challenges. This includes the implementation of education today, in an effort to produce individuals who are not only intellectually intelligent and critical but also possess moral integrity and social responsibility. For a history teacher, his

thoughts can provide reinforcement, especially in terms of new thinking and ethical values, to be able to face the challenges of the times.

The relevance of Muhammad Abduh's thoughts for the critical awareness and moral literacy of prospective history teachers

Muhammad Abduh's thought spans a diverse spectrum, encompassing modernization, politics, nationalism, social issues, society, theology, and philosophy (Fatmal et al., 2025). His contributions to Islamic educational thought are considered to have laid the foundation for the revival of the Muslim community in the early 20th century. His thoughts were disseminated through his writings in magazines, in the *Manar*, and to the *Urwat to the Wutsqa*, which later developed into a reference for reformers in the Islamic world. This situation gave rise to many efforts to establish new schools that adopted curricula aligned with Abduh's educational ideas.

One of the reasons for the rise of education in Indonesia can be traced back to the Islamic organization Muhammadiyah. Ahmad Dahlan, the founder of Muhammadiyah, studied in Mecca. There, he studied with Sheikh Ahmad Khatib, and through him, he became acquainted with the writings of Muhammad Abduh, particularly *Tafsir al-Manar*. This interpretation has a different character from the style of previous scholars because it combines faith and rationality to understand the existence and power of Allah SWT through deep contemplation. For Ahmad Dahlan, the ideas that emerged from the writing inspired and fostered a spirit of renewal amidst the complex Dutch colonial political situation, as well as the conditions of the surrounding Muslim community that were still contrary to the pure teachings of Islam (Komaruzaman, 2017). Thus, the existence of Muhammadiyah was accused of being one of the turning points in the modernization of Indonesian education. From Ahmad Dahlan, this breakthrough change was intended as an agent of social change, while the presence of Islamic education that he presented also helped strengthen national awareness for the Indonesian people.

In the context of modern education, Abduh's ideas of reform align with the concept of critical consciousness, widely discussed in contemporary pedagogical theory. As Freire, in Collins (2011), states, critical consciousness refers to an awareness that enables humans to integrate with the world through cultural actions. Critical consciousness encompasses the ability to understand and analyze causal relationships that influence the situations and conditions a person faces. On the other hand, according to Huda and Djono (2025), conventional history teaching practices are often limited to the passive transmission of information, hindering the development of critical historical thinking, a core competency in the digital age. Therefore, by strengthening critical rationality, history teaching can be presented in a concrete manner. In direct proportion, history learning in the digital era is expected to foster an open perception of situations. That is, being open to questioning the causes and reasons for something to occur and understanding its impact, because all data, information, and learning materials in the digital age can be accessed from anywhere and at any time.

Therefore, critical thinking skills are crucial in history learning, helping students clearly understand the causes and impacts of various past events. This allows students to develop coherent and structured reasoning and draw conclusions based on evidence-based analysis. With the abundance of information available digitally, teachers who possess critical thinking skills and an open mind can guide students in selecting and sorting information wisely. They can also think critically about the use of sources that are true, accurate, and accountable. Through these skills, a history teacher is expected to be able to read situations comprehensively, interpret reality objectively, and be open to understanding the causal relationships between events. Therefore, critical awareness is a crucial foundation for developing a quality individual character.

However, critical thinking alone is not enough. This awareness needs to be grounded in an ethical orientation to maintain direction in navigating the complexities of today's life. This awareness is built on a self-awareness that morality is necessary for building good relationships with others. This requires recognizing the difference between right and wrong actions and understanding the consequences of choices. This process does not occur automatically, but rather

through habituation, character development, and ongoing adaptation to the social environment. This is where moral literacy plays a particularly important role in the teacher's role as a professional educational practitioner. Simply put, moral literacy can be defined as the ability to know, understand, and feel various actions rationally based on ethical values. Moral literacy begins with an individual's moral awareness at the ethical level. Moral literacy can be defined as a person's receptive ability to understand social phenomena and discover specific moral teachings that are interpreted in productive activities (Wachidah et al., 2017).

A teacher must possess ethical and moral values because they serve as role models for their students. Therefore, as learning facilitators in the digital age, teachers have a responsibility to build strong character in students who will use various digital technologies wisely. Therefore, teachers must first possess moral awareness regarding ethics, law, and rights and obligations in the digital age.

Muhammad Abduh's thinking presents rationality and morality that are highly relevant to efforts to build critical awareness and moral literacy among prospective history teacher students. Critical awareness can be understood as a form of awareness in which a teacher can recognize and recognize the existence of elements outside themselves. Namely, as a history teacher, he should analyze, assess, and interpret historical information rationally, in-depth, and responsibly, so that during the learning process, he does not immediately accept the narrative at face value. If there are discrepancies, he also dares to question, challenge, and correct them. In other words, as a history teacher, he must use his rationality appropriately so that when he teaches in class, he can encourage his students to think about an event that occurred, not simply memorize a series of historical narratives. Because studying history isn't just about knowing a collection of facts, the narratives learned require logical interpretation based on the use of sources, context, and the elimination of potential biases.

Meanwhile, moral literacy can serve as a compass guiding the use of digital technology in learning activities, ensuring they remain grounded in humanitarian values. Moral literacy, in this discussion, goes beyond the ability to recognize right and wrong normatively, but also encompasses the ability to read situations to assess, reflect, and make ethical decisions within complex social contexts (Faiz, 2022). In the implementation of history education, moral literacy serves not only as a set of ethical rules but also as a foundation for wise action. This can serve as a guide for prospective history teachers so that the process of assessing, analyzing, and reconstructing historical narratives upholds the values of justice, honesty, and accountability.

Then, one of Muhammad Abduh's main ideas was his call for Muslims to free themselves from the shackles of imitation, which is an attitude of passively accepting the truth without conducting critical examination. He continues to call for the free use of reason and adhering to evidence-based reasoning. Therefore, the principle of *ijtihad* emerged as a relevant concept for prospective history teachers in the face of the flow of digital historical information. It specifically emphasizes the use of reason and critical reasoning to understand contextual realities. In this regard, a history teacher is not only knowledgeable about past events but must also be able to assess the validity of sources, challenge false narratives, and guide students in discovering the meaning of historical events and reflecting on them in their daily lives.

History learning is fundamentally inseparable from values and morality. Moral values and social responsibility need to be integrated into every historical theme in an inclusive manner, not taught separately. Therefore, the history education curriculum must connect history with present-day challenges, such as social polarization, ideological conflict, and the misuse of digital information. Thus, history learning can function not only as an introduction to facts, but also as a vehicle for character formation and the instillation of contextual moral values.

In light of these issues, Abduh's concept of integrative education offers a more comprehensive direction. Ideal education, according to Abduh, must be able to connect spiritual, rational, and practical dimensions simultaneously. This context highlights the factual challenges faced by prospective history teachers facing the realities of modern education, which often remain mired in fragmented scholarship. For example, mastery of historical material is often separated from digital literacy skills, media ethics, or even moral sensitivity to controversial

historical narratives.

Furthermore, current history instruction still tends to separate the values and moral dimensions from the core material taught in class. Most of the teaching is presented through a learning model that emphasizes memorization of events, including dates, locations, and characterizations. History, in fact, is a space where values, morals, and empirical events are intertwined. Prospective educators should be able to instill humanitarian values and moral wisdom through historical narratives. Through historical events, students can understand that tragedies, conflicts, and even the successes of a nation are always linked to the moral choices made by individuals and groups.

Critical awareness without morality can risk becoming empty skepticism that merely questions without any value direction, while morality without critical awareness easily turns into dogmatism that rejects change. Prospective history teachers find themselves in a hyperinformation environment and are quite distracted by it. Therefore, by internalizing Abduh's thinking, prospective history teachers can uphold the principle of rationality. As exemplary teachers, they are required to use common sense, logical balance, and position themselves honestly and responsibly when dealing with various sources of information used in learning activities.

All of these principles demonstrate that Abduh's thought presents a coherent framework, both rational and moral. Prospective history teachers must possess critical, open-minded intellectual independence and moral sensitivity. Therefore, by interpreting Muhammad Abduh's reformist ideas, a generation of history educators will emerge who are critical, integrative, and moral. As future teachers, they will not only teach history as a story of the past but also instill values of wisdom relevant to the present and the future. With the connection between rationality, *ijtihad*, and morality in Abduh's thinking, it can be emphasized that the formation of prospective history teachers who are critical and morally ethical is an urgent need in responding to current digital dynamics.

D. CONCLUSION

Muhammad Abduh's thinking is considered revolutionary, as it transcended the boundaries of conventional Islamic thought of his time. At the core of his ideas regarding educational reform, he encouraged the birth of critical thinking, freedom of reason, and the formation of morality, which serve as essential foundations for today's educators. His thinking makes a positive conceptual contribution to strengthening the competence of prospective history teachers in the digital age. Abduh's reform movement also emphasized the importance of morality as an essential dimension of education. Reason without morality will lose its direction and can lead to the misuse of knowledge.

Therefore, his rational and reformist thinking has a strong resonance in building critical awareness of the realities of education in Indonesia. For prospective history teachers, critical and open-minded thinking skills are essential to facing the onslaught of technological developments in the digital era. Furthermore, as prospective history teachers, they must also possess information ethics, such as respecting copyright, avoiding plagiarism, not spreading hoaxes, and using information on social media as a positive educational tool.

The findings of this study are expected to enrich the study of history education, particularly in formulating professional competencies for prospective history teachers that align with the demands of the times. Ultimately, Abduh's ideas for prospective history teacher students can serve as a philosophical and pedagogical foundation for educational implementation. Thus, their existence will not only foster critical rational skills but also build character and moral responsibility amidst the complexities of the digital era.

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