

Design and Implementation of a Humanist-Religious-Based Moral Education Learning Module to Address Body Shaming Behavior

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ABSTRACT

This study aims to design and implement a humanist-religious moral learning module as an effort to overcome body shaming behavior among students at MAS Al-Washliyah Pasar V Medan. This study uses the Research and Development (R&D) method with the ADDIE development model which includes the stages of analysis, design, development, implementation, and evaluation. Data collection was carried out through observation, questionnaires, and expert validation, then analyzed descriptively qualitatively and quantitatively. The results of the descriptive statistical analysis show that the module obtained an average score of 3.50 in the appearance aspect, 3.69 in content/material, 3.37 in language, 3.83 in humanist-religious value, and 3.57 in module benefits, which are in the good to very good category. The implementation of the module shows an increase in students' understanding and awareness of the negative impacts of body shaming as well as the growth of empathy and mutual respect. Thus, the humanist-religious moral learning module is suitable for use in Islamic Religious Education learning.

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Introduction

Education, in essence, is not solely aimed at enhancing students' cognitive abilities, but also at shaping individuals with noble character, strong moral values, and the capacity to practice religious teachings in everyday life (Rosita, 2018). Education functions as a strategic instrument for developing human beings who are not only intellectually competent but also morally and spiritually mature. In scholarly discourse, education is understood as a conscious and systematic process to develop the full potential of individuals including spiritual, moral, intellectual, and practical skills so that they become whole and productive human beings. Education also serves as a means of advancing society through formal, non-formal, and informal pathways to achieve national goals, acts as an investment in human resources, and constitutes a fundamental aspect of social life that shapes character and addresses social (Pristiwanti, Desi Badariah, Bai Hidayat, Sholeh Dewi, Sari, 2022).

From the perspective of Islamic education, morality (akhlak) occupies a central and fundamental position. Morality is viewed as a tangible manifestation of the successful

internalization of knowledge and faith within individuals. Knowledge and faith that are not reflected in moral conduct are considered incomplete in achieving the true objectives of Islamic education (Ajidin, 2025). This view aligns with the primary mission of Prophet Muhammad SAW, as stated in his hadith: “Indeed, I was sent only to perfect noble character” (HR. Ahmad). This hadith emphasizes that moral development is the core of Islamic teachings and serves as the foundation of all educational processes.

However, social realities indicate that moral challenges among adolescents are becoming increasingly complex in the modern era. One phenomenon that has become prevalent among students is body shaming, which refers to acts of mocking, degrading, or making negative comments about others’ physical (Widodo, 2022). This behavior is often trivialized as harmless joking, yet it carries serious psychological and social consequences. Body shaming can significantly reduce self-confidence, foster feelings of inferiority, and potentially lead to psychological distress such as stress and depression among adolescents.

Body shaming commonly occurs among secondary school students, as adolescence is a critical phase of identity formation characterized by heightened sensitivity to social acceptance and peer evaluation (Prasetya et al., 2025). The school environment, which ideally should provide a safe and supportive space, often becomes a setting for ridicule, insults, and jokes that lead to physical bullying. Moreover, body shaming is not limited to face-to-face interactions but is increasingly perpetrated through social media, which amplifies its reach and exacerbates its negative impact (Mukhtar, Randhy, 2023).

From an Islamic perspective, body shaming clearly contradicts religious teachings. Islam emphasizes the equality and dignity of all human beings, asserting that all individuals are equal before Allah SWT, and that the only distinguishing factor is piety. This principle is firmly stated in Qur’an Surah Al-Hujurat verse 11: “O you who believe! Let not a group ridicule another group; it may be that the latter are better than the former.” This verse provides a normative foundation that condemns acts of mockery and humiliation.

Addressing body shaming cannot rely solely on reprimands or punitive measures, as such approaches tend to produce only temporary effects (Nadiyana et al., 2025). Instead, comprehensive and sustainable educational strategies are required ones that cultivate moral awareness, deepen understanding, and foster internalization of ethical values. One relevant strategy is the development of a humanist–religious-based moral education learning module. In educational research, the humanist–religious approach integrates universal human values with divine principles, enabling a holistic understanding of human problems by balancing physical and spiritual dimensions, as well as horizontal responsibility toward fellow humans and vertical responsibility toward God (Bella & Larasati, 2024).

The humanist–religious-based moral education module is designed not merely to convey normative moral knowledge, but also to instill empathy, respect for human dignity, and spiritual awareness among students (Fadhlan, 2025). The humanistic dimension emphasizes respect for humanity and individual potential, while the religious dimension reinforces the application of Islamic values in daily life (Sahrowi et al., 2025). The integration of these approaches is expected to foster authentic moral character development among students.

The design and implementation of a humanist religious based moral education module are particularly important in school settings, including MAS Al-Washliyah Pasar V Medan. Preliminary observations indicate that body shaming behaviors still occur among students, manifested through jokes, direct ridicule, and social media comments. This condition suggests that existing moral education practices require further development to become more contextual, practical, and responsive to students’ real-life challenges.

A well-structured learning module can assist teachers in delivering moral education content systematically and meaningfully. Such a module enables the presentation of

engaging, contextual materials that resonate with students' lived experiences. It not only presents normative religious texts but also incorporates concrete examples, reflective activities, and habituation exercises that facilitate the internalization of moral values in daily life (Zulfirman et al., 2025). Consequently, students are not only able to understand the prohibition of body shaming theoretically but are also motivated to avoid such behavior in their social interactions.

Research on the design and implementation of a humanist religious based moral education module is highly relevant, as it contributes directly to improving the quality of Islamic Religious Education, particularly in the moral domain. This module is expected to serve as an effective instructional innovation for fostering empathetic, respectful, and ethically conscious students who uphold proper speech and behavior in accordance with Islamic teachings. Furthermore, the findings of this study are anticipated to benefit not only teachers and students at MAS Al-Washliyah Pasar V Medan but also other educational institutions seeking to develop contextual and solution-oriented moral education programs.

Moral education in Islamic education aims to shape students' behavior in alignment with Islamic values in everyday life. Morality is not merely understood as knowledge of right and wrong, but as an internalized disposition that manifests in social interactions. Therefore, moral education requires approaches that address not only cognitive aspects but also affective and moral dimensions of learners (Masitah & Setiawan, Rudi, 2018).

Learning modules represent structured and systematic instructional materials designed to support both independent and guided learning. Effective modules enable students to comprehend content gradually, reflectively, and contextually (Ginting & Regita, 2024). In moral education, modules function as strategic tools for value internalization by linking moral concepts to students' social realities.

The humanist-religious approach in learning emphasizes respect for human dignity alongside the reinforcement of spiritual values. The humanistic perspective views students as individuals with emotional, social, and developmental needs that must be acknowledged, while the religious perspective guides behavior in accordance with Islamic teachings. The integration of these perspectives allows moral education to transcend normative instruction and foster empathy, moral awareness, and social responsibility (Zahrah, 2025).

Body shaming constitutes behavior that degrades an individual's physical condition and negatively affects adolescents' mental health and social relationships. From an Islamic standpoint, such behavior violates moral principles, as Islam explicitly prohibits acts of ridicule and humiliation toward others (Fadilah et al., 2025). Therefore, preventive efforts against body shaming must be implemented through moral education that consistently instills empathy, mutual respect, and spiritual awareness.

The development of the learning module in this study employs a Research and Development (R&D) approach using the ADDIE model (Carey, 1996). The ADDIE model is considered appropriate as it provides a systematic framework for designing, developing, implementing, and evaluating instructional materials based on learners' needs. Through this model, the humanist-religious-based moral education module is expected to serve as an effective learning medium for character formation and for reducing body shaming behavior within the school environment.

Research Methods

This study employs the Research and Development (R&D) method, which aims to produce an instructional product and to examine its feasibility and effectiveness in addressing body shaming behavior among students. The product developed in this research is a humanist-religious-based moral education learning module designed to prevent and reduce body shaming practices in the school environment (Sugiyono, 2017: 407). The R&D approach was selected because the study does not merely focus on examining educational

phenomena, but also emphasizes the systematic processes of designing, developing, implementing, and evaluating an applicable educational product within a real school context.

The development model adopted in this study is the ADDIE model, which consists of five main stages: Analysis, Design, Development, Implementation, and Evaluation (Carey, 1996). The ADDIE model was chosen due to its systematic, structured, and flexible framework, allowing adjustments at each stage based on students' characteristics and instructional objectives. Moreover, this model is considered appropriate for developing learning modules grounded in moral and religious values, as it facilitates reflective and iterative improvement throughout the development process.

The analysis stage focuses on identifying instructional needs by examining the initial conditions of moral education learning and the prevalence of body shaming behavior within the school environment. This stage involves classroom observations, interviews with moral education teachers, and a review of relevant literature. Through this process, the researcher gains insights into students' characteristics, existing instructional challenges, and the need for a contextual learning module aligned with students' social realities.

The design stage involves developing the initial blueprint of the humanist-religious-based moral education module. This blueprint includes the formulation of learning objectives, selection and organization of core materials, design of learning activities, instructional strategies, and evaluation instruments. At this stage, particular emphasis is placed on integrating humanistic values—such as empathy, respect for human dignity, and tolerance—with religious values derived from Islamic teachings, ensuring that the module is not merely normative but also practical and applicable in students' daily lives.

During the development stage, the module design is transformed into a complete instructional product. The developed module is then subjected to validation by content experts, instructional media experts, and language experts. This validation process aims to assess the appropriateness of the content, the quality of presentation and visual design, and the clarity and accuracy of language use. Feedback from the experts serves as the basis for revising and refining the module to ensure its suitability prior to classroom implementation.

The implementation stage entails applying the humanist-religious-based moral education module in the learning process at MAS Al-Washliyah Pasar V Medan. The module is utilized during moral education lessons, with students participating as the subjects of the study. At this stage, the researcher observes the learning process, students' responses, levels of engagement, and patterns of social interaction that emerge during the use of the module. This stage is intended to evaluate the practicality and applicability of the module in an authentic instructional setting.

The final stage is evaluation, which aims to assess the overall effectiveness of the learning module. Evaluation is conducted both formatively at each development stage and summatively after the implementation phase. Evaluation data are collected through observations, interviews, and student response questionnaires. The data are then analyzed using qualitative and descriptive quantitative methods to determine the feasibility of the module, students' responses, and its impact on reducing body shaming behavior.

Data collection techniques employed in this study include observation, semi-structured interviews, questionnaires, and documentation. Qualitative data are analyzed through data reduction, data display, and conclusion drawing, while quantitative data are analyzed using descriptive statistics to identify the level of module feasibility and students' responses to the developed learning module.

Through the application of the Research and Development method using the ADDIE model, this study is expected to produce a humanist-religious-based moral education learning module that is not only pedagogically feasible but also effective in fostering mutual

respect, enhancing moral awareness, and reducing body shaming behavior in the school environment (Sugiyono, 2019).

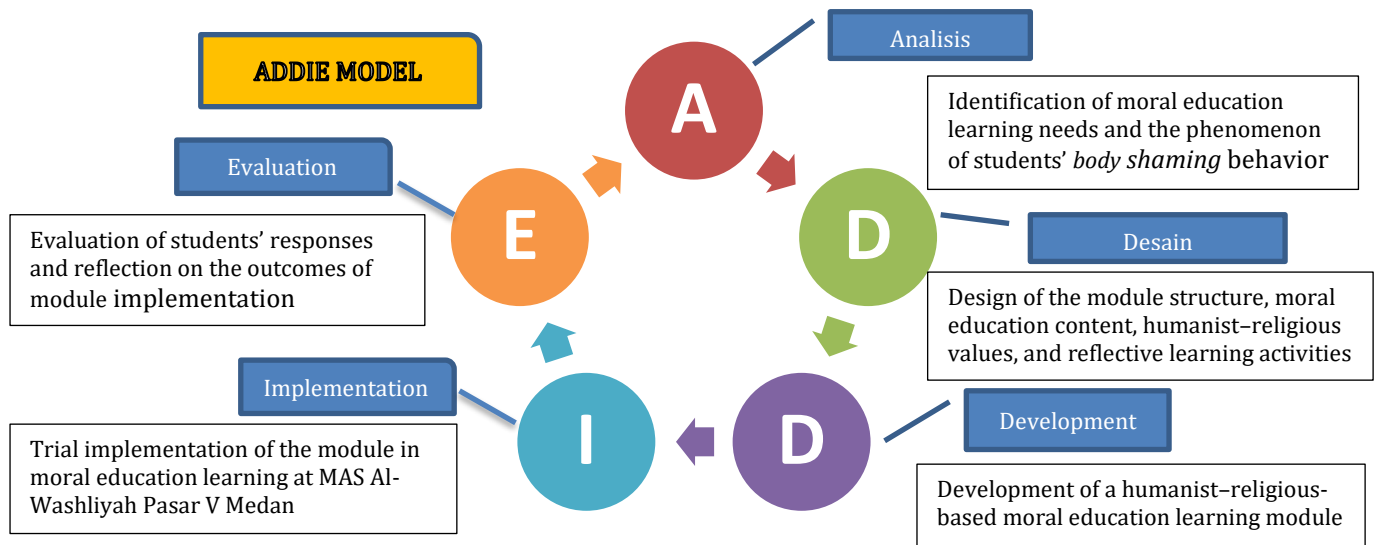


Figure 1. ADDIE Model Flowchart in the Development of the Moral Education Learning Module

Results and Discussion

1. Potential and Problems

Based on the results of preliminary observations conducted at MAS Al-Washliyah Pasar V Medan, it was found that body shaming behavior still frequently occurs within the school environment. This behavior manifests in various forms, including physical mockery, the use of negative nicknames, and degrading verbal comments directed at peers. Such behavior typically emerges during informal interactions among students and is often perceived merely as joking or casual banter. Consequently, it tends to receive insufficient attention and is not always recognized as a serious issue by students or even by some educators.

Interviews with Islamic Religious Education (PAI) teachers revealed that the moral education materials delivered thus far remain predominantly normative in nature and have not explicitly addressed contemporary social issues, such as body shaming, that students commonly encounter in their daily lives. Furthermore, there is an absence of structured and contextual moral education learning modules that integrate humanistic and religious values in a practical and applicable manner. This condition indicates both a significant potential and an urgent need for the development of a humanist-religious-based moral education module aimed at fostering mutual respect, empathy, and ethical awareness among students.

2. Data Collection

The data collection stage was carried out through classroom observations, interviews with PAI teachers, and the distribution of needs-assessment questionnaires to students. The results of the questionnaires indicated that the majority of students had not yet fully understood the negative impacts of body shaming, particularly in terms of its psychological consequences and its contradiction with Islamic teachings concerning the preservation of human dignity.

PAI teachers reported that the instructional methods commonly employed in moral education classes were still largely dominated by lectures and simple discussions. As a result,

the learning process has not been able to effectively engage students' affective dimensions or cultivate deep moral reflection. These findings further emphasize the urgency of developing a moral education learning module that goes beyond cognitive understanding and actively promotes moral awareness, empathy, and social responsibility among students.

3. Module Product Design

Based on the results of the needs analysis, the researcher designed a humanist–religious-based moral education learning module with a comprehensive and contextual structure. The module includes learning objectives oriented toward attitudinal and behavioral change; moral education content emphasizing respect for human dignity; discussions on the prohibition of mocking physical appearance from the perspectives of the Qur'an and Hadith; case studies of body shaming behaviors closely related to students' everyday experiences; reflective activities and value-based discussions; as well as evaluations of students' attitudes and conceptual understanding.

The module is developed using a humanistic approach that positions students as active subjects in the learning process, while simultaneously employing a religious approach that integrates core Islamic values such as *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *akhlakul karimah* (noble character). The language used in the module is carefully adapted to the characteristics and cognitive levels of Madrasah Aliyah students to ensure clarity, accessibility, and practical applicability in daily life (Sitepu et al., 2024).



Figure 2. Educational Module Design

4. Design Validation

The humanist–religious-based moral education learning module that had been developed subsequently underwent a design validation stage to ensure its feasibility and quality prior to implementation in the learning process. The validation was conducted by subject-matter experts and instructional media experts who possess relevant expertise and experience in the fields of Islamic education and instructional material development.

The results of the subject-matter expert validation indicated that the content of the module was categorized as highly feasible. This assessment was primarily based on the alignment of the module content with the competencies of Islamic Religious Education (PAI), the clarity of learning objectives, and the relevance of the material to the issue of body shaming within the school context. The content was considered effective in integrating

Islamic moral values with students' social realities, thereby demonstrating strong potential to contribute positively to the development of students' attitudes and behaviors.

Meanwhile, the validation results from the instructional media experts showed that the module's visual appearance, systematic organization of content, and completeness of learning components were rated as feasible to highly feasible. The visual design was regarded as engaging and supportive of readability, while the structure and flow of the material were considered logical and easy for students to follow. Nevertheless, the experts also provided several constructive suggestions for improvement, including simplifying the language used in the reflection sections to enhance student comprehension and adding more concrete examples to the learning activities to strengthen students' understanding and contextual application of the material.

The feedback and recommendations provided by the experts were used as the basis for revising and refining the module, ensuring that the final instructional product was of higher quality and ready for implementation in the school learning environment.

Table 1. Descriptive Statistics Results

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Module appearance	30	3	4	3.50	.509
Content/material	29	3	4	3.69	.471
Language	30	3	4	3.37	.490
Humanist–religious values	30	3	4	3.83	.379
Module benefits	30	3	4	3.57	.504
Valid N (listwise)	29				

In Table 1. the highest average score is found in the aspect of humanist–religious values at 3.83, while the lowest average score is in the language aspect at 3.37. This indicates that the module is strong in integrating humanistic and religious values; however, improvements are still needed in terms of linguistic clarity and language use.

5. Design Revision

Based on the feedback and recommendations provided by the validators, the humanist–religious-based moral education learning module was subsequently revised and refined. The revisions included clarifying the module usage guidelines to ensure they were more systematic and easily understood by both teachers and students, simplifying academic terminology that might hinder students' comprehension, and adding illustrative case examples of body shaming that are closely related to students' real-life experiences in the school environment and daily interactions. These revisions were intended to enhance the practicality of the module in classroom implementation, as well as to make the module more communicative, contextual, and engaging for students.

6. Implementation and Product Trial

The revised humanist–religious-based moral education learning module was then implemented in Islamic Religious Education (PAI) learning activities for students at MAS

Al-Washliyah Pasar V Medan. This implementation phase was accompanied by a product trial aimed at evaluating the effectiveness of the module in achieving the intended learning objectives. The trial was conducted by administering attitude questionnaires to students before (pre-test) and after (post-test) the use of the module.

The results of the product trial indicated a noticeable improvement in students' understanding of the negative impacts of body shaming, both from a psychological perspective and in relation to Islamic moral teachings. In addition, students demonstrated increased awareness and commitment to practicing mutual respect, maintaining respectful speech, and upholding human dignity in their social interactions within the school environment.

Students' overall responses to the module were predominantly positive. The reflective activities included in the module were perceived as particularly beneficial in helping students understand the feelings and experiences of victims of body shaming and in connecting these reflections with Islamic values such as empathy, compassion, and moral responsibility (Sitepu et al., 2025). These findings suggest that the developed module is not only effective in enhancing cognitive understanding but also successful in fostering students' affective and moral development.



Figure 3. Class A Trial



Figure 4. Class B Trial

Discussion

The results of this study indicate that the humanist–religious-based moral education learning module is effective as an educational instrument for addressing *body shaming* behavior in the madrasah environment. This effectiveness is reflected in the improvement of students' empathy, moral awareness, and understanding after participating in learning activities using the developed module. These findings are consistent with the humanistic educational approach, which emphasizes the development of learners' affective potential and moral consciousness, rather than focusing solely on cognitive achievement.

The observed increase in students' empathy and awareness following the implementation of the module demonstrates that the integration of humanistic and religious values within Islamic Religious Education contributes to a more contextual and meaningful understanding of morality. Islamic teachings that prohibit degrading, mocking, or demeaning others become more relevant and internalized when directly connected to the social realities faced by students. Through this approach, students are encouraged to recognize the moral and psychological consequences of *body shaming*, both for victims and for themselves as members of a social community.

Furthermore, the use of the module as a structured and self-contained instructional resource facilitates Islamic Religious Education teachers in delivering moral education content in a systematic and applicable manner. The module supports teachers in organizing learning activities that go beyond content delivery and promote value internalization through reflective exercises and meaningful discussions. As a result, the role of the teacher is

strengthened not only as a transmitter of knowledge but also as a facilitator of character development and moral growth.

Compared to conventional moral education practices that often rely on lecture-based and teacher-centered approaches, this learning module provides broader opportunities for student reflection and self-evaluation. Students are encouraged to critically examine their own attitudes and behaviors by relating moral concepts to personal experiences and social phenomena. Consequently, moral education does not remain at the level of conceptual understanding but progresses toward the internalization of values and gradual behavioral change. In this way, moral learning becomes more dynamic, relevant, and impactful in shaping students' social conduct.

Nevertheless, this study has certain limitations, particularly regarding the relatively limited scope of the implementation, which was confined to a single madrasah. Therefore, future research is recommended to apply this humanist–religious-based moral education module in a wider range of educational contexts and institutional settings. Further studies are also encouraged to examine the long-term effects of the module on students' behavioral change and sustained character development.

Conclusion

Based on the findings and discussion of this study, it can be concluded that the humanist–religious-based moral education learning module developed using the ADDIE model is both feasible and effective for implementation in Islamic Religious Education learning at MAS Al-Washliyah Pasar V Medan. The module was systematically designed through the stages of needs analysis, design, development, implementation, and evaluation, resulting in instructional materials that are contextual, structured, and aligned with the characteristics and developmental needs of the students.

The results of expert validation indicate that the module achieved ratings ranging from good to very good, particularly in terms of its integration of humanistic and religious values. This finding demonstrates that the module is capable of internalizing humanitarian principles alongside Islamic teachings in a relevant and meaningful manner, especially in efforts to prevent and address *body shaming* behavior within the school environment.

The implementation of the module in moral education learning revealed a noticeable improvement in students' understanding and awareness of the negative impacts of *body shaming*, as well as the development of empathy, mutual respect, and social responsibility. Accordingly, the use of a humanist–religious-based moral education module not only supports the achievement of cognitive learning outcomes but also plays a significant role in fostering students' attitudes and character development in accordance with the values of *akhlakul karimah*.

Nevertheless, this study is subject to certain limitations, particularly regarding the limited scope of the trial implementation. Therefore, future research is recommended to conduct broader trials involving more diverse subjects and educational contexts, as well as to examine the long-term impact of the module on sustained behavioral change and character formation among students.

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