

## Social Impact of Islamic Education in the Development of Modern Society

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**ABSTRACT:** *This research aims to analyze the contribution of education to social development. This research uses a qualitative approach. Data was collected through observation, interviews and documentation. Data were analyzed using the Miles Huberman collection, reduction, presentation and concluding model. The results of this research show that education has a significant contribution to physical development and social development. The influence of native culture was introduced to the people of Pontianak City and fellow migrant communities. Cultural interactions and language crossings are the most significant aspects of this social dynamic. Education has a role in forming new and iconic areas. A symbiotic relationship exists between students as users and urban communities as service providers. As a policy maker, the campus also influences the considerations of students and the community.*

Penelitian ini bertujuan untuk menganalisis kontribusi pendidikan terhadap pembangunan sosial. Penelitian ini menggunakan pendekatan kualitatif. Data dikumpulkan melalui observasi, wawancara dan dokumentasi. Data dianalisis dengan model Miles Huberman pengumpulan, reduksi, penyajian dan penarikan simpulan. Hasil penelitian ini menunjukkan bahwa pendidikan mempunyai kontribusi yang besar terhadap pembangunan fisik dan pembangunan sosial. Pengaruh kebudayaan asli dan diperkenalkan kepada masyarakat Kota Pontianak dan masyarakat sesama perantau. Terjadi interaksi budaya dan persilangan bahasa adalah aspek paling signifikan dari dinamika sosial ini. Pendidikan mempunyai peran dalam membentuk kawasan baru dan ikonik. Terdapat hubungan simbiosis antara mahasiswa sebagai pengguna, dan masyarakat perkotaan sebagai penyedia layanan. Pihak kampus sebagai pengambil kebijakan juga mempengaruhi pertimbangan mahasiswa dan masyarakat.

**Keywords:** *Social Impact, Educational Impact, Islamic Education, Modern Society.*

*Received: May 3, 2023; Revised: October 6, 2023; Accepted: January 20, 2024*

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## **I. INTRODUCTION**

Islamic education has a profound social impact on the development of modern society. This is related to religious understanding and involves social, cultural, economic and political aspects (Karpov, 2015);(Ikhwan, 2021). As an educational system that has developed for centuries, its influence continues to be felt today, shaping the perspective and behaviour of modern society in various areas of life. In this introduction, we will explore some of the significant social impacts of Islamic education on contemporary society (Loyko et al., 2015);(Petrovski, 2011).

One of Islamic education's most striking social impacts is the strengthening of moral and ethical values in modern society. Islamic education emphasizes the importance of integrity, honesty, justice and compassion. These values form the basis for moral and ethical actions in everyday life, both personally and professionally. Modern societies with a solid moral foundation better overcome complex ethical challenges in an ever-changing world (Saada, 2023).

Islamic education encourages the development of critical thinking. In an Islamic education environment, students are taught to question, reflect, and seek a deep understanding of religious concepts. This produces vital thinking skills that are important in dealing with complex issues in modern society. Critical thinking allows individuals to conduct in-depth analysis of the information received and make better decisions in their personal and professional lives (Wang & Jia, 2023);(Meirbekov et al., 2022).

Islamic education also encourages social empowerment. For example, the concept of zakat (charitable donations) in Islam teaches the value of sharing and caring for those less fortunate. This encourages modern society to play an active role in helping those in need and contributing to broader social welfare. Islamic education teaches the importance of social responsibility and obligations towards the community (Halstead, 2017);(Ikhwan et al., 2020).

Apart from that, Islamic education also contributes to the development of quality leadership in modern society. Leadership values in Islam emphasize justice, integrity, and leadership based on morality (Karim et al., 2023);(Eustachio et al., 2023). This creates reliable leaders in various fields, such as politics, business and social affairs, who can lead society with integrity and a strong vision.

In an increasingly globalized modern world, Islamic education also helps individuals to develop a deeper understanding of other cultures and religions. This creates a more open and inclusive society that can better interact with diverse cultural and religious backgrounds. This understanding is invaluable in building harmonious intercultural relations in today's information age (Jameson et al., 2022).

With all the social impacts mentioned, Islamic education continues to make an essential contribution to forming an ethical, inclusive and cultured modern society. It also creates more competent individuals in overcoming challenges and exploiting opportunities in an ever-evolving world. As time goes by, it is essential to continue to explore and understand the positive impact of Islamic education on the development of modern society and how these values can be applied in everyday life.

Discuss it Pontianak is the central city or main town in West Kalimantan. Pontianak became the centre of all community activities, Economic, social, and government, in this province. As the central city, Pontianak became a melting pot for everyone with

various purposes and cultures with multiple differences (Aditya, 2020);(Yusriadi & Muttaqin, 2018). Based on statistical data, the population of Pontianak in 2022 amounted to 660 thousand people (Midyanti & Hidayati, 2020), with a distribution in the Pontianak City, South Pontianak, West Pontianak, Southeast Pontianak, East Pontianak and North Pontianak regions.

Socially, The Population of Pontianak is viewed from the side of ethnicity and culture, consisting of Malays, Chinese, Madurese, Javanese, Bugis, Dayak, and others (Irmayani, 2017). Only the number of each population by tribe is unknown. There are no statistics on the people by ethnicity. The long social history of 250 years provides valuable experience for the residents of the townspeople. Various events involve the city community one after another, producing a distinctive rhythm and dynamics. The relationship between ethnic and religious groups is changing (Yusriadi et al., 2021).

Unfortunately, this dynamic has not yet been touched by researchers. As far as can be traced, research on social change in Pontianak has not been the concern of researchers. The top Data obtained on Google Scholar through the search "social Pontianak" acquired only research Alqadrie & Sastrowardoyo on 1984, which discusses the social change in Pontianak. That was almost three decades ago. The rest of the time, it's not about social change. See, for example, (Susilo, 2018) about social media in Pontianak, (Safitri, 2015) about social institutions in Pontianak, Ramadhan & Hardiansyah (2021) about community social capital in Pontianak.

Therefore, this study fills the void of information about the dynamics of the city of West Kalimantan province. Considering that the driving factors of change were related to many aspects (Syamsidar, 2015);(Madekhan, 2020), the study focused only on changes attributed to educational progress. This study describes and discusses the development of education and its impact on social change in Pontianak.

## **II. METHOD**

This research uses a qualitative approach. This is done by exploring and understanding the meaning of social or humanitarian problems by asking questions, carrying out procedures, collecting specific data, and analyzing data inductively (Creswell, 2019). Data collection was carried out through observation, interviews and documentation. Comments at several vital points in Pontianak, once icons of student dormitories, Kamboja Alley, along the Kapuas River, Sepakat Alley, Syukur Alley and Ilham Alley. Researchers conducted interviews with boarding house owners and residents at observation points. Data were analyzed using the Miles Huberman data collection, reduction, presentation and concluding model.

## **III. RESULT AND DISCUSSION**

### **Social Development of Modern Society Pontianak City**

Pontianak today is very different from Pontianak 30 years ago, 60 years ago, 90 years ago, 120 years ago, and so on. The difference can be traced to old writings. For example, in the book "Syair Pangeran Syarif" written by Sultan Matan around 1890, the painting on the society of Pontianak is as follows: Pontianak has a bustling market area consisting of alleys and multi-storey buildings. The primary mode of transport is a boat or ship. The atmosphere of the city is manifested by the atmosphere of the

market and river orientations. Ethnic relations, Malay, Dayak, Javanese, Chinese, European, etc., are depicted intensely with their respective squen (Arenawati, 1989).

The Sinar Borneo newspaper, published in 1926, also mentioned that Pontianak had a bustling population with busy markets and some social activities. For example, this media says the existence of leisure activities as a choice of occupation tours at the end of the pecan after trade transactions. The market is also dense. Land vehicles are becoming known (Yusriadi, 2019).

Still, in the same round, the social picture of Pontianak can be seen in (Listiana, 2009), which states that trade in the Pontianak market is more alive. The trading system is modern, with the role of the Netherlands and China. Ethnic relations are built between the patron and client, between employer and worker. This picture is reinforced by paintings of the history and development of Pontianak in the colonial period (Hasanuddin, 2014). This author describes the social development of Pontianak in the Dutch colonial era in the late 18th century to early 20th century.

In 2002, The Vampire's face depicted a river and road combination. Ship traffic is less crowded than vehicle traffic around the market and crossings on toll bridges. The multicultural situation is illustrated by the activities of Trade, Labor, Students, office workers, and so on. (Yusriadi, et al, 2002).

Today, Pontianak is a city of Education, which has become the centre of the arrival of children from the region to study. Several universities in Pontianak are the study destinations. Tanjungpura University is located in the South and Southeast Pontianak region on Ahmad Yani Street and Imam Bonjol Street. Untan, the oldest university, established in 1959, is the state and the largest in West Kalimantan. Today, there are already nine faculties and 30 thousand more students.

Untan campus consists of two campuses. Campus I is located between Imam Bonjol Street and Ahmad Yani Street. This section is called the Old Campus. Today, in the campus I section, there is a campus Auditorium building, banking facilities, Research Center, mosque, Sociology program and law program, and employee settlement Untan. Campus II, located on Ahmad Yani Street to Reformasi Street, is called the new campus. On this territory, there are all faculties-agricultural, forestry, engineering, educational, economic, medical, Rectorate buildings, new auditoriums, hospitals, dormitories, and so on.

Universitas Muhammadiyah Pontianak (UMP) is located on Ahmad Yani Street, adjacent to the campus of Untan Pontianak. This private campus, owned by Perserikatan Muhammadiyah, was established in Pontianak at the beginning of 1990 and has seven faculties and more than 5000 students. In addition, Panca Bhakti University is located on Jalan Komyos Sudarso, Nahdlatul Ulama University and OSO University. However, this campus is limited and has yet to form student housing pockets.

Since 2015, IAIN Pontianak established a student boarding school (*Ma'had Aljamiah*) for early-semester students. A 5-storey dormitory was built in the middle of the campus with assistance from the Ministry of Public Works. Ma'had compulsory policy has been valid since 2016 for three months. Then, the obligation is increased by two semesters, especially for those with a meagre ability to read the Qur'an (Red Zone). This policy has an impact on boarding houses in Gang Syukur. Interest in boarding

houses and shopping for food and necessities at stalls in Gang Syukur is reduced. The situation is much different compared to previous years.

IKIP Pontianak, or IKIP PGRI Pontianak, is just a tiny campus whose history is shared with Iain Pontianak. In the early days of its establishment in 1981, IKIP lecturers also taught at Iain Pontianak and vice versa. IKIP was initially established in Gang Ilham, Sultan Syahrir Street, or Kota Baru Pontianak. A small alley counted on the edge of the city. Over time, this alley became more and more crowded. It is now known as Ilham Street, Kota Baru. Rented houses stand along Gang Ilham and passages beside it, such as Pertiwi Alley, Usaha Alley, and Atlas Alley. Restaurants and shops were also built here and there. As a result, Jalan Ilham became one of the crowded areas and a growth area in the New City area, Pontianak.

In 2014, STKIP built Campus 2 on Jalan Ampera, sometimes called Jalan Sepakat (Sepakat Street). This campus has a lecture hall, rectorate building, canteen, sports field, and mosque. The number of STKIP students reached 10 thousand. The college and student activities are all there and centred on Campus 2. While Campus 1 Jalan Ilham only left the library and Hall. This makes the campus quiet. Slowly, but indeed, the Ampera area is becoming increasingly crowded. The boarding house stands. The complex was built. Restaurants, cafes, and so on. Roads were also expanded. The situation is very different compared to the environment on campus 1.

### ***Kampung Kamboja and Kapuas Area***

*Kampung Kamboja*, or Kamboja Alley, is a village located right on the edge of the Kapuas River in Pontianak city. It is located directly opposite the town of Tembalan Sampit across the Kapuas River. Kampung Kamboja is also adjacent to Gang Rangon and Gang Haji Mursyid.

Formerly, the area along the Kapuas River was known as the Melayu settlement (Hasriyanti & Ryanti, 2017). Generally, the people who live in this region are Malays, one hundred percent Muslims. Only a few houses were rented by the Chinese (Tionghoa) to sell necessities and temporary housing. Over time, many residential houses have been purchased by Chinese or other ethnic groups.

The position of Kampung Kamboja is also on Jalan Tanjungpura, as a protocol road and the main road of Pontianak city. Because it is located right in the heart of Pontianak, it is visited by many people from various regions, both from West Kalimantan and outside West Kalimantan, such as the Bugis, Banjar, Chinese, Dayak, and others (Ruslan & Hasriyanti, 2018).

Kampung Kamboja is also considered strategic because it is crossed by river transportation as a link between Pontianak City and the area located upstream of the Kapuas River. In addition to transporting goods, the Kapuas River is also used to transport people who want to shop for the basic needs of the community in the upper reaches of the Kapuas River, such as Sanggau, Sekadau, Sintang, Melawi and Kapuas Hulu. The front of the stilt house also serves as a standard place for motor ships' "*bandong*" (river transportation), considered relatively safe and facilitates the mobility of goods and people.

Since ancient times, Kampung Kamboja is also known as the residence of high school students or universities from the upstream area. There are owners, and there are those who rent (contract). Not only to complete their studies, but some college alumni have settled because they are married to Kampung Kamboja.

The distance from Kampung Kamboja to campus is relatively close. The distance to the IAIN Pontianak campus is about 2 Km, and can be reached on foot and or drive in about 10 minutes. In the past, there was public transportation, “*oplet*” (minibus), to go to the IAIN Pontianak campus. The cost is relatively cheap, around Rp. 500, -, over time the price rose Rp, 2,000. But now this *oplet* transportation is no longer there because motorcycles have disrupted it. People in Pontianak prefer to use 2-wheeled vehicles for mobility.

Kampung Kamboja is also close to the Untan. The distance is only 3.3 km. It's further than the IAIN Pontianak campus. Around the 1990s, Kampung Kamboja was known for having a traditional “*Pasar Kamboja*”. All the basic needs of the Kapuas riverfront community, including Kampung Kamboja, can be obtained at this market. The existence of this market is also able to absorb labour from Kampung Kamboja, both trading and other professions.

Over time, due to the arrangement of Pontianak city, the Kamboja market was closed. People who want to shop can be in the flamboyant market, not far, only 2 km from Kampung Kamboja. Flamboyan is one of the leading markets in Pontianak. This proximity is one of the driving forces of growth and vice versa in the Kamboja Alley region.

Currently, the location of the *Pasar Kamboja* has been built Ramayana Mall, a modern shopping centre, and children's games and serve all the needs of clothing, fast food and more. Initially, the workforce in Ramayana was filled by young people around it, including *Kampung Kamboja*. However, in its development, the company recruited workers from outside as Kampung Kamboja resigned.

The passage of time has also caused the Gang Kamboja and the Kapuas River suburb to no longer be an iconic area of the student dormitory area. The territory became the territory of general boarding houses, in particular, workers. Boarding rooms provided are no longer adapted to the circumstances of students.

### ***Sepakat Alley***

Sepakat Alley is located next to the campus of the Untan Pontianak. This alley leads from Imam Bonjol Street, crossing Ahmad Yani Street to the south to the boundary of Kubu Raya. The boundary between Ahmad Yani and Imam Bonjol is called Sepakat I, and the edge of Ahmad Yani to Kubu Raya is called Sepakat II. Although this alley has been named street (*Jalan Sepakat*), the old name gang Sepakat is still in the memory of the Pontianak people or the population living in the region. After all, there is already the name Jalan Sepakat in Pontianak, which refers to the name of a street in the Southeast Pontianak area adjacent to the IKIP PGRI campus. Therefore, in this article, the name alley (Sepakat Alley) remains in use to facilitate the identification of the location.

The consensus region in the early 1990s was still a tiny, uncrowded road. Gang Sepakat became iconic as a student boarding house since the Untan campus was developed by building campus II south of Ahmad Yani Street (Ginting et al., 2020). Students from the area who study in Untan choose this location because it is very close to campus II Untan. They cross the border fence campus without the need to use the vehicle again.

Landowners in the region of Sepakat II began to see this opportunity by building a low-cost scheme. The traders are also targeting the business of restaurants and grocery

stores. From that year until 2010, the Sepakat II area became very well known. Even students outside Untan remember that the food price is low and fitting for students in the region Sepakat II.

### ***Syukur Alley***

IAIN Pontianak students mostly come from the region. They rented a house in Pontianak. One of the favourite places rented by Iain Pontianak students is Gang Syukur. The distance between this Gang Syukur and IAIN Pontianak campus is approximately 800 meters. The location between the campus and the flamboyant market adds to the attractiveness of this location as a place to live.

After all, the location of Ilham Alley is included in the category of simple community housing and rental places that are also simple. The houses are connected compactly, with relatively small and simple rooms. The cost of renting one home or one room varies between Rp250 and 350 thousand.

Another advantage of Syukur Alley and Gang Kamboja is its location adjacent to the Flamboyan market. The distance is only limited to Gajahmada Street Pontianak. Therefore, students can shop for various kitchen needs here at low prices. Fans of rented houses in Gang Syukur decreased somewhat when Covid-19 occurred. Lectures are held online, so students learn from home from their hometown. The Gang Ilham of gratitude became quiet.

After Covid, things did not return to normal because IAIN Pontianak implemented a policy of staying in dormitories for early semester students or first-year students. These are the ones that are cheap and easy to find. This boarding house in Gang Syukur is no longer famous for IAIN Pontianak students.

### ***Ilham Alley and Ampera Street***

Ilham Alley and Ampera Street show how significant and essential education contributes to the development of cities and communities. These two points in the South Pontianak region were originally only minor points and did not become the landmark of Pontianak. After the STKIP-IKIP campus was established in this region, this region experienced increased messages. Gang Ilham experienced a quiet period when the STKIP campus moved to the Ampera Street area, and for several years, the Ilham Alley campus activities were quiet.

Ilham Alley is a small alley from the Baru City area (M. Yamin Street) Pontianak, connected with Pangeran Natakusuma Street, better known as the Sentarum Lake area. This vehicle can only be passed by two four-wheeled cars. STKIP campus is at the end of the Gang Ilham direction Natakusuma Street. Along this alley stand rented houses and boarding houses provided to accommodate students from the region. Generally, the boarding house and the rooms furnished are simple, rooms empty, without beds and cabinets. Only a few boarding houses provide beds and wardrobes. Boarding houses with air conditioning and in-room bathrooms can be counted as one or two to indicate limited circumstances. This situation adjusts the ability of student tenants who, on average, come from the lower middle class.

In addition to this boarding house, food stalls and food stalls are provided. Other facilities, such as telephone stalls and coffee shops, are small. This area is known as something different than a coffee place. In 2010, the situation changed after the STKIP campus of Gang Ilham moved to the area of Ampera Street, sometimes called

Jalan Sepakat II. The campus in Gang Ilham only provides library services. Meanwhile, learning activities are carried out at this new, larger campus. Some boarding houses close because no one else is interested in occupying them. Food stalls and groceries are also losing customers (Nethercote, 2022);(Yuniasari et al., 2023).

The distance between these two campuses is approximately 2.5 km. For motor mileage facilities commonly used by students, close count. But for the size of the trip, the distance between the two campuses is far. Slowly, students began to look for a place to live closer to the IKIP campus on Ampera Street. The financiers-citizens responded by providing boarding houses. The development of cost houses in this area increased rapidly from 2010 to 2015, likewise with culinary and basic food facilities, following the workshop and so on.

Significant comparison before the institution of educators here and after the existence of educational institutions is as follows: before there was IKIP, Ampera Street included small and damaged roads. The road can only be traversed by unidirectional four-wheeled vehicles. If it happens to run over, one car must budge. Slowly, the road widened, along with the presence of IKIP PGRI. Today, the street has a width of 12 meters.

Homes in the area are also getting more crowded. If the distance between houses was far earlier, and some of them were still in the bushes, now, almost every inch has a building. Tiny land on the side of the road is empty. In addition to shops, stalls, food stalls, and residential houses, parts of the vacant land contain government and private offices. Especially rented houses-boarding dwellings, restaurants, and grocery stores. These three things are essential for local students. So, business or business sector boarding houses restaurants become one of the areas of interest here. Another impact was that the price of land became expensive. Increased several times from the time before the existence of the campus.

### **Icons and Social Development of Modern Society**

The Data above shows that education contributes to social and community development in Pontianak city. Social change and education are standard in social theory (Baharuddin, 2015). However, what is happening in Pontianak is more now the progress of education. The above Data shows that the advancement of education strongly influences the Changing Face of Pontianak City and its decline. The ups and downs of educational development affect the development of cities and the dynamics of society. The students from regions with ethnic and cultural differences leave a collective footprint in Pontianak society. They helped shape the social landscape based on ethnicity.

The Malay community was not affected by the development of this situation due to the dominant position of the Pontianak Malays. Some students married and became Pontianaks, but this did not significantly affect the Pontianak Malay culture. Instead, the outside community that “*Melayu* (Malay)” has the identity of Malay Pontianak. (Yusriadi, et al. 2021).

Several informants admitted that they saw that students from the area who came to Pontianak were generally affected by Pontianak culture. Of the various elements of Culture (see Irawan, Mahyudi, & Sukri, 2018), the most visible change is language. The students of this area get Pontianak Malay as their new language in everyday life; some even use Pontianak Malay as the primary language. When they complete their



education and marry their partners from the Pontianak Malays, Bugis who live around Pontianak, or other tribes that meet in Pontianak, they settle in Pontianak, the language used is Pontianak Malay. (Yusriadi, et.al, 2021;(Asfar, 2019).

Students of the Dayak are even more unique. They came from the region to form their community. Many Dayak youth-student organizations were developed and became the “keepers” of their identity. Communication among them uses Pontianak Malay or Indonesian; in certain circumstances, they use *Ahe* or *Kanayatn*. The *Ahe* (*Kanayatn*) language is one of the Dayak languages close to Malay and “easy” to learn and master. The number of people who use it in Pontianak is more than in the *Iban* language, *Taman*, *Ot Danum*, etc.

Director of the Institute of *Dayakology* Bamba mentioned that many Dayak children leave the Dayak language (Trivaldo et al., 2021). When the students are married (let alone married to speakers of different languages) and live in Pontianak, they use Pontianak Malay or Indonesian. So, in terms of language, their children get Pontianak Malay as their mother tongue in their families.

In addition to the choice to settle in Pontianak, another possibility is that students who complete their studies then return to their hometown, to their region of origin. They become multilingual (many languages) or at least bidialectal (more than one dialect) speakers. They also mediated the spread of the Pontianak Malay language and culture to the region. This is what causes cross-cultural: the distribution area of Pontianak Malay culture becomes more comprehensive to the interior, and instead, the cultures in the interior are preserved and performed in Pontianak.

#### IV. CONCLUSION

The progress of education does affect the development and face of the City of Pontianak. The students and students come from various regions in West Kalimantan to study at educational institutions in the City of Pontianak, consisting of multiple backgrounds. They brought the original culture and introduced it to the people of Pontianak City and other communities of fellow immigrants. They carry out cultural interaction and crossing. Language is the most significant aspect of this social dynamic. Physically, the face of the city has also changed. Boarding houses, food stalls and residential support facilities are built in the area of educational centres. Some points become icons of student residences that become users of the boarding house. But, as it turned out when the campus moved, the icon disappeared, and the development of the territory became dim. This circumstance reinforces the assumption that the world of educators contributes significantly to the region's growth and social development. However, different from the general belief regarding the relationship, the status of the icon region can change even if the campus does not move. What happened in the Kamboja and Syukur Alley areas is the opposite picture of the theory of change that has been adopted. Further research is needed to elucidate and explain the situation.

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