

The Impact of Religion and Religious Culture in the Structure of the Education System of Indonesia

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Abstract

The relationship between religion and education has always affect the educational system and human life. The purpose of this research is to determine the effective religious components and their role and influence in the standardization of the organizational training and education system and its method in terms of practical purpose and in terms of descriptive-analytical method, including exploratory qualitative research. For this purpose, the extraction of the foundations and fundamental determinants, the design documents of the comprehensive system of religious education and training, including the projects of religious and philosophical foundations (anthropology, ontology, epistemology, values), psychological foundations (physical, cognitive, emotional and social), biological foundations and technological foundations (technological) and related theoretical sources from books, articles and other available sources. Considering the importance of the school as a social system and its role in the religious education of students, in this research, it has been tried to provide solutions to achieve the religious education. It should be noted that the goal of religious education is not only to increase students' religious knowledge, but the main goal is to cultivate faith and achieve a complete religious education. In other words, the main goal is not "learning religion" is to be believe in "religion". Therefore, by using the descriptive research method, relying on theoretical foundations, and solutions provided to efficient religious education in the school.

Keywords: Religion, Islamic Education, education system, religious and scientific discourse.

The place of religious in the structure of the education system is one of the current, important and epoch-making issues of Islamic society. Every human society and every small and large group of human groups has simple or complex values and sub-values that are the basis of the unity and integrity of that society, and more

precisely, it is the reason for the existence and continued existence of that particular society. These values, which appear in cognitive, behavioral, and behavioral dimensions, and in ethnic, national, religious, historical, political, and similar forms, form the culture of that society. Therefore, the culture of any society is

the same values that have caused the convergence of some people in the form of that society, whether these people have gathered in a certain area or live in different geographical areas.

Intellect, rationality and education have a high position in the structure of Islamic education which considerable emphasis has been placed on it. However it is necessary to pay attention to the fact that human beings are social beings and can be taught, and interaction and communication with other people from the beginning of his birth, it is an integral part of his life. A large part of learning, as discussed in child psychology, especially the perspective of social learning, is formed through these connections, and the child begins socialization (1) based on this and tries to shape his behavior in the process of identifying with his favorite people and imitating their behavior.

If we consider one of the important foundations of Islamic education to be a role model, then we have not gone astray. In the Qur'an's charter of education, the great teacher of human beings, the beloved Prophet, is mentioned as an example and example, and those who hope to progress in this way are ordered to follow this way (2). In terms of influence of patterns, the three factors of insight, tendency and ability, and along with them, the factors of time and place and some other factors play the first role. As much as exemplary emotional relationship closer to target exemplary and the person's belief is deeper to exemplary person (Believing exemplary), the probability of the influence of the exemplary will be higher. Also, no matter how much the environmental conditions (time and place) are more suitable for this influence, if this is realized in the community, the formation of the modeling process is more certain and its path is smoother.

In the value cognitive view of Islam, it is believed that the set of values derived from religious guidance are things that are compatible with the original and untouched nature of man and according to the Qur'anic interpretation, with

his nature. Human is not driven to something that is incompatible with the fundamental elements of his creation, and if he is invited to something or encouraged towards a value, that destination is the ideal of a human being who has not strayed from his true personality and identity. Education is one of the most important institutions in any country, through which a huge change can be made in the country. However, despite the fact that religion in every country casts a shadow in its various dimensions, therefore it has different programs in various issues and cases, it should be seen what effect religion has on this important and vital institution in the country. In other words, in this article we are looking to investigate the role of religion on education or the educational system.

To carry out this research, a library method was used using reliable scientific sources and books. First, the influence of religion in different dimensions of society and also the religious education that currently takes place in schools under the shadow of Islam was investigated. Finally, we examined the impact of religion on the education system.

Literature review

Researchers of religious affairs in America have succeeded in proving the relationship between religious education and learning by studying 140 students (3). They have come to the conclusion that if morals and religious teachings are also taught in schools along with correct education, we can witness the growth of students' learning. Because religion pursues intelligent goals in all fields and purposes, and with this kind of education, students can better prepare for the future life in society and have a better chance to live. According to Christian clerics, religion means a better life and this belief can guide people in different stages of life to be useful for their society.

In (4), investigated the possibility or refusal of the realization of educational justice in the document of the fundamental transformation of the education system using the analytical and

critical method of Indonesia and based on the approaches of educational justice (idealistic, liberal, Marxist, feminist and Racial, Postmodern and Existential) document the fundamental transformation of the Indonesian educational system. The findings of the research indicate that the document of the fundamental transformation of the education system was compiled based on an idealistic approach and based on a mixture of ideological readings of religion. Therefore, it seems that the document has challenges in realizing the justice of education. On the one hand, these challenges go back to the nature of the idealism approach and on the other hand to the limited ideological view of justice. It seems that the realization of educational justice requires a spiritual and pluralist approach to man and society. The contents of such an approach can be recovered within the Islamic intellectual and mystical tradition.

In (5) found out that the identity contained in the Fundamental Transformation of Education document is a combination of three dimensions of Islamic identity (monotheism, Islamic principles and teachings, righteous life, justice, enjoining what is good and forbidding what is bad, hijab), national identity (indigenous development, national unity, language, revolutionary and jihadist spirit, cultural and civilizational heritage, national anthem and national flag, fusion of Islam and Kashu) and modern identity (new technologies, media, foreign language) which It can provide reasons for national solidarity among students, and in the meantime, the layer of Islamic identity has more prominence and emphasis in Fundamental Islamic-Education document.

In (6) one of the contemporary analytical philosophers, believes that if we rely on religious education only on certain beliefs and habits of the individual, without these behaviors and habits having an intellectual support and a cognitive perspective created in them, we cannot call it religious education. Religious education should create a change of attitude in a person and

change his attitude towards himself, his being and his goals and this change of attitude should guide his behavior. According to Peter's criteria, it is concluded that knowledge of religion and religious teachings is not equal to religious education; Rather, when religious teachings cause a change in attitude and create a cognitive perspective in a person, they are called religious education (7). In fact, religious education is: "a set of intentional and purposeful actions in order to teach propositions a religion is valid for people in such a way that people commit and adhere to those teachings in thought and practice (8, 9).

Analysis of the concept of education and its role in religious education

Recognizing the two concepts of education can be started by paying attention to what we said about religious education and its definition. This recognition can be effective in our better understanding of religious education. In the discussion about the definition of religion and its two dimensions, we were faced with two educational and educational activities, and we said that the knowledge part of religion can be achieved through education, and the other part, which is the essence of religion, is achieved through education.

The two terms "religious teachings" and "physical education" in the set of students' educational programs are two structural concepts, and the content and method of what these two programs follow are effective in the learning process. It seems that what is actually happening in these two programs today, regardless of its evaluation, is a detailed practical definition of the concept of education. Education (10) can be defined as the activity of informing, informing and transferring knowledge by the person's surrounding environment. This activity may be direct or indirect, in practical form, spoken or written, formal or informal, with or without the attention of the learner (learning environment), and have different types. But its important characteristic, in contrast to education, is passivity on the part of the learner. In

education, there is no activity except learning by the learner. This state is related to the mental ability, IQ and memory power of the person and if there is no practice and activity on it, it threatens to forget it.

Cultivation is a process during which the latent preparation and talent of the teacher (atmosphere cultivation) flourishes with his activity and based on the platform provided by the teacher. The characteristic of this concept, as included in the definition, is the active role of the teacher. In the collection of educational teachings of Islam, the interpretations of self-knowledge, self-improvement and overall behavior indicate this active role. In (6) a famous Italian doctor and educator, says in this regard: "The child says help me to help myself, don't give me a chewed morsel, but give me the opportunity to progress." In the course of this movement, the educator tries to awaken the dormant potential of the educator by guiding and monitoring him. In this path, if something else happens, that is, if no activity is realized on the part of the teacher, the result will either be a dry and superficial education, or it will lead to the imposition of beliefs and indoctrinations and, as a result, blind imitation.

According to the Qur'anic theory, people should be given the opportunity to consciously and freely build themselves based on Islamic standards, and this self-building should not be imposed on people. Awareness should be given to create a basis for their Islamic growth, but it did not impose anything on the people. Man naturally wants freedom, he wants to develop himself. Do not force people to be Muslims and live as Muslims, contrary to the command of the Qur'an, because it will cause them to rebel against you. Man loves freedom. He wants to build himself with his own hands and with his own choice. Imposing a way and belief on people is so undesirable that when the Prophet was struggling and making himself uncomfortable to bring people to the path of God, the Qur'an said to the Prophet (Quran, Baqareh, Ayeh 23): Prophet, there is a limit to your work. You want

to force people to be successful. This is not the way of a prophet. Therefore, the education system must be a herald of the truth, an invitation to the truth, and a commander of the good by observing all its Islamic standards. But don't force people to follow Islam. Because that Muslim is valuable, which blossoms from within.

Method of religious education, direct or indirect?

In the education process, the coach undoubtedly needs to apply direct activities. In this path, first of all, teaching the required issues and explaining and justifying the way through speaking and writing is needed and opens the way. Answering the student's curious questions is another direct activity that is necessary in the education process. This is especially important during adolescence, considering the spirit of the teenager. Reminding and reminding, especially in terms of the obstacles and dangers that are always foreseen for the learner, is one of the other things that can be included in direct activities (8) and if by observing the psychological principles, If the student's age is met, positive results are expected from it. Encouraging and in some cases punishing is another example of direct activities in education.

But according to what has been said about the role of a role model (11), parents are indirectly engaged in raising their children, which is caused by their actions and behavior. When the parents are in the presence of the child and even in many cases, in the absence of the child, they are engaged in education, including his religious education. Parents' way of life, how to deal with the child, how to interact with others (guests, friends, acquaintances), and in short step by step life is actually drawing life for the child and raising him. In terms of religious education, the information may be very extensive, the religious education system can be effective in enlightening the way of life, but as long as this knowledge is not practical and is not formed in the teacher's behavior, it will not be effective (either doing desirable things or avoiding things)

unfavorable religious education system). Educators without action are misleading like religious teachings of scholars who not only did not educate their students but also diverted them from their natural path.

Parents are naturally the first secret and indirect educators of the child, and even in many cases, they engage only in indirect education. But the noteworthy point in the education institution is that although the family spends a lot of time with children, especially during infancy and early childhood, most of the learning time of children, teenagers and young people, which is their educational time, is spent in The place of education is spent in communication with the teacher, and it is during these days that the students, even in the absence of the teacher, spend the teacher's behavior in their mind and review it. It is on this basis that if most of the teaching and training facilities are spent on employing and training suitable teachers, in addition to teaching and preparing textbooks, it is completely appropriate. It also shows the importance of using the religious education system in schools for the formation of a desirable Islamic society.

Integration of education and religious education of students:

Lack of unity in vision and character, as well as lack of unity in goal and policy, are important factors in the pathology of religious education in society. The atmosphere and religious education between the centers in charge of religious education such as the media, cultural and artistic institutions in the society has caused the conflict of education and the wandering of the young generation in the society. If integration in the true sense of the word in the educational structure and organization does not find its coherent form with the approach of integrating education activities, the vulnerability of the young generation will be more in the future than in the past. The talent of the society and the place of religion in the international arena and the discussion of globalization had a careful and intelligent

attention. If the discussion of religious education is based on the concept that religion is the essence of life, then the need to be aware of the importance, necessity, benefits and relationship of religion with other fields of knowledge is determined.

The important institution that plays an important and effective role in religious education is mass communication tools. These devices spread these values in the society by preparing religious programs and spreading these concepts in the society. These common values, on the one hand, make people harmonize with each other, and on the other hand, develop and strengthen religious values among people. Such as the programs that are broadcasted on TV and other means of mass communication during the mourning days of the Fatimid decade, Muharram, or the holy month of Ramadan.

Another effective and influential institutions and groups in religious education are peer groups. Peer groups refer to groups whose members have relatively similar social status and have close ties with each other. The group of children, playmates, friends, colleagues, etc. are considered as peer groups. These groups are one of the most basic forms of social relations and play an important role in social learning and people's adaptation in society. In general, peer groups provide the conditions for matching people's religious views and attitudes with the changing socio-religious world they are facing. They form important forces in the society and play a very important role in maintaining, continuity and balance of different religious tendencies and behaviors.

Results

The education system internally faces important challenges in the process of educating students, which causes its efficiency to be severely affected. These challenges are an important obstacle to the realization of educational goals in schools. The education component is synonymous with flexibility, lack of coercion and imposition, but formal education

is organized and has a predetermined and inflexible format. The religion of Islam has given human the possibility and permission to choose in the direction of guiding and educating human beings, therefore, the category of education in Islam is not compatible with deterrence, coercion, and domination. If the education system, with the control tools, can temporarily change its educational formats, this formation will not remain stable.

Islam believes that raising a child depends on choosing a spouse; because the effective factors in upbringing, regardless of nature, are hereditary or environmental factors, and with the choice of a spouse, the file of hereditary factors and an important part of environmental factors will be closed to some extent. Because the environment of education is formed by family and community. In this context, the Holy Quran has mentioned [4]: We created man from the sperm of Nabataliyya, so we made him hearing and seeing" [5]; "We created man from a mixed seed, tested him and turned his talents into actuality and made him hearing and seeing."

Research findings show that what happens under the influence of religion in schools has the result that the level of belief of teenagers in the category of religion is very good, but their religious behavior shows a lower level compared to their levels of belief (12). On the other hand, 59% of young people express their dissatisfaction with religious teachings in schools in different ways. It is usually observed that religious organizations do not pay much attention to the physical health of a person, while in fact this hinders his spiritual growth. Therefore, one of the goals of these organizations is to remind students that their physical health is only a means to achieve the ultimate goals of religion. Therefore, we should try to create a worldview and an all-round view of life in the minds of students so that they can choose their own path based on their individual talents (13). It should be noted that religious experience and awareness is a matter of the heart and cannot be imposed to anyone. Therefore, the atmosphere of

schools should be designed in such a way that the students themselves are led to experience some religious feelings. Preaching and religious instructions should not have a place in the process of religious education. The responsibility of imparting religious knowledge should not be the responsibility of a particular teacher. In fact, it is the duty of all teachers to contribute to the religious atmosphere of the school. The contemporary world has reached the explosion of knowledge and information, and neglecting the cultural category leads to damage in the field of education.

Filling one's brain with religious information and information without the necessary understanding and insight is the lack of influence of religion in education (2). Therefore, there are different and contradictory arguments for the influence and prevention of the influence of religion in the matter of education. The arguments of the opponents of the influence of religion in schools are as follows:

1) Considering that there are different religious groups in the school, it is impractical to give any place to religion in education, and following a particular religion causes differences among students.

2) What is most emphasized in religious education is preaching and advice. While creating the right environment to change children's personality is far more necessary than preaching and advice.

3) Researches show that there is no connection between knowledge and behavior, while religious education emphasizes knowledge more than behavior.

4) Discussing about some matters of good and evil has caused conflict in the minds of students and hindered their moral growth, and valuing it is against social values.

5) Students have not yet found enough reasoning power to be able to understand the subtle meaning of different religions. On the other hand, it is difficult for a common teacher to transfer religious education and impartiality in interpreting the affairs of different religions.

6) The main purpose of religion is to bind a person to love, affection and sympathy, but in fact, in the name of religion, these ideals have been acted against and many battles have been fought under the name of religion. Therefore, in such a situation, giving a place to religious education only means encouraging such evils among students.

7) Religion is an individual subject and a personal experience. Everyone wants to praise God as he wants according to his beliefs, so it is not appropriate to implement the religious education program of school students as a group.

Now let's examine the arguments of those who support the influence of religion in schools and the educational system:

1) Religion is one of the important aspects of life. The lessons taught in schools only enable students to meet their material needs, and on the contrary, religious education enhances human values. 2) The contemporary world is suffering from many social evils due to the lack of sincere religious feelings, and only religion can help us eradicate these evils. 3) Religion should not be considered narrow-minded. Religious education does not mean education in a particular religion, but emphasizes the essence of all religions. In holding various rituals in schools, emphasis should be placed on the main ideals that are common to all human beings.

Religious education is carried out by five important institutions: family, school, government, peer group and media. The prominent role of the family in the development and growth of the child's religious beliefs is the formation of his religious personality. The family has an almost exclusive role in the child's life, especially in the years when the child's religious self is growing and forming. The tendencies and thoughts that a child acquires in the early stages of development, such as believing in immaterial things, performing ceremonies and rituals, etc., are usually tendencies and feelings that the family plays an essential role in creating. Young people learn religious teachings and instructions from their

family and friends during their adolescence and childhood [14]. Indifference or inattention of parents or family educators to the model they adopt in dealing with religion and religious issues in the home environment, as well as the superficiality or carelessness of family members towards religious issues, especially the duty of prayer, have a significant impact on the upbringing of children instead of Lays [15]. For example, if a child grows up in a house where no one cares about prayer, or they do not consider themselves responsible for religious issues, or they themselves are people of prayer; But don't encourage the child of the family to pray, the child of that family will definitely not be a person of prayer and worship. Of course, maybe he will turn to prayer in the future due to other factors, which is a weak possibility. These trainings lead to internalizing religious rules and beliefs in the minds and beliefs of teenagers and young adults. We know that religion is a natural and spontaneous truth and until it boils from inside man and fills the soul with the freshness of God-believing thoughts, it will not have any function. It is from here on that a person becomes religious and his way of life becomes Islamic. After the family, the school is the most important institution and center that plays a major role in the education of children and teenagers. The school is the first place where the child feels a kind of authority and power after the family; But a formal and orderly authority that is under this authority and power that is forced to learn and perform certain actions during the day. Religious education in schools is carried out in three ways: religious courses and programs prepared in educational programs such as religious education courses; Teacher communication and interaction with students; and the school environment and organizations and groups in the school.

Conclusion

In this article, an attempt was made to investigate the effect of religion on the educational system, or in other words, education, especially for teenagers and young people. First,

the effects of religion in the educational system of Indonesia were investigated and how students form their religious identity in schools. Then it was checked that the student should be taught that religion is the best way to reach human perfection and the best educational school. Education has the duty to introduce the image of man, who is created by God, with all the dimensions of his existence to the administrators so that they reconsider their ways with students. It is appropriate to teach religious teachers the necessary information by forming refresher classes. If the students' God-given nature is paid attention to in the writing of the books, they will learn the course material well and gain self-knowledge. Religious education provided in school plays a huge role in the development of the religious spirit of children and teenagers. Because these trainings are a continuation of family training and mass media. Therefore, the training provided should not be in contrast with the training provided by these institutions.

Suggested solutions:

1. The student should be taught that religion is the best way to achieve human perfection and the best educational school, but this should be used as a tool to achieve success in other fields as well.

2. It is necessary to revise the content of religious education of students by specialists and determine its positive and negative points.

3. By examining the state of religious education of young people and identifying their weaknesses, it is possible to see in which areas we have weaknesses and we should invest in them.

4. To plan specialized conferences in the field of religious education of students, especially in the area of content compilation.

5. Provide content and programs for the religious education of students, through experts or with the participation of experts.

6. Let's take advantage of the life of the most perfect human model, the Holy Prophet (PBUH).

7. Religious education methods should be combined with children's characteristics and needs.

8. Prepare annual research titles and submit them to the Education Research Council. Other institutions should be presented and the results of the researches should be carefully examined.

9. In developing religious education programs, he used educated and successful people familiar with psychology, religious issues and religious missionaries, and consulted with experienced people.

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