

## THE UTILIZATION OF CANVA DIGITAL MEDIA IN INTEGRATING GRADUATE PROFILE DIMENSIONS AT SMAN 1 LAWANG KIDUL

Laysa Zahran<sup>1a\*</sup>, Siska Wulandari<sup>2b</sup>, Anna Damayanti<sup>3c</sup>, Jossiselfiah<sup>4d</sup>, Zuhdiyah<sup>5e</sup>, Asri Karolina<sup>6f</sup>

<sup>1,2</sup>Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Raden Fatah Palembang, Palembang, Indonesia

<sup>a</sup>E-mail: [laysazahran30@email.com](mailto:laysazahran30@email.com)

<sup>b</sup>E-mail: [siska.oppo12345@gmail.com](mailto:siska.oppo12345@gmail.com)

<sup>c</sup>E-mail: [annadamayanti58@gmail.com](mailto:annadamayanti58@gmail.com)

<sup>d</sup>E-mail: [jossiselfiah1199@gmail.com](mailto:jossiselfiah1199@gmail.com)

<sup>e</sup>E-mail: [zuhdiyah\\_uin@radenfatah.ac.id](mailto:zuhdiyah_uin@radenfatah.ac.id)

<sup>f</sup>E-mail: [asrikarolina\\_uin@radenfatah.ac.id](mailto:asrikarolina_uin@radenfatah.ac.id)

(\*) Corresponding Author

[laysazahran30@email.com](mailto:laysazahran30@email.com)

### ARTICLE HISTORY

Received : 19-01-2026

Revised : 25-02-2026

Accepted : 05-03-2026

### KEYWORDS

*Canva Digital Media;*  
*Islamic Religious Education;*  
*Graduate Profile*  
*Dimensions;*  
*Project-Based Learning;*  
*Society 5.0;*

### ABSTRACT

This study aims to examine the use of Canva digital media in integrating graduate profile dimensions in learning activities at SMAN 1 Lawang Kidul, Muara Enim Regency, South Sumatra. This research employed a qualitative descriptive approach. Data were collected through observation, interviews, and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques. The results show that Canva-based project learning facilitates the integration of graduate profile dimensions, including creativity, critical thinking, collaboration, independence, and communication skills. The use of Canva also supports the reinforcement of faith-based values, citizenship awareness, and digital ethics. Although several obstacles were identified, such as limited device availability and variations in students' digital competencies, Canva generally contributes positively to students' character development and competency achievement in accordance with the graduate profile dimensions. Therefore, Canva is considered a relevant and innovative learning medium to support educational demands in the Society 5.0 era.

*This is an open access article under the CC-BY-SA license*



## INTRODUCTIONS

The development of modern civilization has entered the era of Society 5.0, a phase that places humans at the center of the integration between technology and social life. Introduced by the Japanese government through Keidanren, Society 5.0 emerged as a response to the Industrial Revolution 4.0, which emphasized automation and digitalization (Federation, 2018; Nurhidayah et al., 2024). This era is characterized by the extensive use of Artificial Intelligence (AI), the Internet of Things (IoT), Big Data, and robotics, which significantly influence human behavior, values, and ways of thinking, particularly among younger generations (Safitri et al., 2024). Consequently, the education sector is required to transform learning systems so that they not only produce academically competent graduates but also individuals with strong moral, spiritual, and adaptive competencies aligned with technological developments (Anam et al., 2025).

In the context of education, Society 5.0 demands innovative and adaptive learning approaches that integrate technology with value formation. Islamic Religious Education (IRE) faces particular challenges, as it must move beyond conventional, teacher-centered instruction toward interactive, collaborative, and technology-based learning models. Such transformation is essential to enable students to integrate Islamic spiritual values with critical, creative, and reflective thinking skills, while simultaneously developing digital literacy and Islamic life skills relevant to the 21st century (Nur et al., 2022). Technological advancement and rapid social change require individuals to have not only academic knowledge, but also strong interpersonal skills (Sania et al., 2025).

One form of learning innovation relevant to these demands is the use of digital media such as Canva. Canva provides a flexible and user-friendly platform that allows educators and students to design engaging visual learning materials through customizable templates and interactive features (Amin & Sutrisno, 2025; Nisa et al., 2025). Previous studies have shown that Canva can enhance students' creativity, learning motivation, critical thinking skills, and digital literacy across various subjects (Massitta & Temon, 2024; Putra et al., 2023; Ashar et al., 2024; Wulandari & Utama, 2025). In Islamic Religious Education, Canva has also been reported to support the development of creative religious learning products such as da'wah posters, moral infographics, and thematic presentations, thereby increasing student engagement and understanding of religious content (Hasmiati, 2025).

However, most previous studies tend to focus on Canva's role in improving creativity, motivation, or digital literacy, without sufficiently examining its function in integrating character education and broader competency frameworks. In addition, empirical conditions indicate persistent challenges in digital learning implementation. National data show that a significant number of schools in Indonesia still face limitations in digital infrastructure (Kominfo, 2025). At SMA Negeri 1 Lawang Kidul, for instance, only around 65% of students are able to use Canva effectively, while others experience difficulties related to device availability, internet access, and basic digital skills. These conditions highlight the need for context-based research that explores not only the benefits of digital media but also its practical integration within specific educational settings.

Within the framework of the Merdeka Curriculum, the Ministry of Education, Culture, Research, and Technology has established eight dimensions of the Pancasila Student Profile: faith and devotion, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication skills as the foundation for student character development. Integrating these dimensions into Islamic Religious Education learning is essential so that religious values are not merely understood cognitively but are internalized and practiced in daily life (Saridudin, 2025). Nevertheless, studies that explicitly analyze how digital media such as Canva can systematically integrate these graduate profile dimensions in Islamic Religious Education learning remain limited.

Therefore, this study aims to examine how the utilization of Canva digital media can integrate the eight dimensions of the graduate profile in Islamic Religious Education learning at SMA Negeri 1 Lawang Kidul. This

research highlights Canva not only as a visual learning tool but also as a strategic medium for strengthening character, 21st-century skills, and student competencies in a holistic and contextual manner. The findings of this study are expected to contribute to the development of innovative and value-based Islamic Religious Education learning models that are responsive to the demands of the Society 5.0 era.

## METHOD

This study employed a field research approach with a qualitative descriptive method to examine the utilization of Canva digital media in integrating graduate profile dimensions in Islamic Religious Education learning at SMA Negeri 1 Lawang Kidul. Informants were selected using purposive sampling, consisting of three Islamic Religious Education teachers for grades X–XII and six student representatives from each grade level. Data were collected through classroom observations, in-depth interviews, and documentation to capture learning processes, participants' experiences with digital media, and the integration of Islamic values (Sugiyono, 2021). Observations focused on teaching strategies, student engagement, and teacher–student interactions related to the implementation of the eight graduate profile dimensions, while interviews and documentation supported contextual understanding and provided evidence such as lesson plans (RPP), student work, and learning records. To ensure data validity, source and technique triangulation were applied by comparing data obtained from observations, interviews, and documentation, as well as cross-checking information from teachers and students. The research was conducted over a period of three months, allowing for in-depth data collection and analysis. Data analysis followed the stages of data reduction, data display, and conclusion drawing, resulting in a comprehensive description of the relationship between Canva utilization, the reinforcement of graduate profile dimensions, and Islamic values within digital learning practices in the Society 5.0 era.

## RESULT AND DISCUSSION

### Result

SMAN 1 Lawang Kidul is a public senior high school located in the Lawang Kidul District, Muara Enim Regency, South Sumatra Province. The school was established on January 20, 2005, based on Decree Number 102/KPTS/PERTANAHAN/2005 and operates under the auspices of the Ministry of Education and Culture. Demographically, the school serves 464 students with educators who have professional qualifications in their respective fields. This condition reflects a stable and representative educational environment to support the implementation of the study.

The selection of SMAN 1 Lawang Kidul as the research site was based on academic and contextual considerations. The school has begun implementing digital media based learning, including the use of the Canva application, although the implementation still faces varying levels of student proficiency. This makes SMAN 1 Lawang Kidul a relevant context to examine in depth the integration of graduate profile dimensions through digital media in Islamic Religious Education learning. Additionally, the heterogeneous characteristics of students and institutional support from the school allow this study to produce empirical findings that are applicable and contribute to the development of innovative and contextual PAI learning practices at the high school level.

The overview of the research implementation shows that Islamic Religious Education learning at SMAN 1 Lawang Kidul has integrated Canva digital media through planned and systematic learning stages, as follows:

### Learning Planning Process

Islamic Education teachers carry out learning planning in a directed manner by utilizing the digital media Canva as a means to integrate the eight dimensions of the graduate profile, which include faith and devotion, citizenship, critical reasoning, creativity, independence, collaboration, physical and mental health, and communication skills. This planning is not only oriented toward achieving cognitive competencies but also aims at character building and strengthening Islamic values that are contextual to the development of the times (Sania, 2025). The planning stage includes determining relevant Islamic Religious Education material to be packaged in the form of digital projects (Farida et al., 2025). Teachers design Canva-based projects, such as da'wah posters, infographics on religious moderation, and mind maps on moral materials. In addition, teachers develop assessment rubrics that evaluate cognitive, affective, and psychomotor aspects in an integrated manner, including students' creativity, collaboration, independence, and communication skills. Technical preparation for using Canva is also carried out through the provision of design feature guides and mechanisms for submitting work. The entire sequence of learning activities is aligned with the principles of deep learning, which emphasize conceptual understanding, value reflection, and application in real life.

### **Implementation of Deep Learning Based Instruction**

The learning process is carried out systematically and refers to the stages of deep learning. In the orientation and motivation stage, the teacher introduces the material by emphasizing the importance of integrating Islamic values and 21st-century competencies (Bahri, 2023). The teacher also introduces the digital project that will be completed using Canva. Observations indicate that the use of digital media increases student enthusiasm, as it is considered more interactive compared to conventional learning. The exploration and material analysis stage is carried out through activities such as reading and analyzing Qur'anic texts, Hadith, and relevant moral materials. The teacher guides students to identify moral messages, relate them to daily life, and trace their connections to the eight dimensions of the graduate profile. Interviews with Islamic Education teachers reveal that this stage serves as a means to develop students' critical thinking skills, complex problem analysis, and reflective reasoning.

### **Design and Creation of Digital Work**

At the design and creation stage of digital work, students work independently or in groups to develop Canva-based projects. Students determine the content, layout, colors, and design according to their interpretation of the Islamic Religious Education material. The integration of the eight dimensions of the graduate profile is evident in this process, where the dimension of faith and devotion is realized through the selection of Qur'anic verses, Hadith, and moral values as the core message of the work. The citizenship dimension is reflected in collaborative projects that address themes of tolerance, religious moderation, and anti-hoax campaigns. Ardila et al. (2023) It is stated that critical reasoning skills are evident when students analyze the material, evaluate the accuracy of information, and compare scholars' perspectives before conveying messages in their digital projects. Creativity is reflected through innovative design, the use of a combination of text, images, and videos, as well as presenting information in an engaging manner. Collaboration is seen in the division of roles among group members, such as text editor, visual designer, and data collector. Students' independence develops through managing projects on their own, including time management and problem-solving. The mental health dimension is reinforced through reflection on digital ethics and stress management during the project process. Meanwhile, communication skills are trained through composing digital messages that are clear, informative, and persuasive. Observation results show that students actively discuss, provide feedback to each other, and collaboratively refine their work. Documentation of the work, in the form of posters, infographics, and videos, demonstrates the concrete integration of the eight dimensions of the graduate profile.

### **Presentation and Discussion of Work**

The presentation stage is carried out by displaying the project results in front of the class. The teacher facilitates a discussion to assess the quality of the content, moral messages, as well as creativity and collaboration aspects. Observations show that students are able to present ideas coherently, provide constructive feedback to peers, and accept criticism with an open attitude. This activity reinforces the dimensions of critical reasoning, collaboration, and communication.

### **Reflection and Evaluation of Learning**

Reflection and evaluation were conducted through formative and summative assessments. The teacher assessed the quality of digital projects based on a prepared rubric and observed the development of students' critical thinking, creativity, independence, and collaboration skills. Interviews with students revealed that most of them felt they gained a deeper understanding of the concepts of faith and morality because they had to select, interpret, and present Islamic values visually. Students also recognized an improvement in their critical thinking skills in evaluating the accuracy of information and the alignment of content with Islamic principles. Their independence increased in managing projects from the planning stage to completion. Regarding collaboration, students emphasized the importance of effective coordination and communication to integrate various ideas. Some students also highlighted learning experiences related to stress management and time management when facing technical challenges using Canva. Documentation showed that the majority of students successfully produced digital work that aligned with the material and demonstrated the integration of the eight dimensions of the graduate profile.

### **Strengths and Challenges of Learning**

The identified strengths include increased student motivation and engagement in Islamic Religious Education learning, the natural integration of the eight dimensions of the graduate profile through digital projects, and the development of critical, reflective, creative, and collaborative thinking skills. Project-based learning also promotes independence and effective communication, in line with the demands of the Society 4.0 era that integrates human and technological roles. The challenges identified include the limited ability of some students to operate Canva features, limitations in devices and internet connectivity, differences in design skills and understanding of the material, as well as the need for more time to assess students' affective and reflective aspects.

The utilization of the digital media Canva in Islamic Religious Education learning at SMAN 1 Lawang Kidul has been proven effective in integrating the eight dimensions of the graduate profile, which include faith and devotion, citizenship, critical reasoning, creativity, independence, collaboration, physical and mental health, and communication skills, through project-based learning and a deep learning approach. Teachers plan learning in a directed manner by preparing relevant material in the form of digital projects, such as da'wah posters, infographics on religious moderation, and moral mind maps, while also developing integrated assessment rubrics covering cognitive, affective, and psychomotor aspects. Students work independently or in groups to design and produce digital work that demonstrates the practical application of the eight graduate profile dimensions for example, selecting Qur'anic verses for faith, collaborative projects for citizenship, material analysis for critical reasoning, design innovation for creativity, and project management for independence. The presentation and discussion stages strengthen communication, collaboration, and critical reasoning skills, while formative and summative reflection and evaluation show improvements in understanding Islamic values, creativity, independence, as well as time and stress management.

Overall, learning based on Canva digital media enhances student motivation, engagement, and character development, while also fostering 21st-century skills relevant to the demands of the Society 5.0 era.

## Discussion

Islamic Religious Education in the digital era can no longer be understood merely as a process of verbally transferring values; it requires learning experiences that allow students to interpret, reflect on, and express Islamic values contextually. The findings of this study indicate that the use of the digital media Canva, when combined with a deep learning approach, is able to address this challenge by providing meaningful, participatory learning that is relevant to the characteristics of the digital generation.

Students' active involvement in designing da'wah posters, infographics on religious moderation, and moral mind maps demonstrates that Canva functions as more than just a visual medium. It serves as a pedagogical space that fosters creativity, learning motivation, and a sense of ownership over the learning process. These findings reinforce previous research Inliati et al (2024) which emphasizes that Canva is capable of enhancing students' creativity and learning motivation. This study expands on those findings by showing that the creativity that emerges is not only aesthetic but also reflective and spiritually meaningful, as students must select relevant Qur'anic verses, Hadith, and moral messages before visualizing them.

The process of analyzing Islamic Religious Education material before translating it into digital work requires students to think critically and take responsibility for the messages conveyed. Students not only work on the design but also evaluate the accuracy of sources, the appropriateness of meanings, and the relevance of the messages to daily life. This aligns with the findings Hernawati et al (2025) which state that the use of Canva can promote critical thinking skills and digital technology mastery. In the context of Islamic Religious Education learning, these critical thinking skills are integrated with moral and religious dimensions, so that technology functions as a means of reinforcing values, rather than merely a technical tool.

The aspect of creativity observed in this study also shows a similar pattern to the findings T. Wulandari and Mudinillah (2022), which demonstrate the effectiveness of Canva in enhancing students' creativity in integrated science learning. This similarity confirms that Canva's strength lies in its ability to facilitate the visualization of abstract concepts into concrete forms. In Islamic Religious Education, visualizing values of faith, morality, and religious moderation helps students gain a deeper understanding of the material, as these values are not only learned conceptually but also represented symbolically and visually. This study found that digital literacy was strengthened in an integrated manner with students' independence and collaboration. Students learned to manage projects, divide roles, communicate effectively, and understand digital ethics in the process of producing their work. These findings are in line with the research of Wulandari and Utama (2025) which states that interactive media based on Canva contributes significantly to the improvement of digital literacy. The difference is that this study shows digital literacy develops more holistically because it is combined with reflection on Islamic values and awareness of mental health, particularly in time management and stress management during project-based learning.

## CONCLUSION

Based on the findings, the utilization of Canva digital media in Islamic Religious Education learning at SMAN 1 Lawang Kidul has proven effective in integrating the eight dimensions of the graduate profile, including faith and devotion, citizenship, critical reasoning, creativity, independence, collaboration, physical and mental health, and communication skills. The implementation of deep learning and digital project-based learning enables students to actively engage in designing, analyzing, and visualizing Islamic Religious Education materials, allowing Islamic values to be understood in a more meaningful and contextual manner. This approach enhances students' learning

motivation, creativity, critical thinking, independence, collaboration, and communication skills, while also strengthening digital literacy and ethical awareness in the use of technology. Practically, these findings imply that Islamic Religious Education teachers can utilize Canva as an effective instructional medium to integrate character education and 21st-century skills through project-based digital learning. Schools are encouraged to provide institutional support in the form of teacher training, adequate digital infrastructure, and access to learning devices to optimize the implementation of Canva-based learning. In addition, curriculum developers may consider incorporating digital media integration explicitly into Islamic Religious Education learning designs to ensure alignment with graduate profile dimensions. Despite challenges related to limited technical skills, device availability, and internet connectivity, the integration of digital media remains a viable and relevant strategy for strengthening innovative Islamic Religious Education practices that meet the needs of the digital generation and the demands of the Society 5.0 era.

## REFERENCES

- Amin, A., & Sutrisno, S. (2025). Peran Media Pembelajaran Berbasis Teknologi 5.0 dalam Meningkatkan Literasi Digital pada Pembelajaran IPS di Sekolah Dasar pusat untuk memanfaatkan teknologi yang sering di artikan sebsagai era society 5.0. Era. *SOSIAL: Jurnal Ilmiah Pendidikan IPS*, 3(2), 63–78. <https://doi.org/10.62383/sosial.v3i1.724>
- Anam, M. K., Khobir, A., Aqil, M. N., Nayla, J., & Hikam, M. N. Al. (2025). Transformasi Pendidikan di Era Globalisasi: Menuju Sistem yang Humanis dan Berdaya Saing. *JPIM: Jurnal Penelitian Ilmiah Multidisipliner*, 2(4), 1550–1557. <https://ojs.ruangpublikasi.com/index.php/jpim/article/download/1477/1214/4420>
- Ardila, S. N., Nuryati, Y. F., Fadiyah, F. H., Jamaludin, U., & Setiawan, S. (2023). Analisis Pentingnya Keterampilan Berpikir Kritis Terhadap Pembelajaran Bagi Siswa. *Jurnal Ilmiah Wahana Pendidikan*, 9(20), 664–669. <https://doi.org/10.5281/zenodo.8436970>
- Ashar, A., W, M. F., & Iskandar, A. A. (2024). Pemanfaatan Media Audio Visual Berbasis Aplikasi Canva Pada Pembelajaran IPAS Dalam Meningkatkan Minat Belajar Siswa. *EDUTECH: Jurnal Inovasi Pendidikan Berbantuan Teknologi*, 4(3), 193–199. <https://jurnalp4i.com/index.php/edutech/article/view/3334/2811>
- Bahri, R. (2023). Mengembangkan Kompetensi Abad 21 dalam Pendidikan Islam : Telaah Perspektif Al- Qur ' an dan Hadis. *Jurnal Pendidikan Agama Islam*, 3(1), 2–10. <http://ejournal.idia.ac.id/index.php/fakta>
- Farida, A., Fatiha, I., & Gusmaneli, G. (2025). Desain Pembelajaran Pendidikan Agama Islam di Era Digital. *Bhinneka: Jurnal Bintang Pendidikan Dan Bahasa*, 3(1), 12–28. <https://doi.org/10.59024/bhinneka.v3i1.1108>
- Fauziyah, Z., Shofiyuddin, A., & Sukmawati, I. (2022). Pengaruh media pembelajaran interaktif menggunakan aplikasi Canva terhadap hasil belajar siswa kelas VII mata pelajaran Pendidikan Agama Islam di SMPN 1 Ngraho Bojonegoro. *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, 3(4), 123–136.
- Federation, J. B. (2018). Society 5.0 Co Creating The Future. *Keidanren: Tokyo, Japan*.
- Hasmiati, H. (2025). Penerapan Media Pembelajaran Berbasis Aplikasi Canva dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam Peserta didik Kelas VII SMP Muhammadiyah 1 Bontang Tahun Pelajaran 2024-Pendahuluan Pendidikan Agama Islam mempunyai peranan penting dalam memben. *Jurnal Penelitian Pendidikan Islam*, 1(3), 391–403. <https://ejournal.stitsyambtg.ac.id/index.php/nabawi/article/download/187/124/1067>
- Hernawati, H., Nurulpaik, I., & Fitriani, Y. (2025). Media Pembelajaran CANVA untuk Meningkatkan Kemampuan Berpikir Kreatif pada Materi Poster Siswa Sekolah Dasar : Systematic Literature Review. *Didaktika: Jurnal Kependidikan*, 14(3), 5501–5510. <https://jurnaldidaktika.org/contents/article/view/2930/1267>
- Inliati, I., Muhammadiyah, M., & Burhan, B. (2024). Penggunaan Aplikasi Canva dalam Meningkatkan Kreativitas Siswa di SDN Kanreapia , Kabupaten Gowa The Use of Canva Application in Improving Student Creativity at SDN Kanreapia , Gowa Regency Pendahuluan. *Educatioanl Journal: General and Specific Research*, 5(1), 90–96. <https://doi.org/10.35965/bje.v5i1.5307>

- Kementerian Komunikasi dan Digital Republik Indonesia. (2025). *Komitmen pemerintah dalam memperluas akses internet sekolah untuk mendukung digitalisasi pendidikan di seluruh Indonesia*. Jakarta:Komifo.
- Massitta, M., & Temon, R. (2024). Transformasi Pembelajaran Dengan Teknologi Digital Peran Canva Dalam Meningkatkan Kreativitas, Kolaborasi, Dan Hasil Belajar Siswa Di Kelas. *Jurnal Pendidikan Profesional*, 13(2), 143–152. <https://jurnal.pendidikanperintis.com/index.php/jurnalpendidikanprofesional%0A>
- Miles, Huberman, & Saldana, J. (2014). *Qualitative Data Analysis*. In *Sustainability (Switzerland)*. Sage Publication Asia-Pasific.
- Nisa, I., Ainia, N., & Nur, D. M. M. (2025). Pemanfaatan Aplikasi Canva dalam Penyusunan Media Pembelajaran Berbasis Teknologi. *RUKASI: Jurnal Ilmiah Perkembangan Penedidikan Dan Pembelajaran*, 2(2), 67–77. <https://ojs.ruangpublikasi.com/index.php/rukasi/article/download/274/213/1089>
- Nur, S. A., Mahya, A. F. P., & Santoso, G. (2022). Revolusi Pendidikan di Era Society 5.0 Pembelajaran, Tantangan, Peluang, Akses, Dan Keterampilan Teknologi. *Jurnal Pendidikan Transformatif (Jupetra)*, 1(2), 18–28. <https://jupetra.org/index.php/jpt/article/download/508/230/1469>
- Nurhidayah, R., Farikhah, D. S. N., & Saputri, F. I. (2024). Sistem Ketatanegaraan Maroko sebagai Negara Islam. *Verfassung: Jurnal Hukum Tata Negara*, 3(1), 25–52. <https://doi.org/10.30762/vjhtn.v3i1.425>
- Safitri, Z. D., Karomi, I., & Faridi, A. (2024). Dampak globalisasi terhadap moralitas remaja di tengah revolusi digital. *Jurnal Multidisiplin Ilmu Akademik*, 1(4), 72–80. <https://doi.org/10.61722/jmia.v1i4.1875>
- Sania, F. (2025). Pola Relasi Antara Peserta Didik dan Pendidik Dalam Perspektif Filsafat Pendidikan Islam Kontemporer. *Susunan Artikel Pendidikan*, 9(3), 496–504. <https://journal.lppmunindra.ac.id/index.php/SAP/article/viewFile/26421/7606>
- Sania, F., Munir, M., & Nurlaila, N. (2025). Development of Soft Skills through Islamic Religious Education. *Journal of Educational Sciences*, 9(2), 561–570. <https://doi.org/10.31258/jes.9.2.p.561-570>
- Sugiyono. (2021). *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D dan Penelitian Pendidikan)*. Bandung: Alfabeta.
- Wulandari, T., & Mudinillah, A. (2022). Efektivitas Penggunaan Aplikasi CANVA sebagai Media Pembelajaran IPA MI/SD. *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)*, 2(1), 102–118. <http://journal.unugiri.ac.id/index.php/jurmia>