

Author corrections submitted for Manuscript ID: CBRE A 2368888

1 pesan

iauthorsupport@integra.co.in <iauthorsupport@integra.co.in>

19 Juni 2024
pukul 21.47

Kepada: jusubaidi@iainponorogo.ac.id
Cc: thibika.suvedaranyam@integra.co.in

Manuscript Title: CBRE - (Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools)
Manuscript DOI: 10.1080/01416200.2024.2368888
Journal: CBRE-British Journal of Religious Education

Date proof corrections submitted: 19 June 2024

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Your article proofs for review (Manuscript ID: CBRE A 2368888)

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17 Juni 2024
pukul 11.59

Kepada: jusubaidi@iainponorogo.ac.id

Cc: CBRE-production@journals.tandf.co.uk

Manuscript Title: CBRE - (Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools)

Manuscript DOI: 10.1080/01416200.2024.2368888

Journal: CBRE-British Journal of Religious Education

Dear null Ju`subaidi,

I am pleased to inform you that your proofs are now available for review using the Taylor & Francis online proofing system: [Click here](#)

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After we have received your corrections and Author Publishing Agreement, your article will be corrected and published online following a thorough quality check.

The DOI of your paper is 10.1080/01416200.2024.2368888. Once your article has published online, it will be available at the following permanent link: <http://dx.doi.org/10.1080/01416200.2024.2368888>.

If you have any questions, please contact me using the details below and I will be pleased to assist.

Thank you,

Thibika Suvedaranyam

On behalf of the CBRE production team

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14 Juni 2024
pukul 23.53

Kepada: jusubaidi@iainponorogo.ac.id

Article: Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools

Journal: British Journal of Religious Education CBRE

Article ID: CBRE (2368888)

Dear Ju'subaidi

We are delighted that you have chosen to publish your article in *British Journal of Religious Education*.

We expect proofs will be ready for you to check on 15 June 2024. We will be sending proofs to you through our online proofing system. You will receive notification when your proofs are available and the link to access them from the email address: jproof@integra.co.in.

The DOI of your paper is: 10.1080/01416200.2024.2368888. Once your article has published online, it will be available at the following permanent link: <https://doi.org/10.1080/01416200.2024.2368888>.

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Best wishes,
British Journal of Religious Education Production Team
Email: CBRE-production@journals.tandf.co.uk

**Your article has been accepted for publication DOI -
10.1080/01416200.2024.2368888**

1 pesan

CBRE-production@journals.tandf.co.uk <CBRE-production@journals.tandf.co.uk>

13 Juni 2024 pukul
13.16

Kepada: jusubaidi@iainponorogo.ac.id



Dear Ju'subaidi Ju'subaidi,

Congratulations! We are pleased to share that your article "Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools" has been accepted for publication in British Journal of Religious Education.

To move forward with publication, we need you to review your Open Access options and accept the terms and conditions of an author publishing agreement.

We'll start with some questions that will inform the details we include in your agreement.

START AGREEMENT PROCESS

If you have questions about publishing your article, don't hesitate to contact us directly at CBRE-production@journals.tandf.co.uk

We look forward to seeing your article published, and we are pleased to have you in our authorship community.

Kind regards,

British Journal of Religious Education Production Team Taylor & Francis Group

**British Journal of Religious Education - Decision on Manuscript ID
232283132.R2**

1 pesan

Balas Ke: David.Lundie@glasgow.ac.uk
Kepada: jusubaidi@iainponorogo.ac.id

12-Jun-2024

Dear Dr Ju'subaidi Ju'subaidi,

Ref: Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools

Our referees have now considered your paper and have recommended publication in British Journal of Religious Education. We are pleased to accept your paper in its current form which will now be forwarded to the publisher for copy editing and typesetting. The reviewer comments are included at the bottom of this letter.

One reviewer has suggested some minor amendments, which you may wish to address in the copy edited version.

You will receive proofs for checking, and instructions for transfer of copyright in due course.

The publisher also requests that proofs are checked and returned within 48 hours of receipt.

Thank you for your contribution to British Journal of Religious Education and we look forward to receiving further submissions from you.

Sincerely,

Dr Lundie
Editor, British Journal of Religious Education
David.Lundie@glasgow.ac.uk

Reviewer(s)' Comments to Author:

Reviewer: 1

Comments to the Author

The concerns outlined previously have been addressed.

Reviewer: 2

Comments to the Author

The abstract needs to also explain the research method.

In the introduction, it is written that social media and website have become a threat to cultural values and traditional religious authority. It would be better if the statement is supported by relevant evidence.

This study interviewed 24 students. The analysis of data findings in the form of simple tables is actually inadequate due to the limited number of samples. It is recommended that the data displayed display more qualitative data, not a simple percentage table analysis. To understand students' critical thinking, it is best to explore it more through qualitative research.

The author emphasizes the positive aspects of social media and the internet too much, while the

problematic situations that arise and the threats that exist in cyberspace also need to be seen among students.

**Revised submission received for British Journal of Religious Education
(Submission ID: 232283132.R1)**

1 pesan

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14 Januari 2024
pukul 22.27

Kepada: jusubaidi@iainponorogo.ac.id



Dear Ju'subaidi Ju'subaidi,

Thank you for submitting your revised manuscript.

Submission ID	232283132
Manuscript Title	Internet and Social Media as Resources for Islamic Learning in Indonesian Public Senior High Schools
Journal	British Journal of Religious Education

If you made the submission, you can check its progress and make any requested revisions on the [Author Portal](#).

Thank you for submitting your work to our journal.
If you have any queries, please get in touch with journalshelpdesk@taylorandfrancis.com.

Kind Regards,
British Journal of Religious Education Editorial Office

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232283132 (British Journal of Religious Education) A revise decision has been made on your submission

1 pesan

British Journal of Religious Education <onbehalf@manuscriptcentral.com>

28 November 2023
pukul 16.54

Balas Ke: David.Lundie@glasgow.ac.uk
Kepada: jusubaidi@iainponorogo.ac.id

28-Nov-2023

Dear Dr Ju'subaidi Ju'subaidi:

Your manuscript entitled "Internet and Social Media as Resources for Learning Religion Among Indonesian Public High Schools", which you submitted to British Journal of Religious Education, has been reviewed. The reviewer comments are included at the bottom of this letter.

The reviewer(s) would like to see substantial revisions made to your manuscript before publication. Therefore, I invite you to respond to the reviewer comments and revise your manuscript.

When you revise your manuscript please highlight the changes you make in the manuscript by using the track changes mode in MS Word or by using bold or coloured text.

To submit a revision, go to <https://rp.tandfonline.com/submission/flow?submissionId=232283132&step=1>. If you decide to revise the work, please submit a list of changes or a rebuttal against each point which is being raised when you submit the revised manuscript.

If you have any questions or technical issues, please contact the journal's editorial office at julian.stern@bishopg.ac.uk.

Because we are trying to facilitate timely publication of manuscripts submitted to the British Journal of Religious Education, your revised manuscript should be uploaded by 26-May-2024. Please let me know if it is not possible for you to submit your revision by this date, as we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to British Journal of Religious Education and I look forward to receiving your revision.

Sincerely,
Dr Lundie
Editor, British Journal of Religious Education
David.Lundie@glasgow.ac.uk

Reviewer(s)' Comments to Author:

Reviewer: 1

Comments to the Author

This article is not yet ready for publication. There are many errors in grammar and vocabulary (some are outlined below), and too many unexplained references to aspects of Indonesian culture which will not be familiar or meaningful to the wider readership. A clear explanation of these would give some valuable insight into the culture.

It would be helpful if the title of the article explicitly identified the religious education under scrutiny as exclusively Islamic.

There are some unsupported assertions which demonstrate assumptions which are highly contested – for example, the assertion that “Every religion is an exclusive embodiment of the Absolute, who reveals Himself into various forms” (p 6) is problematic, and appears naïve in a consideration of Islamic religious education.

The potential problems of internet and social media use are briefly acknowledged (“social media such as the internet contain a lot of harmful content that might destroy moral and human values if they are not properly used. Many cases of anarchism have used internet and social media as tools to trigger religious-motivated conflicts in society.” – p 17) Some more insight into how users determined what was appropriate to access, and what was not, would be helpful.

The introduction of “Magical awareness” and “Intellectual Despotism” late in the article suggest that more could be explored and analysed from the data, but these ideas are not developed in the piece. The conceptualisation of teaching and learning needs to be clarified - “Learning offers an insight that a teacher is a person who knows everything and is assigned to transfer knowledge to students.” - (p 5) - This does not cohere with the chosen definitions of learning given earlier in the piece, which do not mention teaching at all.

While recognising that English is probably not the first language of the writer, and most of the writing is clear enough, there are some phrases which are awkward to the point of being confusing. “Internet, which uses computers (interconnected networks) worldwide, contains information and serves as a means of sharing any data such as voices, images, videos, and text that ease people to find as much information as possible” – “that ease people to find” is not a phrase recognised in English, and the meaning needs to be clarified.

It is not clear what is meant by this: “The pluralism view considers religion a personal and individual experience, which has a divine uniqueness manifested into different crystallizations”. It is unhelpful that Hosseini (2008) uses the term “pluralism” (already having several different uses within the field of RE) to refer to something new and different – this further obscures the meaning here.

“They were considered to present religion differently, with a language an easy language and following their spirit as young people.” (p 11) This is not good English. Nor is “They used the forum to deepen their knowledge of Islam, which they felt still lack of religious lessons.” (p 12)

The phrase “change magical conciesness to critical awareness in studying religion” (p) is not English at all.

It is not clear what is meant by “The discussion is dialogical and able to reflect and see the causality law (Smith, 2008: 84-85).” (p 19)

To suggest that any ustadz is “idolized” (p 16 & 17 ff) is highly problematic, and this word needs to be changed; the meaning in English encompasses worship, not mere admiration.

It would be helpful for the wider readership to explain the terms “Nahdlatul Ulama” and “Muhammadiyah” along with the other named newer religious movements to give a clearer sense of the differences between these groups, and their significance.

Quoting from respondents, the view expressed by one, that “In my opinion, sometimes they do things excessively, such as what they do at Monas Jakarta. We must be able to tolerate them. It is okay, as long as it doesn't go against Pancasila” is obscure – what exactly is done at Monas Jakarta? What is the relationship between Islamic RE and Pancasila? These things need clarification for a wider readership.

There is some unnecessary repetition, for example that “tolerance must also be addressed to the adherents of other religions with an attitude of mutual cooperation in various fields except aqidah.” This suggests a lack of adequate proof-reading.

Reviewer: 2

Comments to the Author

1. In the method section, the research is done using phenomenology. However, the data presented is closer to that of quantitative research, with data support in tabular form. There are inconsistencies between the method and the data displayed. No in-depth data is displayed.
2. With a sample of only 24 students, it is actually still inadequate to be used as basic data for quantitative research. The data displayed is also not in the form of interview excerpts from in-depth probing results.
3. Data analysis is too shallow. Does not refer to a strong state of the art theory. The literature review presented is also not in-depth.
4. The article needs improvement. Many revisions need to be made.