The History of Vlad Dracula and its Distortion: A Study of Strengthening History Learning Literacy

Miftahul Jannah¹, Suwarni²

^{1,2)} History Education Study Program, Faculty of Education and Social Sciences, Universitas PGRI Pontianak, Indonesia; <u>ummu_fakhri87@gmail.com</u>

ARTICLE INFO

Keywords:

Dracula, History Education, Muslims, Vlad Tepes.

Article history:

Received 2025-04-19 Revised 2025-05-17 Accepted 2025-06-22

ABSTRACT

Talking about civilization, there was a civilization that existed for 1300 years: Islamic civilization. This article aims to find out the history of Dracula and the distortion of Dracula's history. The method used in this study is the historical method. The historical method is used to describe the story of the past based on traces left in the past, with the following steps in writing history: (1) heuristics, (2) criticism, (3) interpretation, and (4) historiography. The study's results indicate that based on the analysis of the discussion, it can be concluded that the history of Dracula comes from Europe, namely Romania. Vlad Dracula was the second son of the ruler of the Wallachian War, Prince Dracul. History also records that Vlad Dracula was one of the most brutal mass murderers. In less than a year of his reign, he had killed thousands of people. The landlords and relatives of Vlad II were killed in a way that had never existed before, namely by impalement. The victims were stabbed from the anus with a stake as big as an adult's arm. Dracula is depicted as a hero in Europe, even though Dracula or Vlad Tepes was a cruel ruler who slaughtered Muslims.

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



Corresponding Author:

Miftahul Jannah

History Education Study Program, Faculty of Education and Social Sciences, Universitas PGRI Pontianak, Indonesia; ummu_fakhri87@gmail.com

1. INTRODUCTION

Civilization is an innate progress (intelligence, culture) or things related to a nation's manners, culture, and culture. Talking about civilization, there is a civilization that has been present for 1300 years, and the civilization is the Islamic civilization. One of the glorious forms of Islamic civilization is the history of the greatness of the Ottoman Caliphate. One of the caliphs was Sultan Muhammad Al Fatih, or Sultan Mehmed II (Taufik, 2020).

Sultan Muhammad Al Fatih succeeded in conquering the bulls of Constantinople in 1453 AD. Constantinople Fortress, from 324 AD until the beginning of the 15th century AD, became the capital

of Eastern Roman Byzantium. Constantinople is located between the continents of Asia and Europe and is divided by the Bosporus Strait. The story of the glory of Muhammad Al Fatih's history is also inseparable from the historical story of Vlad III Dracula (Vlad Tepes) or what is referred to as Dracula (Nihayah, Ulin, Misya'lul Millah Ummul Latifah, 2022).

After 1453, Sultan Mehmed II, who was titled Al-Fatih for successfully conquering Constantinople, sent several of his envoys to make sure everything was fine in Wallachia in 1459. Vlad III mercilessly killed envoys from the Turkish Sultanate who came to collect the jizyah (tax for the infidels) that should have been paid annually. Looking for trouble, Vlad III killed these envoys by nailing their turbans to his head. On the pretext that the messenger acted brazenly, disrespected him by not taking off his turban, and only wanted to open his turban before Allah (Topal, 2022).

Hearing this, Sultan Mehmed II then responded to the Wallachia problem in particular. In 1461, Sultan Mehmed II ordered his commander to restore stability in the Wallachia region, and the fate of these 1,000 troops ended tragically. Vlad III's cruelty to Dracula Dracula is not only limited to nailing his political opponents, but there is Dracula's sadistic habit, namely seducing (Hergüner, Yaman, Sari, Yaman, & Dönmez, 2021). Whoever becomes Dracula's opponent is ready to receive punishment by being Sula. Which is prepared of wood with a pointed end, and the wood pointed part will be inserted through the anus or genitals. Then, all the wood will penetrate the victim's body. Such is the figure of Darcula's cruelty. So it is not surprising that since then, Vlad III Dracul has been nicknamed "Tepes," "The Impaler," or "The Penyula"; his cruelty is known and recognized by the world (Salik, 2019).

Currently, people know the figure of Dracula as a vampire figure who sucks human blood. The myth about Dracula gained further strength when Bram Stoker, a famous novelist in the 19th century, wrote a novel called Dracula. Since the publication of this novel, the name Dracula, which was previously only known as the myth of the Transylvanian peasant, has been raised to the surface so that his figure is then widely known by the European community (Sriwijayanti, 2020). Through the novel Bam Stoker, the story of Dracula was finally filmed. For example, the movies Dracula's Daughter (1936), Son of Dracula (1943), and the most phenomenal is the film Twilight in 2008 (Millner, 2021).

Through these films, the Western world tries to keep the figure of Dracula known throughout time. And weaklings established the myth of Dracula as a vampire who sucked human blood. In this way, the West deliberately made the figure of Dracula even more vague, wrapped in myth (Kamis et al., 2017). The purpose of all this is to carry out historical colonization or the term historical distortion. Western efforts can be said to be quite successful. This can be proven by counting how many people know who Dracula really is. Understanding the figure of Dracula, which is mostly in the myth, makes the people forget the history of the enslaved person (Thahir & Nasution, 2023).

The writings in this article intend to reveal the history of Dracula, his reign, and Dracula's cruelty to his own people. In addition, it reveals the distortion of Dracula's history hidden by the West. Dracula is not a ghost or vampire as portrayed in the movies, but Dracula is a ruthless ruler who slaughters his enemies and Muslims inhumanely.

2. METHOD

The historical research method is a set of systematic rules or principles to collect historical sources effectively and critically assess them in the form of writing. The stages of historical research consist of heuristics, verification, interpretation, and writing (Choi, Gu, & Kang, 2016). The first step in the historical method is the heuristic of finding or collecting historical sources in the form of traces of the past through the study of literature, oral sources, and field observations, both primary and secondary. Verification: Source Criticism is a research activity to determine the validity and reliability of historical sources through external and internal criticism (Farooq, Quraishy, Hassan, Hussain, & Mushtaq, 2022). External criticism is done by looking at the physical documents used, whether they are original copies or not. External criticism is also used to look at the date and year of the document's creation and is used to examine the date, year of writing, and author in secondary sources. Internal criticism is closely related to the credibility issue used to determine the extent of the veracity of the source.

The interpretation process is divided into two stages, namely analysis and synthesis. By interpretation, the author interprets the historical facts that have been found that have gone through the verification process. Thus, the results of this research will become a historical work. Historiography is the activity of compiling facts into a historical story after searching for sources, assessing sources, and interpreting sources, which are then poured into a historical story in the form of writing.

3. RESULTS AND DISCUSSION

3. 1. History of Dracula

Vlad Tepes Dracula was born around November or December 1431 in the fortress of Sighisoara, Romania. His father, Vlad Dracul, was appointed military governor of Transylvania by Emperor Sigismund, who was later converted to the Order of the Dragon about a year later. The order, which can be compared to the Knights of the Hospital of St. John or even the Knights of the Teutonic Order, is a semi-military and religious society formed in 1387 by the Holy Roman Emperor and his second wife, Barbara Cili. The main purpose of the knightly order was to protect Catholic interests and to wage a crusade against the Turks. There are various reasons why this association is so important. First, the order gave an explanation of the name "Dracula"; "Dracul," in Romanian, means "Dragon," and the Romanian boyars, knowing of Vlad Tepes' father's inauguration into the Order of the Dragon, decided to call him, "Dracul." "Dracula," meaning "son of the Dragon," was a surname later used by Vlad Tepes. (Laughter)Grace means 'devil,' but in Vlad's time, it could be interpreted as 'dragon' and taken from the Latin 'Draco,' which means 'dragon.' The suffix 'ulea' means 'son of') (Shkolnikov, Andreev, Tursunzade, & Leon, 2019).

Dracula ruled the military kingdom of southern Wallachia of Romania with an iron fist and covered in blood. Not only to the Turkish army but also to his own citizens, he is Vlad the Stalker, Vlad Die Tepes. Fighting so that they would not be taken over by political fraud and intrigue, the aristocracy became paranoid, and it seemed to be a necessity to maintain their power (Gill et al., 2022). Dracula built that self-defense by not giving kindness or trust to anyone. During his time in power, he killed thousands of people he considered traitors or enemies to the security of Romania and the Roman Catholic Church by sticking them in the sandalwood trees that surrounded his palace. Sometimes, he kills just to show the rebels or villains the fate that will await them if they dare to make trouble. But Vlad Dracula was more than just a tyrannical king. Radu R. Flurescu and Raymond T. McNally called this prince "the man with a thousand faces." He was a politician, a voivode (fighter), an educated and adaptable man, and also a mass murderer. He was fluent in several Romanian, Turkish, Latin, and German languages and could use a skilled horsesword, often leading the front of his troops to attack the enemy unthinkingly. In three different periods, Dracula ruled Wallachia, one of Hungary's three small kingdoms, which later merged with the other kingdoms Transylvania (in the north) and Moldavia (in the east) and became one country, Romania. Since Wallachia, where he ruled, was on the banks of the Danube River, which separated the Ottoman Empire from Romania, it became a frontal defense base against the Muslim Turkish forces. Despite his ruthless behavior and because he had a deep hatred for the Turks, he is still considered a hero by the Romanian people (Susila & Risvan, 2022). Plus, Vlad Dracula died in battle against the enemy, and although he had to fight against his own brother, who was considered to be on the side of the enemy, Dracula was often considered a martyr. Statues were erected in his honor, and his birthplace in Sighisoara and where he resided in Snagov are considered historical places. History also records that Vlad Dracula was one of the most brutal mass murderers. Nevertheless, the "Romanian Savior" is still carried by him today. Hero or villain? This is a story that often confuses us because sometimes people like this hold both titles. Vlad Dracula was the eldest son of the warlord of Wallachia, Prince Dracul (Dracul means "son of Dracul"). His father was a

Knight of the Secret Dragon Society, who swore to protect the Orthodox Christian Church for the Roman Emperor (Haniah, Aman, & Setiawan, 2020).

Dracula spent almost four years in Turkish custody, although not all of his time was spent in prison. While he was there, Dracula learned Turkish, completed his studies in Turkey, and learned Turkish methods in terms of welfare. Later, when Vlad Dracul breaks these rules again with Turkey, his children become even more harsh and abusive. Radu, who was weaker in principle, preferred to remain in the arms of the Sultan's concubines and then became the Sultan's favorite. Vlad remains a prisoner, because he is a rebellious nature. Many experts say that Dracula is indeed a person who likes to be brutal. He was inclined to take pleasure in the methods of persecution of the Turks, coupled with a deep hatred of his father who had sent him there, while his brother, Mircea, was allowed to remain by his father's side, away from the hard and hard life. In 1436, Vlad Dracul (Vlad II) took over the throne of Wallachia and occupied the castle of Tirgoviste. Back then, little Vlad Dracula enjoyed a luxurious life. Unfortunately, two years later, a major change occurred, Vlad II betrayed the Order of the Dragon, forming an alliance with Turkey. Even Dracul allowed Sultan Murad II to keep his two sons, Vlad Dracula and his younger brother, Radu, as a 'guarantee' that he did not plan anything to attack Turkey (Arpaci, 2019).

Since childhood, Vlad Tepes has hated his father, Vlad Dracul, for his betrayal of the Dragon Order. No history records him being tortured by the Ottoman Empire at that time; in fact, it is known that he was an adopted brother with his brothers Radu and Mehmed (who would later fight against Vlad III). From childhood, since being taken care of by the Ottoman Empire, Vlad III was known for his strange behavior, love of violence, sadist, stubbornness, and grumpy (how could these attitudes be found if he was a prisoner), and he often carried out strange experiments with animals, mainly to make them suffer. Radu tends to be able to accept the new realm; he can really get used to the rules and culture of Turkey, which he sees as his 'adopted' country. Radu, also known as Radu cel Frumos (handsome Radu), the youngest brother, is Vlad's rival with the help of Turkish support. It seems that Radu was liked by the Sultan of Turkey, Sultan Mehmed II, and Radu was willing to convert to Muslim. From Radu's first marriage to a woman named Bnagsawan Wallachia, Vlad II had a son who later became the Prince of Wallachia. Mihnea cel Rau (Minhea the Devil), and two others from the second wife, a relative of Matthias Corvinus of Hungary (Zarei, 2020).

3. 2. Distortion of Dracula's History

The public still knows the figure of Dracula as a vampire or a ghost that sucks human blood. The depiction of vampire mythology in Europe developed from a folklore and a culture of belief to a popular culture, starting from the emergence of literary fiction works, especially novels with gothic genre horror depicting vampire creatures in the modern era that was popular among Europeans, until in the 19th century a popular vampire-themed novel titled Dracula appeared which was published in 1897 by an Irish writer named Bram Stoker. Stoker created a fictional version of himself as a character, Count Dracula, who is are immortal vampire noble who originated in Transylvania (English & Mayo, 2019).

This can happen because the story is continuously reproduced by the West so that it can be inherent in the consciousness of modern society. One form of reproduction carried out by the West is through film. There are at least four films that tell the story of Dracula, namely Dracula's Daughter (1936 M), Son of Dracula (1943 M), Hoorof of Dracula (1958 M), Dan Nosferatu (1922 M) which was remade in 1979 AD. These films are stories taken from Bram Stoker's novel Dracula. Through these films, the Western world tries to keep the figure of Dracula known for all time. And at the same time, it solidifies the myth about Dracula as a vampire who sucks human blood. In this way, they deliberately

made the figure of Dracula even more blurry, wrapped in myth. This is to carry out historical colonization (Ufie, Oruh, & Agustang, 2021).

Western efforts can be said to be quite successful. This can be proven by counting several people who know who Dracula really is. It could be said that they were only a handful of people. Of the few who have knowledge of Dracula, even fewer know the figure of Dracula in its entirety. These are rare historians whose numbers can now be counted on the fingers. On the other hand, most people know Dracula as the Prince of Darkness who likes to suck human blood. The public's understanding of Dracula is that vampires can transform into bats or wolves and will emerge every full moon. The understanding of the figure of Dracula, which is mostly based on myth, makes the public forget the history of the Penyula. The history of his life, which has smeared the Middle Ages with blood, turns into a kind of made-up creature that lives in a castle accompanied by a beautiful princess. The public has forgotten that Dracula slaughtered 500,000 people in a very cruel way: Torture, skinning, nailing, and other forms of torture that have never been done by humans before. This is indeed what the West wants. When people increasingly forget the history of Dracula, the dark history will not be revealed, and they will be free from past sins (Christensen, McDonald, Altman, & Palmer, 2018).

In 1462, a nobleman named Vlad Tepes, with extraordinary courage, crossed the Danube River. He led a cavalry force against the camp of Sultan Mehmed II, the ruler of Istanbul. The Sultan was almost killed. Thousands of his soldiers who were tasked with attacking Wallachia, the area bordering Transylvania (both now Romanian territory), were "crucified" with pointed sticks. Their bodies are shaved from the anus or genitals until the pointed wood penetrates into the mouth or head, including the body of Hamza, the sultan's favorite general. The remaining Ottoman troops shuddered at the sight of him. After Constantinople fell under Sultan Mahmud II in 1453 and its name became Istanbul, the Ottoman forces expanded into Eastern Europe. The resistance of the Hungarian, Bulgarian, Greek, or Balkan knights at that time was like David against Goliath. Vlad Tepes is the figure from which the story of Dracula originated. So far, the description of Dracula comes from the author Abraham Stroker. Stroker depicts Dracula as a vampire without going to Transylvania. Until now, all popular versions of comics and Hollywood films show Dracula as a stout, cloaked man with blood-sucking fangs in Srimulat, too; Dracula's origins must be traced from the documents of the Ottoman world (Siregar, 2021).

Dracula is a sadistic figure throughout human history, but the Dracula that Bram portrays is not the real one. As a fictional film, Dracula Untold is not presented as a film produced based on the results of historical research that can be accounted for. This film is also in the "dark fantasy action" genre, not a documentary that tries to show real historical settings. Dracula is real and connected with the history of Ottoman Turkey in its heyday. Dracula is a character who has been sworn by the Order of the Dragon to fight the Muslims; he has killed 1000 Ottoman Turkish troops and Wallachian Muslims sadistically.3 In addition to telling the history of Dracula, this film also indirectly tells the story of the Ottoman Empire, namely during the leadership of Sultan Muhammad al-Fatih. He was the sultan of Ottoman Turkey who conquered Constantinople and brought Islam to a time of success in Turkey (Shohib, 2022).

In addition to aiming to make people forget history, historical colonialism is also used by the West as an attempt to darken the facts. They try to wrap up the dark history of the past through a new historical frame. The myth about Draula is an example of this effort. It has been explained in advance that with the myth of Dracula, the history of his crimes is increasingly covered (Tolla & Murhula, 2021). His figure turned into a fictional one contrary to historical facts. In the fictional figure, it is only explained that Dracula is a vampire who sucks human blood. It is not mentioned that he carried out torture, torture, and other torture. It is not mentioned that he has slaughtered 500,000 people. In this way, his cruelty will be covered. The community will also be further away from the truth. As a result of the obscuration of these facts, especially Muslims do not know that there has been a mass massacre

that can be categorized as a holocaust that Dracula has committed. They did not know that 300,000 Muslims had been slaughtered in an uncivilized manner, stripped naked, and then stripped naked. They became blind to their own religious history as a result of being in the colonization of Western history for too long. It is not surprising that later Islamic civilization, which was once the beacon of the world, became dimmer in the midst of the darkness of Western civilization (Noor, 2000).

The West's attempt to elevate their hero Dracula and drown their enemy Mehmed II could be considered very successful. The submersion uses the symbol of the cross and garlic. Hypatia Cneajna wanted to show their superiority through the symbol of the Western cross. They were the ones who were able to kill Dracula with the cross; they were the ones who could drive out bloodthirsty demons with the cross. They want to tell the world that they are the knights with the sign of the cross on their chests who have saved the world from the terror of Dracula. In this way, the West can slowly but surely introduce the figure of Dracula into the consciousness of the present generation so that this name is constantly remembered throughout the masses, from young children to older people. And, unbeknownst to the Muslims themselves, their heroes have been slowly drowned out of the stage of history. Unsurprisingly, they did not know who Mehmed II/Muhammad II/al Fatih was (Sabic-El-Rayess, 2020). The Western habit has never changed until now. Currently, they come like crusaders to countries that they say are terrorist nests. They came with the empty slogan that the world is currently being threatened by a new Dracula called a terrorist. In fact, all of this is just a cover for them to carry out a new style of colonization.

4. CONCLUSION

Vlad Tepes Dracula was born around November or December 1431 in the fortress of Sighisoara, Romania. His father, Vlad Dracul, was appointed military governor of Transylvania by Emperor Sigismund, who was later converted to the Order of the Dragon about a year later. The order, which can be compared to the Knights of the Hospital of St. John or even the Knights of the Teutonic Order, is a semi-military and religious society formed in 1387 by the Holy Roman Emperor and his second wife, Barbara Cili. The main purpose of the knightly order was to protect Catholic interests and to wage a crusade against the Turks. Of the few who have knowledge of Dracula, even fewer know the figure of Dracula in its entirety. These are rare historians whose numbers can now be counted on the fingers. On the other hand, most people know Dracula as the Prince of Darkness who likes to suck human blood. The public's understanding of Dracula is that vampires can transform into bats or wolves and will emerge every full moon. The understanding of the figure of Dracula, which is mostly based on the myth, makes people forget the history of the Peninsula

ACKNOWLEDGE

Alhamdulillah, the author was finally able to finish this article. I do not forget to express my deepest gratitude to your brothers and colleagues who helped make it easier to find literature or references related to the history of Dracula in writing this journal. Hopefully, this article is useful and can be used as an alternative reference, especially related to Islamic history.

REFERENCES

Arpaci, I. (2019). Culture and nomophobia: The role of vertical versus horizontal collectivism in predicting nomophobia. *Information Development*, 35(1), 96–106. https://doi.org/10.1177/0266666917730119

Choi, S. H., Gu, J. H., & Kang, D. H. (2016). Analysis of traffic accident-related facial trauma. *Journal of Craniofacial Surgery*, 27(7). https://doi.org/10.1097/SCS.0000000000002916

Christensen, C. M., McDonald, R., Altman, E. J., & Palmer, J. E. (2018). Disruptive innovation: An

- intellectual history and directions for future research. *Journal of Management Studies*, 55(7), 1043–1078
- English, L. M., & Mayo, P. (2019). Lifelong learning challenges: Responding to migration and the Sustainable Development Goals. *International Review of Education*, 65(2). https://doi.org/10.1007/s11159-018-9757-3
- Farooq, F., Quraishy, M. M., Hassan, M. U., Hussain, M., & Mushtaq, F. (2022). Pattern and Magnitude of Ocular Trauma Sustained in Road Traffic Accidents (A Trauma Centre Study). *Pakistan Journal of Ophthalmology*, 38(4). https://doi.org/10.36351/pjo.v38i4.1441
- Gill, S. S., Xu, M., Ottaviani, C., Patros, P., Bahsoon, R., Shaghaghi, A., ... Abraham, A. (2022). AI for next generation computing: Emerging trends and future directions. *Internet of Things*, 19, 100514.
- Haniah, A. R., Aman, A., & Setiawan, R. (2020). Integration of strengthening of character education and higher order thinking skills in history learning. *Journal of Education and Learning (EduLearn)*, 14(2), 183–190. https://doi.org/10.11591/edulearn.v14i2.15010
- Hergüner, G., Yaman, Ç., Sari, S. Ç., Yaman, M. S., & Dönmez, A. (2021). The Effect of Online Learning Attitudes of Sports Sciences Students on their Learning Readiness to Learn Online in the Era of the New Coronavirus Pandemic (Covid-19). *TOJET: The Turkish Online Journal of Educational Technology*, 20(1), 68–77.
- Kamis, A., Rus, R. C., Rahim, M. B., Yunus, F. A. N., Zakaria, N., & Affandi, H. M. (2017). Exploring green skills: A study on the implementation of green skills among secondary school students. *International Journal of Academic Research in Business and Social Sciences*, 7(12), 327–345.
- Millner, N. (2021). Unsettling feelings in the classroom: scaffolding pedagogies of discomfort as part of decolonising human geography in higher education. *Journal of Geography in Higher Education*. https://doi.org/10.1080/03098265.2021.2004391
- Nihayah, Ulin, Misya'lul Millah Ummul Latifah, A. N. (2022). Sultan Idris Journal of Psychology and Education. Sultan Idris Journal of Psychology and Education, 1(2), 1–14.
- Noor, F. A. (2000). From Majapahit to Putrajaya: the kris as a symptom of civilizational development and decline. *South East Asia Research*, 8(3), 239–279.
- Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73, 102148.
- Salik, M. (2019). Conserving moderate Islam in Indonesia: An analysis of Muwafiq's speech on online media. *Journal of Indonesian Islam*, 13(2), 373–394. https://doi.org/10.15642/JIIS.2019.13.2.373-394
- Shkolnikov, V. M., Andreev, E. M., Tursun-zade, R., & Leon, D. A. (2019). Patterns in the relationship between life expectancy and gross domestic product in Russia in 2005–15: a cross-sectional analysis. *The Lancet Public Health*, 4(4), e181–e188. https://doi.org/10.1016/S2468-2667(19)30036-2
- Shohib, M. (2022). Moderate Islamic Education Through the Interpretation of Moderate Verses in the Tafsir Al-Ibriz by KH Bisri Mustofa. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama, 14*(1), 349–368. https://doi.org/10.37680/qalamuna.v14i1.4213
- Siregar, I. (2021). The Existence of Culture in its Relevance to the Dynamics of Globalization: Bahasa Indonesia Case Study. *International Journal of Cultural and Religious Studies*, 1(1), 33–38.
- Sriwijayanti, I. (2020). Christian Education in the Information of Era Openness with a Faith of Community Approach. ICCIRS 2019: Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia, 435. European Alliance for Innovation.
- Susila, T., & Risvan, L. (2022). Recontructing the Formation of Israel's Religion in the context of Old Testament Biblical Text. *Khazanah Theologia*, 4(2). https://doi.org/10.15575/kt.v4i2.17024
- Taufik, M. (2020). Strategic Role Of Islamic Religious Education In Strengthening Character Education In The Era Of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86.

- https://doi.org/10.22373/jiif.v20i1.5797
- Thahir, M., & Nasution, I. (2023). Analysis Of The Legal Status Of Forced Marriage (Ijbar) By Walimu Jbir In Marriage From The Perspective Of Islamic Law. *Riwayat: Educational Journal of History and Humanities*, 6(3), 1390–1399.
- Tolla, A. D., & Murhula, P. B. B. (2021). The effectiveness of restorative justice practices on victims of crime: Evidence from South Africa. *International Journal for Crime, Justice and Social Democracy*, 10(1), 98–110.
- Topal, S. (2022). Rethinking Piety and the Veil Under Political Islam: Unveiling Among Turkish Women After 2016. *American Journal of Qualitative Research*, 6(3), 99–123.
- Ufie, A., Oruh, S., & Agustang, A. (2021). Maintaining Social Harmony Through Historical Learning Based on Local Wisdom of Indigenous Peoples in Maluku. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 5(1), 27–36.
- Zarei, M. (2020). The water-energy-food nexus: A holistic approach for resource security in Iran, Iraq, and Turkey. *Water-Energy Nexus*, *3*, 81–94.