The Need for the Use of 360-Degree Technology in Virtual Tours of Places of Worship for Comparative Religion Courses

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Abstract

In the context of a Comparative Religion course, the use of technology provides a new innovation in the teaching and learning process to enhance students' understanding of the various religions in Malaysia. In this course, contextual and practical learning are two interrelated aspects. In contextual learning, students can understand the theory of beliefs, religious practices, and festivals within the classroom setting. On the practical side, students can observe how the theory and principles of a religion are translated into practice, and this can be achieved through visits to places of worship. Therefore, this preliminary study aims to explore the need for 360-degree technology in virtual tours of places of worship as an innovation in the teaching and tearning process for Comparative Religion courses, to replace physical visits to places of worship. Additionally, it also aims to identify the suitability of this technology in achieving the Course Learning Outcomes (CLOs) for the course. This preliminary study uses a qualitative approach, employing document analysis of the Detail Course Information (DCI) and the Electronic Management Academic Exercise System (e-MAS) to assess the extent to which the course requires visits to places of worship. The study also utilizes observational methods on visits to places of worship conducted between 2010 and 2018 to evaluate how well these visits have met the CLOs outlined in the DCI of the course. The study found that visits to places of worship help fulfill one of the CLOs for the Comparative Religion course and that 360-degree technology is an innovative PdP tool that can replace physical visits to places of worship. Such visits are also necessary for academic training related to comparative religion. With this innovation, students can experience the atmosphere of a place of worship in a more realistic manner, as if they were physically present. This is because 360-degree technology allows students from different locations to access places of worship and can be done repeatedly at any time.

Introduction
Advancements in technology have opened many avenues in learning methods, transforming the teaching techniques used by educators to deliver knowledge. This has made the educational process more engaging, interactive, and effective (Muhamad Nazrul, et. al. 2021). The use of technology in education creates a more realistic, futuristic environment and sparks students' interest to explore various fields of knowledge. Additionally, the integration of technology in learning enhances the ability of educators to address various teaching challenges. Indirectly, this technology can become an effective teaching aid in public universities, improving the quality of learning and students' performance. One of the greatest contributions of the internet in education is the dissemination of learning content without boundaries (Noradilah & Sieng, 2019).

In this regard, it is essential for educators to integrate technology into the teaching and learning process to make it more interactive and globally relevant. This can be achieved by combining two types of educational environments—real-world and virtual. This shift in learning environments is known as immersive learning, where students are able to engage interactively in a learning setting, whether virtual or face-to-face, and directly participate in the active learning process (Marzni et al., 2021).

This approach to learning is also relevant to the Comparative Religion course, an important subject in Islamic Studies programs. This course was introduced to provide students with an understanding of the various religions in the world, particularly in Malaysia. The course encourages students to explore the fundamental beliefs, practices, and celebrations in different religions through contextual and practical learning. One of the key components of the course is providing students with direct experiences of observing and interacting with places of worship from different religions. Through visits to these places, students can experience firsthand how religious practices are translated into the daily lives of the believers.

However, due to current challenges such as logistical difficulties, limited financial resources, lack of careful planning, time constraints, large student numbers, and geographic differences, especially in rural areas, physical visits to places of worship have become increasingly difficult and impractical. These issues pose challenges for teachers in designing effective field trips that align with curriculum requirements, and they are one of the main barriers to the successful implementation of physical visits (Tangkui & Lanjium, 2015).

From a broader perspective, 360-degree virtual tours are one of the methods that can promote the uniqueness and richness of a country's local heritage through digital technology. Various countries have intensified efforts in this regard to highlight and promote their cultural diversity and heritage (Yanti & Nor Zalina, 2020). In essence, virtual tours are a teaching and learning method that connects students' learning experiences outside the classroom through computer visualization techniques. This helps students visualize historical events and locations more clearly, creating a more meaningful learning dimension (Nurul Firzanah et. al, 2023). Therefore, virtual tours present the best alternative to replace physical visits, allowing

students to experience the atmosphere and view various places of worship from different religions, even if they are far from these locations (Kun & Chin, 2019).

Research Methodology
This study employs a document analysis method, focusing on the Detail Course Information (DCI) which serves as a guide for the teaching and learning process of the Comparative Religion course. By analyzing the DCI document, the study aims to identify the interfaith values that can be achieved through the teaching and learning process of this course. The second analysis is conducted on the Electronic Management Academic Exercise System (e-MAS). Through e-MAS, the study examines the topics of academic papers written by Bachelor of Usuluddin (Honours) and Bachelor of Usuluddin and Counseling (Honours) students for the 2024/2025 Semester I. From these topics, the study seeks to identify those related to comparative religion and determine whether these topics require visits to places of worship.

Additionally, this study also uses an observational method based on the Travelog Rumah Ibadat (Places of Worship Travelog) which were conducted by the Usuluddin Studies Centre. Some of the physical visits to places of worship that have been carried out include: a visit to the Buddhist Temple on October 25, 2010, in Tumpat, Kelantan; a visit to the Christian Church on April 26, 2016, in Penang; and a visit to the Sikh Gurdwara on November 25, 2018, in Melaka.

Problem Statement
The Comparative Religion course is offered at several universities in Malaysia, including Universiti Malaya (UM), Universiti Kebangsaan Malaysia (UKM), Universiti Sains Islam Malaysia (USIM), International Islamic University Malaysia (IIUM), and Universiti Sultan Zainal Abidin (UniSZA). At the Faculty of Contemporary Islamic Studies (UniSZA), the Comparative Religion course is a core subject in the Islamic Studies program. This course is offered by the Usuluddin Studies Centre to Diploma in Usuluddin students (semester 5) under the code and title: (UST31703 Muqaranah al-Adyan). For Bachelor's Degrees in Islamic Studies (Usuluddin), Islamic Studies (Shariah), and Islamic Studies (Dakwah), this course is offered in semester 4 under the code and title: USF20402 Dirasat fi 'Ilm Muqaranah al-Adyan. For the Bachelor of Usuluddin with Counseling, the course code and title is USF20703 Muqaranah al-Adyan.

According to data from the UniSZA Student Management Portal (https://portal.unisza.edu.my/fakulti/index.php?a=NzQ3PUFYWW5WV1B3RjJabDkxZHlGR2N3Vm1jbTBXWnVWWFNFMVRNMUFUT3prRE4=NDQy), a total of 57 Diploma Usuluddin students and 470 undergraduate students are enrolled in this course. In addition, the Faculty of General Studies and Continuing Education also offers two Comparative Religion courses: MPU23042 Comparative Religion I for diploma students and MPU33042 Comparative Religion II for degree students. These courses are mandatory for non-Muslim students as university-wide subjects. Based on the offering of this course at several universities in Malaysia in general, and at UniSZA specifically, it is clear that Comparative Religion is an essential course in the context of a multicultural society and should be made accessible to all students, whether Muslim or non-Muslim.

The importance of this course can be seen in the Course Learning Outcomes (CLOs) to be achieved by the end of the course. At the Faculty of Contemporary Islamic Studies, one of

the CLOs is for students to connect the theory of religious beliefs and practices with their practical application among the followers of different religions in Malaysia. Meanwhile, at Faculty of General Studies and Continuing Education, the CLO is for students to develop and practice tolerance in Malaysia's multicultural society. According to Tuan Sharifah et al. (2019), the development of tolerance in students and their ability to relate religious theories to their practical application can be achieved through interaction with religious leaders and communities during visits to places of worship. During such visits, students gain accurate information about the religion through interviews with religious leaders at these places of worship. Indirectly, they are able to assess whether the religious practices in the lives of believers align with the theoretical knowledge they have learned in the classroom.

However, three significant problems arise in attempting to meet the CLOs for this course. First, the number of students enrolled in the course is too large, which presents challenges for organizing visits to places of worship, both for the faculty and the places of worship themselves. This issue is compounded by the logistics of transporting 470-500 students at once. Furthermore, not all places of worship have sufficient parking space for such a large group. Second, the course includes both contextual and practical learning components. In the contextual aspect, students learn the theories of beliefs, religious practices, and festivals of various religions in the classroom. The practical component, however, allows students to observe how religious principles are applied in real life and physical environments. This practical experience can only be achieved through visits to places of worship, providing students with a realistic experience of religious practices. These visits also help students appreciate religious diversity and reduce prejudice against other belief systems.

The third issue is the challenge surrounding visits to places of worship. In Malaysia, the presence of places of worship such as mosques, Christian churches, Hindu temples, Buddhist temples, and Sikh Gurdwaras reflects the country's multicultural society, which includes multiple ethnicities and religions. This diversity enriches Malaysian society in social, economic, and political aspects. In this context, tolerance and mutual understanding must be nurtured within the society. To foster a better understanding of other religions and their followers, visits to places of worship are an essential step. These visits should be planned collaboratively to achieve the agenda of interfaith tolerance and cooperation. However, it would be unjust if only one religion undertakes such visits, while other religions do not participate similarly.

Recently, visits by Muslims to non-Muslim places of worship have become a sensitive religious issue, especially when such visits are publicized on social media. One example is the visit of staff from the Perak Islamic Religious Department (JAIPk) to a Hindu temple on July 30, 2024. This visit, which was organized privately by the NGO Global Unity Network (UNITY) in collaboration with JAIPk, involved 32 selected participants from across Perak. The visit was part of a module designed to increase participants' understanding of interfaith activities. Unfortunately, a minor incident occurred during the visit, and a video of the event was circulated by certain parties in the mass media (Berita Harian, August 2, 2024). Another issue arose when students from the International Islamic University Malaysia (IIUM) cleaned a Hindu temple in Taman Kelang Utama, Klang, Selangor, after it was damaged by floods in 2021 (Harian Metro, December 27, 2021). This sparked controversy, as some Muslims viewed it as

inappropriate to engage in such activities related to the maintenance of places of worship for other religions. A third issue involved photos of students from Universiti Sultan Zainal Abidin (UniSZA) at a Hindu temple in 2019, which were accused of participating in religious activities at the temple (Facebook, Usuluddin & Dakwah Studies Centre, UniSZA, October 2, 2019). In reality, these students were visiting the temple to collect data for their Comparative Religion course assignment.

Given these three issues, physical visits to places of worship have become increasingly difficult to organize. Religious and interfaith diversity should not become a platform for conflict among communities and religions; rather, it should serve as a bridge toward greater tolerance and cooperation in the future. Therefore, 360-degree virtual tours are seen as a viable solution to overcome the challenges of organizing physical visits to places of worship for this course. Moreover, the teaching and learning process in Islamic Studies should align with technological advancements based on multimedia. The digital tools and technologies available today, such as computers, electronic materials, Liquid Crystal Displays (LCDs), digital video cameras, and others, are rooted in the Islamic concepts of "reading (Iqra'), pen (al-Qalam), and teaching" (Muhammad Zulazizi, 2020).

Importance of Visits to Places of Worship in the Comparative Religion Course
In the Detail Course Information (DCI) for the Comparative Religion course, there is a Course Learning Outcomes (CLOs) in three different courses that is closely related to the focus of this study. These three DCIs are: two faculty-mandatory courses (Degree) and one mandatory course (Diploma). The details of the CLOs are outlined in the following diagram.

CLO	Programme	Subject	Category	Description
CLO2	Diploma	UST31703 Muqaranah al-Adyan	Mandatory Subject	Displaying a tolerant attitude in interacting with followers of various religions in Malaysia.
CLO2	Degree	USF20402 Dirasat fi 'Ilm Muqaranah al-Adyan	Mandatory Subject	Linking the theory of religious beliefs and rituals with their practical application among religious followers in Malaysia through interpersonal skills.
CLO2	Degree	USF20703 Muqaranah al-Adyan	Mandatory Subject	Connecting the theory of religious beliefs and rituals with their practical application among religious followers in Malaysia through interpersonal skills.

Figure 1: Course Learning Outcomes (CLOs) in the Detail Course Information (DCI) for the Comparative Religion Course

Based on an analysis of the Course Learning Outcomes (CLOs) in Figure 1 above, this study found that students need to have interpersonal skills and interaction skills to connect religious theory with its practical application in the lives of religious adherents. To master these skills, students must go into the field, meet with religious leaders and practitioners directly, conduct interviews, and engage in discussions to gather the necessary data. By doing so, students will obtain accurate information directly from authoritative sources. With this information, students can compare religious practices with the religious theories learned in the classroom. This approach helps achieve the intended CLOs in the teaching and learning process.

Furthermore, an analysis of the academic paper topics registered in the Electronic Management Academic Exercise System (e-MAS) was conducted. This study found that out of 181 registered topics, 19 topics were related to comparative religion. This is evident in Figures 2 and 3 below.

Bank Topics

No	Name	Program	Supervisor	Topic
1	NOR SAADAH NABIHAH BINTI ZAIMUDDIN	ISM USULUDDIN DENGAN KAUNSELING DENGAN KEPUJIAN	DR. AMAN DAIMA MD ZAIN	KEDUDUKAN WANITA DALAM AGAMA HINDU DAN PANDANGAN ISLAM TERHADAPNYA
2	HAZIYAH BINTI JAMALUDIN	ISM USULUDDIN DENGAN KAUNSELING DENGAN KEPUJIAN	DR. NOR FARIDAH MAT NONG	PERBANDINGAN KESIMBANGAN HIDUP MENERUSI KONSEP QADA' DAN QADA DALAM ISLAM DAN KARMA DAN REINKARNASI DALAM BUDDHISME
3	NURUL IMANUNNAJIHAH BINTI MOHD SHAFARUDDIN	ISM USULUDDIN DENGAN KAUNSELING DENGAN KEPUJIAN	MUHAMMAD HAFIZI ROZALI	PERBANDINGAN KONSEP TAKDIR DAN KEHIDUPAN SEDERHANA (ZUHUD) DALAM AGAMA ISLAM DAN BUDDHISME
4	RAHIROSLEN SUHAILA BINTI MOHD IBRAHIM	ISM USULUDDIN DENGAN KAUNSELING DENGAN KEPUJIAN	PROF. MADYA DR. MOHD SAFRI ALI	DAJJAL DALAM LITERATUR ISLAM DAN KRISTIAN : SATU KAJIAN PERBANDINGAN MENGENAI NARATIF ANTAGONIS AKHIR ZAMAN
5	MUHAMMAD IKMAL BIN KAMARUZZAMAN	ISM USULUDDIN DENGAN KAUNSELING DENGAN KEPUJIAN	DR. ENGKU IBRAHIM ENGKU WOK ZIN	PERBANDINGAN KONSEP PENYUCIAN JIWA : MENURUT ISLAM DAN KRISTIAN
6	NUR ABSARINA BINTI ROSLI	ISM USULUDDIN DENGAN KAUNSELING DENGAN KEPUJIAN	PROF. DR. ENGKU AHMAD ZAKI ENGKU ALWI	TAHAP KEPERCAYAAN KEWUJUDAN TUHAN MENURUT ISLAM DAN KRISTIAN DI KUALA TERENGGANU
7	NUR HAFIZAH BINTI MOHAMED	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	PROF. MADYA DR. RAZALI MUSA	PEMAHAMAN KONSEP DOSA DAN PENGAMPUNAN DALAM AKIDAH ISLAM DAN KRISTIAN
8	NUR NAJIHAH BINTI ABDUL MANAN	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	DR. AMAN DAIMA MD ZAIN	PERBANDINGAN KONSEP MESSIAH DALAM AGAMA ISLAM DAN KRISTIAN
9	SHAHRIL FIKRI BIN ABD RA'AE	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	DR. AKILA MAMAT	KEFAHAMAN TERHADAP KONSEP TOLERANSI BERAGAMA DALAM KALANGAN PENGANUT KRISTIAN DI KUALA SELANGOR
10	QISTINA AMALIA BINTI KHALID	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	PROF. DR. ENGKU AHMAD ZAKI ENGKU ALWI	KONSEP ULUHIYYAH (KETUHANAN) : SATU KAJIAN PERBANDINGAN MENURUT ISLAM DAN KRISTIAN
11	AINA SOFHILEA BINTI ABD RASHID	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	DR. AKILA MAMAT	PERBANDINGAN KONSEP KEJADIAN ALAM SEMESTA DAN MANUSIA MENURUT AGAMA ISLAM DAN KRISTIAN
12	NURADILAH SOFIYA BINTI MOHD FO ADI	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	PROF. MADYA DR. MOHD SAFRI ALI	KEFAHAMAN TERHADAP KONSEP DOA DALAM AGAMA BUDDHA DI TANJONG KARANG
13	MUHAMMAD NUR BAASIT BIN ZAHA'ARI	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	PROF. MADYA DR. WAN HISHAMUDIN WAN JUSOH	PERBANDINGAN KONSEP ALAM BARZAKH MENURUT AL-BUTI DAN HINDUNISME
14	NURSYAFIQAH AQILAH BINTI AZMI	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	DR. AKILA MAMAT	KEFAHAMAN TERHADAP KONSEP KEHIDUPAN BERAGAMA MENURUT PENGANUT HINDU DI DAMAK, JERANTUT, PAHANG
15	MUHAMMAD ANIQ MUQRI BIN MOHD ARSHADI	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	PROF. MADYA DR. MOHD SAFRI ALI	KONSEP KEBAHAGIAAN MENURUT ARISTOTLE DAN AJARAN HINDU
16	NIK NUR ZAKIAH NURUL SAADAH BINTI MOHAMED	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	DR. AKILA MAMAT	PERBANDINGAN KONSEP KIFARAH MENURUT ISLAM DAN HUKUM KARMA MENURUT AGAMA HINDU
17	NURUL IZZAH BINTI MOHD RAZALI	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	DR. AMAN DAIMA MD ZAIN	KEJADIAN ALAM DALAM GENESIS CHAPTER 2 MENURUT OLD TESTAMENT DAN PANDANGAN ISLAM TERHADAPNYA
18	NUR SABRINA BINTI MOHAMMAD YUSOFF	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	PROF. MADYA DR. AHMAD BAZLI SHAFIE	ISU DAN PERMASALAHAN HUBUNGAN ANTARA AGAMA DI MALAYSIA KINI DAN JALAN PENYELESAIANNYA
19	ASIF BIN MOHD BAKERI	ISM PENGAJIAN ISLAM (USULUDDIN) DENGAN KEPUJIAN	MUHAMMAD HAFIZI ROZALI	TAHADP KESEDARAN MAHASISWA USULUDDIN SEMESTER 4 TERHADAP GERAKAN EVANGELIS DI UniSZA

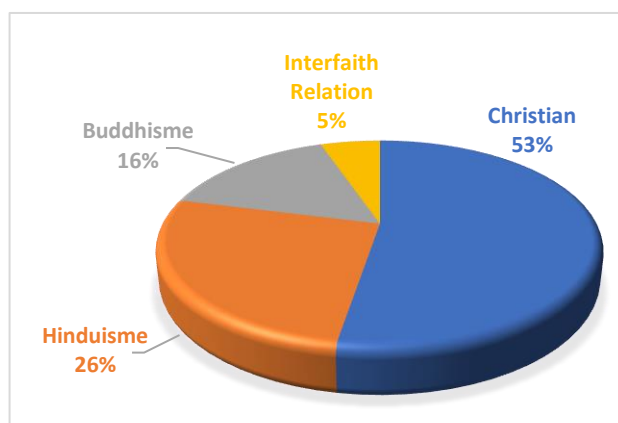Figure 2: Academic Paper Topics Related to Comparative Religion

Figure 3: Breakdown of Academic Paper Topics Related to Comparative Religion

In Figures 2 and 3, the study shows that the 19 thesis topics can be categorized into three types of religion: 10 topics related to Christianity (53%), 5 topics related to Hinduism (26%), 3 topics related to Buddhism (16%), and 1 topic related to interfaith relations (5%). Based on Figure 3, it is clear that Christianity dominates the selection of topics among students, accounting for 53% or 10 topics compared to the other religions. Although most of these topics are documentary research-based, they still require interview data from religious leaders and followers to support the findings of the documentary research. This means students need to visit places of worship to obtain the necessary data.

Meanwhile, through the observation method during the Travelog Rumah Ibadat (Places of Worship Travelog) conducted physically from 2010 to 2018, observations were made by entering different places of worship to assess the conditions within them. Observations were made to examine several aspects. First, the physical condition of the place of worship. Typically, places of worship have distinctive and significant architecture, decorated with religious symbols that indicate the importance of the space in religious life. Second, the observation was focused on religious activities that demonstrate the performance of rituals, which strengthen the beliefs and identities of the followers of that religion. Third, the observation was aimed at social interactions occurring within the place of

worship. This provides insight into the social role of the place of worship in shaping community relationships and uniting individuals within the religion.

For example, a visit by students to the Gurdwara Sikh in Melaka in 2018 allowed them to apply what they had learned in the classroom about the close relationship between the Gurdwara and the Sikh community. From these observations, it was found that places of worship are important in any religion. They are not only places for worship but also serve as centers for strengthening social ties among members of the religious community. This was proven through the interactions that took place among worshippers before and after religious activities.

The Importance of 360-Degree Technology in Virtual Visits to Religious Places

The Fourth Industrial Revolution (IR 4.0) has offered a variety of options to enhance the use of information technology, in line with the optimal use of broadband in the field of education worldwide, especially in Malaysia. Various branches of technology have been increasingly adopted in the country, particularly through Artificial Intelligence (AI), such as Virtual Reality (VR), Augmented Reality (AR), Robotics, and Video (Fikri et al., 2022). In line with this, the Malaysia Education Development Plan 2013-2025 emphasizes the need to enhance 21st-century skills in the curriculum, such as creativity, innovation, problem-solving, critical thinking, and communication to enable students to compete globally. Consistent with the new pedagogical practices of 21st Century Education, the Ministry of Education Malaysia has placed information technology as the seventh shift in the educational system, aiming to leverage Information and Communication Technology (ICT) to improve the quality of education in Malaysia (Syarwan et al., 2023). To make teaching and learning more interactive and globally relevant, educators need to integrate technology into the educational environment, whether real or virtual. This enables students to engage actively in the learning process in either face-to-face or virtual settings. In this context, the virtual environment refers to computer-generated displays that allow users to experience settings that closely resemble the real world (Marzni et al., 2021).

This technology is produced in 3D through Virtual Reality (VR). VR applications also simulate sensory experiences like taste, sight, smell, sound, and touch. VR can be utilized as 360-degree videos, a technology introduced on popular video-streaming platforms like YouTube since 2015. Nowadays, 360-degree videos have gained widespread popularity among broadband users seeking an immersive experience, especially with the enhancement of video quality through advanced VR equipment. Through 360-degree videos, users can explore various objects and locations in a 360-degree view, allowing them to virtually tour the space with 3D stimuli, creating the sensation of being physically present in the location (Fikri et al., 2022).

In the context of a Religious Studies course, the use of 360-degree technology has the potential to significantly enhance students' understanding of religious pluralism and foster respect for the diversity of beliefs in Malaysian society. This technology also helps to overcome physical and logistical barriers, allowing students to access virtual visits to places of worship anytime and from anywhere. More importantly, 360-degree technology provides a more immersive experience, introducing students to religious elements that are often not visible in lectures or textbooks.

With this technology, students not only view static images or videos but can interact with the environment of the place of worship through 360-degree rotational views, providing them with an experience as if they are actually present in the location. This technology allows students to better understand how religious rituals are performed, the layout of the place of worship, and to explore cultural and historical elements related to these religions. Thus, the use of 360-degree technology can enhance students' learning experience in the Religious Studies course by allowing them to access and explore places of worship in a more flexible and interactive virtual format. This approach is also expected to help students develop tolerance, better understand and appreciate religious differences, and strengthen social relationships in a multi-religious and multicultural society.

Therefore, the use of 360-degree technology in virtual visits to places of worship represents a valuable innovation in teaching and learning. In general, through the use of 360-degree cameras in virtual visits, students gain four key advantages:

1. Complete View: The 360-degree camera provides a comprehensive view from all directions, allowing students to experience the atmosphere of the place of worship more realistically, as if they were there.
2. Deeper Understanding: By viewing the place of worship from various angles, students can gain a deeper understanding of religious practices and customs. For example, they can observe how the arrangement of the worship space influences rituals or how religious symbols are displayed, which may be difficult to convey through traditional images or videos.
3. Accessible from Different Locations: The 360-degree camera allows students from different locations to access places of worship that may be far or difficult to reach. This is particularly useful in a Religious Studies course that involves various traditions and locations.
4. Flexibility of Time: Virtual visits can be conducted at any time, without being tied to the physical visit schedule, and can be repeated. This provides students with flexibility to learn at their own pace.

Indirectly, the use of 360-degree cameras provides a more engaging and innovative learning experience in Religious Studies courses. It also reduces the need for physical visits and helps minimize the negative impact on the worship space and their communities.

Conclusion
In the course of Comparative Religion, visiting places of worship of different religions plays a significant role in fostering tolerance and cooperation among adherents of various faiths. Tolerance will emerge when such visits are carried out in an appropriate manner and with the right approach. Moreover, students are able to link the theory of religious beliefs and rituals studied in the classroom with the actual practices of followers in their respective places of worship. In this way, both the textual and practical aspects outlined in the Course Learning Outcomes (CLOs) of this course are achieved. Students are also able to practice their interpersonal and interaction skills during interviews with religious leaders and adherents, enabling them to obtain the necessary data.

However, as discussed earlier, physical visits to places of worship are no longer entirely suitable and pose several challenges. Therefore, virtual visits using 360-degree

technology offer the best alternative for fulfilling the CLO in the Comparative Religion course. The use of this technology, particularly in the field of Islamic Studies, is no longer optional but essential in the teaching and learning process, ensuring that students gain a deeper and more comprehensive understanding of the subject.

This study hopes to cultivate a sense of curiosity and awareness among students enrolled in this course, particularly regarding places of worship of other religions. This attitude is crucial for students living in a multicultural society with diverse ethnicities and religions. Awareness of this issue can also assist the government in creating a harmonious nation-state in Malaysia, contributing to both social and economic unity.

Acknowledgments

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