

Islamic Education Optimized Towards the Essence of Education in Islamic Teachings

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ABSTRACT

Until now, Islamic education has not shown the brilliance that has been achieved in the past. Education and science in Islam have experienced their glory in the past, and even this glory was very tempting for European academics who were in a slumped condition. Education is essential in Islam, as shown in the teachings conveyed through the Qur'an. In Islam, having knowledge and conveying it becomes very important, but the reality of education in the Islamic world has not shown the reality as expected by the Qur'an, especially when compared to past glory. One of the problems assumed to be one of these failures lies in the problem of teachers and the education strategy itself. So that it becomes one of the big questions in Islamic education, which has partially shifted the paradigm of the goals of Islamic education itself; even learning ethics and monotheism has turned into material worthy of being taught as mere objects of knowledge. This article discusses several parts of Islamic education that deserve to be re-evaluated concerning aspects of teachers, strategies, content, and goals of Islamic education, based on various related articles as material for conducting a more in-depth study.

KEYWORDS

Islamic education,
history of Islamic education,
the essence of Islamic education

DOI : 10.35316/ris.v1i2.428
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Introduction

Islamic education should be able to answer the needs of modern society at the level of theory and application simultaneously. Therefore, teaching and learning Islamic studies must be developed as subjects that are relevant to the current needs of the modern world by bringing the principles contained in the Qur'an and as- The centrality of the scriptures and their study within the Islamic tradition helped make education a central pillar of religion at almost all times and places in Islamic history (Berkey, 2004). Famous Qur'anic scholars mention the importance of the verses of the Qur'an as the basis for Islamic education policies, so that the purpose of education is described as an effort to seek "tafaqquh fid dien" (Tareque, 2012).

Islamic education should be able to answer the needs of modern society both at the level of theory and application at the same time; thus, teaching and learning of Islamic studies must be developed as subjects that are relevant to the current needs of the modern world by bringing the principles contained in the Qur'an and as- sunnah (Ashaari et al., 2012). The centrality of the scriptures and their study within the Islamic tradition helped make education a central pillar of religion at almost all times and places in Islamic history (Berkey, 2004). Famous Qur'anic scholars mention the importance of the verses of the Qur'an as the basis for Islamic education policies, so that the purpose of education is described as an effort to seek "tafaquh fid dien" (Tareque, 2012).

The importance of learning in the Islamic tradition is reflected in several hadiths attributed to Muhammad, including one about "Seeking knowledge is obligatory on every Muslim." (Berkey, 2004). The commandment of learning is not limited to specific Muslim communities, as exemplified by al-Zarnuji's dictum, "study is obligatory for all of us." While it is impossible to calculate literacy rates in pre-modern Islamic societies, it is almost certain that the number of Muslim literacy societies at that time was relatively high, at least compared to their European counterparts (Berkey, 2004).

In its history, Islamic education was introduced to the Pagans to produce an improved civilization and culture, and this encouraged the Muslim community to raise critical thoughts that we were able to control and fight the superpower state in the political and economic fields at that time, as well as produce scholars and scientists who contributed to society and the welfare of the people. In the Middle Ages, Islamic education was the highest education and pioneered several continuous discoveries in various fields such as geometry, astronomy, biography, medicine, optics, and physics, as well as comprehensively in philosophy and encyclopedias. According to (Hilgendorf, 2003). Sixty main learning centers stretch across the Islamic empire from Baghdad and Isfahan in the east to Cordoba in the west. It invites leaders of human knowledge.

Spain in the Middle Ages became the capital of Islamic culture with high educational institutions, the University of Cordoba was at the pinnacle of education, and Europe benefited by taking the legacy of Islamic education knowledge in principles, methodology, and content from these Islamic educational institutions (Ashaari et al., 2012). Al-attas (1977) notes:

Muslim works on science, philosophy, and other fields were translated into Latin, especially Spanish, which eventually enriched Western knowledge, while Muslims turned to experimental methods of science. The Arabic and decimal notation system was adopted by western thought. Many of their translations, such as Avicenna's medical work, were used as study material in higher education until the 17th century. This work stimulated European thought and introduced him to Greece and other classical cultures, thereby helping to bring about a renaissance of European thinkers to preserve Greco-Persian thought at a time when Europeans were intolerant of fence culture. European students at Muslim Universities brought knowledge of new teaching methods and contributed their knowledge of hospitals, sanitation, and food to European society (Naquib, 1977).

Examining the history of the glory of Islamic education in the past is not just nostalgia; historical knowledge can help shape and produce reliable human resources in the world and blessings in the hereafter. Everyone admits that learning and knowing history is learning morals or lessons from past experiences, adopting the good, and avoiding the bad. Thus, history can develop the potential of a nation and prevent them from making the same mistakes as previous generations (Hariyono, 1995). The Islamic Golden Age was a cultural, economic, and scientific development in Islamic history, dating from the 8th to the 14th centuries (Saliba, 1994). For this reason, it is essential to highlight knowledge of Islamic history and civilization in universities because the human

resources produced will be involved in all public and private sectors when they complete their studies (Arshad et al., 2012).

However, the reality of Muslims today shows unpleasant learning conditions; no longer able to answer the needs and challenges of the times, education among Muslims is seen as backward and stagnant. This condition is assumed (Hashim, 2005) that Islamic education is insufficient to foster critical thinking patterns among students, causing Islamic education to freeze and become inactive. The failure to cope with the contemporary world that continues to evolve to develop Islamic education has emerged since the last century initiated by Muslim scholars such as Muhammad Abduh (1905M) and al-Afghani (1897M) (Ashaari et al., 2012). Starting in the 1770s, Muslim scholars discussed this condition in a conference held in Mecca to identify the main problem causing this condition and find a solution. That one solution emerged with Islamic University education established in several countries.

At this time, Islamic education is weak and cannot produce thinkers who can face the challenges of the times. Rosnani Hashim (2005) stated that the challenges and inability in teaching methods and curriculum to produce thinkers and students who can face modern challenges could be described as "losing heart and mind" this condition has been exacerbated by accusations of producing militants and terrorists 911 incident (Hashim, 2005). In addition, other problems that arise, including poverty, illiteracy, and low access to education in some undeveloped Islamic countries, are significant causes. In addition, economically developed and prosperous Muslim countries experience sick social conditions, including the existence of hedonism and crime: drug addiction, deviant sexual lifestyle, and the resulting disease.

Islamic education is getting weaker and unable to face the needs of the times to answer the needs of this modern society. Rosnani Hashim (2005) urges a rethinking of Islamic education by considering the following considerations: Is Islamic education capable of producing critical students or generating creative, original ideas? Is Islamic education able to produce students with minds and hearts per Islamic teachings? Are Muslim youths able to be educated and ready to face the needs of their times? Moreover, are improvements needed in the learning process and Islamic curriculum according to the needs of the 21st century? All these questions should be corrected for implementing education in educational institutions in Muslim countries to obtain the glory of Islamic education to teach and practice Islamic values taught by Muhammad several centuries ago. Islamic education must be part of global modernity efforts and harmonized with the development of the era of pride in the glory of Islam in the past. It does not make Islam a relevant subject in today's modern world; the views of some Islamic education circles must strive to rise to apply all Islamic principles and provide inspiration to humans about a good and modern way of life for peace.

Basic Needs of Islamic Education

Education is an essential component of human life; education is a conscious effort made by humans to develop potential and instill values in a person through a process, namely teaching and training. Teaching is a process of transmitting knowledge and values from one person to another, which continues from one generation to the next. School education is an active process for students with an extensive and significant role. The whole teaching process is a long series of teachers and students that occur directly and in a typical pattern; this is a form of a perfect learning process (Wahyuni & Bhattacharya, 2021).

One teacher deals with many students with various personalities and characteristics, which shows that each student is different from other students (Astuti et al., 2020). Therefore, the implementation of education cannot be separated from the quality of

educators as the main actors who must understand the education process in schools. In order to achieve perfect results, teachers are required to have competence or not; four competencies must be possessed, namely personality, professional competence, pedagogic competence, and social competence (Ahn et al., 2021).

Al-Quran and Al-hadith imply that Muslims must have progressed in their lives and prosper in social life, increasing their dignity personally and socially. The Qur'an as a source and guide for human life explains its scope and activities, including the modernization of religion and the process of Islamic education itself. The Koran views modernization as a significant part of social life, so scholars and thinkers came up with the phrase "Khaira Ummah." Modernization must be understood collectively, namely maintaining balance and integrity in people's lives who understand the differences in race, ethnicity, religious culture, and political choices so that they can forge existing differences by covering them through high tolerance (Nurdin, 2021).

Education is evident as something central in the Qur'an, so the Qur'an itself mentions the word *iqra* in the first sentence. Reading is an important activity in the learning process, Smith (1990) views that learning and understanding cannot be separated. The learning process is the basis of the emergence of understanding or comprehensive to produce an understanding. Humans must go through the learning process by reading; reading is a primary understanding platform that becomes the answer to several questions that arise in human life; the reading process is expected to be able to answer the questions posed by readers with different purposes because of the different reading materials. Meanwhile, in higher education, students must be able to collect information from various sources (Yumnah, 2020) without being limited, either from local sources, books, or the internet (Ahmad et al., 2012).

Reading is communication between two parties, namely the reader and the writer. In Council's Dictionary Fourth Edition (2005), reading is the process of carefully observing what is written or printed and understanding the meaning behind it. The statement illustrates a strong emphasis that reading needs good understanding; reading disabilities will complicate learning, and this causes a decrease in student interest in learning. On the other hand, if students can read well, the learning process will be smoother. Furthermore, essential facts from the material read trigger an increase in students' interest in further learning and save the time and energy needed in the learning process (Ahmad et al., 2012), but this still comes back to the potential possessed by each student. In choosing an interest in teaching materials or reading materials.

The success of the learning process depends on the systematic steps taken; these steps are then known as strategies. Learning strategies can be interpreted as planning activities to achieve specific educational goals (Belcourt et al., 2012). It aims to create educational interactions between educators and students and fellow students. Educators need learning strategies. Using strategies in learning activities is essential to facilitate the learning process and achieve optimal results (Baharun & Ummah, 2018). In the context of the success of Islamic education, the strategy also needs extra attention from Islamic education thinkers.

In the last period, there have been significant changes in the world since internet technology has developed which affects how people communicate, including practicing religion (Campbell, 2016). Student learning habits have also changed, especially for those who study in a wholly digital environment, which some call the "digital native student" generation. The internet provides a variety of information and knowledge that comes from almost infinite sources; students use the internet to access information, chat with friends and collaborate with new friends from various countries. Era 3.0 takes advantage of this learning condition which is marked by openness and releasing physical limitations and obstacles that have been happening in the manual learning environment. The existence of social networks that give birth to an excellent condition

causes students to be able to collaborate to produce various artifacts in learning; students have demands and have new choices with much information available for them to use, which ultimately students are seen as producers and collaborators in content creation (Keats & Schmidt, 2007).

This digital world condition ultimately requires a solution to the best method and way to grow students' interest in reading because student reading is one indication of a student's academic ability, including Islamic education. Included in learning Arabic as the primary language in Islam needs a mindset and even a new skill for mastering Arabic. The weakness of the learning process in the Arabic language will be an obstacle to the learning process even though the ability to understand Arabic texts is not only increasing knowledge in the field of Arabic. The community itself will also be able to develop the ability to think and act and have the ability to compete in the future global society because Arabic is also one of the fields of international language (Keats & Schmidt, 2007). The skill of using learning strategies and the high interest in student learning marked by good reading skills, including in efforts to master Arabic and other foreign languages, is undoubtedly an excellent choice to support the educational attainment of the Muslim generation.

The learning process will not be separated from the strategy, which has meaning as a way to achieve. A strategy from Greek is a verb and a noun, as a strategic noun is a combination of the words *Stratos* (military) and *Agos* (leading), while the verb strategy means planning. Strategy can be seen as an art of skills and resources to achieve goals by effective interaction between the environment and the most favorable conditions. In simple terms, it can be understood that strategy is a way to systematically describe something to achieve a goal (Nurdyansah, 2018). Increasing the role of teachers, characterized by increased pedagogical skills and mastery of technology, is also an essential requirement for the success of Islamic education. Deep and critical thinking on every part of the implementation of Islamic education, in the end, it is hoped that it will revive the quality of education for the Muslim generation, who not only view religious learning as an object of learning but more than that as a subject to be studied, mastered and practiced.

Implementation of Religious Values in Education

Islamic education, especially in this digital era, aims to form a generation of Muslims who have the capability in knowledge and skills and can live a good, safe, prosperous, and harmonious life per the guidelines and teachings of Islam itself. Thoughts on Islamic education are designed to train individual Muslims to develop Islamic knowledge and practice it in daily life (Alfinnas, 2018: 804–817) competently in various scientific disciplines and on an applied basis to manage natural resources and fulfill daily life. - day. Ethics has an important role in Islamic education because, according to Islam, humans cannot be separated from ethics, so ethics is also superior in education that must be taught so that it can be implemented in various aspects of human life in general, both in the family, academic environment and also the surrounding community. (Yanti & Witro, 2020).

Globalization at this time raises a paradox about the symptoms of contradictory morality; in some societies, there is a clash of two moral sides that collide diametrically. Globalization understood as a carrier of paradoxes in the practice of Islamic education raises the existence of a moral counter between idealism in Islamic education and the reality on the ground. Thus the *tajdid* movement in Islamic education must be seen as straight with the reality of society. (Mansir & Karim, 2020).

Educators of religious values are reflected through behavior instilled by educators and the surrounding community, as well as the obligations and rules in schools. Activities

organized by schools have a role in student insight in the form of guidance, and educators have a large enough role to pass down values and norms from the previous generation to the next generation as guidance. As a result, graduates or students have behavior acceptable to the community, and teachers as role models for students are expected to have good attitudes and display religious values in their souls as well as guide and direct explicitly or implicitly towards students (Az Zafi et al., 2021). Since the beginning of 2020, namely the spread of covid 19, causing the Indonesian president to offer a solution for people to work, study and worship from home as an effort to minimize the spread of covid-19, this pandemic has caused all levels of society to change the pattern of daily life, this has become an educational process. To understand that cleanliness is essential in daily life following Islamic teachings (Masrel, 2020).

In the world of education, the values of religious teachings are examples of behavior that must be adhered to in carrying out religious teachings, including an attitude of tolerance towards other religions and harmony with followers of other religions, in which there is a religious attitude that has objectives, including (1) commemorating Islamic holidays, (2) generalize students' opportunities in using facilities including positive activities. Therefore, teachers can be seen as professional educators who have the core task of educating, teaching, guiding, directing, training, assessing, and evaluating the results achieved by students following the educational path they take. (Rahmat & Osman, 2012).

The role of the teacher is quite significant, and the responsibilities are also great. Becoming a professional teacher is not easy to achieve; it takes various preparations, especially academic ones that are carried out in schools, including religious learning. For some students, religious learning becomes something that is not fun. They show a bored attitude and are not interested in morality material, and in this long period, it is possible to appear indifferent to students towards their religion and not heed the religious values that have been instilled generatively. Necessary to think that moral or ethical learning needs to be carried out using effective methods to produce students with noble moral behavior. (Winarsih, 2017).

Along with the development of this era, teachers in Islamic education need to improve their abilities in the areas of mastery of pedagogy, mastery of materials, global insight, learning resources, classroom management, and skills in conducting assessments. In the current era, teachers can no longer sit back and follow the teacher's ego by continuing to use old thoughts that only give birth to cognitive abilities without thinking about preparing critical students who can face the realities of life.

Islamic education in the middle of the Western education scene

Globally, Islamic academics have questioned Islam in the world of education. Some Islamic scholars emphasize knowledge's epistemological and ontological aspects, while others emphasize ethical and pragmatic attitudes. Both of these groups are based on the western critique of education and society itself; this critique is made to describe problems in the world of Western education to build their educational project. This western finding shows that the western secular education system does not have a powerful tool for understanding the moral and spiritual realm; it reduces knowledge as material only, demands Neutral values that are not visible, and partially divides knowledge into specific parts. Thus, scholars view western education as unsuitable for monotheistic Islamic education (Niyozov & Memon, 2011).

From a different angle, Western scholars view the social failure and weakness of Islamic education that adopts the Western education system. According to al-Attas and Al Faruqi, Western secular education is the cause of the Islamic state's decline in power, unity and cultural identity. Although however, the Islamization of education faced challenges from those who rejected it after 1970. They illustrated that Islamic education

could not exist within the diversity of plurality and Muslim and non-Muslim alternatives; this also revealed an inability to move beyond its rhetoric of weakness.

Ramadan (2004) views the failure of the Islamization project as the failure of classical teaching methodologies in Islamic studies, which aims to develop the ability to challenge the contemporary world, and raise critical thinking about values to realize problems in society (Winarsih, 2017). According to (Niyozov & Memon, 2011), research that has been conducted in Canada and America on Madrasahs shows evidence that graduates are separated from society in general, so they insist that Islamic studies need more improvement in order to prepare Muslim children to be involved and contribute and get benefits from the environment in which they are (Niyozov & Memon, 2011).

Rosnani (2005) said that the Islamic education reform system needs to discuss its aims and objectives. He stated as follows:

Islamic education aims to produce pious people who achieve the highest happiness (Sa'adah) in this world and in the hereafter. This highest happiness can be obtained if one becomes a faithful servant and vicegerent of Allah. As true servants for their welfare, they must perform worship, in a broad sense, to purify the soul and perfect behavior or morals. The Khalifah must protect the universe that Allah created as sustenance for them, especially in spreading the message of peace through working for social justice. This task can be achieved if humans are endowed with the ability to reason so that they can distinguish between themselves and other creatures—Prophet Muhammad Sallallahu Alaihi Wasallam As a perfect person with noble character. Hadith literature shows that He is the living Quran. In one hadith, the prophet emphasizes that he attained perfect morals. Therefore, they must be able to form Muslim people who carry out the teachings of the Koran (p.137) (Hashim, 2005).

Rossini criticizes the current education where teachers are only concerned with preparing students for exams rather than internalizing Islamic values. The teacher teaches more Islamic subjects equated with other subjects emphasizing the cognitive domain aspect. Therefore, the teacher's intention in teaching has deviated from the true goal of Islamic education. Islamic education aims to establish a solid relationship between God and humans. However, Rossini views that Islamic education has failed to bridge the gap between God and his faithful servant. The content of the Islamic studies curriculum needs to stimulate the mind and heart, but current Islamic studies do not touch this and develop the mind. According to him, Islamic studies students who recite and read the Koran more consider that they are studying it as a subject; this is a pretty deep irony for Islamic educators, the teachings of Islamic science have weaknesses and, in reality, a significant obstacle in developing wisdom and building the character of Muslim students themselves.

Conclusion

Islam in ancient times had triumphed in the field of education so that it attracted the attention and interest of European academics, which is marked by the emergence of Islamic universities in Cordoba, Spain. Education is a basic human need, especially in the current era where globalization is marked by the explosion of the internet in almost all human life. Islamic education should not be careless and only become a spectator and lose its identity amid globalization. As the primary reference for Islamic teachings, the Qur'an has emphasized that education is an important part. It is marked by the word "Iqra" as the first word revealed as a revelation.

Islamic education is experiencing setbacks on several sides, and it is necessary to rise by letting go of old thoughts that have forgotten the essence of Islamic values. Education in Islam does not only teach knowledge but also contains ethical values,

which are also part of Islam. Islamic education is critical to improving oneself and finding a pure identity; to achieve this interest, it is also necessary to look at what has happened in the western world. Islamic education must teach about the essence of Islamic values as teachings of life and not just knowledge to be studied, but more than that, namely to be understood, practiced, and conveyed to others.

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