

Paradigm Education Islam in Transformation System Trust Traditional

M Hijaz Tahir^{1*}, Sam Hermansyah²

Universitas Muhammadiyah Sidenreng Rappang

Corresponding Author: M Tahir Hijaz tahir.hijaz@gmail.com

ARTICLE INFO

Keywords: Education Islam,
Abid, Caliph, Kaffah,
Authentic, Wisdom Local

Received : 04, September

Revised : 17, September

Accepted: 18, October

©2023 Tahir, Hermansyah: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Islamic education encourages generations to change and maximize potential himself in carry out his task as abid And caliph with flavor responsibility. A tough personality and a love of science born from outer education Islam, so community social will experience change to a better one based on the demands and needs of the times. Education Islam is a process of introducing authentic and kaffah Islam to people participant educate without as well as immediately negate culture And tradition local, precisely accommodate And justify wisdom local Which assessed in line with teachings Islam. Culture And tradition is results work man Which born from,, womb “ of history is considered sacred and respected by the human community. Education Islam is a holistic educational concept that accommodates all views a world that is 'bound' in Islamic monotheistic reasoning and emphasizes activities always dimensions transcendent in a way consistent And grow creativity in realizing the caliph's mission as the main task of making Islam a religion Rahmatan lil natural.

INTRODUCTION

Writing is one of language skills should be achieved by students, especially, for English education students. The obligatory of writing achievement relates to students' final task in the end of their study in education is oriented towards comprehensive, good personal formation on the intellectual aspect, spirituality, creativity, emotional, vocational, nor on aspects of physical and spiritual health. Education improves the human self and develop its potential in a way maximum so that operate task caliphate professionally in the profane realm. Developing human potential through education has implications for increasing the dignity of national life and state. Quality education encourages progress in life nationality And patriotic. In education religion Islam, happen process internalisation monotheism to in a person's personality, the process of habituation to personality traits and noble morals, the process of exploration of the development of intellectual abilities, social, vocational, and etc. Education religion Islam started with strengthening personality so that can carry out his task as creature individual And furthermore developed potency Which can support task- his task as creature social. With thereby, education religion Islam as business Which more special emphasized For more capable understand, live and practice religious values Islam. 1 The description too confirmed by Allah SWT, as His word in QS. Ali Imran/3: 110, that is: You (people Islam) is people best Which born For man, (because you) ordered (to do) the virtuous, and prevent from Which evil, and believe in Allah. If the people of the book believe, of course they do more Good for they. In between they there is which believer, however most they is people Which wicked. The verse above emphasizes that the best indicator of a Muslim is a Muslim always guide to kind and prevent participant educate do evil, as well as making monotheism as the basis for carrying out these duties. According to Quraysh Shihab, paragraph in on confirm that all over people Mohammed is the best people because of the qualities that adorn him, namely people Which continuously without bored ordered to Which Makruf And prevent evil and because of faith in Allah. 3 Substance of education Islam is an effort to reconstruct students' mindsets so that they are always deep a virtuous environment that avoids evil behavior, and creates monotheism as base activity life man.

Effort reconstruction mindset man, education religion Islam urgent pay attention to the personal aspects of students, both on the capacity aspect skills, talents and talents, ideals, life tendencies, social its culture, the dynamics of science, and so on. Humans have differences with creature other, with a number of characteristic between other:

1. Creature Which most unique, made in form Which Good, creation Lord Which most perfect;
2. Man own Power (potency) believe to Allah;
3. Man created Allah For subserve to her;
4. Man created Allah For become his caliph in earth;
5. Apart from reason, humans are equipped by God with feelings and will/desire;

6. By individual man responsible on all his actions;
7. Have morals.

In implementation education religion Islam, educator must understand the essence and function of humans are educated, stage human development in context acquisition guidance spirituality. As Which explained by H. m Quraysh Shihab that there is four stages guidance (instruction) from Allah swt. into the child, namely instinct, five senses, reason, religion. These 5 stages can be become a guide for educators to implement educational strategies and methods religion Islam for participant educate. Furthermore, education religion Islam oriented on development And empowerment potency or Power man in a way maximum. Aaron Nasution evaluate that in self man there is three Power that is, First, Power physical/material that is hear, feel, fingering, kiss And Power motion; second, the power of feeling is in the heart (heart); third, the power of reason is centered in the head. 6 Meanwhile, according to Quraish Shihab, Allah gave humans four power, that is:

- a. Body strength, which gives humans physical strength. Functioning of organs body and five senses originate from power this.
- b. Life force, which makes it have the ability, develop and adapt to the environment and survive in life face challenge.
- c. Power sense, which makes it possible own knowledge knowledge and technology.
- d. Power heart, which makes it possible charity, feel beauty, the deliciousness of faith and the presence of God. From this power is born intuition and senses to six.

Classification guidance and power man in connection with stage development man, give contribution on effectiveness education religion Islam. Related to the substance of Islamic religious education, education among the Islamic world is not limited to studying religious texts, but also to tradition, view, and practices transformation knowledge as well as method inherit knowledge, knowledge, and confidence. 8 With thereby, education religion Islam elaborate between teachings normative Islam And aspect historical social culture . The process of adaptation and interaction of Islamic religious education towards values social culture and local wisdom can trigger the effectiveness of religious education Islam to dynamics public.

Process change social consists from three stage sequentially: (1) invention viz process in where new ideas are created and developed, (2) diffusion, is a process in where ideas new that communicated to in system social, And (3) consequences ie changes which happen in system social as consequence adoption or rejection innovation. Change happen If use or rejection idea new That have consequence. Because that change social is consequence communication social. 9 Intensity of interaction social via two way communication, can trigger on change social in a way significant. If communicator own authority and influence in social interaction, then communicants tend to accept fill or message communication without reserve.

LITERATURE REVIEW

Education is process change in a way sustainable going to kind. Change Which generated through activity education nature evolutionary And constant. Education as something process enlightenment And changes, then education becomes a reflection and indicator of the dynamics of a society nation. Articulation of the urgency of education in a society becomes a 'motor' mover change going to progress And success. With thereby, education is mainstream for progress civilization something nation, the more proceed civilization show the more quality education, And the more quality education push acceleration something civilization.

Education is matter Which fundamentals in life man, Because process life man No can released from realm education. 10 Education as process development, ie development potency Which owned in a way maximum And realized in form concrete, in meaning ability create something Which new And useful life man in period will come. 11 Segmentation education is man, And Which become the locus is development potency so that can actual For give birth to work And creativity.

In the context of Islamic education, it is very relevant for followers of Islam, where education Islam in line with objective life man. Hassan Langroll confirm that education Islam is something process spiritual, morals, intellectual, and social which seeks to guide humans and give them values. mark, principles And example ideal in life Which aim prepare life world hereafter. 12 Statement the in on confirm that Islamic education aims to improve human lifestyles, both in spiritual, moral, intellectual and social realms. Optimization of human potential through Islamic education activities as an effort to prepare for life world And hereafter.

The essence of education is the maturation of potential human, both in the realm ontology, epistemology, nor in realm ethics. 13 In realm ontology, The educational process emphasizes the establishment of a 'philosophy of life', a view life which is inspired mark honesty, so that it eventually grows and develops spiritual maturity, in the form of broad insight that is comprehensive and coherent, encompassing origin, existence, And objective life. Realm epistemology, education emphasizes the formation of a scientific attitude oriented towards the value of truth, and from Here, intellectual maturity in the form of creativity grows and develops And Skills life. Furthermore on realm ethics, education emphasized development behavior responsible, something behavior Which imbued mark justice, And from here expected maturity emotional grow And develop.

Furthermore, another view states that, Islamic education in is basically a normative effort (in accordance with the teachings, values and norms - norm Islam) For help/assist process development religiousness somebody (as man) and/or religiousness unit social (as life public) to level religiousness Which more tall, Good And Correct. 14 Opinion the evaluate that education Islam accentuated to reformulation and reconstruction knowledge And practice teachings Islamically normative and massive, which becomes inspiration and self-reflection in development potency nature religiousness somebody. Man can

operate his task based on instruction Al-Qur'an And Hadith if potency nature Which he has can develop with Good. Importance development And empowerment potentials nature man, Allah SWT. explain in QS. An Nahl: 78, that is: And Allah emit You from stomach your mother in circumstances No know anything, and He gave you hearing, sight and heart, so that You give thanks.

The explanation of the verse above shows that every human being is born with potency which he has. m Quraysh Shihab explain that word Allah mentioned in Above refers to tools the principal used to achieve knowledge, the main tools for material objects are the eyes and ears, while immaterial objects are the mind and heart. 16 Process Islamic education begins with the transmission of knowledge, both in nature profane and transcendent, these processes are interrelated and synergistic, as reflection search wisdom Allah SWT. in a way kaffah ie give thanks.

The context of gratitude in Islam is the implementation of human life's tasks, namely is a trust from Allah, of which there are essentially two types, namely 'abdullah (worship or serve Allah), and the caliph of Allah, the second must be carried out with full responsibility. 17 Duties of human life as Abdullah is the realization of carrying out a mandate in the sense of maintaining the burden/duties duties and obligations from Allah that must be obeyed, namely sentences la ilaha illa Allah or sentence monotheism, and/or ma'rifah to Him, whereas caliph Allah is realization from carry trustworthy in meaning look after, utilize, or optimize the use of all body parts, tools potential (including the senses, mind and heart) or basic human potential, To use straighten up justice, prosperity, and happiness life.

Optimization task And function as Abdullah And Caliph , 19 then education Islam own role strategic make it happen. Through education Islam, trend (natural) want to know (curiosity) That served And guided so that appear various knowledge knowledge new Which previously Still hidden, so that education works as key opener road For develop knowledge and various skills. 20 With thereby, education Islam give diverse variety knowledge knowledge And Skills to participant educate so that can carry out task Abdullah And caliph in a way effective And massive. By philosophical, implementation education Islam according to essence origin, objective, And existence life, expected can produce something intelligence integrated between potency spiritual, intellectual, And emotional, so that formed model of building an educated society with three layers of morality, namely morals give thanks, moral be patient, And moral be sincere. 21 In research neuroscience, suggests that the brain develops five primary learning systems, viz emotional, social, cognitive, kinesthetic (physique), And reflective. 22 Matter the show a number of proficiency potential Which owned man Which need developed through education Islam which creative And constructive.

Development of human skills psychologically and neuroscience through Islamic education must also be supported by sociological and anthropological approaches, as part from creature social Which cultured. By because That,

function education in study anthropology And sociology, must developed, that is:

1. Develop outlook subject educate about himself And natural surroundings, so that the ability to read (analysis), will develop creativity And productivity;
2. Conserve values human Which will guide road his life so that its existence, Good in a way individual nor social, more meaningful;
3. Opens the door to very useful knowledge and skills for continuity And progress life individual nor social.

Education in a way sociological And anthropological oriented to setup participant educate with all competence For interact with environment surroundings, honor And obey values wisdom local, as well as behave inclusive to dynamics social And global. Sustainability life still can exist and survive if you are able to adapt with the environment, know mark- mark wisdom local, And open to development knowledge knowledge. 24 By because That, public can maintain his life if backed up by education Which quality, that is education Which oriented to third aspect Which mentioned in on. In competitive and permissive social dynamics, education is one of the important aspects in forming a reliable generation in the future. With education expected can produce man quality, responsible answer And capable anticipate period front. Education in its broad meaning always stimulates, accompanies changes and development people man. Besides That Also, effort education always send, guide change And development life as well as life mankind. 25 In everyday life, humans are always confronted with things to problems social, in among them is poverty, ignorance, later, and so on. 26 The existence of education in this society can give enlightenment And push exists change, follow progress sciencetek, start on levels personal until on levels social.

At the individual level, education provides creativity, aesthetic awareness and socialize with norms, values, and social beliefs Which Good. Thus, educated people are expected to have awareness For Study throughout life (long life education), always feel left behind information, science and technology, so that it continues to push forward And Keep going Study. 27 Public Which proceed is public Which love education, make education as foundation civilization in life. Indicators public Which proceed its civilization is public Which always learning, creative, adhering to norms, inclusive, tolerant and democratic, as well as religious.

Education Islam on in principle do transformation life man going to order social Which civilized based on instruction Al-Qur'an And US- Sunnah. Effort And business education Islam is do purification teachings Islam And his practice from conversion trust traditional, so that people Islam return to teachings Islam Which authentic. Abdurrahman Al-Nahlawi state that education Islam deliver man on behavior And deed man Which guided on Sharia Allah SWT. 28 Success education Islam if students can adhere to authentic Islamic teachings and make Islam his guide in life. Thus, education Islam push participant his education For changed And maximizing potency himself in carry out his task as abid And caliph with flavor responsibility. A

tough personality and a love of science born from outer education Islam, so community social will experience change to Which more Good based on demands And need era.

METHODS

This research uses qualitative research methods where research sources are also obtained from existing sources such as books, articles and from the community environment that has occurred.

RESULTS AND DISSCUSION

Orientation Education Islam in Transformation System Trust Traditional Public

Has explained previously that education Islam is process introduce Islam Which authentic And kaffah to participant educate. However thereby, education Islam No as well as immediately negate culture And tradition local, precisely accommodate And justify wisdom local Which assessed in line with teachings Islam. Culture And tradition is results work man Which born from The 'womb' is historical and assessed holy and respected by community man. Matter the confirm that education Islam behave inclusive on plain furu'iyah And exclusive on plain ushuliyah. Aspect furu'iyah open For develop Alone by each man throughout Still in corridor Islam, whereas aspect ushuliyah is doctrine Which qath'i And No need creativity do it. Matter the in context education Islam describe target cultivated Which clear, that is aspect religious Which doctrinaire And standard on One side, And aspect interpretation Which push exists innovation on the side Which other. On study functional structural, man important get education to be able to change himself for the better. Emil Durkheim assess that education is a social fact, so that education is characterized by being outside the individual, has coercive power over the individual to carry out and obey it, as well as spread in circles public And become owned by public. 30 Change Which happen on self individual nature intervention from outside with social legitimacy and the demands of life as a societal consensus. However Thus, individual change is not only dominated by intervention from social authorities but internal personal readiness in adapting both sources of reasoning, namely external And internal. Muzayyin Arifin confirm that "Education Which true is that which provides the opportunity for openness to influence from the outside world and development from within students. Therefore, then nature That given right For form personal child And in time simultaneously factor from outside will educate And direct ability base (natural) child.

In a universal perspective, education is a process of interaction and adaptation between doctrinal aspects and historical. Socialization and selection process the reconstruct culture And civilization Which relevant with his era. On aspect personal, education oriented change individual to construct personal Which tough, through process interaction second reason These are internal and external, so that each individual can continue realm doctrine as inspiration develop history. With thereby, The educational perspective emphasizes that

human culture and civilization were born from the result of the accumulation process of life's journey which is confronted with the dialogue process between teachings normative (revelation) Which permanent in a way historical with experience his caliphate in advance earth in a way dynamic. 32 On dimensions this, education has a strategic role in efforts to foster cultural enthusiasm and civilization man which more Good.

An important aspect in the area of culture is religion. Religion has authority for its adherents for instructed do various obligation and demands life. In study sociological, religion seen as something system which consists on five component, that is:

- a. Religious emotions that cause humans to have attitude and religion, is vibration Which move soul;
- b. Belief system, in the form of thoughts and ideas related to beliefs And conception man about traits Lord, form natural unseen (cosmology), happen natural And world (cosmogony), strength magic, spirit grandma ancestors, gods, and others;
- c. System rite And ceremony as activity And action man in perform devotions to God, gods, and others, and in his business For communicate with Lord And residents world unseen other
- d. Equipment rite And ceremony usually used in ceremony, like places of worship, statues of gods, statues of people, sacred instruments, objects object other Which assessed holy, And etc;
- e. His people or unity social which adhere to system confidence which carry out system rite as well as ceremony That.

Religion is aspect which nature inherent in self every man. Trust and obedience to religion influenced by perspective And psychological condition of each individual. Individuals in implementing religion form a lifestyle in various dimensions. Next, Aaron Nasution introduce religion through four characteristics, namely:

- a. Trust in exists strength unseen, this belief arises from the condition of humans who feel weak and desire him as a place plead help;
- b. Human belief that the well-being of life, both in the world and in The afterlife depends on having a good relationship with supernatural powers the;
- c. There is an emotional response from humans that takes the form of worship and worship rituality; and
- d. Understand exists which holy, holy, like place worship, book holy, And etc.

Phenomenon religiousness always pointing to dimensions sacredness and transcendent, a attachment strength which power will protection and safety . Based on orientation, Nurcholish Madjid state that mark religious can direct to two dimensions life man, that is:

- a. Dimensions deity, namely planting flavor piety to Allah, piety ritual or Abdullah;
- b. Dimensions humanity, that is development humanity to fellow, direct to mark progress, development, and piety actual or mark caliphate.

These two dimensions of religious value orientation are targets for development education Islam so that can develop in a way optimal. Education Islam role freeing man from submission to ignorance and impermanence, which is paradoxical to the character of human nature itself. Public which wish advance his life, must be brave step or do something activity Which patterned remodel or repair condition which was previously considered to be an obstacle. 36 Basic human obstacles to progress because it is bound by conventional culture which condemns creativity and creativity innovation. Therefore, Islamic education should be based and driven on faith and high commitment to the teachings of the Islamic religion. 37 Liberation Humans from marginal 'wallows' must be optimized through Islamic education based transformative. Islam is religion modern and humanist, must in line with dynamics and acceleration knowledge knowledge And technology. Education Islam transformative that is education Islam who access changes with consider principles liberalization, humanization, and transcendence which is prophetic. 38 Mission prophetic which implemented Prophet Mohammed Saw., is liberation man from mentality which imprisoned by authority pseudo and oppression which structured by ruler furthermore led to submission to Divine as Power natural universe. With thereby, through education, process creation mentality and culture something public can done. 39 Effort massive and productive through education Islam, can grow order social which civilized. In middle life globalization, various problem life man which reduce values local by hegemony values new which dominant. Implications the challenge education Islam For reconstruct system which can maintain values holy man. Problem fundamental education Islam contemporary Not yet educate participant educate for capable appreciate it think critical to values Which There is in content material which taught, whereas appreciation that will implications on attitude And amaliah participant educate. 40 Awareness contribution And function education Islam become hope big still guard values holy the And push creativity participant educate so that can exist in the middle life global.

Based on the discourse above, macro objectives are described education Islam, as target essential for development personality man, is:

- a. To save human nature at all costs commitment monotheism and loyalty to Allah SWT.;
- b. To develop the potentials of human nature ('Aqliyah, Qalbiyah, And Jismiah) so that capable And competent do tasks caliphate on earth with all its dimensions;
- c. For harmonize step journey nature man.

Education Islam No regardless from mainstream monotheism as radiance First And main in develop his life. 42 Education Islam is something system intelligence And enlightenment to participant educate which constructed for development potency his nature so that can operate task as abid And caliph. Education Islam become indicator for progress something nation with Islam as source inspiration life. Order life can become peace, prosperous, civilized If education Islam get role strategic in life social. Islam as religion for grace natural (mercy lil natural) Already outlined in a way general that pattern

life somebody in middle public It must be something that can provide grace for the lives of other humans. Grace here it is which make vulnerability building social can healed. Grace lil natural is say key idealism teachings Islam, Which appropriately used by every its adherents in construct pattern life public and state in amidst pluralism This. Difference no used as an obstacle, let alone a disease that justifies doing or produce various form violence.

Islamic education continues to experience dynamics of change and innovation as the result of the creative reconstruction of concepts carried out by historical actors In his day, it was impossible for change to occur without it exists reconstruction even -if need- revolution Which nature discontinued. 44 In its reality there is a number of paradigm in development education Islam. From side as response change social society, at least three prominent paradigms emerged - before its arrival Neo-modernism paradigm- namely: orthodoxy, Islamization, modernization. 45 Typology public the happen polarization as implications from role strategic education Islam in middle public. In general, within Islam, there are two patterns of development thinking, that is pattern thinking which nature traditional and rational. 46 Pattern this thinking influences lifestyle patterns and responses to dynamics global. Traditional thinking patterns tend to be exclusive, do not accept change, and assessing progress as a form of deconstruction of human values and life. Then pattern think rational tend think inclusive, objective, accept difference, respond progress, and responsible. In context education Islam, both of them has implications for appearance models thinking education Islam. Pattern traditionalist give birth to model thinking textual list Salafi.

The presence of Islamic education in society provides a new 'colour' for construction order mark and social. Education Islam as draft holistic education that accommodates all world views that are 'tied together' in Islamic monotheistic reasoning. Educational orientation is emphasized on the hereafter on deepening sciences religious, approach his education nature normative, doctrinaire and absolute religion, students are directed to be a loyal actor, have an attitude of partiality, and have devotion which tall to religion Which studied. 48 With thereby, education Islam emphasize participant educate in activity always dimensions transcendent consistently and foster creativity in realizing the caliph's mission as task main make Islam as religion mercy lil natural.

CONCLUSIONS AND RECOMMENDATIONS

Islamic education transforms human life towards order social Which civilized based on Al-Qur'an And as-Sunnah. Effort education Islam do purification teachings Islam And his practice from conversion traditional beliefs, so that people Islam return to doctrine Islam authentic. Education Islam push generation For changed And maximizing his potential in carrying out his duties as abid and the caliph with a sense of responsibility. A tough personality and a love of knowledge knowledge that is born from the outside of Islamic education, the social community will experience changes for the better based on demands and need era.The existence of Islamic education in society provides a

new 'colour' for order construction mark and social. Education Islam as draft education holistic Which accommodate all over view world Which,, tied up “ in reason monotheism Islam. Orientation education on afterlife with emphasize on internalisation sciences religious, the approach is religious Which normative, doctrinaire And absolute, generation directed to become perpetrator Which loyal, visionary, dedicated, creative, orientation to progress, selective to doctrine ritual religious, And think global And act locally. Education Islam emphasizes generation in activities always dimensions transcendent in a way consistent And grow creativity in realizing the caliph's mission as the main task of making Islam as religion mercy Lil Alamin.

FURTHER STUDY

This research still has limitations so further research needs to be done on the topic “Paradigm Education Islam in Transformation System Trust Traditional.”

REFERENCES

- Abdurrahman, Muslim. Transformative Islam. Jakarta: Firdaus Library, 1995.
- Ahmadi. Ideology Education Islam: Paradigm Humanism Theocentric. Cet. II; Yogyakarta: References Student, 2010.
- Alim, Sahirul. Get to know the integration of science, technology and Islam. Yogyakarta: Deposit Divine Press, 1999.
- Arifin, Muzayyin. Philosophy Education Islam . Jakarta: Earth Script, 2010.
- Azizy, Qadri. Education to Build Social Ethics. Semarang: Various Sciences, 2003.
- Department Religion R.I.
- Given, Barbara K. Teaching to the Brain's Natural Learning Systems, trans. La la Herawati Dharma, Brain-Based Teaching: Designing Activity Study-Teaching that Involves the Emotional, Social, Cognitive, Kinesthetic, and Brains Reflective . Cet. 2; Bandung: Kaifa, 2007.
- Goble, Frank. C. School of thought Third Psychology Humanistic Abraham Masloq, trans. Yogyakarta: Canisius, 1994.
- Hassan. Mohammed Tolchah. Prospect Islam Face Challenge Era. Jakarta: Get up Crafts, 1986.
- Ismail SM., et al. Paradigm Education Islam. Yogyakarta: References Student, 2001.
- Khun, Thomas S. The Structure of Scientific Refolutions . London: The universities of Chicago Press, 1970.
- Koentjaraningrat. Introduction to Anthropology. Jakarta: Balai Pustaka, 1987.
- Langroll. Hassan. Principles of Islamic Education. Jakarta: Pustaka al-Husna, 1993.
- Madjid, Nurcholish. Public Religious: Grounding Values Islam in Life Public. Jakarta: Paramadina, 2000.
- Mastuhu. Dynamics System Education Boarding school. Jakarta: INIS, 1994.

- Muchsin, Bashori., And G. Abdul Wahid. Education Islam Contemporary . Bandung: Refika Aditama, 2009.
- Muchsin, HM Bashori., H. Moh. Sulthon, and H. Abdul Wahid. Islamic education Humanistic: Alternative Education Liberation Child . Cet . I; Bandung: Refika Aditama, 2010.
- 154 | Abdul Halik
- Muhaimin , H. Thinking And Actualization Development Education Islam. Jakarta : PT . King Grafindo Persada, 2011.
- Muhaimin. Paradigm Education Islam Effort make it effective Education Religion Islam in School . Bandung, PT. Teenager Rosdakarya, 2008. Muhaimin. Reflection Religious And Remembrance Contextual: Supplement Education Religion Islam in School And College Tall. Cet . I; Jakarta: Rajawali Press, 2014.
- Muhaimin. Islamic Education Development Discourse . Yogyakarta: References Student, 2005.
- Nasution, Harun. Islam In terms of Various The aspect. Volume I; Jakarta: UI Press, 1979.
- Roqib , Moh . Knowledge Education Islam: Development Education Integrative in School, Family, And Society . Yogyakarta: Lkis, 2009.
- Saefuddin, A.M Decentralization Thinking: Base Islamization Bandung: Mizan, 1987).
- Setiawan, Eddie. "Grounding Tawheed Social And Transformation Social", Daily General lamp, Edition Friday, 29 August 2014.
- Shihab, m Quraysh. Interpretation al-Misbah: Message, Impression, And Harmony Al-Qur'an . Volume 6; Jakarta: Lantern Heart, 2002.
- Soebahar, Abdul Halim. Outlook New Education Islam . Jakarta: Kalam Glorious, 2002.
- Suhartono, Suparlan. Philosophy Education. Yogyakarta: Ar-Ruzz Media, 2009.
- Susanto. Thinking Education Islam . Jakarta: Amzah, 2009.
- Zamroni. Education For Democracy. Yogyakarta: Bigraph, 2003.