



The Urgency of Education for Humanity: A Comparison between Classical and Contemporary Islamic Philosophy of Education

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Abstract

Education is a conscious and planned effort to create a pleasant learning and learning atmosphere so that students actively develop their potential. The philosophy of Islamic education is a concept of thinking about education that originates or is based on the teachings of the Islamic religion. The research used in this article is a library research approach or qualitative literature review. This method is carried out by analyzing or searching for objects such as books, articles, scientific journals, documents and other relevant literature to be used as references. This research discusses the urgency of education for humans and a comparison between classical and contemporary Islamic educational philosophy. Education is a basic human need. This is in line with education that will never end, so being an educated person is very important. Education has its own influence on life now and in the future. There are many influences resulting from education itself, education can also influence social strata in society, the higher a person's education, the better the views and things that a person will achieve. When Islamic education during the time of Rasulullah and Khulafa al-Rasyidin placed more emphasis on cultivating faith, sharia and morals as the basis for developing the people, classical Islamic education reached its peak during the reign of the Abbasids, which was characterized by openness to foreign culture and thought. The development of contemporary Islamic education with a breakdown of the thoughts of Abdurrahman Mas'ud, Hasan Langgulung, and Abdul Munir Mulkhan.

Introduction

Education is a conscious and planned effort to create a pleasant learning and teaching atmosphere so that students actively develop their potential (Pristiwanti et al., 2020). Education makes this generation a role model for the teachings of the previous generation. Education makes this generation a role model for the teachings of the previous generation (Abd Rahman et al., 2022). Education has become one of the main pillars in shaping education and has an important role in the educational process (Naufal et al., 2024). The role of Islamic education will not be lost due to changes in the times, because it helps to ward off and equip students to be able to filter every incoming information. Islamic education emphasizes the integrity of knowledge and spirituality with the Qur'an and Sunnah as its foundation (Naufal et al., 2024). With education, it can help future generations to continue to develop and for future provisions. So that it aims to create creative and innovative education.

Education, like a solid pillar that supports the progress of human civilization, has been recognized since ancient times by intellectual thinkers as the main key in forming character, developing potential, and producing a quality next generation of the nation. In Islam, education is not only important, but also has a deep strategic meaning, even becoming an obligation for every individual to seek knowledge and spread goodness.

Philosophy actually comes from the Greek word *philosophia*. From the word *philosophia*, many definitions of philosophy are then obtained, both in terms of its literal meaning or etymology and in terms of its content. Philosophy is the mother of all sciences. Philosophy is defined as a science or knowledge that investigates everything that exists in depth using reason to its essence (Aizid, 2024). Philosophy has a close relationship with education. Philosophy of education is a branch of philosophy that specifically discusses fundamental questions about education (Yusawinur Barella et al., 2024). The philosophy of Islamic education is a concept of thinking about education that is sourced from or based on Islamic teachings about the nature of human abilities that can be fostered and developed, and guided to become Muslim humans (Tolchahi, 2015). The philosophy of Islamic education is rooted in Islamic teachings and is not a liberal philosophy (Nuthpaturahman, 2023).

The philosophy of Islamic education, as a branch of science that studies the nature and goals of education based on the noble values of Islam, has given birth to a variety of rich and profound perspectives on the urgency of education.

Methods

The research method used in this article is a library research approach or qualitative literature review. This method is carried out by analyzing or searching for objects such as books, articles, scientific journals, documents and other relevant literature to be used as references. The form of literature used can be in the form of soft files. This research method is different from other research methods because it does not require the author to go into the field to conduct observations and interviews to obtain information as the main source. However, this research is carried out by collecting data or analyzing material to solve a problem that focuses on relevant library materials.

Results and Discussion

The Urgency of Education for Humanity

Humans cannot be separated from education. Education is all learning experiences that take place in all environments and throughout life, education is all life situations that affect individual growth. Education is an important thing in human life, without education there is no progress in a region, nation and country. Education is a basic human need, this is in line with education will never end. So being an educated person is very important (Mendrofa et al., 2023). Education is all learning knowledge that occurs throughout life in all places and situations that provide a positive influence (Pristiwanti et al., 2020). Informal education is education in the form of independent learning activities with the path of family education and environmental education. In informal education, the family functions as the first educational institution (Irsalulloh & Maunah, 2023). Schools as formal institutions are entrusted with the task of educating. Schools are secondary educational environments (Lahmi, 2014).

Education, like a light that illuminates the path to the future, has an irreplaceable role in human life, so that they understand that education is not just a process of transferring knowledge, but also a transformative journey that shapes the soul, mind, and behavior of humans, so that they are able to pass on noble values and progress to future generations.

The role of education is very large in preparing and developing reliable Human Resources (HR) who are able to compete healthily but also have a sense of togetherness with fellow human beings. Educating is not a careless act because it concerns the life and fate of human children for the next life. That is why carrying out education is a moral task that is not easy (Alpian et al., 2019). Professionalism and responsibility towards the profession are moral responsibilities that a teacher has. The job of a teacher is a profession, so every teacher must have

professionalism, and this professionalism is what distinguishes teachers from other professions (Isjoni, 2019).

Education is for national development, to make the nation smarter so that the nation's children become intelligent, qualified, independent people and are able to build their own country and be able to compete with other nations. The government, schools and all members of society need to work together in overcoming problems in the world of education (Nasution, 2019).

This is reinforced by the understanding of education as stated in Law Number 20 of 2003 concerning the national education system, especially Article 1 paragraph (1), which emphasizes that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation and the state (Tambun et al., 2020).

Education has its own influence on life in the present and in the future. Many influences are generated from education itself, education can also affect social strata in society, the higher a person's education, the better the views and things that will be achieved by a person (Kamsi et al., 2021). One of the factors causing changes in individuals and society is education. Education is an effort to teach individuals various kinds of knowledge and abilities (Firdaus & Hidayatullah, 2019).

From the explanation above, we can conclude that education is very important for humans because education is one of the important foundations in human life, without education there is no progress of a Region, Nation and State. Education has a great influence on humans, the higher a person's education, the better the views and things that will be achieved by a person. Education is not just a process of providing knowledge, but also the key to the development of individuals, society and even the world as a whole.

Classical Islamic Education Philosophy

Islamic education has a long history. In the broadest sense, Islamic education developed along with the emergence of Islam itself. In the context of Arab society, educational efforts were born and first developed along with the birth of Islam itself.

The dynamics of classical Islamic education have developed with their own models and characteristics. Islamic education during the time of the Prophet Muhammad SAW was marked by the emergence of Islam, which was the initial stage in the formation and development of classical Islamic education (Suroño & Ifendi, 2021). This period is very important because it is the basis of religious teaching, ethics, and deep intellectual development. The educational process during the time of the Prophet Muhammad not only includes aspects of teaching religious knowledge, but also character development and social skills needed by Muslims in everyday life.

Education at that time emphasized the importance of useful knowledge, where the companions were encouraged to master various disciplines, both religious and general knowledge, with the aim of forming a knowledgeable, noble people, and able to contribute to society. Thus, Islamic education during the time of the Prophet Muhammad SAW. was the starting point that had a major influence on the subsequent Islamic education system.

Education of the Prophet's Period and Khulafaur Rashidin

The arrival of the Prophet Muhammad saw. to the world is a very important initial stage in the birth of Islamic education. In the early period of his life in Mecca, the education implemented by Rasulullah SAW. starting to show a distinctive shape even though it is still very simple. As

a visionary leader, he not only has broad and in-depth knowledge, but was also given the noble task of conveying revelations from Allah SWT to humanity. In carrying out his prophetic duties, Rasulullah SAW. indirectly managed and founded the first Islamic educational institution, although initially it was still in a very simple and informal form.

Although the educational model during the Mecca period was still very simple, its characteristics already reflected the basic principles of Islamic education that focused on spiritual development, religious understanding, and the formation of noble morals. The education delivered by the Prophet Muhammad SAW was not only limited to aspects of religious knowledge, but also involved the instillation of moral and ethical values that were the basis of the social life of the Islamic community. The companions involved in these halaqohs not only learned about Islamic teachings, but were also trained to become responsible, honest, fair, and compassionate individuals towards others.

Overall, although in the Mecca period the education implemented by the Prophet Muhammad SAW was still very simple, but in fact this is the beginning of the formation of the Islamic education system that will continue to develop until now. The education taught by the Prophet Muhammad SAW. at that time emphasized more on strengthening faith, understanding religion, and the formation of individual characters with noble morals, which became the main foundation for the lives of Muslims in the future. As the manager of the first educational institution in Islamic history, the Prophet Muhammad SAW. has provided an example of how true education is not only aimed at increasing knowledge, but also to form good individuals who are useful for society, nation, and religion.

In essence, the education and teaching given by the Prophet while in Mecca was religious and moral education and encouraged people to use their minds to pay attention to events in humans, animals, plants and the universe as a recommendation for intellectual and scientific education.

In the Medina period. Islam is a political force. Many Islamic teachings relating to people's lives came down in Medina. The Prophet Muhammad also had a position, not only as head of religion, but also as head of state (Hafiddin, 2015).

Unlike the Mecca period, the educational materials taught when the Prophet settled in Medina had begun to be developed. The materials were not only oriented towards teaching monotheism, worship and morals, but had also included physical health education materials and knowledge related to social society. The methods used were also diverse and in accordance with the materials taught.

From here, then in the history of Islamic education is very important, because at that time the prophet Muhammad saw. received revelation from Allah SWT. The mission of this revelation has a clear purpose. He will raise human awareness of the importance of developing the field of science. God's command to Muhammad saw. is to teach the Qur'an to his people. A person who is generally known as an ummi, but spontaneously proclaimed himself as someone who was appointed as a teacher (mu'allim) with one book given by God himself. The perfect book includes all things needed as guidance for humans throughout time. But on the other hand, ordered to spread God's messages contained in the book.

Islamic education during the Khulafaur Rasyidin era is divided into four periods, first, Islamic education during the Abu Bakar period was the same as the implementation of education during the Prophet Muhammad's period, both in terms of material and educational institutions. Second, education during the Umar bin Khatab period experienced progress because the government during this period was stable and safe, in addition, the material had also been developed. Third, education during the Usman bin Affan period did not experience any development when compared to the Umar bin Khatab period, because there was unrest from

the community as a result of Usman's displeasure in appointing his relatives in government affairs. Fourth, education during the Ali bin Abi Thalib period did not experience any development because during this period there were rebellions and wars.

Education during the era of the Khulafa al-Rasyidin had not developed as much as in the later periods. Its implementation was not much different from the time of the Prophet, who emphasized teaching reading and writing and Islamic teachings based on the Qur'an and the Sunnah of the Prophet. This was caused by the concentration of Muslims on the expansion of Islamic territory and the occurrence of political upheaval, especially during the reign of Caliph Ali bin Abi Thalib (Niswa, 2015).

Islamic education during the time of Caliph Abu Bakar was generally almost the same as the implementation of education during the time of the Prophet Muhammad, both in terms of material and educational institutions. During the time of Caliph Umar bin Khattab, education progressed because the government at that time was in a stable and safe state and educational materials had also been developed. Education during the time of Caliph Uthman bin Affan did not develop from the previous Caliph's era, this was due to the emergence of problems that occurred within the internal government of Caliph Uthman bin Affan. While during the time of Ali bin Abi Thalib, education did not develop and tended to be neglected, because at that time Ali bin Abi Thalib faced many rebellions and wars that occurred (Rachman & Widodo, 2023).

Islamic education during the time of the Prophet Muhammad SAW and Khulafaur Rasyidin focused on morals, the Koran and Hadith. During the time of the Prophet, education was carried out in mosques which became centers of religious and community learning. The method used by the Prophet, namely Rasulullah taught through example, example and dialogue. Meanwhile, the material presented during the time of the Prophet was noble morals, the Koran and hadith, as well as the basics of Islam. Meanwhile, during Khulafaur Rasyidin's time there was an increase in literacy where Khulafaur Rasyidin founded madrasas and libraries to increase literacy and knowledge of Islam. At this time, Islamic science and thought also developed rapidly. And also the holy books are translated into various languages to expand access to Islamic education.

Islamic education began with the arrival of the Prophet Muhammad SAW, who established the first simple educational institution in Mecca, focusing on developing faith, religious understanding, and morals. Although education in Mecca was still basic, its principles already included moral and ethical values. In Medina, education began to develop with more diverse materials, including health and social knowledge, along with the Prophet's role as a religious and state leader. During the era of the Khulafaur Rasyidin, education remained focused on the Qur'an and Hadith, with variations in development depending on the political stability of each caliph. Overall, education during the time of the Prophet and the Khulafaur Rasyidin emphasized the importance of morals, literacy, and teaching based on the revelation and example of the Prophet, which became the foundation for the development of further Islamic education.

Education During the Umayyad Era

At this time, the mosque became a center of learning which still used the Koran and Al-Hadith as the basis of its curriculum and the mosque as its teaching center. Thus, it can be said that education during the time of Rasulullah saw., Khulafa al-Rasyidin, and the Umayyad period was in the period of formation.

During the time the Umayyads came to power, the implementation of Islamic education increased more than in previous times (Niswa, 2015).The scientific movements during the

Umayyad era were; 1) Perfecting the writing of the Qur'an, perfecting dots, and harakat. 2) Writing Hadith, The collection of hadith began to be carried out by scholars. Among them are Abu Bakr Muhammad ibn Muslim, ibn Ubaidillah Ibn Yihab al-Zuhri (teacher of Imam Malik). 3) Islamic theology (theology), aims to reject theological teachings of Christianity which were deliberately included to damage Islamic beliefs. 4) Hasan al-Bashri Madrasah. 5) Ijtihad movement, creating guidelines on how to make legal decisions on new problems that develop in people's lives (Juwari, 2022).

If during the time of the Prophet Muhammad SAW and the Khulafa al-Rasyidin Islamic education was generally carried out in simple places such as kuttab (traditional schools), houses, and mosques, then during the Umayyad Dynasty, attention to education became more serious with the establishment of various more formal educational institutions. The rulers of this dynasty, such as Caliph Walid bin Abdul Malik and Yazid bin Muawiyah, often held scientific assemblies attended by scholars, intellectuals, and the general public who wanted to deepen their knowledge of religion.

These assemblies were not only a place to study Islamic teachings, but also a means of discussion and exchange of ideas between various groups, including philosophers, scientists, and intellectuals from various parts of the world who were under the rule of the Umayyads. In this atmosphere, the emergence of great scientists such as al-Zuhri, al-Muwatta' by Imam Malik, and the development of the science of interpretation, fiqh, and hadith grew rapidly. This shows that during the Umayyad era, Islamic education not only developed in terms of quantity, but also quality, with the support of a government structure that increasingly paid attention to the importance of knowledge and science in building a more advanced Islamic civilization.

Islamic education experienced significant development from the time of the Prophet Muhammad SAW to the time of the Umayyad Dynasty. In the early days, mosques became the center of learning with the Qur'an and Hadith as the basis of the curriculum. During the Umayyad Dynasty, education advanced with the emergence of formal educational institutions, scientific assemblies, and scientific movements such as the refinement of the writing of the Qur'an, the writing of Hadith, kalam science, madrasahs, and ijtihad. This shows an increase in the quantity and quality of Islamic education, with the support of a government that increasingly values knowledge in building Islamic civilization.

Education in the Abbasid Period

The education system during the Abbasid dynasty experienced rapid development (Rizky, 2024). During the Abbasid period, classical Islamic education had reached its peak. The tradition of knowledge developed rapidly, especially philosophy, religious knowledge and education. Many educational institutions were developed and established, such as kuttab, halaqah, libraries and madrasahs. All of these were established on the basis of the awareness of Muslims of the importance of these institutions as a basis for the transformation of knowledge and teaching (Surono & Ifendi, 2021).

At the beginning of the Abbasid era, education and teaching developed very rapidly throughout the Islamic countries, so that countless schools were born, spread from cities to villages. Children and young people competed to seek knowledge, visited educational centers, left their hometowns because of their love of knowledge (Rahman et al., 2021).

The concept of education during the Abbasid Dynasty can be seen from various aspects including institutions, levels of education, educational goals, and methods used in the teaching process. In terms of institutions, Islamic education during the Abbasid Dynasty was no longer limited to kuttab and mosques as in the previous period. In terms of education levels, the

education system during the Abbasid Dynasty was divided into three clear levels: lower education, secondary education, and higher education.

Contemporary Islamic Education Philosophy

Contemporary Islamic Education is an activity that is carried out in a planned and systematic manner to develop the potential of students based on the principles of Islam today (Yati & Ramadhan, 2020). Contemporary Islamic education with the analysis of the thoughts of Abdurrahman Mas'ud, Hasan Langgulung, and Abdul Munir Mulkhan. Abdurrahman Mas'ud offers a non-dichotomic education format that is humanistic and religious, namely education that connects humans with their God (*hablum minallah*) and between humans and humans (*hablum minannas*). According to him, the purpose of education is to prepare for life in this world and the hereafter. Meanwhile, Hasan Langgulung offers ideas about the principles of Islamic education. According to him, education can be viewed from two perspectives. First, from the perspective of society, that education is a process of cultural inheritance, from the older generation to the younger generation so that society can maintain its personality based on Islamic values. Second, from the perspective of the individual, education means efforts to develop individual potentials so that they can be actualized concretely so that the results can be enjoyed by individuals and society. Langgulung's educational thinking is based on a psychological perspective, education is needed to fulfill and maintain the sustainability of human life. Meanwhile, Munir Mulkhan's educational thinking is more influenced by a critical sociological perspective. In general, education only prioritizes aspects of intelligence (cognition) and skills (psychomotor) so that it ignores aspects of personality (emotional). Therefore, according to him, there needs to be spiritual reasoning as a solution to the philosophical problem of education because personality or awareness of morals will increase religiosity (spiritual intelligence) as the basis of creative awareness. According to Mulkhan, education is a human right in maintaining humanitarian agreements so that in their lives there will be an awareness of pluralism in society (Hanafy, 2019). Contemporary Islamic education is interpreted as an educational model that is able to initiate and format Islamic education as an initiator, driver, change, and formation of superior humans in various aspects, both moral, social, intellectual and spiritual. Integrity; the integration of these various aspects is also initiated by Hasan Langgulung (Muvid, 2020).

In addition, there are several educational thoughts such as Naquinal-Attas, which according to Syed Muhammad Naquib Al-Attas' view that education is a process of instilling something into humans. Al-Attas is of the opinion that the correct term for Islamic education is *ta'dib*, not *tarbiyah* or *ta'lim*. (Hendratno et al., 2023). According to Syed Muhammad Naquib al-Attas, typical Islamic education is the introduction and recognition, which is gradually instilled in humans, of the proper places of all things in the order of creation in such a way that it leads to the introduction and recognition of the proper position of God in the order of being and personality. The goal of Islamic education from Naquib al-Attas' perspective is to return humans to their natural state, not intellectual development on the basis of humans as citizens of a country whose human identity is then measured according to their role in national life, especially a country that is considered secular. Al-Attas' tendency towards this can be seen when he formulated the goal of knowledge which is almost similar to the formulation of the final goal of education by al-Ghazali (Ghoni, 2017).

Next, the thought of Islamic education from Fazlur Rahman's thoughts, in which Islamic education can include two major meanings. First, Islamic education in a practical sense, namely education implemented in the Islamic world such as that held in Pakistan, Egypt, Sudan, Saudi, Iran, Turkey, Morocco and so on, starting from basic education to college. For the Indonesian context, it includes education in Islamic boarding schools, *madrasahs* (starting from *Ibtidaiyah*

to Aliyah) and in Islamic colleges, even Islamic religious education in schools (from elementary to advanced) and Islamic religious education in general colleges. Second, Islamic education which is called Islamic intellectualism. More than that, Islamic education according to Fazlur Rahman can also be understood as a process to produce integrative humans (scientists), in which are collected traits such as critical, creative, dynamic, innovative, progressive, fair, honest and so on. The purpose of education according to Fazlur Rahman is to develop humans in such a way that all the knowledge they acquire will become an organ in the whole creative person, which allows humans to utilize natural resources for the good of humanity and to create justice, progress and order in the world (Zaprul Khan, 2014). According to Fazlur Rahman, although efforts have been made to reform Islamic education, the world of Islamic education is still faced with several problems. The goals of Islamic education today are not truly directed at positive goals. The goals of Islamic education are only oriented towards the afterlife and tend to be defensive, namely to save Muslims from the pollution and destruction caused by the impact of Western ideas that come through various disciplines, especially ideas that threaten the standards of traditional Islamic morality (Noor Aziz, 2019). Islamic education according to Fazlur Rahman includes two major meanings, namely: first, Islamic education in a practical sense, namely education implemented in Islam, such as in Pakistan, Egypt, Sudan, Saudi, Iran, Turkey, Morocco, Indonesia and others. Second, Islamic higher education which is called Islamic intellectualism (A prosperous and prosperous Ummah, 2021).

Overall, contemporary Islamic education aims to produce a superior generation that is not only intellectually intelligent, but also has high morality, good social skills, and spiritual depth. The integration of various aspects - religion, science, culture, and morals - is a key element in creating an Islamic education that is able to answer global challenges and contribute to the progress of humanity. The thoughts of figures such as Abdurrahman Mas'ud, Hasan Langgulung, Abdul Munir Mul Khan, Syed Muhammad Naquib al-Attas, and Fazlur Rahman enrich the understanding of how Islamic education can produce individuals who are not only personally successful, but also play an active role in better social change.

Despite differences in emphasis, both classical and contemporary Islamic educational philosophy agree that education has a very high urgency for humans. Where, classical Islamic educational philosophy focuses more on spiritual and moral aspects, while contemporary Islamic educational philosophy emphasizes more on social and progress aspects. However, both have the same goal, namely to form humans who are noble, knowledgeable, and useful for society.

Conclusion

Education is a basic human need, this is in line with education will never end, education in general has the meaning of a life process in developing each individual to be able to live and continue life. So being an educated person is very important. Philosophy is closely related to education. Philosophy of education tries to understand the goals, values, processes and principles that underlie education.

Islamic education in the classical period was born along with the birth and emergence of Islam itself. Islamic education during the time of the Prophet Muhammad and the Khulafaur Al-Rasyidin was still running according to the conditions of Islam at that time. Islamic education during the Umayyad period, the mosque became the center of teaching. During the Abbasid period, classical Islamic education had reached its peak, the tradition of knowledge developed rapidly.

Islamic education in the contemporary era during the Abdurrahman Mas'ud era offered education that connected humans and God, during the Hasan Langroll era it offered the principles of Islamic education and during the Abdul Munir Mul Khan era it was more influenced by critical sociological perspectives.

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