



Contribution of Haji Abdul Latif Syakur in Modernizing Islamic Education

Yosi Nofa¹, Lie Jie²

¹ STAI-YDI Lubuk Sikaping, Indonesia

² The University of Tokyo, Japan

Corresponding Author: Yosi Nofa,

E-mail; yosi.staiydi@gmail.com

Article Information:

Received March 31, 2023

Revised Mei 20, 2023

Accepted June 20, 2023

ABSTRACT

Haji Abdul Latif was an important figure in Islamic reform in the 20th century. In the matter of education, he views that education is the right of every human being according to the needs of human development itself without differentiation of gender and knowledge. This article aims to explain the thoughts of Haji Abdul Latif Syakur in the field of education. The primary data of this research is a manuscript by Haji Abdul Latif Syakur. The manuscript is read with historical and sociological approaches. The results of data analysis show that Haji Abdul Latif Syakur was the first ulama to reform education by modernizing the learning system and curriculum, namely in 1906, three years before Islamic modernists. In addition, since he first taught Islam in 1904, he has taught and involved women in the learning process.

Keywords: *Islamic education, Modernizing, Human Development*

Journal Homepage

<https://journal.minangdarussalam.or.id/index.php/jdpe/>

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

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Nova, Y., Jie, L., (2023). Contribution of Haji Abdul Latif Syakur in Modernizing Islamic Education. *Darussalam: Journal of Psychology and Educational*, 2(1) 1-11. <https://doi.org/10.55849/djpe.v2i1.30>

Published by:

Yayasan Minang Darussalam

INTRODUCTION

In West Sumatra, before Islamic educational institutions developed into modern education, there were two types of education, namely Islamic education and secular education. This Islamic educational institution is an institution that teaches religious understanding and doctrine and is managed traditionally (Albar & Lestari, 2018; Bautista, 2019; Ridhwan et al., 2018; Tolchah & Mu'ammam, 2019; Wargadinata et al., 2019). The material taught in this traditional Islamic educational institution is the Koran, worship procedures, and matters of faith or what is known as the nature of the twenty.

Traditional Islamic education at the basic level is also known as Quran recitation and takes place in surau or langgar (Susilo & Dalimunthe, 2019; Suyatno et al., 2022). The level of education is not determined by classes but rather subjects. So that after completing the Qur'anic recitation, education continues at a stage called the Study of the Book. In this Book Study, Arabic language, nahu and Sarf, fiqh, tafsir and related sciences are taught. In 1900-1908 Islamic education began to undergo changes. Changes at this time occurred in the aspect of lesson content. If previously only one type of book was studied, then in the 1900s it began to be added with several other books.

During this period, (Murdayanti & Purwohedhi, 2018; Ridhwan et al., 2018; Suyadi & Widodo, 2019; Syamsuar et al., 2019) say various kinds of books were introduced, such as Nahu science using the books of Ajrumiyah, Syamawi, Sheikh Khalid, Azhari, Qathrun Nada, Alfiyah, Asymuni and so on. In Sarf, al-Kaylani, Taftazani and others were introduced. Likewise, in the field of fiqh, which was previously only taught the book of Minhaju al-Talibin. During this period, the books Fathul Mubin, Fathul Wahhab, Mahalli, Tuhfh and Nihayah were introduced. In addition to Tafsir Jalalain, Tafsir Baidhawi, Khazin and others were taught (S.A.P. et al., 2020). These books were taught in a simple way, with the teacher reading the text, translating it into the local language, and then explaining its meaning.

The lesson is considered completed or finished not because the student passes the exam but when he is good at teaching. There are no diplomas or degrees, only recognition from the teacher and the community. In this traditional Islam, students study for 10 to 15 years depending on their personal commitment and intelligence (Mansur et al., 2018; Marjuni, 2022; Supriyatno & Ubabuddin, 2019). Secular educational institutions are educational institutions that teach about natural, social and cultural sciences. These secular educational institutions are generally institutions founded and managed by the Dutch. The presence of Dutch schools was attractive to the public because of their promise in terms of employment and social status in society. Graduates of Dutch schools in their time were appointed as employees of the Dutch colonial government.

At the same time, only by studying religious knowledge are Muslims left behind in social, economic and political life (Fua et al., 2018; Gani & Zulaikhah, 2022; Mardhiah et al., 2021). These conditions triggered Muslims to modernize education. The modernization of education is carried out by customizing the education system and adding general science teaching materials in religious educational institutions (Habibi et al., 2021; Marjuni, 2022). So that Islamic educational institutions not only teach religious science but also natural and social sciences.

Hadisi & Alpin (2018) and Komarudin et al., (2019) say that the process of modernizing education with a class system, a combined curriculum between religion and general, no longer using the name surau but with the name madrasah, ma'had or the like and managed in a modern way. Not only with the Islamic curriculum, the books studied are also new models, namely Egyptian school books and books written by the founder or teacher of the school. For modernists, science is divided into two: religious

science and non-religious science. The position of the two sciences, religious and general, is not in an equal position.

General science in modern Islamic educational institutions is a complement to religious science and the recommendation to study general science is not the same as studying religious science. Although modern Islamic educational institutions teach general science, conceptually there is still a distinction or dichotomy. This is different from the perspective of Haji Abdul Latif Syakur. In modernizing education, he does not view science dichotomously like Islamic Modernists. All knowledge for Haji Abdul Latif Syakur, is obligatory to learn according to human needs (Aly & Thoyibi, 2020; Bahar, 2020; Rahmawati et al., 2018; Suyadi & Sutrisno, 2018).

Based on this background, the author will describe the concept of Islamic education initiated by Haji Abdul Latif Syakur. Haji Abdul Latif Syakur is a religious traditionalist who is loyal to one Syafi'i madhab, but has a different spirit of renewal in modernizing education. This article will elaborate on how Haji Abdul Latif Syakur viewed Islamic education, what efforts he made to reform Islamic education.

RESEARCH METHODOLOGY

This research is a literature research. The focus of the research is the manuscript by Haji Abdul Latif Syakur. The data was analyzed using historical, and sociological approaches. The historical approach is used to trace Haji Abdul Latif Syakur's intellectual traces in the field of education. The sociological approach based on (Mardiana & Anggraini, 2019; Mas'ud et al., 2019; Santosa & Istiqomah, 2020) is used to see the relationship between social, cultural, and religious relations with the person and thoughts of Haji Abdul Latif Syakur in Islamic reform, as the object of research.

RESULT AND DISCUSSION

Educational Thought of Haji Abdul Latif Syakur

In contrast to the three forms and concepts of secular education and Islamic education that have existed, Haji Abdul Latif Syakur believes that education is a way or commitment to cleanse the soul, form a way of thinking (rational), strengthen the body, improve traditions, restore traditions to good character and put them on the right path (Arif & Siraj, 2020; Jamilah, 2021). Thus, by Haji Abdul Latif Syakur, education can be divided into three parts, namely intellectual education, physical education, and spiritual education. Instead of reforming like the modernists who prioritize Islamic religious education over non-religious education for every Muslim, Haji Abdul Latif Syakur views that all education in its various forms is important for human development. Because from birth humans do not know anything, so humans must be educated perfectly. Thus, for Haji Abdul Latif Syakur, education applies throughout the human age, and the content of education is given according to the age level and needs.

Physical education is a means to form strong humans (Ainissyifa, 2019; Chanifah et al., 2021; Fua, Nurlila, et al., 2018; Mardiana & Anggraini, 2019; Subandi et al., 2019; Taja et al., 2021), so that they are able to struggle and face difficulties in life and

overcome natural weather. While education of the intellect is education to understand the tradition of knowledge, useful for finding solutions to problems; religion and life and understanding everything that is possible to think about. As for character and ethics education, it is needed so that human morality becomes good and avoids bad and evil traits. Haji Abdul Latif Syakur wrote; Education is a commitment to the growth of a child by shaping his soul, educating his mind, strengthening his body's endurance, teaching good habits, so that he grows up with a strong physique, loves goodness and is far from everything that degrades humanity.

From the concept put forward, it can be understood that Haji Abdul Latif Syakur does not agree with the dichotomy of education as in the Islamic world for a long time. He views that all education is important for humans based on the period of development and with all its benefits. Both religious education, general (worldly; natural education, social) and even physical education are needed by humans (Fauzy et al., 2019; Rahmat & Yahya, 2022; Wardi et al., 2019).

This type of education delivered by Haji Abdul Latif Syakur is a reasonable and very rational choice. A person's piety and his ability to study Islamic knowledge will not be very useful if he has a disease or his health is disturbed. A healthy body is also meaningless if one's intellect is not working properly, not understanding what is beneficial and harmful to him. A good intellect and a healthy body can ruin a person's life if he has an evil character, is spiteful and prejudiced against others. Therefore, education of the body, mind and soul (character) is important for every human being (Fauzy et al., 2019; Fua, Nurlila, et al., 2018; Taja et al., 2021).

Haji Abdul Latif Syakur's way of thinking about education shows that he is free from the trap of ideological and dichotomous battles over education that occur between the Old and the Young. His thoughts on education went far beyond the thoughts of the two Islamic groups (traditional and modern) of his time (Rahmat & Yahya, 2021). He no longer talked about religious or non-religious education, obligatory or permissible knowledge, but talked about what is needed by humans. This need is seen from the moment humans are born. He argued that since birth humans do not know anything, in accordance with. QS. Al-Nahl; 78.

Thus, for Haji Abdul Latif Syakur education is something that must begin at home. When a child is born and is able to react to objects he sees, around the age of six weeks, parents are obliged to introduce various things that he can recognize well, such as limbs, pictures, sounds such as singing, recitation of the Koran, and dhikr, touch, fragrances, so that he gets used to it. What every parent should not forget in providing his first education is to recite the Qur'an and iqamat on the day of his birth.

When a mother becomes the first educator or teacher for a child, she must care about all the problems faced by her child, not too permissive in shaping the child's character, until a child grows up to be good and understands to stay away from everything that is destructive. Many people think that a child will not know anything except after the age of seven. This is an erroneous assumption. Haji Abdul Latif Syakur considers that a child begins to understand many things from the time he is in the swing.

What he understands and what he wants he conveys with laughter and tears. When a mother sympathizes with the toddler, and gives him something he wants, the child will repeat it. On the contrary, when a child is deprived of something, the child will feel disappointed, disturbed or guilty. A child will grow up in that habit (Gani & Zulaikhah, 2022; Santosa & Istiqomah, 2020; Supriyatno & Ubabuddin, 2019).

As an educator in the household, a mother should teach children to clean their own clothes and body, keep them away from harmful things and instill love for people and animals, not to revile and insult, not to yawn in front of others, not to ask others for food. Once they are capable enough, a mother should introduce the children to religion, introducing Allah as the Lord who creates, feeds and drinks, and introducing the Prophet (peace be upon him) as the bearer of guidance and guidance. A mother should also introduce her child to family and relatives, along with the obligations of a child to his parents, siblings and friends. A mother also instills love of country in her child, teaches how to do business, get along, respect the older, love the younger, be trustworthy and honest in speech, be brave and work diligently (Ridhwan et al., 2018; Suyatno et al., 2022).

From this description, it can be concluded that education for Haji Abdul Latif Syakur is all efforts related to character building and human knowledge about religion and life. Education includes both inner and outer aspects. Education is not only a matter of how humans relate to God but also how humans recognize their rights and obligations with fellow humans, how humans treat other humans, humans with animals or other creatures, even how humans love their own homeland. And the main education for every human being is his home with parents as educators. On this basis Haji Abdul Latif Syakur views that all people, men and women, are not only entitled to education but are obliged to have knowledge.

Establishing a Modern Islamic Education Institution

Since his return from Mecca, Abdul Latif has been active in education. He taught at the educational institutions he established while spreading his Islamic ideas and renewal agenda. Initially, Abdul Latif Syakur taught at Surau Sicamin, a surau inherited from his father, which was located in a rice field area on the outskirts of Balai Gurah village, IV Angkek Agam. In this surau he taught various branches of Islamic knowledge for elderly men and women. He also taught Islam to children. The branches of knowledge taught were reading the Quran, matters of prayer, purification, Tajweed, Arabic, Jurisprudence and Tauhid (Abdurrahman et al., 2021; Ihsan & Fatah, 2021).

Haji Abdul Latif Syakur was listed as a teacher in various religious schools. Even in some schools Abdul Latif began to reform the learning system. Deliar Noer noted that in 1906, when teaching at Ma'had Biaro, Haji Abdul Latif Syakur had begun using blackboards and tables for his students. Learning religion with this new system of using chalk, tables and chairs, he then also applied it in the school he founded in Sicamin. The Surau Sicamin, left by his father and where he used to teach religion, was first transformed into a modern Islamic education with the name Madrasah al-Tarbiyatul al-

Hasanah in 1912. In the introduction to some of the textbooks used in this school, the name of Haji Abdul Latif Syakur's school is sometimes referred to as diniyah, school. The new education system was further developed into a class system (Komarudin et al., 2019; Mardhiah et al., 2021).

In the textbook written by Haji Abdul Latif Syakur, it is stated that moral lessons have been taught since 1913. At that time Haji Abdul Latif Syakur had named the school al-Tarbiyatul Hasanah. In the introduction to the book *Akhlaquna al-Adabiyah* Haji Abdul Latif Syakur wrote; I have made some manners in this book, each chapter of which includes the four [i.e. the Qur'an, hadith, sayings of the wise and poetry]. I have prescribed this lesson in the diniyah school that I have been running since 1913 called Al-Tarbiyat al-Hasanah. One lesson a week. In two days, one day of reading and memorizing, and one day of explaining the intricacies of the subject.

The lessons in question are morals lessons for advanced classes after children are able to read the Koran properly. If the moral book material was taught in 1913, it means that one year earlier, namely 1912, the name *madrasah al-Tarbiyah al-Hasanah* already existed. This is because in this school the first year's subject matter is reading, and continued with *tajweed*. From this it can be seen that the process of teaching and learning religion that Haji Abdul Latif Syakur started from 1904 to 1911 was still carried out in a traditional way and was under the name *Surau Sicamin*. It was only at the beginning of 1912 that the school began to use the name *al-Tarbiyatul Hasanah*. The eight-year period seems to have been the pioneering period of Haji Abdul Latif Syakur's modern Islamic school.

This means that the system and methods of modern education were applied by Haji Abdul Latif Syakur gradually since he began teaching religion in *Surau Sicamin*. It was only a few years later that comprehensive educational changes were made. Since 1912, Haji Abdul Latif Syakur has used a low-sized table in the teaching and learning process. And in 1915 Haji Abdul Latif Syakur used high tables and benches for his students to study, as used in Dutch colonial schools. According to Sa'diyah Syakur's testimony, the latest change in education in *Sicamin* only occurred in 1916. This change was made because the number of children studying was increasing, so it made Haji Abdul Latif Syakur have to develop his education system into a more modern Islamic education institution, managed professionally and modernly. Sa'diyah Syakurah noted;

Sicamin School started in 1916. He started reading the Quran to his children. Buya made his own rules with his own composition. He made it printed to learn to read the Quran until graduation. Children can read the Quran in 4 months and finish it in less than a year. And in addition to learning to read, it is taught with *tajweed*, after being good at reading the Quran, religious lessons begin.

The changes made by Haji Abdul Latif Syakur also required changes in learning methods and systems, as well as the addition of religious lessons. If previously the children were only taught to read the Quran, pray, wash, *tajweed* and basic Arabic, then since it was converted into a formal school Abdul Latif Syakur also added and taught religious lessons. The added lessons are *nahwu* (Arabic grammar), *Saraf* (morphology

or word changes in Arabic), fiqh (Islamic law). These lessons are advanced material from learning the Quran. In terms of level, the Sicamin school was held at the level of the Dutch government's elementary school (Sekolah Desa). Thus, education in surau Sicamin takes place in two levels, namely the lower level of learning the Koran and the upper level of learning basic religious sciences. The lower level lessons were taught by Sa'diyah Syakura while the upper level lessons were directly under the guidance of Haji Abdul Latif Syakur.

The process of teaching religion, which initially only used the system of religious illumination or speeches or lectures, was then added to the classical system (Aly & Thoyibi, 2020; Fua, Rahma, et al., 2018; S.A.P. et al., 2020; Supriyatno & Ubabuddin, 2019). The system of giving religious explanations or speeches or lectures is used for teaching religion for male and female adults, while the classical system is for children. The material taught to adults was related to prayer recitation, how to purify, and the nature of the twenty while for children it was reading and writing the Quran plus Arabic, writing and speeches. After the children are good at reading the Quran, a Quran khatam is held. In the next stage, children are taught Arabic and composing in Malay-Arabic. The teaching and learning activities at Tarbiyatul Hasanah Sicamin developed into a modern Islamic educational institution under the care of Haji Abdul Latif Syakur.

Women's Education

Haji Abdul Latif Syakur said that women have the same rights as men except in terms of leadership and maintenance responsibilities. Haji Abdul Latif based this understanding on the Quranic letter Al-Baqarah verse 238. He writes;

Indeed, women are equal to men in all their rights, except for one thing which is implied by Allah swt in His saying, "men have one level of right over women", and this level is interpreted by another verse as "men are the leaders of women because of something that some of them have surpassed others and because of the maintenance they spend their wealth".

The verse above, according to Abdul Latif Syakur, means that women have the same rights and obligations as men in living their lives, whether it is doing business or getting along in the family, and participating in community life according to the prevailing traditions as long as it is in line with Islamic teachings and their beliefs, ethics and habits. He strengthens his argument by quoting Ibn 'Abbas on the meaning of the verse. Ibn 'Abbas said: "I adorn myself for my wife as she adorns herself for me."

These words, said Syakur, show that the rights of men and women in Islam are equal and their position is equally high. Therefore, there is nothing that a woman does for a man, except that the man must also do the same. This principle applies to all matters of muamalah, education, work, politics and all activities of human life. On this basis, Abdul Latif Syakur equipped his students, including women, with the skills of composing and giving speeches. His students' essays were selected and published in the form of a magazine. Writings that passed the selection were those that contained a defense of women, both in terms of religion, science, and the position of women in

society (Abdurrahman et al., 2021; Ihsan & Fatah, 2021; Mukhibat & Ghafar, 2019). She brought male and female students who were considered good at giving speeches and asked them to perform in her recitation assemblies.

His concern for the fate of women made Haji Abdul Latif Syakur pay special attention to the struggle of women. The reason is very simple that women are human beings just like men. They deserve everything that men get. Haji Abdul Latif Syakur's belief was supported by the social conditions he faced. At that time, the situation of Minangkabau women at that time received less attention, a place in the public sphere and also in the field of education. This seems to be one of the reasons why Haji Abdul Latif has special attention to women. He proved this attention by actively encouraging and providing means for his students to express their opinions about women.

On this basis, Haji Abdul Latif Syakur gave his students space to speak out demanding the same rights as men. The voice of the demand for equality between the rights of men and women can be read in many articles of Djauhara Magazine written by students of Sicamin School, under the care of Haji Abdul Latif Syakur himself. The presence of Djauharah Magazine led by Haji Abdul Latif Syakur should be understood as one of the media to build his Islamic discourse, especially about the rights and demands for equal status between men and women. It can be said that Djauharah Magazine is the only spearhead for broadcasting Haji Abdul Latif Syakur's idea of equality.

CONCLUSION

From the description above, it can be concluded that for Haji Abdul Latif Syakur there is no religious or non-religious education. In other words, there is no dichotomy in Islamic education. He divides education into three parts, namely education of the mind, body and spirit. All forms of education are important for humans in accordance with human development, both the development of rationality, physical development and spirituality. Thus, education is the right of every human being regardless of gender. On this basis, Syakur does not treat women differently from men. Haji Abdul Latif Syakur gave more space and fought for the education of girls.

REFERENCES

- Abdurrahman, Lubis, S. A., Tanjung, S., & Lubis, S. H. (2021). Coping Stress as a Form of Islamic Education Counseling for Students Who Work During the Covid-19 Pandemic. *Journal of Social Studies Education Research*, 12(3), 270–293. www.sosyalbilgiler.org
- Ainissyifa, H. (2019). Development strategy of islamic education institution. *International Journal of Scientific and Technology Research*, 8(4), 141–149.
- Albar, & Lestari, A. S. (2018). Developing Islamic Education Values through Kokaria Tradition. *IOP Conference Series: Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012145>
- Aly, A., & Thoyibi, M. (2020). Violence in online media and its implication to Islamic education of Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 10(1),

- 177–198. <https://doi.org/10.18326/ijims.v10i1.177-198>
- Arif, R., & Siraj, F. M. (2020). Shaykh ‘ Abd Al-Ra ‘ Ūf Al -Fan Šūrī (1615 -1693 Ce): A Study Of His Contribution To The Development Of Islamic Education In The Malay World. *Jurnal Akidah Dan Pemikiran Islam Universiti Malaya (UM)*, 22(2), 205–238. <https://ejournal.um.edu.my/index.php/afkar/article/download/28014/12682/63915>
- Bahar, H. (2020). Applying Personal Balanced Scorecard (PBSC) Concept in Islamic Education. *International Journal of Psychosocial Rehabilitation*, 24(5), 120–127. <https://doi.org/10.37200/ijpr/v24i5/pr201675>
- Bautista, L. N. N. (2019). *Asian EFL Journal Research Articles. Vol. 23 Issue No. 3.3 May 2019*. 23(3), 142–154.
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Fauzy, M. Q., Herianingrum, S., & Nisak, I. H. (2019). The effect of islamic education on economic growth (Indonesian and Malaysian studies). *Revista de Ciencias Humanas y Sociales*, 35(21), 1279–1295.
- Fua, J. La, Nurlila, R. U., Gunawan, F., & Wekke, I. S. (2018). Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia. *IOP Conference Series: Earth and Environmental Science*, 156(1). <https://doi.org/10.1088/1755-1315/156/1/012035>
- Fua, J. La, Rahma, Nurlila, R. U., & Wekke, I. S. (2018). Strategy of Islamic Education in Developing Character Building of Environmental Students in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012149>
- Gani, A., & Zulaikhah, S. (2022). The Effectiveness of Team Assisted Individualization Learning Model Using the Sociodrama Method in Increasing the Concept of Mastery Ability in Islamic Education Learning. *International Journal of Society, Culture and Language*, 10(2), 125–136. <https://doi.org/10.22034/ijscsl.2021.247369>
- Habibi, A., Mukminin, A., Yaqin, L. N., Parhanuddin, L., Razak, R. A., Nazry, N. N. M., Taridi, M., Karomi, K., & Fathurrijal, F. (2021). Mapping instructional barriers during covid-19 outbreak: Islamic education context. *Religions*, 12(50), 1–14. <https://doi.org/10.3390/rel12010050>
- Hadisi, L., & Alpin, M. (2018). Islamic Education Values in Tinasuka’s Customary on Wawonii Tribe of Konawe Islands. *IOP Conference Series: Earth and Environmental Science*, 156(1). <https://doi.org/10.1088/1755-1315/156/1/012022>
- Ihsan, & Fatah, A. (2021). Pancasila and islamic education: The deradicalization model of madrasahs based on islamic boarding schools in central java. *Qudus International Journal of Islamic Studies*, 9(1), 245–278. <https://doi.org/10.21043/QIJIS.V9I1.8941>
- Jamilah, S. (2021). Moderate islamic education to enhance nationalism among Indonesian Islamic student organizations in the era of society 5.0. *Journal of Social Studies Education Research*, 12(3), 79–100.
- Komarudin, Rusman, & Mohammad, A. (2019). Integration of Sustainable Development Education Concerning Environment Conservation into Senior High School Islamic Education Curriculum. *Journal of Physics: Conference Series*,

- 1179(1). <https://doi.org/10.1088/1742-6596/1179/1/012063>
- Mansur, Sugianto, B., Harafah, L. O. M., & Alim, N. (2018). Implementation of Islamic Education in Promoting Religious Awareness for High School Students in Kendari City. *IOP Conference Series: Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012155>
- Mardhiah, I., Amaliyah, Hakam, A., & Hadiyanto, A. (2021). Developing environmental care attitudes among college students through islamic education (IRE) learning with a humanist-contextual approach. *IOP Conference Series: Earth and Environmental Science*, 743(1). <https://doi.org/10.1088/1755-1315/743/1/012004>
- Mardiana, D., & Anggraini, D. C. (2019). The effectiveness of utilising web-learning media towards islamic education learning (PAI) outcome in the era of industrial revolution 4.0. *International Journal of Innovation, Creativity and Change*, 8(1), 80–96.
- Marjuni, M. (2022). The Transformation of Islamic Education and the Global Future Challenges of Islamic Higher Education in Indonesia. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, 25(2), 236–249. <https://doi.org/10.24252/lp.2022v25n2i5>
- Mas'ud, A., Fuad, A. Z., & Zaini, A. (2019). Evolution and orientation of Islamic education in Indonesia and Malaysia. *Journal of Indonesian Islam*, 13(1), 1–20. <https://doi.org/10.15642/JIIS.2019.13.1.21-49>
- Mukhibat, M., & Ghafar, M. (2019). Virtual pesantren: New Trend of Islamic Education Model in Indonesia. *International Journal of Innovation, Creativity and Change*, 5(2), 105–117.
- Murdayanti, Y., & Purwohedi, U. (2018). The usefulness of financial accounting systems in Islamic Education Institutions: Lessons learned. *Academy of Accounting and Financial Studies Journal*, 22(3), 1–14.
- Rahmat, M., & Yahya, M. W. (2021). How to improve the honesty of students in Indonesia? Sufism-based islamic education model as an alternative. *International Journal of Education and Practice*, 9(1), 80–92. <https://doi.org/10.18488/journal.61.2021.91.80.92>
- Rahmat, M., & Yahya, M. W. B. H. M. (2022). The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students. *International Journal of Instruction*, 15(1), 347–364. <https://doi.org/10.29333/iji.2022.15120a>
- Rahmawati, Yahiji, K., Mahfud, C., Alfin, J., & Koiri, M. (2018). Chinese ways of being good Muslim: From the Cheng Hoo Mosque to Islamic education and media literacy. *Indonesian Journal of Islam and Muslim Societies*, 8(2), 225–252. <https://doi.org/10.18326/ijims.v8i2.225-252>
- Ridhwan, Nurdin, A., & Samad, S. A. A. (2018). Dynamics of Islamic Education in the Land of Bugis: Growth, Development and Typology Pesantren in Bone. *IOP Conference Series: Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012158>
- S.A.P., R. S., Tobroni, Ishomuddin, & Khozin. (2020). The Meaning Construction of a Scientific Approach on Teaching Islamic Education. *International Journal of Psychosocial Rehabilitation*, 24(09), 2525–2532. <https://doi.org/10.37200/IJPR/V24I9/PR290284>
- Santosa, N. E. T. I., & Istiqomah. (2020). To teach universality: Remembering a global

- mission of Islamic education. *Talent Development and Excellence*, 12(SpecialIssue3), 1139–1148.
- Subandi, Suhono, Fauzan, A., Jatmiko, A., & Chusnunia. (2019). Quality of islamic education management in developing curriculums of industrial era 4.0. *Opcion*, 35(21), 1232–1247.
- Supriyatno, T., & Ubabuddin, U. (2019). Internalization of multicultural values in learning islamic education. *Library Philosophy and Practice*, 2019, 1–7.
- Susilo, S., & Dalimunthe, R. P. (2019). Moderate southeast asian islamic education as a parent culture in deradicalization: Urgencies, strategies, and challenges. *Religions*, 10(1). <https://doi.org/10.3390/rel10010045>
- Suyadi, & Sutrisno. (2018). A genealogical study of Islamic education science at the faculty of Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. *Al-Jami'ah*, 56(1), 29–58. <https://doi.org/10.14421/ajis.2018.561.29-58>
- Suyadi, & Widodo, H. (2019). Millennialization of islamic education based on neuroscience in the third generation university in yogyakarta Indonesia. *Qudus International Journal of Islamic Studies*, 7(1), 173–202. <https://doi.org/10.21043/qjijis.v7i1.4922>
- Suyatno, S., Wantini, W., Sukiman, S., & Rachmawati, Y. (2022). Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity. *Qualitative Report*, 27(1), 226–242. <https://doi.org/10.46743/2160-3715/2022.4782>
- Syamsuar, Saputra, R., Yusoff, Z. Bin, Islamiyah, U. H., Zikriati, & Wathan, N. (2019). The strategies of Teungku Chiek Dirundeng to develop islamic education in Aceh, Indonesia. *Academy of Strategic Management Journal*, 18(5), 1–6.
- Taja, N., Nurdin, E. S., Kosasih, A., Suresman, E., & Supriyadi, T. (2021). Character education in the pandemic era: A religious ethical learning model through Islamic education. *International Journal of Learning, Teaching and Educational Research*, 20(11), 132–153. <https://doi.org/10.26803/ijlter.20.11.8>
- Tolchah, M., & Mu'ammam, M. A. (2019). Islamic education in the globalization era; challenges, opportunities, and contribution of islamic education in indonesia. *Humanities and Social Sciences Reviews*, 7(4), 1031–1037. <https://doi.org/10.18510/hssr.2019.74141>
- Wardi, M., Ismail, I., Zainollah, Z., & Wekke, I. S. (2019). Entrepreneurship and financing in Islamic educational institution of Darul Ulum Banyuanyar Pamekasan. *Academy of Entrepreneurship Journal*, 25(Special Issue 2), 1–14.
- Wargadinata, W., Wahidmurni, W., Abdussakir, A., Wahyuni, E. N., & Maimunah, I. (2019). Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang. *Library Philosophy and Practice*, 2019(July 2020), 1–12.

Copyright Holder :

© Yosi Nofa et.al (2023)

First Publication Right :

© Darussalam: Journal of Psychology and Educational

This article is under:

