



## Problems of Islamic education: Analysis of philosophical perspectives

Siti Mutmainah<sup>1</sup>, Supriyanto<sup>2</sup>, Amrin<sup>3</sup>

<sup>1,2</sup>UIN Raden Mas Said Surakarta, Indonesia

<sup>3</sup>Politeknik Negeri Medan, Indonesia

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### ABSTRACT

This research explores educational issues in the context of the study of Islamic educational philosophy. Involving classical traditions to modern adaptations, this philosophical reflection details the conflict between traditional values and the demands of the times. The challenges are not only conceptual, but also practical, such as aligning religious teachings with modern educational needs. This research method uses an educational qualitative approach through literature study to explain problems in the study of Islamic educational philosophy. The discussion includes the basic ideas, objectives, functions and urgency of Islamic educational philosophy, as well as the concept of education in madrasas. Solutions to the problem include strengthening the curriculum, policy direction for madrasa development, and scientific integration. In closing, the issues of ontology, epistemology and axiology in Islamic education are studied, describing the dynamics of Divine and Human values as well as educational methods from the perspective of Islamic educational philosophy.

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### Corresponding Author:

Siti Mutmainah,

Pascasarjana,

UIN Raden Mas Said Surakarta,

Jalan Pakis - Wonosari, Kepanjen, Delanggu, Klaten, Jawa Tengah 57471, Indonesia

Email: sitimutmainahsdnjipang@gmail.com

## INTRODUCTION

In initiating a deep understanding of educational issues in the context of the study of Islamic educational philosophy, we must involve ourselves in philosophical reflection that stretches from classical traditions to modern adaptations. Education, as an extension of intellectual and spiritual heritage, becomes the stage for conflict and convergence between traditional values and the demands of the times (A. A. R. Supriyanto, Amrin, 2022).. Exploring its theoretical dimensions, problems arise as efforts combine Islamic values with contemporary educational paradigms. How to align religious teachings with the needs of modern education, where technology and globalization form a new paradigm in the learning process, is the subject of critical discussion. In addition, the shift from traditional approaches to more progressive educational models raises the question of how to care for intellectual heritage without falling into decline or rigidity. (Asiah et al., 2022) (Sismanto, 2021).

Through this philosophical reflection, it is hoped that we can detail the complexity of these problems and explore solutions that are not only relevant to the context of the times, but also remain faithful to the essence of Islamic education as the embodiment of divine values in guiding humanity (Nailis, 2022) (Huber & Helm, 2020). By crossing the tunnels of time and thought, let us together follow the journey of Islamic educational philosophy, understand the problems that arise, and pioneer the foundations for directed steps towards harmonious alignment between Islamic values and the educational demands of the times (Saeful et al., 2022).

Education in the Islamic context is considered to be more than just the transfer of practical knowledge and skills. More than that, education is directed at forming individual character and morality. Islamic moral principles, such as honesty, justice, compassion, and hard work, are embedded in the educational process. This reflects the idea that the main goal of education in Islam is to create people who are devout and have high morals. (S. Supriyanto, Amrin, 2022) (Kunandar, 2013) (Jogezai et al., 2021). By understanding in depth the root causes of problems in Islamic education, this research can contribute to the development of educational models that are more effective and in accordance with Islamic principles. This includes developing innovative teaching strategies, establishing curricula that combine world knowledge and religion, and building educational institutions that promote moral and spiritual values.

## RESEARCH METHODOLOGY

This research uses qualitative methods with the type of library study research. This research aims to explain educational problems in the study of Islamic educational philosophy. This research uses data collection techniques by reading journals, articles and news related to the concept of Islamic education, problems with Islamic education in Madrasas, solutions to Islamic education problems in Madrasas, educational problems, and educational methods in the philosophy of Islamic education. Then the researcher recorded things related to the data obtained in the research results (Sugiyono, 2017).

## RESULTS AND DISCUSSION

In relation to Islamic educational philosophy, Jalauddin Said, according to Rahmat Hidayat and Henny Syafriana Nasution, stated that the study of Islamic educational philosophy departed from the study of educational philosophy contained in the Qur'an and Hadith which had been implemented by the Prophet Muhammad SAW, both during the Mecca period and during Medina period. The philosophy of Islamic education, which was born at the same time as the first revelation, laid the foundation for a solid, fundamental, comprehensive and directed study towards a clear goal, namely in accordance with the objectives of Islamic teachings themselves (Rahmat & Henny, 2016).

### **Concept of Islamic Philosophy Education**

#### a. Rationale

For the study, formulation and development of educational philosophy, Islamic education usually requires models and systems of philosophical thought. Their mindset contains first, philosophical thinking must be systematic. This means that the philosophical way of thinking is logical and rational about the nature of the problems faced. Second, the review of the problems faced is radical, meaning it concerns fundamental issues down to their roots. Third, the scope of his thinking is universal. Fourth, philosophical thinking is carried out in a more speculative manner.

Therefore, the philosophy of Islamic education aims to change the nature of educational problems that originate from the teachings of the Islamic religion, so that the patterns and thoughts as well as the scope of the problems discussed. based on Islamic views. The Islamic vision is based

on the principles established by Allah and His Messenger in the books of the Koran and hadith developed by thinkers. Islam is the mentality of thinkers who breathe Islam with Muslim personalities. Therefore, it is clear that the results of philosophy on Islamic education are not only limited, but also cover broad problems related to education for mankind. In other words, all issues regarding life that affect Muslims are also included in Islamic education. For example, educational issues related to science, technology, education, social change and population.

### **Problems of Islamic Education in Madrasah**

#### **a. Madrasa Curriculum Problems**

Curriculum is a problem in the world of education. The curriculum in madrasah and its materials have no connection between religious lessons and general lessons. The curriculum at madrasahs places more emphasis on the cognitive domain, while the affective and psychomotor domains are neglected. The curriculum should be immediately improved because without an appropriate curriculum, it will be difficult for Islamic education institutions to achieve educational goals.

The general madrasah curriculum framework for developing children's personalities has been managed based on government policies starting from MI, MTs and MA, including: Pancasila and citizenship education, PAI subjects include: Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, SKI and Arabic as support, General subjects include: English, Mathematics, Natural Sciences, Social Sciences, Arts, Physical Education, Skills and Habituation and local content (determined by the Madrasah).

#### **b. Madrasah Policy Issues**

The history of Islamic education activities in madrasahs was born and developed along with the presence of the Islamic religion. The beginning of the recitation activity was guided by a teacher or kyai which increasingly developed into an Islamic boarding school institution. The establishment of madrasahs under the auspices of social religious organizations such as NU, Muhammadiyah and other social organizations. Lack of adequate space, lack of teaching staff, financial costs, lack of quality teachers, these are the problems of madrasahs which lack alternatives as Islamic educational institutions in the modern world.

The government issued a Three Ministerial Decree on March 24 1975 which emphasized the equality of madrasahs with general schools which made the status and diplomas of madrasahs with all universities the same and acceptable. Basic education stipulates that Madrasah Ibtidaiyah (MI) and Tsanawiyah are the same as elementary and junior high schools which have Islamic religious characteristics implemented by the Department of Religion as contained in Government Regulation Number 28 of 1990. Meanwhile, Law no. 2 of 1989 concerning the national education system, which stipulates Islamic education as the national education system, the position of madrasahs becomes the same as general schools. This means management, quality, curriculum, personnel procurement and so on which includes the implementation of national education also applies to the development of madrasahs.

The government's recognition of madrasahs as sub-national education has various consequences, including starting a pattern of development following one standard that refers to government schools. This means that madrasahs follow the national curriculum, participate in the UAN (National Final Examination), and various regulations regulated by the Ministry of National Education. Madrasahs are faced with two choices: first, Madrasahs are still managed centrally, secondly, madrasahs are handed over to regional governments at the district/city level as a consequence of the regional autonomy law in the field of education.

### **Solutions to Islamic Education Problems in Madrasahs**

#### **a. Strengthening the Curriculum Based on Scientific Integration**

Madrasahs must make changes, both regarding improving the quality of education which includes curriculum, materials, methods, educational facilities and evaluation. The curriculum is not a fixed thing (static), meaning that the existence of the curriculum must change according to developments over time and in accordance with the environment in order to produce graduates who are intelligent and moral. The madrasa curriculum must be adapted to the environment, current developments and technological advances because society in general always changes according to changing times. With an integrated curriculum developed in an integrated manner, by using Islamic teachings and values as guidance and a source of consultation for the development of various general subjects, the operations of which can be developed by embedding Islamic teachings and values into the fields of study of Social Sciences, Natural Sciences and so on, so that the impression dichotomous does not occur. Basic education institutions (MI) really need more attention, both to systems, materials, management and quality, so that in the future the mistakes that were assigned to madrasah ibtidaiyah do not happen again. According to Husni Rahim, stating that madrasahs as educational institutions with Islamic characteristics are not only formal features in the curriculum. However, there are at least three main programs that need to be established. First, the Mafikib program with Islamic nuances. Second, a religious study program with a science and technology nuance, and third, creating a religious atmosphere in madrasahs.

b. Madrasah Development Policy Direction

Madrasahs must revise the Islamic education model from a classical model to a flexible model according to the needs of Muslims who are qualified and qualified. There is a need to prioritize good institutional management and then communicate with the community. Madrasahs as alternative education for Muslims need to be developed towards improving the quality of madrasahs. In Madrasahs, efforts are needed to spiritualize religious education into aspects of madrasah education to unite the values of science and technology and art with faith and piety in students. So that the atmosphere of madrasah education is in accordance with the stability of faith, creativity of madrasah residents and students with the value of piety.

### **Educational Issues**

Educational issues in the study of Islamic philosophy are divided into three main problem categorizations, namely educational issues in the aspects of ontology, epistemology and axiology.

a. Problems of Educational Ontology in the Study of Islamic Education Philosophy

The ontology problem is the problem of "existence" or essence which is the initial essence of Islamic educational philosophy. Ontology problems usually always begin with the question "what?" For example, what is education, what is philosophy? This topic can be considered as an important starting point for considering the problems that arise next. Islam as the religion that we follow requires monotheism as a starting point for opening up further knowledge. This requirement is fulfilled with two sentences of the shahada as a pledge of loyalty and promise, as well as human knowledge from the initial knowledge possessed by the Creator. According to Purwant, Nurchoris Majid stated that the main meaning of the sentence

"Shahadah" is liberation from the shackles of faith, which is followed by faith in Allah, the Almighty God, for the sake of stability and continuity of freedom itself. The meaning of knowledge is that there is no God who created it except Allah SWT and Muhammad SAW who are the apostles who conveyed this knowledge to the world. Information regarding the conditions promised by humans to their Creator leads to educational questions about how forms of human loyalty, promises and recognition are designed in Islamic education. In Islam, loyalty, promise, and confession manifested in three main things: Islam, Faith, and Ihsan. These three are important teaching units that educators must teach their students to:

#### b. Islamic Education

Islamic education is the first answer to ontological problems in Islamic education. Being Muslim means surrendering oneself completely and accepting all the consequences perfectly in Islamic teachings. Islamic education means seeking guidance, education and guidance in introducing Islam as a whole to students.

Meaning: He said: "O Muhammad! Tell me about Islam." Rasulullah shallallahu 'alaihi wa sallam answered, "Islam is, you testify that no one has the right to be worshiped properly but only Allah, and indeed Muhammad is Allah's Messenger; upholding prayer; pay zakat; fast in the month of Ramadan, and you make the pilgrimage to Baitullah, if you are able to do so." (Al Imam An-Nawawi Abu Zakariya, Hadith Arbain). According to Imam Suprayogo, Islamic teachings introduce the concepts of safety, peace, justice, prosperity, togetherness, mutual affection, mutual understanding and forgiveness, appreciation, respect and even glorification. Islam teaches its adherents to abstain from actions that destroy themselves, damage their families, the environment, society, and even the nation and state. As part of efforts to avoid this damage, Islam teaches that in obtaining sustenance you must be selective, that is, only take what is good, which is halal, and which does not harm other people or parties (Suprayogo, 2010).

#### c. Faith Education

The second answer to the ontological problem is faith education, namely teaching students to believe in all the Islamic teachings brought by the Prophet Muhammad, as a way of life for humans to serve Allah SWT. Amir Hamzah Lubis stated that one aspect of human personality is The spiritual element is currently experiencing development, so teaching about faith is needed so that children's potential for faith can be directed in accordance with the faith taught by Islam (Lubis, 2016). QS Az-Zariat/51: 56: Meaning: "I did not create jinn and humans except to worship Me."

According to Amir Hamzah Lubis, faith education is absolutely necessary so that the potential for faith in children can develop in accordance with the demands of the teachings of faith in Islam. Here, faith education is understood as an effort to bond children with the basics of faith, the pillars of Islam and the basics of sharia from the time children begin to understand and understand things. In principle, these aspects are interrelated as the totality of Islamic teachings which must be instilled in children through faith in Allah SWT and the teachings revealed by Him. Specifically in schools, such a learning process is religious education or Islamic religious education whose content is directed at education in the Koran, Tauhid (faith), Hadith, Fiqh, Tafsir, Islamic culture and the life teachings of the Prophet (Lubis, 2016).

#### d. Education with Ihsan

The third answer to the ontological problem is education with Ihsan. According to Mamluatul Inayah, in understanding the meaning of ihsan using a semantic approach, ihsan is a word that is concise but contains a broad meaning (Jawamii'al kalim) ihsan means a signal for good supervision and obedience (Inayah, 2015). Students who feel supervised or guarded by Allah will do good deeds. Ihsan in the educational context means instilling confidence so that the mood and behavior of students always feel close to God so that their actions are in accordance with Allah's rules as the Prophet Muhammad: Meaning: "He said explain to me about ihsan? "He shallallahu 'alaihi wa sallam said: "(Ihsan is) you worship Allah as if you see Him. Even if you cannot see Him, He truly sees you." (Al Imam An-Nawawi Abu Zakariya, "Hadith of Arbain").

According to Muhammad Arif Ihwanto, Anwar Sutoyo, and Sudarmin, Ihsan is one of the values in education that is able to reduce elements of violence and foster peace not only in Islam but throughout nature. The relationship between values, attitudes and behavior depends on the context, furthermore that the values of conservativeness, openness, transcendence and self-improvement cannot be fully understood and measured in meaning without referring to the

attitudes and behavior that express them in this case in everyday life and school situation (Ihwanto et al., 2017).

Imam al Ghazali, as quoted by Mamluatul Inayah, stated that the meaning of Ihsan means *muraqabah* (feeling of being watched by Allah), *muraqabah* is supervision carried out by the supervisor and the return of the burden of the heart to him. Namely, the condition of the heart produced by knowledge. This condition results in various deeds in the limbs and in the heart, then regarding the supervisor regarding his deeds there are two points of view, first, the view before the deed and second, the view when the deed is carried out. The view before deeds should be to look at the desires and movements, if it is for Allah's sake, it should be continued, but if it is because of lust and following Satan, you should feel ashamed of Allah and stop doing it and then reproach yourself for such desires and tendencies (Inayah, 2015).

e. Problems of Educational Epistemology in the Study of Islamic Education Philosophy

The education system is a series of sub-systems or educational elements that are interrelated in realizing its success. There are objectives, curriculum, materials, methods, educators, students, facilities, tools and approaches (Hidayat, 2017). The existence of one element requires the existence of other elements, without the existence of one of these elements the educational process will be hindered, resulting in failure. When we talk at the level of the Islamic education system, the sub-system or scope is the objectives of Islamic education, Islamic education curriculum, Islamic education materials, Islamic education methods, educators, students, Islamic education facilities, Islamic education tools, and Islamic education approaches.

This is the second problem of epistemology. Epistemology is a science that discusses matters related to knowledge, whether "how to get it", "what the flow/ins and outs are", or "how to method" in getting knowledge in education. In relation to Islamic education, epistemological studies emphasize efforts, methods or steps to gain knowledge of Islamic education. The activity of thinking in epistemology is the activity that is most capable of developing Islamic scientific creativity compared to ontology and axiology.

The epistemological problems of education in the study of Islamic educational philosophy are not sufficient with strategic answers because actually epistemological problems always develop into problems that must be immediately resolved by Muslim intellectuals through appropriate analysis and methodology. The epistemological problems of education which are actual problems are also conditioned by the challenges of changing times in each generation, one of which is information technology.

These parts give rise to complex problems and have an effect on one another. In studying educational issues in the epistemological area, according to Rahmat Hidayat, the identity, character and independence of the Islamic education system becomes clear if the basic patterns of Islam itself frame the building of the Islamic education system (Hidayat, 2017).

f. Problems of Educational Axiology in Islamic Education Studies

The issue of educational axiology in the study of Islamic educational philosophy is the final issue that concerns the benefits and usefulness of studying Islamic education itself. The issue of axiology concerns the values of Islamic education itself with the aim of testing and integrating all these values in human life, maintaining and developing their personality, both spiritual and tangible (Sarjono, 2005).

Values in relation to Islamic education consist of two approaches, namely ethics and aesthetics, which means that the object of study and the series of processes carried out must have value and not damage existing values, both human values and

divine (religious) values. This approach is actually an effective control tool in seeing the meaningfulness and meaninglessness or ideal and non-ideal concepts of education offered to humanity. Sources of values that apply in the social institutions of human life can be classified into two types, namely (Frimayanti, 2017).

#### a. Divine Value

Divine values are values ordained by God through His Messengers in the form of piety, faith and justice and are enshrined in Divine revelation. Divine values always remain unchanged. Divine values have 2 paths, namely: Values that originate from the 99 attributes of Allah are contained in "al-Asmaul Husna", namely beautiful names. These names are essentially integrated into the basic human potential which is hereinafter called fitrah; Values that originate from Allah's laws, both in the form of Quraniyah and kauniyah.

According to Tobroni as quoted by Indah Husnul Khotimah, the values that will be taught in Islamic education are required to be able to form the moral and ethical basis of life based on Godly values (faith). Absolute moral value is only in Allah, the Most Eternal and is not tied to time and space. Allah always wants His servants to uphold justice and truth, compassion, purity because Allah is Most Just, Most Righteous, Most Gracious, Merciful, and Most Holy.

The spiritual value of human divinity is closely attached to education, so the essence of education is a matter of humans in their authenticity as creatures of God. With divine spiritual nature, humans actually have the ability to make changes and develop themselves as humans through a whole series of educational activities which have the essence of humanizing humans as God's creatures. Eternal general values and principles (extend) in the Islamic perspective are revelation, in accordance with one of the words of Allah SWT.

#### b. Human Values

Human values grow from human agreement and live and develop from human civilization. This value is dynamic. Meanwhile, validity and truth are (relative) which is limited by space and time. Insaniyah values are then institutionalized and become traditions that are passed down from generation to generation and bind members of society who support them. Due to the tendency of traditions to defend themselves against possible changes in values, the reality of traditional ties often becomes an obstacle to the development of civilization and human progress.

### **Educational Methods in Islamic Educational Philosophy**

In studying Islamic education methods, the aim of the methods is generally to make it easier for students to understand and reason the teachings of educators. The Islamic Religious Education Curriculum cannot possibly be taught, but must be delivered specifically. This special method is called a method. According to Mujib (2010), this role also explains that this method can inspire students through a process of harmonious relationship between educators and students, which is in line with the goals of Islamic education.

Methods in Islamic education are identified into 7 ways, namely the example method, story method, guidance method, habituation method, legal and reward method, and lecture method, and suggested discussion method.

#### a. Exemplary Method

In the Qur'an, the word exemplary is equated with the word uswah which means good. So uswatun hasanah has an expression which means a good example. There is one thing that cannot be denied that children tend to like and imitate the behavior of their parents, teachers and other people they respect. Everyone psychologically looks for someone they can imitate (Syafaruddin et al., 2009). So educators should provide noble examples and attitudes to their students. The word uswah is repeated six times in the Qur'an and refers to the Prophets, namely the Prophet Muhammad SAW, the Prophet Abraham, and people who believe in Allah. One of the verses that mentions uswah also explains that the apostles are role models for us.

#### b. Storytelling Method

The method of presenting stories/narratives of historical facts of human life is intended to resemble the actors presented in stories of human life found in Islamic educational sources

themselves. **According** to Ramayulis (2008), the story method is defined as a teaching method where the teacher provides learning material through stories or historical narratives. The example given by Abdurrahman Shaleh (2010) is the story between the Prophet Musa (a.s.) and King Pharaoh in the Koran. This story provides examples of some of the good deeds of the Prophet Moses and examples of the bad deeds of King Pharaoh.

c. Advice Method

The Qur'an also uses heart-touching sentences to guide people towards the path they desire which is known as advice. Education language-based, known as consultation, involves interaction between teachers and students. This method is often found in the Qur'an and advice essentially involves conveying a message from a source to a party who is deemed to need it. For example, in Surah Luqman verses 13 and 14, there are interesting examples of verses in advising one's children.

d. Habituation Method

Another way that the Koran uses in providing teaching materials is through practices carried out in stages, including changing negative habits. Habit formation is repetition. If the teacher says hello every time he enters the class, this can be interpreted as an effort to get used to good things. If students enter class without saying hello, the teacher reminds them that when they enter the room they should say hello, this is also a way to get used to it. (Tafsir, 1996).

e. Punishment Methods

There are pros and cons to this method of punishment. Islam believes that giving punishment is not the first action carried out by educators, but the preferred method is to give advice first. Teachers can use punishment or reprimand to reinforce actions that are very contrary to existing rules.

f. Lecture method

Lectures or sermons are the most commonly used method to communicate with others and encourage them to follow the teachings given. This lecture method is close to the word *tabligh*, or conveying a teaching. In the case of Saleh's lecture method, combining the lecture method and the story method will be expressed through lectures by educators.

g. Discussion Method

This method is also considered in the Koran in educating and guiding humanity, with the aim of further strengthening their understanding and knowledgeable attitude towards a problem. According to Ramayulis (2008), in his book entitled *Islamic Education*, the discussion method is a method of presenting or delivering lesson content. This provides educators with the opportunity to discuss and analyze students scientifically to gather opinions, draw conclusions or develop various alternative solutions to a problem.

## CONCLUSION

Wise integration of tradition and modernity in Islamic education is crucial in facing the dynamics of contemporary education. The challenges arise from efforts to align religious teachings with current developments, maintain moral values, and understand diversity culture. This process is not just a philosophical test, but also a deep reflection on how to combine Islamic principles with modern educational paradigms. In facing the dynamics of the times, Islamic education is faced with demands to maintain moral values in the learning process. While technology and globalization are forming new paradigms, integrating religious teachings wisely is key. This involves aligning Islamic concepts with the values respected in contemporary society.

It is important to recognize that understanding cultural diversity is an essential element in compiling an Islamic education curriculum. Wise integration not only requires a deep understanding of religious teachings, but also openness to differences in culture and thought.

Addressing this diversity as a source of richness and not as an obstacle is a much-needed philosophical step. This philosophical reflection creates space to find solutions that are relevant to the demands of the times, without losing the essence of Islamic education. The importance of maintaining intellectual and spiritual heritage is a starting point, while exploring the tunnels of time and thought. Through the journey of Islamic educational philosophy, we are reminded to remain loyal to Divine values, while pioneering steps that lead to harmonious alignment between tradition and modernity. This research provides a valuable contribution to the understanding of the essence and principles of education in Islam. Through philosophical analysis, this research helps in uncovering the values, goals and theoretical foundations underlying Islamic education. This helps in deepening understanding of how Islam views education and how education can be used as a means to achieve religious and moral goals. Some research may be limited to one particular perspective or analytical framework, thereby ignoring contributions from other viewpoints that may also be relevant. Suggestion: Future research could adopt a broader interdisciplinary approach, integrating concepts and methods from various fields such as philosophy, sociology, psychology, anthropology, and religious studies. This will help in enriching understanding of Islamic education problems and produce more holistic solutions.

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