Problems of Human Civilization and Islamic Education as Alternative Solution

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ABSTRACT: This The dynamics of civilization development were enriched by the volatility of human civilization. Its backwardness and degradation, however, were strongly attached to the prevailing problems, including moral degeneration, the absence of dynamism in Islam as the consequence of dogmatism and conservatism, under development in scientific activities, the dim spirit of Islamic rationalist, and disintegration among Muslim societies. Those problems and the subsequent impacts have been unsolved issues, even at present. Moreover, some of them also triggered the backwardness of the Muslims. The essence of those problems was the leeway of civilization values or the deterioration of civilization builders. Therefore, education was assumed to be the key to re-establish the values embodied by the civilization builders. The implementation of an educational approach to re-construct Islamic civilization was by using the approach of modeling and culture of peace since the internalization of values required modeling. In addition, Islam discourages neither violence nor malignancy. On the contrary, Islam promotes compassion and peace, thus, the approach of the culture of peace was suitable in this case.

KEYWORDS: human civilization, Islamic education, solution, humanity, religion.

I. INTRODUCTION

Approximately one thousand and four hundred years ago, Prophet Muhammad (PBUH) stated in one of Hadith, the meaning was approximate "My Lord trained me and gave me adab and He gave me the best training." Furthermore, he also described in which the meaning more or less, "The only reason I have been sent is to perfect good manners." The Hadiths indicated the urgency of education concerning the development of civilization from an Islamic perspective. The development of civilization was highly associated with the moral construction of a nation. Ahmad Syauqi described that the rise and fall of a society or nation relied on the morality of the people. The status of material and spiritual of a decent society would be healthy; on the contrary, morally degraded society would endure an unhealthy situation in both mental and physical. (Syah, 2016)(Suhaimi, 2017)(Sureda, 2018)

Civilization should possess two primary sides of the high value of material and spiritual, in which they were two sides of the same coin. Therefore, a civilization with only one-sideexcellencies could not be considered as a perfect civilization; as it might have remarkable achievements in the industry, technology, information, etc., but in "humanity", they failed as a civilization since principally, it had no contribution on human. (Abdullah 2017)

There were three terms associated with the civilization, namely ṡaqāfah, ḥaḍārah, and madaniyah. Saqāfah was defined as the culture which at least had three forms, namely: (1) Ideal form, as the representation of culture as a complex combination of ideas, concepts, values, norms, rules, customs, and so on; (2) Behavior form, as the representation of culture as a complex activity of human behavior pattern within the society; and (3)Artifacts, which is the form of culture as objects of human's work. Meanwhile, ḥaḍārah was perceived as a civilization in the portions of lofty, delicate, artful, and advanced culture; and the broader definition of civilization as a collection of the most comprehensive identity of the entire works of humankind, covering all aspects of human life both physical (such as buildings, roads), and non-physical (values, order, art, and culture, as well as science and technology), which were identified through general objective elements, such as language, history, religion, customs, institutions, and subjective self-identification. The last, madaniyah were the objects or facilities used widely in a variety of human daily affairs.(Satispi & Taufiqurokhman, 2018)

Overall, civilization was defined as a decent cultural heritage that was particularly commenced from civilized pre-modern times and it formed a major reference unit. Examined from the literary tradition, civilization was identified from what was contained in the literature either of a single language or a single group of cultural-related languages. In a broad sense, civilization was defined as groups of the extensive culture featured by obvious and specific characteristics that limited their scope. Subsequently, Ira M. Lapidus explained that the peculiarity of Islamic civilization is the reality of communal institutions, religious and political institutions, economic and technological institutions. (Muthalib 2012)

The essence of Islamic civilization consisted of three main points. First, the transmission of view and belief on life (al-naqlah al-taṣawwuriyyah al-i'tiqâdiyyah). It was the most important transmission underlying any change within a society, in which the belief

in the form of polytheism had altered into monotheism; of worshiping humans into worshiping only to Allah; of worshiping the stones, statues, and idols, into worshiping the invisible and untouchable God. In the terminology of the Qur'an (QS. Al-Baqara/2: 257), it was depicted as "from the depths of darkness into light" (min al-ẓulumât ilâ al-nûr). A perfect transformation: from the darkness into light, since Islam was perfected to liberate the descendants of Adam. (Wibawa, 2013)

Second, is the transmission of knowledge/science (al-naqlah al-ma'rifiyyah). It was called the scientific transformation (taḥawwul ma'rifî), inserted into the reasoning to "dip" it into "dye" that made it possible to interact with nature (al-kaun), the world (al-'alam), and being (al-wujûd). The transmission was initiated since the first revelation of "Iqra'" (Recite) (QS. al-'Alaq/96: 1-5). Furthermore, it was followed up by the commands embodied in the Qur'an, emanating from the activity of reading and thinking, using reasoning (al-ta'aqqul), contemplation (al-tadabbur), and so on, radiating from the "interlaced" Scripture. The radiance was extinguished neither in Mecca nor Medina Period. Therefore, it could not be a coincidence if "iqra'" was the first word in the Qur'an. Furthermore, it could not be meaningless since it was repeated twice in 3 (three) paragraphs. And it could not be aimless if the word "'ilm" was mentioned 3 (three) times followed by the word qalam (pen): a tool used by people to learn; learn to read and to write. (Sahin 2018)

Third, is the transmission of methodology. It was assumed as a crucial transmission due to its correlation with the previous ones. It was generally perceived that 'method' (manhaj) had a significant role in the transformation of human thoughts, civilization in general. In the absence of a method, aims would be hardly achieved, even though various attempts had been made. Methodology transmission in Islam must be based on reasoning which is comprised of three main laws: causality (al-sababiyyah), history (al-qânûn al-târîkhî), an experimental method (al-tajrîbî). The three transmissions were the foundation of Islamic civilization. History showed the ups and downs of Islamic civilization. Assessment of developments attained in the era of the Prophet (PBUH), Khulafâu al-Râsyidîn, Umayyads, Abbasids, and after the fall of Baghdad as the Capital of Islam, was a significant difference. The Prophet's era was the formation of Islamic civilization, the era of Khulafâu al-Râsyidîn and Umayyads were the territorial expansion and the civilization development. The era of Abbasid (and Umayyads in Andalusia/Spain) was the glory of Islamic civilization where science flourished and reached its peak, both theology and general knowledge; this era was referred to as The Golden Age of Islam. Nevertheless, the progress of Islamic civilization had to confront the miserable reality, including the demolition of libraries in various areas in Baghdad by Hulagu Khan (the grandson of Genghis of the Mongol), hence, the profound Islamic intellectual heritage ultimately had to endure a considerable setback. Sadly, it was a prolonged setback.(Abdullah, 2017)(Ashaari et al., 2012)

In addition to the destruction of human civilization centers as an external factor of Muslim backwardness; several scholars also revealed the internal factors, including the moral degeneration, the dynamism in Islam after the mushroom of dogmatism and conservatism, the impediment in the scientific activities, internal rebellion and disintegration. Nevertheless, Chapra also explicitly explained the factors stimulating the Muslim backwardness by using Ibn Khaldun's outlook. The characteristics of noble Islamic civilization were: (1) The establishment of new cities with well-organized, beautiful, modern spatial planning; (2) Orderly government system as the result of proper law enforcement as well as regulations; (3) The rapid development of various science and technology such as astronomy, health, architecture, art, religion, education, and socio-economic as well as politics; and (4) People as the members of society have various occupations, skills, and more complex social strata. They concurrently composed the uniqueness of the monotheistic civilization as the distinguisher of Islamic civilization, which was a civilization that brought together all elements of the mundane and the Hereafter; a civilization that did not worship the material, but also did not neglect it entirely. According to Naquib Al-Attas, the establishment of Islamic civilization must be carried out through the education process, which he called as ta'dîb, whose aim was to shape civilized people: people with a spiritual, mental, and physical discipline leading to harmony and justice within the individual, society, and environment. (Syah, 2016)(Imam Robandi, 2010)

II. LITERATURE REVIEW

The Problems of Muslim Development. By using the model proposed by Ibn Khaldun, Chapra described several factors that caused the Muslim underdevelopment including the Muslim degeneration in revering the Sharia values in politics that gradually depreciated other fields of life. Direct impacts were endured among them was the loss of control on public finance. The classical golden era that was typified by the guarantee of equality before the law, the decline of taxes and tariffs, the promotion of education and research, and the provision of infrastructure and other facilities to ensure the human welfare throughout the world was faded away, due to the absence of political accountability that subsequently eliminated the enforcement of check and balance in the use of public financial resources. (Astuti, 2020).

In addition, Muslim backwardness was also prompted by the suppressed spirit of Islamic rationalists that led to the stagnation in the realm of science and technology. At least, it was allegedly caused by several reasons: (1) the decrease of financial support from the State; (2) the incapacity of private sectors to endure the burden; and (3) the insistence of the rationalists to incorporate their views (which were against the mainstream), accompanied by a backlash over it, had dissociated science from religious schools.(Sudarno Shobron, Mutohharun Jinan, MA Fattah Santoso, Muthoifin, 2020)(Achmad zaini, 2014)

The issues dealing with Islamic setbacks were prevalent, as well as the impacts. At the empirical level, the problems that emerged and evolved amid Muslim society could be revealed, which indicated the collapse of civilization. In the education realm, as the

gateway of people enlightenment, it could be seen from the implementation of the National Exam (UN) on 4–6 April 2016 in which the United Federation of Teachers Indonesia (Federasi Serikat Guru Indonesia/FSGI) claimed to have received 19 reports of exam misconduct from several cities in Indonesia. Five out of 19 reports were related to the rampant of answers key trading. In law enforcement, the Corruption Eradication Commission (KPK) arrested an officer of the Supreme Court (ATS/the head of the Civil Appeal and Civil Review Sub-Directorate of the Supreme Court), for allegedly receiving bribes from a businessman to postpone the decision of corruption case cassation. Recently, Col. Inf. Jefri Oktavian Rotty (Military District Command/Kodim1408/BS Makassar, South Sulawesi) and Lieutenant Colonel Budi Iman Santoso (the head of Command and Control Centre/Kapuskodal of Military Command/Kodam VII Wirabuana), as well as five civilians, had caught red-handed when consuming illicit drugs in Hotel Maleo. Jefri advised his members to steer clear of drugs before he was being arrested. (Sugiyanto, 2020).

Some examples of the problems, both in the education and the law enforcement sphere, in addition to the impact of the two precipitating causes of people's backwardness, could be also generated by the degeneration of civilization or even the value degradation of civilization builders. Furthermore, education was assumed as the main key to re-establish the values of civilization builders.

III. METHODOLOGY

This research method is a type of literature, and qualitative model, this type of qualitative research is conducted by means of library and descriptive studies about a problem that arises in society, by means of observation, study, analyze, and produce a study. (Haironi, 2016).

The method of data collection used by the author is by means of documentation, data tracing, interviews, and observations. While the approach in this study uses the approach of content analysis, and normative religion. (Muthoifin, 2019)

IV. RESULTS AND DISCUSSION

A. The Contribution of Islamic Education

Education served as a means to re-establish the values of civilization builders. The values consisted of the necessity for people to own elevated dynamics; commitment to the future; awareness to the society, science, and technology development; perseverance and thoroughness; efficiency and effectiveness; the significance of activity; and attention to the quality of work. Those 7 (seven) values could be improved into 10 (ten) values used as the capital of civilization builders. The ten values should be explored under the main sources of Islamic teachings, as stated by Muhaimin, that the development of science and its spirit among the Muslims in the 7th century to the 13th century Muslims derived from the realization of the Quranic command to study the universe as the work of God Almighty that was created for the benefit of humankind, as well as to study the Qur'an itself. (Shobahiya , 2010)

B. High Dynamics

The instructor should encourage the pupils to have the attitude and characteristic of dynamics by working with discipline as implied in QS. Ash-Sharh/94: 7-8 as follows: "So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing".

In the educational institutions where the students/santri/higher education students, for instance, frequently studied intensively merely during the exam period, the internalization of this value was essential, including through self-awareness on the importance of time management for self-development, interest enhancement, knowledge development, and refreshing.(Hai, 2017)

C. Commitment to the future

An instructor should have self-motivation, in addition, to encourage the students to have an early plan regarding the future and to determine the measures to realize the aspired future. Therefore, one's intelligence could be observed from a wide range of dimensions, Gardner introduced the terms of multiple intelligences, to define the various forms of ability: linguistic, logical mathematic, visual-spatial, musical, interpersonal, intrapersonal, kinesthetic, and naturalistic; hence, the instructor should initiate it by inspiring the students to recognize themselves and to make a plan for the future, to attain a bright future as depicted in QS. Aḍ-Dhuḥâ/93: 4, as follows: "And the hereafter is better for you than the first [life]". (Shobahiya, 2014)

D. Awareness of the development of society, science, and technology

The advance of science and technology that was originally intended to facilitate human activities, on the contrary, was also a source of anxiety and fear of human life. The anxiety was the consequence of technology expansion with its possibility to be misused by irresponsible people. Therefore, an assessment of the positive and negative impacts of science and technology progress had become a requirement, since the progress ultimately had a mutual influence on the development of society. The student's awareness of the development of society, science, and technology should be the instructor's concern, thus, instead of being preoccupied with play activities such as gameplay stations, games online, short messages, Facebook, Twitter, and so on. It was entailed in QS. Al-'Alaq/96: 1-3, as follows: "Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the Most Generous". (Shobahiya, 2017)

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E. Perseverance and Thoroughness

An instructor was obliged to carry out the duties seriously and meticulously, precisely, directionally, clearly, and completely, to yield tidy, beautiful, orderly, and integrated results. This characteristic was represented in QS. An-Naml/27: 88 and Hadith, as follows: "And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do". And "Verily, *Allah loves* that when anyone of you does a job he should *perfect* it".(Suhaimi, 2017)

The lack of thoroughness or incautiousness was commonly found out among the students which were indicated by the trivial matters, for instance when the students filed Research Permit or Submission/Request Letter for Thesis Supervisor. Frequently, the students met the lecturer twice or more for the signature due to the mistake in the punctuation, lecturer's title, date, serial number, and other negligible mistakes. Likewise, in the writing process of scientific papers such as thesis, the students often submitted the chapter of thesis draft to the supervisor twice or more, due to the punctuation inaccuracy instead of due to the substance of the thesis. The phenomenon was also perceived and recognized by Buya Syafi'i Ma'arif , in which he made a remark on dot and comma, "Civilization is begun from dot and comma." The statement was often expressed in the lecture, particularly when there were several errors in the students' papers. (Nuha, 2020)

The relatively low quality of thoroughness, however, indicated carelessness. Meanwhile, it would affect the generated product quality, in addition, it also represented one's impatience. Therefore, the instructor should be trained and accustom the students to be careful and improve their capacity on it. The classical scholars demonstrated remarkable learning perseverance, as depicted from several rote learning methods that were commonly used at the time such as memorization, repetition, understanding, re-learn with peers, and taking notes. Shirazi, a prominent legal expert, claimed that he repeated up to 100 times for each Fiqh material to ensure that it had been imprinted in his brain; and al-Kiya al-Harrasi (Ambassador of Baquyaruq, Baghdad) used to employ the stairs in Madrasah Nizamiyya to repeat his lesson, he repeated it seventy times for each stair. They demonstrated the attentive endeavors of the scholars during the learning process to build human civilization. (Syah, 2016)

F. Efficiency and Effectiveness

An instructor should be capable to work effectively and efficiently or focusing on maximum efficiency, also to support the students to do the same as well as to have similar attitudes and characteristics. It was portrayed in QS. As-Sajda/32: 7: "Who perfected everything which He created and began the creation of man from clay". (Ari, 2020)

G. Significance of an activity

An instructor should provide the significance of each material and activity that became the point in the learning process. It was inspired by two verses listed in QS. Fuṣṣilat/41: 46 and Luqmân/31: 12, as follows:

"Whoever does righteousness - it is for his [own] soul, and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants". And "And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy".

H. Attention to the quality of work

An instructor should work optimally and have a consistent commitment to the process and quality of work. It was under the teaching of perfection (iḥsân) as embodied in QS. An-Naḥl/16: 90, as follows: "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded".

In addition, other values should be promoted to build civilization, namely, self-criticism (intiqâd) and self-reliance. It was also crucial to advocate sincerity or honesty among the instructors. (Waston, 2017)

I. Self-criticism (Intiqâd)

Was the attempt to conduct self-criticism. The instructors should habituate themselves to criticize themselves for individual improvement and development, besides, fostering and accustoming the students to have willingness and capacity on self-criticism, instead of criticizing others. It was also promoted in a Hadith as follows: "Blessed is he who preoccupies himself with his defects, rather than those of others".

J. Self-reliance

Instructors should improve self-reliance among students from an early age, both by improving the independence of thought, opinion, attitude, and eventually the economic independence. Independent students who had self-reliance were evidenced to be more successful in compared to less independent students. Therefore, students should not be permitted to depend excessively on teachers, religious scholars, lecturers, even parents. It was illustrated in the wisdom expression as follows: "The (true) Youth is the one who says: Here I am, Not the Youth who says: This is my Father". (Waston, 2022)

K. Sincerity and Honesty

The values should be possessed by each educator since sincerity and honesty would lead to constructive learning and teaching activity as it was intended as worship. Instead of pursuing materials or positioning the profession as a source of income,

educating/teaching was oriented to assist the students to enhance their potential to obtain the Divine blessing. It was under the aim of human creation as implied in QS. Adh-Dhariyat/51: 56, as follows: "And I did not create the jinn and mankind except to worship Me". (Waston, 2022)

In building a civilization, some of them explained values would be futile in the absence of internalization among the educators as well as from educators to the students. To internalize and develop those values to the students, a comprehensive approach was required which was by integrating the targeted values into the learning process of all subjects or materials, in addition to the daily activities at the household level. The value internalization, surely, required modeling from the educators. Schaefer suggested that modeling is exemplary of regular attitude and behavior of the educator to be imitated by the students. It was based on the presumption that the students were great imitators in the world. The modeling method was also represented in QS. Al-Aḥzâb/33: 21, as follows: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often". (Suryono, 2017)

The suitable educational approach to build the Islamic civilization was by employing the culture of peace. Islam did encourage neither violence nor hostility, on the contrary, it disseminated compassion and peace. Therefore, inspired by QS. Al-Mâūn/107: 1-7, Allah the Almightystrictly explicated people who deny the Recompense, namely, (1) the one who drives away the disadvantaged, (2) the one who discourages the poverty alleviation, (3) the one who prays but also conducts evil deeds, (4) the one who insincere and show off in working, and (5) the one who withhold assistance to others. It was following QS. Al-Mâūn/107: 1-7, as follows: "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray, [But] who are heedless of their prayer, Those who make show [of their deeds]. And withhold [simple] assistance".(Latifah Abdul Majid, Haziyah Hussin, Ahmad Munawar Ismail, Zakaria Stapa, Mohd Arif Nazri, Sabri Mohamad, 2012)

It became a necessity that education as a means to build civilization should be detached entirely from the activity of religious liars, as it should be constructed with compassion and based on the sincerity to relieve a person or group of people, and carried out as good deeds (ma'rūf). (Muh. Shodiq, Suyata, 2008)

V. CONCLUSIONS

The essence of building a civilization was to improve human resources since civilization was a product of humankind. Meanwhile, human development was strongly related to education. Several values should be internalized in the effort to re-build the Islamic civilization. The success key to the education of the civilization builders was modeling by employing the approach of the culture of peace, rather than ferocity.

ACKNOWLEDGMENT

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