



Islamic Education as Cultural Socialization

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Abstrak

Pendidikan Islam sangat penting bagi umat Islam, karena dengannya dapat mempelajari ilmu pengetahuan dan lainnya, termasuk kebudayaan. Penelitian ini membahas tentang pendidikan Islam sebagai sosialisasi kebudayaan. Jenis penelitiannya merupakan penelitian pustaka (*library research*) dengan metode deskriptif. Pendekatan penelitian yang digunakan adalah kualitatif, dikarenakan penelitian ini jenis kualitatif dan dilakukan di perpustakaan, penulis melakukan pembahasan analisis isi, yaitu dengan cara mencari data atau informasi sesuai dengan judul penelitian melalui mencari dan membaca buku-buku referensi, dan bahan-bahan lainnya sesuai dengan judul penelitian, khususnya pembahasan tentang pendidikan Islam dijadikan sebagai sosialisasi kebudayaan. Studi teks dilakukan dengan analisis isi (*content analysis*) sesuai prosedur penelitian analisis isi dengan tahapan-tahapan yang diperlukan. Adapun hasil dari penelitian ini adalah pendidikan Islam sangat berperan dalam kebudayaan, yaitu sebagai transfer nilai-nilai budaya atau sebagai cara yang paling efektif dalam mentransfer nilai-nilai budaya adalah dengan cara proses pendidikan, karena keduanya sangat erat hubungannya. Kebudayaan dengan pendidikan Islam sangat erat sekali kaitannya, saling berkesinambungan dan tidak dapat dipisahkan karena saling membutuhkan antara satu dengan yang lainnya.

Kata Kunci: Pendidikan Islam, Sosialisasi, Kebudayaan.

Abstract

Islamic education is very important for Muslims, because with it they can learn science and others, including culture. This study discusses Islamic education as cultural socialization. This type of research is library research with a descriptive method. The research approach used is qualitative, because this type of research is qualitative and carried out in a library, the authors discuss content analysis, namely by searching for data or information according to the research title through searching and reading reference books, and other materials in accordance with the title of the research, especially the discussion on Islamic education, is used as cultural socialization. The text study was carried out by means of content analysis according to the content analysis research procedure with the necessary stages. The results of this study are that Islamic education plays a very important role in culture, namely as a transfer of cultural values or as the most effective way of transferring cultural values by means of the educational process, because the two are very closely related. Culture and Islamic education are very closely related, mutually sustainable and cannot be separated because they need each other.

Keywords: Islamic Education, Socialization, Culture.

INTRODUCTION

The existence of Islamic education in Indonesia is still underestimated. In fact, many do not understand that Islamic education, such as madrasah and Islamic boarding schools, is the identity of education in Indonesia. This started because Islamic education had been stunted since the colonial era (classical colonialism) and perhaps until today. Islamic education is very important for Muslims themselves because with it they can learn science and others. Islamic education has been known from the time of the prophet until now, when talking about Islamic education, it is certainly inseparable and very closely related to Islamic educational institutions because in an institution, of course, it cannot be separated from institutions that will help it (Zaimeche, 2002).

Islamic education is very important for Muslims themselves because they can learn science and others. Islamic education always has a role in creating an Islamic society that has dimensions of *aqidah* and *syariah* that encourages humans as individuals who have freedom and human rights and self-respect, and the most

important of all is that it is open to all civilizations. Islamic education also aims to form a complete Muslim person, develop all the potential that exists in humans both *jasmaniyah* and *ruhaniyah*, foster a harmonious relationship between every human person and Allah (vertical), human with human (horizontal) and human with nature (diagonal) (Lubis, 2017).

Therefore, national education aims to prepare an ideal new society, namely a society that understands its rights and obligations and plays an active role in the nation's development process. The essence of the goal of national education is the process of cultivating a better form of scientific, social, economic and political culture in a certain perspective that must refer to a clear future. Through educational activities, the picture of the ideal society is poured into the minds of students so that there is a process of cultural formation and transfer. This thought implies that Islamic education is also important as a place of human learning that has a social function (agent of change). It is also inseparable that Islamic education also plays a role as cultural socialization (Mawardi, 2011).

Seeing from the background above, the authors are interested in finding out more about Islamic education as cultural socialization. For this reason, in this study, the author will explain about Islamic education as cultural socialization. To understand more deeply and comprehensively the phenomena stated above, this research focuses on several issues, starting from the problems above, the focus of the research is on Islamic Educational Institutions and Islamic Education as cultural socialization (Subhan, 2012).

Based on the above background, the formulation of the problem in this study is how to make Islamic education a cultural socialization. Based on the formulation of the problem above, the purpose of this study is to describe and identify Islamic education as a cultural socialization. It is hoped that this research can provide usefulness both theoretically and practically. Theoretically, it is in the context of developing science, especially Islamic education in the form of additional scientific treasures to overcome problems and find out future problems of Islamic education. Practically, in order to provide information to related parties related to Islamic education issues. So that this research can add input in the development of thinking discourse for researchers as a means of applying the theoretical knowledge learned so far. In addition, it can also add insight into Islamic education as cultural socialization. Good for researchers, students, and society at large.

METHOD

The research method is an important aspect in conducting research so that a study gets good results, it is necessary to apply certain methods in research. This is so that the research can achieve the expected results. In this section, we will explain about the methods used in this research. Judging from the form of research, this type of research is library research, the aim is to collect data with the help of various information and information contained in the library room (Mardalis, 2007). Based on the type of library research, the subject of discussion is Islamic education as a cultural socialization in primary data source books.

This study uses a descriptive method, namely "research that describes the object as it is" (Sukardi, 2003). In this discussion, the researcher does this by explaining and describing texts that contain Islamic education as a cultural socialization. The research approach used is qualitative, namely "researchers point to one discussion to be studied" (Moleong, 2000). Because this research is a qualitative type and was carried out in a library, the authors discuss content analysis, namely by searching for data or information according to the research title through searching and reading reference books, and other materials according to the research title, especially the discussion about education. Islam is used as a cultural socialization.

The text study was carried out by means of content analysis according to the content analysis research procedure with the necessary stages. Sharon Lockyer provides an overview of the stages of research in content analysis through 6 stages, namely: a) unitizing, b) sampling, c) recording or coding, d) reducing data or simplification of data, e) abductively inferring or drawing conclusions, namely relying on analysis based on the chosen context, f) narrating the answers to research questions (Lockyer, 2008).

The research approach used qualitatively seeks to describe and interpret existing conditions or relationships, emerging opinions, ongoing processes, ongoing consequences or developing trends (Sumanto, 2006). For this reason, in this study a qualitative approach was carried out in order to get a better understanding of Islamic education as a cultural socialization.

RESULTS AND DISCUSSION

A. Definition of Islamic Education

Regarding education, everyone knows that one of the missions of the birth of the Indonesian state is to educate the nation's life. An intelligent nation is the basic capital for realizing other missions, especially in the context of realizing the vision of an Indonesian state that is socially just for all Indonesian people, based on the one and only God, just and civilized humanity, Indonesian unity, and democracy led by wisdom. discretion in deliberation/representation. Education is a process of forming fundamental skills intellectually and emotionally towards the universe and fellow human beings. Education is a conscious effort made by someone intentionally to prepare students for maturity, high skills, personality and noble character and has the intelligence of thinking through guidance and training (Saleh, 2005).

According to Ki Hadjar Dewantara as quoted by Daradjat, education is a guide in the life of growing children. The purpose of education is to guide all the natural forces that exist in children, so that as individuals and members of society they can achieve the highest safety and happiness. This is where Ki Hadjar Dewantara strongly emphasizes national education that a person is educated not only to grow as a person but also as part of a nation (Daradjat, 2009). In addition, education is only a guide because it is the students who must develop, while the teacher acts more as a guide so that the power that is in the students develops. Thus, education is child-centered whose aim is for students to achieve safety and happiness. For this reason, children need to be helped to develop their own creativity as much as possible.

Islamic education is education that aims to form a complete Muslim person, develop all human potential in the form of *jasmaniyah* and *ruhaniyah*, foster a harmonious relationship between each person with Allah, humans and the universe. Islamic education aims to achieve balanced growth in the child in his personality as a total human being through spiritual practice, rational intelligence, feelings and the five senses. Therefore, education should be a service for human growth in all its aspects which include spiritual, intellectual, imagination, physical, scientific, linguistic aspects, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection (Mujib & Mudzakir, 2006).

Islamic education seeks to fully develop the individual, so it is natural to be able to understand the nature of Islamic education starting from an understanding of the human concept according to Islam. According to Zakiyah Daradjat in Abdul Rahman Saleh, Islamic education is in the form of guidance and care for students so that later after completing their education they can understand and practice the teachings of Islam as well as a way of life (Saleh, 2005). Meanwhile according to Umar, Islamic education is the process of changing individual behavior in personal life, society, and the natural surroundings, by means of teaching as a basic activity and as a profession among basic professions in society (Umar, 2010).

Other opinions, such as Fadhil al-Jamali define Islamic education as an effort to develop, encourage, and invite people to be more advanced based on high values and a noble life, so that a more perfect person is formed, both related to reason, feelings, and personality. deeds. In a seminar on Islamic education throughout Indonesia in 1960, it was explained that Islamic education is guidance for *ruhaniyah* and *jasmaniyah* education according to Islamic teachings with wisdom, directing, teaching, training, nurturing, and supervising the application of all Islamic teachings (Saiin, 2021).

This understanding implies that in the process of Islamic education there is an effort to influence the souls of students through a process, level by level, towards the stated goals, namely instilling piety and morals and upholding the truth so that a person with personality and virtuous character is formed in accordance with Islamic teachings (Arifin, 1987). According to Achmadi, Islamic education is an effort to maintain and develop human nature and human resources that exist in it towards a complete human being (*insan al-kamil*) in accordance with Islamic norms (Achmadi, 1992). According to an-Nahlawi, Islamic education is education that leads humans to human behavior and actions that are guided by the Sharia and the guidance of Allah SWT (Nahlawy, 1989).

Philosophically, Islamic education is an effort to internalize the values of faith, Islam and ihsan into students, so that these values can be firmly embedded into their mindset and behavior to form a character and culture of piety. Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic standards. Sociologically, Islamic education can be understood as an effort to deliver students to a society that upholds the values of humanism, universalism, pluralism, multiculturalism, egalitarianism, and ecology based on the instructions civilized of the Qur'an and

hadith friendly with local wisdom and social wisdom (Arifin, 1987).

Islamic educational institutions have a significant position in shaping social wisdom. Both theologically and sociologically, religion can be seen as an instrument for understanding the world. In that context, there is almost no difficulty for any religion to accept this premise. Theologically, especially Islam, this is due to *omnipresent* of religion, either through the symbols or values it contains "present everywhere", influencing and even shaping social, cultural, economic and political structures as well as political policies. With these characteristics, it is understood that wherever a religion is located, it is expected to provide a value guide for all discourses on human activities, both sociologically, religion is not infrequently a determining factor in the process of transformation and modernization (Arifin, 1987).

Islamic education is an educational system to train students in such a way that their attitudes, actions, and approaches to all kinds of knowledge are heavily influenced by spiritual values and are very aware of Islamic ethical values (Nahlawy, 1989). Mentally trained so that the desire to gain knowledge is not merely to satisfy intellectual curiosity, or just to gain material gain. But to make rational beings who are virtuous and give birth to spiritual, mental and physical well-being.

From the several definitions of Islamic education above, we can understand that the educational process is a series of efforts to guide, direct the potential of human life, in the form of learning abilities. So that there is a change in his personal life as a creature, individuals and social beings and in relation to the environment in which they live. The process is always based on norms, sharia and morality to prepare for the life of the hereafter.

B. The Role of Islamic Education in Society

In a sociological study, Islamic education as a social institution is always interacting with other social institutions. When it comes to other social values outside of itself, Islamic education displays a different response. These values, for example, are modernization, changes in the pattern of life from an agrarian society to an industrial society, or even post-industrial, the domination of the capitalist economy which in some ways forms the mindset of a capitalistic and consumptive society. Based on the description of the two types of education above, the response that is born to the penetration of these contingent values can be realized into two responses, assimilation and alienation (Maliki, 2010).

Islamic education for each individual that involves guidance on social and political behavior in order to increase the creed of faith and piety to Allah SWT. Islam has always taught to always do justice to others, to give love and to always prioritize and put others first. Islam also teaches mutual help, loyal friends, love for the homeland, polite, not arrogant, low self-esteem and others. So that the function of education can be divided into four parts: a) transmitting community culture, b) helping individuals choose and carrying out their social roles, c) ensuring social integration, d) sources of social innovation (Nahlawy, 1989).

Islamic education in the community develops a social system that is mutual cooperation, helps each other, prioritizes deliberation and consensus in problem solving, advises each other in goodness, shares greetings, and likes to encourage behavior that is close to good values, prioritizes tolerance, respects all forms of diversity, upholding human values. In addition, someone who has taken an Islamic education will believe that humans are not only creatures created by God on this earth, but also as spiritual beings who are given the power to control and regulate this universe. Fact, he is also a creature whose life takes place not only in this world, but also continues into the afterlife (Nahlawy, 1989).

Education is also a form of human interaction. Education as a social action that allows interaction through a network of human relationships. Education acts as a guardian of social values and maintains social order. Education must also play its role and function in educating citizens, because education is the most important key for a person in building life, maintaining consensus and social solidarity (Maliki, 2010). As mentioned earlier, the goal of Islamic education is something that is expected to be achieved after a business or activity is completed. So, education, because it is a business and activity that proceeds through stages and levels, the goal is gradual and graded. The purpose of education is not an object that is fixed and static, but it is a whole of a person's personality, with regard to all aspects of his life (Daradjat, 2009).

If you look back at the notion of Islamic education, you will clearly see something that is expected to be realized after people experience Islamic education as a whole, namely the personality of a person who makes him "*insan al-kamil*" with a pattern of piety. *Insan al-kamil* means that humans are whole *ruhaniyah* and

jasmaniyah, and can live and develop naturally and normally because of their piety to Allah SWT. This implies that Islamic education is expected to produce humans who are useful for themselves and their society and are happy and fond of practicing and developing Islamic teachings in dealing with Allah and with their fellow human beings, and taking increasing benefits from this universe for the benefit of living in the world today. and in the afterlife. This goal seems too ideal, so difficult to achieve. But with hard work carried out in a planned manner with basic conceptual frameworks, achieving that goal is not impossible.

C. Islamic Education as Cultural Socialization

Education and culture are two interrelated things. Education always changes according to cultural developments. Therefore, education is a process of transferring cultural values (education is reflective). Education is progressive, that is, it always experiences changes in development according to the demands of cultural development. These two properties are closely related to each other. Culture becomes a mirror for the nation, makes a difference in the system, content and education of teaching as well as being a mirror of the level of education and culture. Education and culture are interrelated, namely education can form cultured humans or humans, and culture can also lead humans to live according to the rules or norms that are used as guidelines in living life (Normina, 2017).

Islamic educational institutions are containers or places where the Islamic education process takes place along with the civilizing process, and it starts from the family environment. In socializing culture, Islamic educational institutions have a function to reconstruct society and control the changes that occur in society. Islamic education is expected to be able to form humans who can adapt to socializing with fellow humans who can adapt to different social conditions. Islamic educational institutions are also a place where students learn to get along, both with each other, with teachers, with employees, a place where they must and learn to obey school rules (Normina, 2017).

In society there are factors that make the process of humanization by education difficult or easy. This is caused by the inflexibility of the socio-cultural environment which has a major influence on the formation of personality. Environmental inflexibility is "degree to which the environment conflicts with personal needs and demands". Individuals will live in harmony with their environment as long as the environment is able to meet their needs (Aly & Munzier, 2003).

The importance of Islamic education as a cultural socialization is due to, among other things, the loss of attention to ethical values from the output of education in society. Manners in society begin to fade, there is no longer a limit to politeness. This concerns the entire system of life, both in social, economic, political, and cultural relations. The growth of individualistic nature colors the arrogance of behavior without recognizing social care. Human nature experiences distortions that color individual and blind group sentiment. Education is only meaningful for intellectual fulfillment, and lacks the cultivation of attitudes.

To bridge various problems, Islamic education offers trans internalization principles that place religion as an absolute norm, which provides ethical and spiritual assumptions. Philosophically, Islamic education is a process of liberation of the mind from dirty dreams and thoughts, liberation of the soul from fear and slavery, and at the same time physical liberation from submission to self and lust (Aly & Munzier, 2003). In this case, Islamic education is a medium for transforming cultural values, strengthening social ties between citizens, and developing knowledge to strengthen human civilization.

Seeing the nature of Islamic education, which aims to integrate religion and science as well as its strong position in the national education system, at least Islamic education has played its role as follows (Umar, 2010):

a. *Media for Disseminating Religious Teaching Values*

As an institution with religious characteristics Through the nature and form of education it has, madrasas have a greater opportunity to function as a medium for socializing the values of religious teachings to students more effectively because they are given early. The religious nature attached to its institutions makes madrasah have a much stronger and larger mandate to play this role. Meanwhile, as a school system, madrasah to carry out mass religious socialization.

b. *Maintenance of Islamic Tradition*

The maintenance of this religious tradition is carried out in addition to formally through teaching religious sciences such as the Qur'an, hadith, *aqidah*, *fiqh*, Arabic and Islamic cultural history, it is also carried out informally through habituation to teach and practice religious law since childhood (*Islamic habitual*

forming) to perform prayers, other fasts, visit friends who are sick or have an accident, say hello when meeting friends and others.

c. Shaping Morals and Personality

The role culture of madrasas and Islamic boarding schools has been recognized by many parties even today. The Islamic boarding school education system is still considered the only institution that can produce prospective ulama (reproduction of ulama). There are still many ulama and national leaders who are role models for society and the nation born of this Islamic education system. This can happen because the education system emphasizes high ethical and moral education.

d. Fortress of the Nation's Morality

The rapid progress of national development over the past three decades has had an influence on the progress and improvement of the quality of life of the Indonesian people, especially the level of material welfare. The per capita income of the Indonesian people has improved the quality of people's lives. Nowadays, it is relatively easy for the community to obtain food and clothing. However, on the other hand, this economic progress in turn has also given rise to new problems, such as: increasing social inequality between rich and poor, increasing crime, such as: murder and sadistic robbery, increasing number of juvenile delinquencies, the development of promiscuity and the practice of prostitution, the decline in social awareness of the community. This condition causes people to start looking back at Islamic educational institutions such as madrasas and Islamic boarding schools. In the last ten years, there has been a tendency for some middle-class families in Indonesia to send their students to madrasah and Islamic boarding schools. In the last ten years, there has been a tendency for most middle-class families in Indonesia to send their students to madrasah and Islamic boarding schools. This tendency provides evidence that madrasah and pesantren are believed to be powerful fortresses to guard against the decline of public morality.

Islamic education is thus an appropriate method for changing attitudes and guiding community members to accept and initiate socio-cultural changes (Husein & Ashraf, 1994). Every society wants its citizens in accordance with the expected ideals, but the system applied between one community and another is different, so there needs to be a strong relationship between the ideals of the community and the principles of Islamic education as a way of life and not a ritual system. alone, the ideals and principles used in Islamic education must always refer to the principles of the Qur'an and Sunnah the of the Prophet (Abdullah, 1982).

Sociologically, the principle of civilizing Islamic education is a process that is constantly changing and can be measured in accordance with external changes that govern society. This implies indirectly that education must be planned in such a way that education has a balanced interdisciplinary pattern (Ashraf, 1993), so as to be able to create a public awareness that is religiously aware and prioritizes morals accompanied by a scientific attitude for the development, maintenance and transmission of values that are justified and accepted by society. .

We all know that Islamic education was born along with the existence of Muslims in Indonesia, even in the process of forming society, Islamic education contributes to the realization of the pillars supporting Indonesian society. As a system of knowledge and ideas, the culture of a society is an invisible power which is able to lead and direct human supporters of that culture to behave and behave in accordance with the knowledge and ideas that belong to that society, both in the economic field, social, political, artistic and so on. As a system, culture is not obtained by humans simply by being ascribed, but through a learning process that goes on without stopping, from the time humans are born until death picks them up.

The learning process in the context of culture is not only in the form of internalization of the "knowledge" system obtained by humans through inheritance or transmission in the family, through the formal education system in schools or other formal educational institutions, but also obtained through the learning process from interacting with the natural and social environment. Through cultural inheritance and internalization of each individual, Islamic education is present in the form of cultural socialization, interacting with local community values and maintaining reciprocal relationships that determine the processes of changing the socio-cultural order of society in order to develop the progress of civilization.

In this case, Islamic education becomes an instrument of community social power to develop a system of fostering community members that is relevant to Islamic guidance. The age of globalization has presented new values, new meanings and changes in all spheres of human life whose time of arrival is unpredictable. As

a cultural tool, education will carry out institutional tasks in accordance with the laws of community development. From here we can observe together a flow of discussion of the dialectical relationship between Islamic education and the reality of factual social developments that are currently symptomatic in almost all world communities, including in Indonesia.

CONCLUSION

In the development of Islamic civilization, several forms of Islamic educational institutions emerged. The emergence of this educational institution occurred due to various factors, and many historians view the background of the emergence of this educational institution with different views. In addition to the factor of increasingly advanced educational needs, the emergence of this educational institution is allegedly due to socio-political interests.

Talking about Islamic education, it always has a role to play in creating an Islamic society that has dimensions of faith and sharia that encourages life, towards renewal and development, respects humans as individuals who have human rights and dignity, and is open to all civilizations.

Islamic education also aims to form a complete Muslim personality, develop all human potential in the form of *jamaniyah* and *ruhaniyah*, foster the harmonization of each person with Allah swt, humans with nature, by developing structural, cultural aspects and trying to improve human resources in order to achieve a perfect standard of living. The role of Islamic education is as a transfer of cultural values or as the most effective way of transferring cultural values is through the educational process, because the two are very closely related. Culture and Islamic education are very closely related, both are mutually sustainable and cannot be separated because they are interconnected and need each other from one side to the other.

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