

Islamic Education Problems Facing the Era of Society 5.0

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Abstract

Currently Islamic Education is faced with a big problem, where the industrial era 4.0 has not yet passed, we are again amazed by the emergence of the era of society 5.0 which inevitably has to be faced by the world of Islamic education. The formulation of the problem in this research is what are the problems of Islamic education in the era of society 5.0. This research uses literature study. In data collection techniques, the author will dig up data according to discussions related to problems of Islamic education in the era of society 5.0. Research results: 1). The weak research culture is due to the strengthening of the instant learning culture. 2). Low mastery of digital technology in learning. 3). There is a dichotomy between religious knowledge and general knowledge.

Keywords: Islamic education, era, and society 5.0.

A. Introduction

The existence of Islamic education in Indonesia has been around for a long time. It was recorded that in the 13th century AD the first Islamic educational institution was born in the form of a pesantren¹, even its existence long before the Wali Songo period as stated by Lukens-Bull (2010), has experienced a long transition period until now. As the historical record written by Moch. Khafidz Fuad Raya (2018) the development of Islamic education has experienced ups and downs since the colonial era in the late 16th century until the New Order era, before the 1998 reform. which focuses more on the sterilization of the paradigm of discrimination in public education represented by "Colonial Schools" and religious education represented by "Pesantren".

Whereas during the New Order, Islamic education seemed to have developed more with the transformation in the field of constitutional strengthening for Islamic education and transformation in the institutional field.² Whereas during the reformation period, Islamic education was an effort to correct, improve, and perfect the education system in the previous period which was more focused on integrating religious education into the national education system both

¹ Based on historical records, the first pesantren was founded by Syekh Maulana Malik Maghribi who lived in the 13th century AD, and died in 1419 AD. See in Moch Khafidz Fuad Raya, "The History of the Orientation of Islamic Education in Indonesia (From the Colonial Period to the New Order)," Journal Islamic Education 8, no. 2 (2018): 229, <https://doi.org/10.38073/jpi.v8i2.202>. 2

² Raya, "The History of Islamic Education Orientation in Indonesia (From the Colonial Period to the New Order)." 4

in terms of legal umbrellas, institutions, and budget issues.³ However, post-reform Islamic education must be faced with a number of challenges and problems, including: (1) globalization; that hit every sector of the country including education, which gave rise to a new paradigm called "educational marketing) as revealed by Moch. Khafidz Fuad Raya in his dissertation⁴ and a number of his researches; globalization has resulted in (2) the moral degradation of the nation's children as shown by changes in the character of society and the stumbling of several people into circles of corruption, prostitution, and acts of violence against children⁵, as well as the problem of inequality

indonesian people's economy. This problem creates a widespread domino effect on the state sub-system. The rapid change of times is marked by advances in technology and information, this should cover oneself with religious awareness so that split personality and split integrity do not occur due to the penetration of global developments that infiltrate all spaces of human life. However, the massivity (overall) of this global information technology phenomenon has not been fully absorbed by the Islamic education system in particular and Muslims in general. Islamic educational institutions such as madrasas and pesantren as an articulation of the Islamic education system in Indonesia.

B. Discussion

In language, education comes from the basic word students which are given the prefix me to educate (verb) which has the meaning of nurturing and giving training.⁶ So education as a noun, which also means the process of changing the attitude and behavior of a person or group of people in maturing humans through teaching and training efforts. Meanwhile, according to Islam, especially in the Koran, the word al-tarbiyah is not found, but there are other equivalent terms, namely al-rabb, rabbayānī, murabbi, yurbi, and rabbānī. Whereas in the hadith only found the word rabbani.⁷ There is also the term ta'dib which means training in good and correct behavior in accordance with Islamic teachings. Another term for education is ta'līm, which is masdar from the word 'allama which means teaching in the form of giving material from a teacher to his students. All the words found above refer to al-Tarbiyah Islāmiyah.⁸ Zakiyah Daradjat (2017) interprets Islamic education as an effort carried out in order to

³ Afiful Ikhwan, "Socio-Historical Study of Indonesian Islamic Education in the Reformation Era," *EDUCATION: Journal of Islamic Education* 5, no. 1 (October 13, 2017): 14–32

⁴ Moch Khafidz Fuad Raya, "Marketing Islamic Education: Multi-Case Studies at Muhammadiyah Malang University and Nahdlatul Ulama University Surabaya" (doctoral, Maulana Malik Ibrahim State Islamic University, 2019), <http://etheses.uin-malang.ac.id/14501/>. 6

⁵ Moch Khafidz Fuad Raya, "Islamic Therapeutic Communication Therapy to Overcome Psychological Disorders in Children Victims of Bullying," *Proceedings of the Annual Conference for Muslim Scholars*, no. Series 1 (April 22, 2018): 321–29

⁶ The Big Indonesian Dictionary Compilation Team, "The Big Indonesian Dictionary," Jakarta: Balai Pustaka, 2008

⁷ Miftaku Rohman, "The Concept of Islamic Education According to Ibn Sina and Its Relevance to Modern Education," *Epistemé: Journal of Development of Islamic Sciences* 8, no. 2 (December 5, 2013): 282, <https://doi.org/10.21274/epis.2013.8.2.279-300>.

⁸ Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia, 2002), 16

convey religious appeals by preaching, conveying teachings, giving examples, practicing acting skills, providing motivation, and creating a social environment that supports the implementation of the idea of forming a Muslim person.⁹ Sayid Sabiq (1982) defines Islamic education as an activity that has the goal of preparing students physically, mentally and spiritually so that later they become useful members of society, both for themselves and their people (the community).¹⁰ Omar Muhammad al-Toumy as-Syaibany (1979) defines Islamic education as a process of changing behavior that occurs in individuals and society. Chabib Thoha defines it as an education whose basic philosophy and goals, as well as theories built to carry out educational practices based on basic Islamic values contained in the Al-Qur'an and Hadith.¹¹

Era Society 5.0

The world has entered the era of society 5.0. Where all joints of human life are almost completely dependent on the internet and digital technology. This era has influenced many aspects of life in the fields of economics, politics, culture, art, and even education. This means that education in Indonesia is facing these challenges. Education and learning in schools have a close relationship with the era of globalization. It is hoped that Indonesian society towards the era of globalization will carry out reforms to the world of education so that it can advance the world of education. Along with the changing times and demands for better changes, the Indonesian government continues to make improvements in various sectors, especially in the education sector. The relationship between the world of education and society 5.0. is that the world of education is required to keep abreast of technological developments that are developing rapidly and utilize information and communication technology as more and more sophisticated facilities to expedite the learning process. In addition, it is hoped that with the use of information and communication technology the mindset of learning can shift from teacher-centered to student-centered.

The Society 5.0 concept is a refinement of the previous concepts. In Society 1.0, humans are still in the era of hunting and knowing writing. On Society 2.0 is the era of agriculture where humans have started to know farming. Then Society 3.0 has entered the industrial era when humans have started using machines to support their daily activities, after that came the Society 4.0 that we are experiencing today, namely humans who are familiar with computers to the internet as well as in its application in life. If Society 4.0 allows us to access and share information on the internet. Society 5.0 is an era where all technology is part of humans themselves. The internet is not just for sharing information but for

⁹ Zakiah Daradjat and Indonesia Directorate General of Islamic Religious Institutional Development, *Islamic Education* (Jakarta: Bumi Aksara, 2017), 27, <http://repo.iainbatusangkar.ac.id/xmlui/handle/123456789/9327>

¹⁰ Omar Mohammad Al-Toumy Al-Syaibany and Hasan Langgulung, *Philosophy of Islamic Education* (Jakarta: Crescent Star, 1979), 134.

¹¹ Chabib Thoha and Gratitude Nc Priyono, "Reformulation of Islamic Education Philosophy," Yogyakarta: Student Library, 1996

living life.¹² This era provides many new opportunities in all fields and at the same time creates complex and difficult challenges. So that demands quality human resources who master science and can also solve problems in people's lives.¹³

Problems of Islamic Education in the Era of Society 5.0

Mukti Ali (2003) mentions several reasons for the weaknesses experienced by Islamic education today. Among them, weaknesses in the mastery of systems and methods. In general, Islamic education still uses the old (classical) system which only relies on rote memorization and listening to material delivered by the teacher. Students are placed as objects in learning, while teachers as subjects. The lack of involvement of students in the teaching and learning process causes the learning process to become monotonous and boring. As a result, learning outcomes are not optimal and not in line with expectations. Teachers who become subjects in the teaching and learning process, sometimes poor methods. Teacher innovation and creativity in teaching is lacking and almost invisible. Conditions like this make the class seem dead. Learning systems and methods that are often practiced in Islamic education institutions that are less varied and innovative are one of the factors that cause Islamic education to lag behind other education.

The next problem is that there is still a dichotomy, knowledge that is too general in nature, and a lack of spirit of inquiry. The dichotomy between Islamic education and general education still persists has not disappeared from the existing paradigm in society, as discovered by Moch. Khafidz Fuad Raya (2018)¹⁴ in his study. According to him, even though this happened during the Old Order era, until now people still think that Islamic religious education is education related to matters of the afterlife and has nothing to do with matters of their future.

Another problem that is still an obstacle in Islamic educational institutions is the lack of research. The spirit of research from practitioners of Islamic education is still considered very low. This can be seen from the small amount of research produced which can be used as a reference for scientific research in general. Researchers and practitioners of Islamic education have not been able to develop and produce research results into a scientific theory and concept. Cultivating a research spirit is something that is not easy, it takes a long time and costs are not cheap.

In line with the things mentioned above, Azyumardi Azra said that Islamic education in Indonesia is currently facing various problems and gaps in various aspects, namely in the form of issues of educational dichotomy, curriculum, goals,

¹² <https://www.kompasiana.com/muhamadagung/5cebcea995760e6fbe242dea/mengenal-lebih-far-society-5-0>

¹³ Musthofa Rembangy, "Transformative Education: Critical Struggle to Formulate Education in the Middle of the Eel of Globalization," Yogyakarta: Teras, 2010.

¹⁴ Raya, "The History of Islamic Education Orientation in Indonesia (From the Colonial Period to the New Order)."

resources, and management of Islamic education which are often dichotomous. piecemeal or not comprehensive and thorough and most of the systems and institutions of Islamic education have not been managed professionally.¹⁵ Another factor that is no less important than the factors mentioned above is the weakness of Islamic education in terms of institutions (organizations), science, and technology.¹⁶ Islamic educational institutions tend to be less well organized in terms of management. Islamic educational institutions are still compartmentalized by the terms "traditionalist Islamic education" and "modernist Islamic education". Two terms that dichotomize Islamic education with other terms, namely "advanced or modern Islamic education" and "traditional or classical Islamic education". The actual terminology is only guided by the system and learning methods. It is said that Islamic education is advanced or modern because the systems and methods used in the teaching and learning process follow the systems and methods that apply in the modern era. Vice versa, it is said that classical Islamic education is due to the systems and methods used in the teaching and learning process old system. The dichotomy, in fact, actually weakens the existence of Islamic education itself.

C. Method

Research Methods This research uses a methodology in accordance with what will be discussed, which includes types of research methods, data collection techniques, and also has problem boundaries which will be explained as follows. In this research, the writer uses literature study. In data collection techniques, the author will explore the data according to the discussion regarding the challenges of Islamic education in dealing with society 5.0. In this case the data obtained from various books and literature, documents, journals, articles and information from print media and other electronic media that are relevant to the problems observed. After the data is collected, selected and grouped, discussion and analysis will be carried out.

D. Discussion

Islamic education

Education is a universal activity in human life.¹⁷ The word Islam and self-defense behavior in Islamic religious education show a certain color of education, namely education with Islamic nuances, Islamic education, namely education based on Islam.¹⁸ Education is conscious guidance or leadership by educators on the physical and spiritual development of the educated towards the formation of

¹⁵ Azra, Islamic Education, 59

¹⁶ Muzayin Arifin and A. Syafi'i, *Capita Selecta Islamic Education* (Jakarta: Bumi Aksara, 2003).

¹⁷ M. Ngalim Purwanto, *Theoretical and Practical Science of Education*, (Bandung: Rosdakarya's Youth, 1998), h. 35

¹⁸ Ahmad Tafsir, *Education Science in Islamic Perspetif*, (Bandung: Rosdakarya's Youth, 2010),h. 24

the main personality.¹⁹ Islamic education is a conscious effort made by those who have responsibility for fostering, guiding, developing and directing the potential of children so that they can function and play a role as it happened. Education is also interpreted as an effort made by a (educator) against a (student) in order to achieve maximum positive development.²⁰

Samsul Nizar said that the contents of the Koran itself cover all human dimensions and are able to touch all human potential, be it motivation to use the five senses in interpreting the universe for the benefit of further formulation of human education (Islamic education), motivation for humans to use their minds, through imagery- the imagery of Allah swt in the Qur'an, as well as the motivation for humans to use their hearts to be able to transfer the values of divine education and so on. Thus it is clear that the Koran is the source and basis of Islamic education. This is because the Qur'an is a guide and guide for every human being to move on, and a guide and basis in Islamic education. In accordance with the essence of Islamic education.

لَقَدْ أُنْزِلْنَا آيَاتٍ مُّبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Meaning: Indeed, We have sent down verses that explain. And Allah guides whomever He wills to a straight path. (QS. An-Nuur: 46)

According to Abd. Rahman Shaleh, explained that the objectives of Islamic Religious Education are: 1. So that students can understand Islamic teachings in an elementary (simple) and comprehensive manner so that they can be used as a way of life and practice of their deeds, both in their relationship with Allah SWT, their relationship with society and himself with the environment. 2. Forming a person who has a noble character, in accordance with the teachings of Islam.²¹

Sunnah is the second source of Islamic teachings, including education. The Sunnah also contains instructions and guidelines for the benefit of human life in all its aspects, to foster Muslims to become fully human beings or Muslims who are faithful and pious. Rasulullah himself is the main teacher and educator who becomes the profile of every Muslim teacher. He not only teaches, educates, but also shows the way. This is not only recognized by Muslim scholars, but also non-Muslims. Hadith is the source of both religion and Islamic teachings. What is mentioned in the Qur'an is further explained or detailed by the Prophet with his sunnah. Therefore, the Sunnah of the Prophet which is now contained in the Al-Hadith is an authentic interpretation and explanation (legal, fully reliable) of the Koran. In As Sunnah also contains teachings about aqidah and morals such as the Qur'an which are related to educational issues. As Sunnah contains instructions

¹⁹ Ahmad Tafsir, *Islamic Religion Teaching Methodology*, (Bandung: Rosdakarya Youth, 2001), h. 6

²⁰ Ibid., h. 29

²¹ Abd. Rachman Shaleh, *Islamic Religious Education in Elementary Schools, Instructions for Implementing the 1975 Curriculum*, (Jakarta: Bulan Bintang, 1976), p. 13

(guidance) for the benefit of human life in all its aspects, to develop humanity as a whole. And what is even more important in As Sunnah is that it contains a reflection of the behavior and personality of the Prophet Muhammad who is a role model and educative for humans.

There are three roles of al-Hadith in addition to the Koran as a source of religion and Islamic teachings. 1. Further affirm the provisions contained in the Koran. For example, regarding prayer. In the Al-Quran there are provisions regarding prayer. The implementation of these provisions is emphasized again. 2. As an explanation of the contents of the Qur'an. By following the example above, for example regarding prayer. In the Koran, Allah commands people to pray. however, the holy book does not explain the number of cycles, ways, pillars and conditions for establishing prayer. It is the Prophet who mentions while following the example of the number of cycles for each prayer, the methods, pillars and conditions for establishing prayer. 3. Adding or developing something that does not exist or has vague provisions in the Qur'an. An example is the Prophet's prohibition on mating (marrying at the same time or marrying at the same time) a woman and her aunt.²²

Society 5.0

Society 5.0 is a concept of human-centered and technology-based society developed by Japan. This concept was born as a development of the industrial revolution 4.0 which is considered to have the potential to degrade the role of humans. Through Society 5.0, artificial intelligence (artificial intelligence) will transform big data collected through the internet in all areas of life (the Internet of Things) into a new wisdom, which will be dedicated to increasing human capabilities to open up opportunities for humanity. This transformation will help humans to live a more meaningful life. Through Society 5.0, artificial intelligence that pays attention to the human side will transform millions of data collected via the internet in all areas of life. Of course it is hoped, will become a new wisdom in the social order. It is undeniable, this transformation will help humans to live a more meaningful life. In Society 5.0, it also emphasizes the need to balance economic achievements with solving social problems. According to an article written by Mayumi Fukuyama (general manager and chief information officer of the Technology Management Center, Technology Strategy Office, Research & Development Group, Hitachi, Ltd.) entitled "Society 5.0: Aiming for Human-Centered Society", the goals what society 5.0 wants to achieve is to strike a balance between economic growth and solving problems in society.

Challenges of Islamic Education in Era 5.0

²² Mohammad Daud Ali, Islamic Religious Education, (Jakarta, PT. Raja Grafindo Persada, 2002), h.93

A. Malik Fadjar stated that there are three serious challenges currently being faced: First, how to defend against crisis attacks and what we have achieved should not be lost. Second, we are in a global atmosphere in the field of education. According to him, competition is something that is inevitable, both on a regional, national and international scale. The third is to make changes and adjustments to the national education system support a more democratic education process, pay attention to the diversity of needs or conditions of regions and students and encourage increased community participation.²³

In addition, the challenge faced by Islamic education in facing the era of society 5.0 is the unavailability of adequate resources in the world of education such as teachers, lecturers and other education personnel. In facing the challenges of Islamic education which are so complex in facing the 5.0 era which is increasingly being echoed in Japan which will certainly have an impact and influence on Indonesia. Therefore Islamic education must be able to face the challenges that will be faced. In addition, Islamic education must also have the main capabilities that must be possessed by every component of society and Islamic education.

The three main capabilities include:

a. Ability to solve problems

Every individual and component of society must be able to solve various problems faced. The problem solving process certainly requires the right strategy to solve the problem or problem at hand. Problem Solving Strategy is a process of using certain strategies, ways, or techniques to deal with new situations, so that these conditions can be passed in accordance with the wishes that have been set.

b. The ability to think critically

The way of thinking that must always be introduced and accustomed to is the way of thinking to adapt in the future, namely analytical, critical, and creative. That way of thinking is called higher order thinking (HOTS: Higher Order Thinking Skills). Thinking in the HOTS style is not ordinary thinking, but thinking in a complex, tiered and systematic way.

c. Ability to be creative

Creativity can be interpreted as the ability to think about something in a new and unusual way (unusual). and produce unique solutions to various

²³ The three big challenges are referred to by A. Malik Fadjar in Law no. 25 of 2000 concerning the 2000-2004 National Development Program (Propenas). This, as a work reference and at the same time the government's accountability to the community, the implementation of the Propenas, whose annual stages are outlined in the form of an Annual Development Plan (Repeta) in a consistent and sustainable manner, must continue. This repetition was carried out simultaneously which covered the three big challenges. See http://www.republika.co.id/koran_detail.asp?id=66060&kat_id85&kat_id1=&kat_id2=. May 9, 2007

problems.²⁴ Creative people will be able to think independently, have imagination, be able to make decisions so that they will have confidence and they are not easily influenced by others.

The three abilities that must be owned by each individual are expected to be able to solve problems faced in society and in the world of education, especially Islamic education. Islamic education must be able to face the challenges posed by the emergence of the era of society 5.0 which inevitably will be faced. therefore, each individual component, must be able to solve various problems encountered. must be able to defend and deal with various crisis attacks and what has been achieved by Islamic education should not be lost. Islamic education must always improve competence in all fields, especially education. and Islamic education must always be able to innovate for the better and not to be left behind and eroded by the increasingly developing times and current technological advances.

E. Conclusion

The challenge of Islamic education has provided an inspiration that preparing human resources who are ready to face challenges is the task of Islamic education. This is also inseparable from various opportunities that can be used as a way to foster generations to be more competitive and take part in a global village without boundaries. the challenges of Islamic education are so complex in facing society 5.0 which is increasingly being echoed in Japan which of course will have an impact and influence on Indonesia. Therefore Islamic education must be able to face the challenges that will be faced. In addition, Islamic education must also have the main capabilities that must be owned by every component of society and Islamic education.

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