

The Thought Comparisons Of Two Indonesian Islamic Reformers About Islamic Education; Ahmad Dahlan And Hasyim Asy'ari

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ABSTRACT

Ahmad Dahlan and Hasyim Asy'ari were reformers of Islamic education in the archipelago who were also founders of pre-independence Islamic organizations. Ahmad Dahlan was the pioneer of the founding of the Muhammadiyah Islamic organization, while Hasyim Asy'ari was the founder of the Nahdlatul Ulama Islamic organization. The purpose of education, according to Ahmad Dahlan, is an effort aimed at giving birth to a generation with high intellectual quality and having high religious knowledge, and ready to always prioritize the welfare of the community. Whereas Hasyim Asy'ari had the view that the most important thing in education is character building. Ethics is the face of education that can determine the dignity and self-esteem of humans. The research used by me belongs to the type of literature study because it relies on literacy sources. I used a qualitative approach and also used a descriptive analysis method when compiling the results of this study.

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INTRODUCTION

For Muslims, seeking knowledge is very important something, especially regarding religious knowledge (Syarnubi., 2024). In the holy book of the Qur'an, there are many verses that contained of educational values such as the virtue of those who seeking knowledge, the obligation to seeking knowledge, until the signs that will occur when humans are indifferent to seeking knowledge. So we do not be surprised since the Prophet Muhammad SAW. was still alive until today, which has entered the 21st century, many people are flocking to study. Not a few people think about the greatness of Allah SWT., increase wisdom, discover new things, sort out information to get a near-perfect truth, and so on. However, within a certain period of time, the development of education among Muslims experienced a setback due to several factors, until finally in the 19th century the seeds of an Islamic revival began to emerge, which was shown for the first time by the Middle East region. This encouragement was spearheaded by several figures, some of whom were Sayyid Jamalludin al-Afghani in Asia Africa and also Muhammad Abduh in Egypt. The refractions of the thoughts of these two figures were brought by Indonesian students who had studied in the Middle East at that time to try and apply the knowledge they had learned in the country. They were teachers from Ahmad Dahlan and Hasyim Asy'ari who later became the pioneers of Islamic revival in the archipelago.

Education is a system, process, or method that useful for raising the level of human life for the better (Syarnubi, S., Alimron, A., & Muhammad, 2022). Over time, all human beings will need education because it has become a demand of the times that must be deepened, regardless of the type of education (AH, 2003). It can be said that education is a process that aims to humanize humans, which social values are very important in this regard (AM, 1996). When the humans born

in this world, humans have different talents from each others. The human talent is the important factor for education to carry out its duties (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023). The human talent need a process that was useful for honing and instilling good new values, and continuously developing them (Tilaar, 2000). Education is a process of humanization, which includes continuous dialogue between humans over a long period of time until allowing the growth of complete human awareness within oneself without being shackled (Freire, 2000).

The revival of education in Indonesia always contains religious values in it, both of Islamic and non-Islamic (Syarnubi, 2020). For Muslims, learning that contains religious values is the best education, because religious knowledge is very useful for humans (Syarnubi et al., 2021). This can be seen from many Islamic schools and campuses until Islamic schools and dormitories such as Islamic boarding schools. The presence of Islamic education is a great hope in the modern era, because basically religious education emphasizes the essence of spirituality rather than cognitive (Syarnubi, 2016). Historically, Islamic education has developed from a very simple form (traditional) to a modern education model. At the stage of its emergence, Islamic education was held informally and simply by Muslim preachers which was carried out in *langgar*, *surau*, or mosque. Then gradually developed into an embryo for the formation of an Islamic education system, which is called a boarding school (*Pondok Pesantren*).

Boarding school is a real type of traditional teaching and education in the Asian region and now widespread in Indonesia (Fauzi, M., Lestari, A.R.S., & Ali, 2023). Boarding school is a silent witness to history in witnessing the development of Islamic education since in the traditional model to develop rapidly in this modern era (Azra, 1997/1998.) The rapid spread of Islam, if it is not balanced with a high scientific spirit, will experience stagnation and slow development. Education is a very important factor in building and packaging the nation's civilization (Syarnubi, 2023). Although the glory of Islam today is not the same as what happened in classical times, but the progress is quite good. With different educational conditions like today, which is marked by the development of schools until reach the international stage, of course thanks to the struggle of all the people and also influenced by national figures who have studied abroad, as for one of them, KH. Ahmad Dahlan whose real name is Muhammad Darwis, who is persistently passionate about developing a scientific spirit in Indonesia. Bringing the knowledge of religion that he mastered and reformist ideas from the Middle East, KH. Ahmad Dahlan tried to apply it in the archipelago.

Another figure who is active in reforming and has great attention in the world of Islamic education is KH. M. Hasyim Asy'ari. He is a prominent scholar as well as a pioneer in the founding of the Islamic organization Nahdlatul Ulama (NU) in 1926 AD. He is a scholar who maintains local traditions, that is the traditions of the Indonesian Islamic community with various variants that are still in line with Islamic principles as long as the combination has religious foundations and purposes. The concept of local Islam which is reflected in the construction of his thoughts also becomes a differentiator between Islam in the Middle East, which is thick with Arabism and the view of Islam in the archipelago, so that the pattern of his thinking about education still looks traditionalist. The culture of the archipelago, which is thick with politeness, both in words and deeds, are clearly illustrated in his thoughts.

Hasyim Asy'ari has the view that the most important thing in education is character building. Ethics is the face of education that can determine the dignity and self-esteem of humans. Educated humans certainly have good character which can be seen from their noble character. Hasyim Asy'ari said that humans are servants of Allah SWT. who are given life to always remember Allah SWT. wherever they are. Therefore, education in this world should function to make things closer to Allah SWT. For this reason, teachers are expected to better understand the importance of this value before teaching science to their students (Rifai, 2010). So it can be seen that the main thing that is emphasized by KH. Hasyim Asy'ari are worship values, that are useful for the formation of human character. It is enough to understand that what is very unfortunate in this modern era is the moral crisis. Many people are smart but have no morals. Therefore, KH. Hasyim Asy'ari places great emphasis on that point because with the formation of characters who have the goal of future

generations having good morals, they will get blessings in any case in life, especially in terms of studying.

METHOD

This research uses a literature study method or library research, with a descriptive approach that emphasizes the strength of source and data analysis. Researchers rely on theories and concepts that are interpreted based on various writings that are relevant to the topic of discussion. The main data sources for this research come from books, journals, and other scientific works relevant to this research problem (Syarnubi, 2019). In addition, this research also utilizes personal documents as one of the data sources, which are taken from a person's personal materials or records in the form of writings that describe the individual's experiences or thoughts (Furqon, 1992). The data obtained from these personal documents will be analyzed qualitatively to explore meanings, patterns, and main themes related to the topic discussed.

RESULT AND DISCUSSION

A. Ahmad Dahlan's Thought

In running his Islamic organization, KH. Ahmad Dahlan is based on the interpretation of the verses of the Qur'an which instructs humans to always do good things and guides others to participate in doing good and fighting all things that smell bad. The verse of the Qur'an that he took was Surah Ali 'Imran verse 104 which reads: "And let there be a group of people who call on righteousness, enjoin what is right and forbid what is evil; they are the lucky ones." (Q.S. Ali Imran: 104)

According to some experts, KH. Ahmad Dahlan never specifically stated the educational goals he wanted. However, this can be seen from the main content of the studies he has delivered, as quoted by an expert named Abdul Mu'ti in the book "Pemikiran Pendidikan Islam Kajian Tokoh Klasik dan Kontemporer", the purpose of education in accordance with KH. Ahmad Dahlan's ideas can be seen from the following quote: "Dadiho kijahi sing kemadjoean, adja kesel anggonmu njamboet gawe kanggo Moehammadijah". In that statement used the Javanese language, there were things to noted, namely "kijahi", "kemadjoean", and "njamboet gawe kanggo Moehammadijah"(Mu'ti, 1999). From these 3 words it can be concluded that KH. Ahmad Dahlan wanted the goal of education in the form of a process that will shape humans into pious human beings in terms of religion and other knowledge, possessing the broad views without being constrained by a certain environment, not ignoring general knowledge, and ready to serve to always fight for the glory of Muhammadiyah in prioritizing the welfare of the community and holding fast to the Qur'an and as-Sunnah.

Implementation of the goals and directions of Muhammadiyah education, as expressed by KH. Ahmad Dahlan is education in an Islamic environment should not only tend to be religious, but also focus on general knowledge so as not to be left behind by those who have advanced in today's modern era (Dahlan, 1942). According to him, the purpose of education is to be able to directly practice whatever has been obtained when focusing on learning theory. This practice should be able to bring about good changes in life. Therefore, he hopes the leaders will not only be able to do theorizing, but also put it into practice to create real people's welfare later (Dahlan, 1923). In essence, education should have an ending that is able to collaborate between the right theory and appropriate practice so that the actions taken are truly real towards a truth, in this context is a way of life that does not deviate from religion and state law(Syarnubi et al., 2023).

Muhammadiyah education in its learning process has a holistic education concept. Education that emphasizes the creation of young people of the nation's generation who have an independent attitude in their personality, have peace of mind in living their lives, always do good and fight all of the evil things, and have good qualities such as being honest, intelligent, and trustworthy. Characteristics of education desired by KH. Ahmad Dahlan can be seen as follows:

1. Appropriate collaboration between educational goals and the education material

The Muhammadiyah education is aimed at producing the national intellectuals who are able to demonstrate their skills in various fields of science, not only focusing on religion. Therefore, hopefully the young generation formed are the nation's golden children, who are ready to bring a nation with a high intellectual level also based on high religious knowledge as well.

2. Perfect collaboration between theory and practice

From the beginning since KH. Ahmad Dahlan plunged into the world of science, his concept is studying means doing charity. There is knowledge to be put into practice, because they who have knowledge but do not do good, they are those who want to confuse themselves and bring themselves into true restlessness. So, the main purpose of education is to be able to bring people to the true truth.

3. Balanced collaboration between formal education and non-formal education

As desired by KH. Ahmad Dahlan's view of Muhammadiyah education is the birth of a generation of people with high intellectuality and noble character. Intellectual abilities can be obtained by students in formal educational activities, such as formal learning in class or practical activities from theories that have been taught in class. Meanwhile, to fulfill a noble character, it can be obtained from non-formal education that prioritizes the formation of soft skills, such as inculcating leadership traits, honesty, responsibility, unity and integrity, democracy, national spirit, self-sacrifice, loyalty, and the other non-formal activities for students.

4. Mutually supportive collaboration between various education centers

Since KH. Ahmad Dahlan began to established Muhammadiyah, he had emphasized on four unitary educational centers to work together in creating a generation of people with high intellectuality and noble character. The four educational centers are family, school, mosque, and community.

There are 5 most phenomenal ideas by Ahmad Dahlan, namely as follows:

1. Regarding the Qibla used in all places of worship

Since KH. Ahmad Dahlan was childhood, he was become a figure who loved the knowledge. He studied several scientific field, one of which was the science of Falaq. When Ahmad Dahlan studied Falaq, he realized a fact that the Qiblat direction should be in the Northwest. Meanwhile, so far the belief that exists in the community was that the Qiblat direction is towards the West. He witnessed this in most mosques in the archipelago, especially on the Java island (Sairin, 1995). To change this, he gave his idea to Kiai Lurah H.M. Nur and after discussing finally KH. Ahmad Dahlan can convey his ideas to the elders in the parent forum. And it turns out, at the beginning of the delivery of this idea, KH. Ahmad Dahlan got a disagreement hard opposition to serious resistance, until he emigrated to change his place of residence because the people in the area where he lived had considered him an infidel.

2. Regarding the determination of Eid Al-Fitr

This is still about the discussion of the science of Falaq that KH. Ahmad Dahlan had learned. He found the fact that the determination of the feast of Eid should coincide on the 1st of Shawwal on the Hijriyah calendar which was marked by the appearance of a new moon in the western sky. Meanwhile, what had been happening in the community so far was the determination of Eid al-Fitr in accordance with the provisions of the Sultanate of Yogyakarta and it cannot be accounted. Then, KH. Ahmad Dahlan took the step by discussing this with the Penghulu Kanjeng Khalil who worked in the Sultanate. Then Penghulu Kanjeng Khalil sent KH. Ahmad Dahlan to met the Sultan and discuss his ideas. The Sultan of Yogyakarta at that time was able to understand Ahmad Dahlan's ideas and accepted it well, so that the determination of the Eid al-Fitr day was carried out by calculating reckoning, according to the rules in the science of Falaq.

3. Regarding the rejection of *Bid'ah* and *Khufarat*

KH. Ahmad Dahlan upon his return from the second hajj had complete intentions and perfect determination to carry out reforms in the archipelago. The renewal was in the form of purifying Islam again in accordance with the teaching of the Qur'an and as-Sunnah. According to him, Islam at that time had strayed far from what it should have been. There were a lot of *bid'ah* and *khufarat* practiced by Muslims. According to him, as an example of the practice of *bid'ah* and *khufarat* that existed at that time were salvation when people died, salvation when the mother was 7 months pregnant, salvation at birth, tahlil and talqin ceremonies, and belief in amulets.

4. Regarding Islamic Religious Education

This is in accordance with what was discussed earlier that KH. Ahmad Dahlan wanted a perfect collaboration between general science education and religious science.

5. Regarding the Social-Society field

The strategy he launched in this case was to establish associations that were useful for exchanging ideas so as to create a generation of people who thought and had broad views.

B. Hasyim Asy'ari Thoughts

As previously explained, Hasyim Asy'ari had a view that emphasized the most important thing in education, it was character building. Ethics was the face of education that can determine the dignity and self-esteem of humans. Educated humans certainly had good character which could be seen from their noble character. Hasyim Asy'ari was of the view that humans were servants of Allah. who gave life to remember his Creator, Allah SWT., wherever they were. Therefore, education in this world should function to make things closer to Allah SWT. For this reason, teachers were expected to better understand the importance of this value before teaching science to their students.

The books produced by KH. Hasyim Asy'ari also focused on the virtues of ethics in studying. The main theme that KH. Hasyim Asy'ari discussed in his work about the significance of education, the responsibilities and duties of students, as well as the responsibilities and duties of teachers (Misrawi, 2010). Some experts said that KH. Hasyim Asy'ari was an anti-modern scholar, but he was not rigid. Most of anti-modern scholars are very rigid and do not want to accept reform in any form. In contrast to KH. Hasyim Asy'ari, he was quite flexible in all forms of change which he believed good (Watt, 2001) The flexibility possessed by KH. Hasyim Asy'ari did not mean that he took all the changes occurred. He was a scholar who carried out *ijtihad* on every existing renewal so that he did not immediately accept it, but he thought carefully by returning to the source of Islamic teachings, namely the Qur'an and as-Sunnah. It was not surprising that each of his thoughts could be seen in the uniqueness of KH. Hasyim Asy'ari's view who included Sufistic suffixes and Sufism influences in it (Suwendi, 2004).

From his books, it can be seen that the influence of Sufism and Sufism dominated. As was the case when KH. Hasyim Asy'ari described the allegory of the educational process or teaching and learning process as a mystical journey, which a student trying to study knowledge was required to pass some *mahqamat*, which were been stations in each journey. The teacher acted as a guide who guided his students so that they didn't get out of the way of the journey they were going through. The teacher also acted as a guide in terms of intellectual morals spiritually, so that the students could had a noble and dignified character (Syarnubi, 2019).

KH. Hasyim Asy'ari said that between teachers and students must be a bond that expressed an attachment to collaborated together to form a progress in terms of attitude, speech, behavior, and better thinking. Furthermore, a harmonious collaboration will be created and it would be ready to entered the community and leded to advanced and positive changed.

In the pre-independence period, there were indigenous schools founded by the Dutch, but they were religiously neutral. They who educated at this school becomed modernists but minimalist about knowledgeable religion. That was the reason that made KH. Hasyim Asy'ari was dissapoin. For him, modernity was important, but if it was not accompanied by adequate religious knowledge, it could deviated people from Allah SWT. He uphelded the noble values and good ethical norms strongly. According to him, this could be obtained if humans had

adequate religious knowledge. According to KH. Hasyim Asy'ari, modernity may be superior, but if it had destroyed the religious traditions, it will result in the loss of a dignified national identity. It seemed that KH. Hasyim Asy'ari agreed more on cultural acculturation than cultural assimilation as proposed by KH. Ahmad Dahlan.

In terms of the educational curriculum, it seemed KH. Hasyim Asy'ari was also in the same line with KH. Ahmad Dahlan, which required general science learning, in addition to deepening religious knowledge. It was just, KH. Hasyim Asy'ari put more emphasis on religious sciences which was a good step on the way to the true truth that belongs to Allah. In addition, according to him, the preparation of a good curriculum but not balanced with the high level of *ta'lim muta'allim* in the teacher and student environment would result in a low level of effectiveness in education. KH. Hasyim Asy'ari said that the modernity occurred should be in tandem with existing traditions, not threatening or forcibly erasing them. Both must complement each other as long as the tradition was not an act of disbelief or there was a special law in the Qur'an and Sunnah that forbade it.

The basic difference between KH. Hasyim Asy'ari with other reformist scholars can be seen in the formation of the educational model he made. For other reformist clerics, after knowing the importance of renewal, they had completely cut down the traditions that had been occupied all this time. On the contrary, for anti-modernity clerics, they had completely shut themselves off from all forms of change. In contrast to KH. Hasyim Asy'ari, he did not orient his school like the Dutch school model as used by Muhammadiyah even though there were additions in it. KH. Hasyim Asy'ari actually still used traditional traditions within the scope of the Islamic boarding school so that the pursuit method used was still the same as the previous methods, only that there were additional general lessons. That was distinguishing the thinking between KH. Hasyim Asy'ari and KH. Ahmad Dahlan.

KH. Hasyim Asy'ari viewed the religious knowledge had the status of *fardlu 'ain*, meaning that it must be demanded. He positioned religious knowledge in the top place which should be prioritized, followed by general knowledge. By prioritizing religious knowledge, it meant that we also put Allah SWT. first, as the Creator who was the controller of all life in this universe. KH. Hasyim Asy'ari rejected the domination of the general sciences. General knowledge was indeed important, but only in moderation, should not be prioritized. With the high level of scientific integrity proclaimed by KH. Hasyim Asy'ari, then there was also no dichotomy of science. This was in the same line with the opinion of salaf scholars that conveyed by KH. Hasyim Asy'ari: *hadha al-'ilmu diinun fardzuruu 'amman ta'khudhuuna diinakum*, "Knowledge is religion, so you should see (consider at first step) who you take your religion to."

KH. Hasyim Asy'ari said that knowledge, whatever it may be, come from Allah SWT. This meant that all activities related to education or the teaching and learning process must also include divine values and norms. The educational process must go hand in hand with worship. Everything that was done must be intended for worship or spiritual religious. As an intellectual, Hasyim had contributed many valuable things for the development of civilization. Among his contributions were some religious and social literature. Hasyim's famous writings were as follows: Kuntowijoyo claims that theanthropocentrism is a religious belief system that ignores human reason and never makes God's revelation the only source of knowledge. According to him, to assert a truth, one must simultaneously focus on humans and God. The rationality of God's creation becomes the focus of theology.

1. *Âdâb al-'Âlim wa al-Muta'allim*, which explained about various matters relating to the ethics of educators and students.
2. *Ziyâdât al-Ta'liqât*, which was a response to Abdullah bin Yasin Pasuruan's different opinion about NU.
3. *Al-Tanbihât al-Wâjibât li man Yashna 'al-Mawlid bi al-Munkarât*, which described people who celebrated the Prophet's birthday with *munkar*.
4. *Al-Risâlah al-Jâmi'ah*, which explained the condition of the deceased, the signs of the apocalypse, and commentary on the sunnah and *bid'ah*.

5. *Al-Nûr al-Mubîn fî Mahabbah Sayyid al-Mursalîn*, which described love for the Prophet Muhammad SAW. and things related to it, become followers of it, and lived up to its traditions.
6. *Al-Durar al-Muntashirah fî al-Masâ'il al-Tis'a 'Asyarah*, which explained the problem of *tarekat*, guardians, and other important matters related to both or followers of the *tarekat*.

The book of *Adab al-Alim wa al-Muta'allim* was a book that contains the concept of education. This book was completed compiled on Sunday the 22nd of Jumadil al-Tsani in 1343 H. K.H. Hasyim Asy'ari wrote the book *Adab al-Alim wa al-Muta'allim* based on the awareness of needing the literature that discussed adab in seeking knowledge. Seeking knowledge was a very noble religious work so that when people seek it one must pay attention to high manners as well.

KH. Hasyim Asy'ari in compiling his work had some ideas based on several things, as followed:

1. There was an intense spirit of renewal but lack of filtering in making changes. Tradition should not be eliminated, on the contrary, it should be maintained even though there were new inputs.
2. It was necessary to emphasized the awareness of people who were involved in the world of education of the importance of character education in order to created human beings with noble character in the midst of a society that was in a moral crisis.
3. KH. Hasyim Asy'ari realized that there was needing for literature that described in detail the importance of *ta'lim muta'allim* etiquette in this life. Therefore, he took the initiative to start making several works. This book as a whole consisted of eight chapters, as followed: the virtues of science, scientists, and learning, etiquette for students, etiquette of students towards educators, etiquette of learning for students, etiquette for educators, etiquette teaching for educators, etiquette of educators towards students, etiquette introduces literature, and tools used in learning.

The eight themes were classified into three important parts, namely the significance of education, the character that must be possessed by educators, and the character that must be possessed by students. For the pesantren, this book was not new literature they encountered. Especially the Islamic boarding schools in East Java, this book of *adab al-Alim wa al-Muta'allim* was a book that always studied. This book had been printed in relatively large numbers, for the first publication was printed in 1415 H by Makthabah al-Turats al-Islamy Pondok Pesantren Tebuireng Jombang in East Java.

CONCLUSION

According to KH. Hasyim Asy'ari, modernity may be superior, but if it had to destroyed the religious traditions, it will resulted in the loss of a dignified national identity. It seemed that KH. Hasyim Asy'ari agreed more on cultural acculturation than cultural assimilation as proposed by KH. Ahmad Dahlan. In terms of the educational curriculum, it seemed KH. Hasyim Asy'ari was also in same line with KH. Ahmad Dahlan, which required general science learning, in addition to deepening religious knowledge. It was just, KH. Hasyim Asy'ari put more emphasis on religious sciences which was a good step on the way to the true truth that belong to Allah. In addition, according to him, the preparation of a good curriculum but not balanced with the high level of *ta'lim muta'allim* in the teacher and student environment would resulted in a low level of effectiveness in education.

The basic difference between KH. Hasyim Asy'ari with other reformist scholars, liked KH. Ahmad Dahlan, can be seen in the formation of the educational model he made. For other reformist clerics, after knowing the importance of renewal, they had completely cut down the traditions that had been occupied all this time. On the contrary, for anti-modernity clerics, they had completely shut themselves off from all forms of change. In contrast to KH. Hasyim Asy'ari, he did not orient his school liked the Dutch school model as used by Muhammadiyah even though there were additions in it. KH. Hasyim Asy'ari actually still used traditional traditions within the scope of the

Islamic boarding school so that the pursuit method used was still the same as the previous methods, only that there were additional general lessons. That was distinguishing the thinking between KH. Hasyim Asy'ari and KH. Ahmad Dahlan.

In essence, these two figures were both reformers who existed in the archipelago in the pre-independence period. Both of these figures studied at the same teacher or *ulama*, but when they returned to their homeland, their thoughts were little different. Both of them carried out reforms by prioritizing the Qur'an and as-Sunnah, but the focus they took was different. KH. Ahmad Dahlan emphasized the purification of monotheism by eliminating all kinds of heresy. KH. Ahmad Dahlan also emphasized that Muslims at that time had to participated in deepening general knowledge in addition to studying religious knowledge, because according to him, religious knowledge was not enough to achieve true happiness and truth. Meanwhile, according to KH. Hasyim Asy'ari, the most important thing to study was character education. In this case, what was meant is the cultivation of noble character in students. The most important thing to do was to fixed the teachers first, then the students. Teachers must be required to had a good attitude and character, so that they were able to made their students be the good generation with noble character.

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