

A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in The Industrial Revolution Era 4.0

Akrim

Universitas Muhammadiyah Sumatera Utara, Medan
akrim@umsu.ac.id

ABSTRACT

This article aims to discuss the dynamics of development and discourse of Islamic education in studying with a futuristic approach, how the challenges and opportunities of Islamic education in the Revolutionary Era 4.0 are commonly referred to as the Era of Disruption. The method used is qualitative research method with library approach, the primary source used is literature, journals, and books related to the topic discussed. The discussion results showed various forms of opportunities and challenges faced by Islamic education in Indonesia, especially in the era of disruption, whose signs begin with globalization. Despite many options, Islamic education should also be wary of challenges. This study found various challenges, namely the ability of Islamic education to harmonize divine verses with kauniyah verses, maintaining the process of Islamization of science. Harmonize the God-human relationship in the form of a the-anthropo-centric education with the point of the press; man is a noble being of God. Harmonizing between faith and knowledge cannot be separated. He is adjusting between the fulfillment of spiritual needs (spiritual-ukhrowi) and the realization of physical (material-earthly) needs and harmonizing between revelation and intellect (thinking, critical and rational).

Keywords: Islamic education, opportunities, challenges

A. INTRODUCTION

Islamic education has a long history. If studied further, it can conclude that Islamic education grew and developed along with the emergence of Islam itself, especially for Arab society, where the first place Islam was born and developed. When carried out the early spread of Islam, Islamic education was held in certain houses. The most famous was Darul Arqam named Darul Arqam derived from the name of the home of the Prophet's friend al-Arqam bin Abi Al-Arqam bin Asad al-Makhzumi ra. Darul Arqam used to be the center of da'wah prophet saw in secret. In this place, the Prophet's companions (peace and blessings of Allah be upon him) gathered together to study religion and pray together in secret. The number of people who converted to Islam at that time there were 40 people. In this place, Umar ibn Khattab RA converted to Islam. After the Islamic community has been formed, Islamic education is carried out in the Mosque with the model halaqah.

There are many opinions that Islam does not adhere to dichotomization in science. Still, it can not deny the reality that a dichotomic paradigm is found in society regarding the existence of religious science and general science (Nurhanuddin & Wirman, 2018). It can see from educational institutions that slightly distinguish between public educational institutions and religious, educational institutions (Islam). It can understand this difference there are different types of institutions based on who funded the institution and the vision of its mission.

Islam wants its people to have a significant concern for science, and This is shown when the presence of Islam itself, the revelation that was first received by the Prophet (surah al-'Alaq verses 1-5), is an order to "read," which of course with various interpretations of the word "read" is. The order is a foundation for Muslims to continue "reading," which substantively instructs Muslims to continue developing science. This commandment essentially establishes the eradication of illiteracy, an initial act to free man from the shackles of ignorance and backwardness. The rest of this verse is a command for man to understand every natural phenomenon, understand sunnatullah who master all-natural events and draw conclusions about the nature behind empiric reality (Sunanto, 2003).

The existence of Islamic education is oriented towards improving human existence that boils down to the formation of Muslim personalities that are compatible at the changing times (Anwar & Salim, 2019). Therefore, it is necessary to design an educational institution

that can answer the changing needs of the era. If this is not done, it will harm the development of Islamic educational institutions themselves, especially concerning the quality of graduates.

Education in the era of industrial revolution 4.0 currently faces various challenges that also contain opportunities; the problem is the readiness of educators, students, and educational institutions in facing the era. Casino, as Rokhman explained in his article, it is revealed that "this era of disruption is a time when there are many disorders caused by many changes that occur in various aspects of people's lives, including paradigm changes and visions about the world and all its contents" (Harto, 2018) or according to Fitri Rahmawati, Disruption in language means disturbing, disruption means disruption. The industrial revolution became the originator of the birth of disruption, so that disruption is often interpreted by changing the established order (Rahmawati, 2018). Citing Brian Stauffer, who illustrates disruption as a theory of change over panic, anxiety, and 'uncertain' evidence, or according to Downes, the bottom line is that humans are currently facing 'Bigbang disruption' (Rahmawati, 2018). And also the primary abilities needed by the humans of the 21st century are about these skills: how to think, how to work, tools to work, and ways to live together in the world. Concepts of thinking are conceptualized to include creativity and innovation, critical thinking, problem-solving, learning to learn and metacognition development. and innovation, critical thinking, problem solving, learning to learn and metacognition development (Rokhmawan & Wulandari, 2019) .

As shown before, this article is essential to discuss to see a new direction of Islamic education in the era of Disruption or industrial revolution era 4.0 that focuses more on the opportunities and challenges of prospective educators in Islamic educational institutions.

B. METHODS

Literature research has several unique features, among others; first, this study is directly related to the text or numerical data, not with the field or eyewitnesses, in the form of events, people, or other objects. Second, data is readymade, meaning researchers do not go anywhere except directly with sources already in the library. Third, the data library is generally a secondary data source. Researchers obtain data from the second hand instead of the original from the first hand. Fourth, the data condition in the library is not shared by space and time

(Zed, 2004). The study was conducted only by referring to articles, journals, writings, and books relevant to the research's focus.

C. PREVIOUS RESEARCH

Much research literature has been done concerning Islamic education has been done a lot. Here are some research results that are almost the same as what the author did but have not been found discussing the new direction of Islamic education in the Era of Disruption.

Khoirul Huda (2016), in his research on Madrasah Problematika as one form of Islamic educational institution in Indonesia, only emerged around the 20th century. The emergence and development of this institution are closely related to the existence of pesantren. It can be said madrasah is an Islamic educational institution that teaches general sciences or public education institutions characteristic of Islam. Madrasah Aliyah Negeri Rejotangan is one form of Islamic educational institution in Indonesia established in 1995, which is Madrasah Aliyah PSM Tanen. Madrasah, located in Tanen Village, Rejotangan District, Tulungagung Regency, is experiencing a relatively slow development; this is because, among others, it is located on the outskirts of Tulungagung regency. Simultaneously, the problems encountered by Madrasah Aliyah Negeri Rejotangan are not much different from the problems experienced by other madrasahs in general. These problems include: Most of the inputs are low to medium-sized students. The educational background and family care of students who are less supportive of the success of the teaching and learning process. Lack of teaching staff, both in quality and quantity. There is too much subject matter that is not accompanied by the time (hours) provided.

Besides, there are also research results conducted by Lili Hidayati (2014) in the 2013 curriculum and the new direction of Islamic religious education; this article is intended to review the phenomenon of curriculum changes in 2013. Change is a certainty that has also penetrated the world of education in response to people's lives that continue to experience dynamics. Change is needed to prepare the younger generation to meet Indonesia gold that desperately needs qualified human resources and ready to compete in the global market. In Islamic education, this curriculum change gives a favorable direction in several aspects. It starts from learning that integrates three learning domains, a more "humane" process, and evaluation as an end that accommodates all potential learners.

D. RESULT AND DISCUSSION

1. Islamic Vision in Responding to the Industrial Revolution 4.0

The era of disruption is also often referred to as the Era of Revolution 4.0, whose signs begin with globalization. Global in the dictionary of English is generally, and the whole or also called roundly, broadly speaking, which explains -- it is related (*Globalization*, n.d.), concerning, covering the entire world. Globalization: the process by which businesses or other organizations develop international influence or start operating on a global scale

Globalization is an unstoppable force, transforming all contemporary aspects of political, economic, and educational societies. The term globalization indicates that the world is a continuity of the environment that is constructed as a whole; there are no boundaries and barriers, cultural, political, economic, primarily technological areas because technology is a tool for the development of the dynamics of world change (Wolf, 2007).

As quoted by Kesuma, Jan Aart Scholte sees that there are several definitions of globalization that are defined as Internationalization, which means the improvement of international relations. In this case, each country retains its identity but becomes increasingly dependent on each other (Nasution, 2006).

Furthermore, it is called Liberalization, which means the lowering of borders between countries, such as barriers to import-export tariffs, foreign exchange traffic, and migration. There is also the meaning of globalization with the term Universalization, meaning the spread of material and immaterial things worldwide. Experience in one locality can be a worldwide experience. Besides, globalization is also called Westernization, which means universalization is the spread of thoughts and cultures from the west so globalized.

Similarly, there is the term Transplanetary and supra territoriality relationship; in this section, the meaning of globalization is different from the four previous definitions. During some last reports, each country retained its ontology status. In this latter sense, the global world has its ontology status, not just a combination of countries (Nasution, 2006).

Some of the paradigms of globality above, further giving rise to the stigma of good and evil, good or positive stigma, certainly accept the consequences of the clash and dynamics of cultural transformation. However, those who are embarrassed, introverted, pessimistic will undoubtedly give certain discourses, and especially religious people become ideological

polemics. From another perspective, support and rejection of the conceptions of globality will gradually become an event straightening ideological theologies. Causing social change means a change that includes cultural elements, both material and immaterial, that emphasizes the significant influence of material cultural factors on supernatural elements (Nanang Martono, 2012).

What is the Islamic view of globalization?. This question often arises in the dialectics of Islamic civilization and civilization to lead to the concept of Islam tammadun, civil society. Islam as universal religious teaching can become a value system as a reference for a life that is all developed and dynamic while showing greatness and wholeness. The same was said by Madjid (2008). Islam is a universal religion; Islamic universalism, the concept of obedience, namely surrender to God Almighty, is a natural demand of man. Thus religion means "obedience" or "obedience" that cannot be other than surrender to God (al Islam) (Abtokhi, 2012). So, there is no religion without that attitude. Religion without submission to God is formulating universal values that always exist at the core of religious teachings that bring all humankind together. According to him, universal values must be attributed to the actual conditions of space and time to have adequate power in society as the basis of social ethics.

Universalism is a demand to continuously learn from the past to maintain any positive elements and remove the harmful components, then use them to improve the ability to take the better aspects of the present and the foreseeable future. Thus, according to the development of the times, a view that has legitimacy required sources of development dynamics and interrelationship with actual demands. As a Muslim who fully believes in Islam as the Way of Life, which will also adhere to the Islamic way of thinking, the modernist substance must be ornate to the great values of Islam. Thus it will strengthen our belief that globalization and modernization mean rationalization to gain usefulness in thinking and working to the maximum is God's imperative and fundamental command. Because a man in principle will always change in every period, then modernity is a natural and logical continuation of the history of human development that will slowly or quickly appear.

Globalization is a thing that cannot avoid, and it is not necessary to avoid. The main issue is how Islam is displayed in the global world and the importance of doing so that Islam

can play an active role and contribute positively to progress and change the stigma of Islam with a friendly Islam, following the times and adapting to the changes. At least it can be displayed with the following nuances:

First, featuring a more friendly and calm Islam, far from negative impressions, becomes a disarming for the spirit of Muslims to synergize with every change in modern times. This idea requires Muslims to live the universal values taught by Islam and inclusive theology played by the Prophet Muhammad SAW.

Second, according to his identity, Islam must be tolerant and become Rahmatan Lil' Alamin. Respect differences and apply public ethics relevant to the global community situation. Islam must come forth as teaching that brings goodness and peace to all. Islam recognizes pluralism, diversity of opinions, understanding, ethnicity, and religion with this attitude.

Third, displaying a dynamic, creative, and innovative vision of Islam that can free Muslims from shackles – shackles and prisons taqlid, status quo, love of establishment, and allergy to renewal, must be abandoned attitudes cause his creativity as a human being to be lost.

Fourth, show Islam that can develop the work ethic, political ethos, economic ethos, an ethos of science, and ethos of science, and the ethos of development. Throughout the history of the five, the that can bring the glory of Muslims.

Fifth, showing the revival of Islam, in the form of Islamic intensification, is more oriented to strengthening insights into each Muslim (inward oriented), i.e., building intrinsic and esoteric purity, rather than intensification directed, which is more extrinsic and exoteric, i.e., just formality piety.

2. The vision of Islamic Education in the Revolutionary Era 4.0 (Opportunities, Challenges, and Innovations)

Globalization today is signaled to cause many changes in all aspects of life. Such changes are inevitable due to increasingly sophisticated science and technology. It raises public awareness of the urgency of education. Mastery of science and technology is an obligation for them. Therefore, the world of education must accept the development of the times and technological advances that are primarily sourced from western countries, such as televisions, mobile phones, computers, and others (Chick et al., 2020). No exception to

Islamic education that cannot be separated from the bias of this phenomenon of globalization, because it is impossible to education Islam only through basic ways such as lectures in delivering material. However, technology-based education in its delivery is proven by LCD, language laboratories, and others. As part of Islamic educational institutions, madrasah should adjust to the demands of global life. So one of the ways that must do is to adapt the curriculum. Because without efforts to accommodate the curriculum, the madrasah can undoubtedly be left far behind from its time, in line with the opinion of Anik Gufron, quoted by Malik Fajar as saying that "without efforts to adapt the curriculum, madrasah schools or other Islamic educational institutions will be difficult to develop into excellent schools" (Fadjar, 2005).

Islamic education in the discourse of Indonesian human life is a cultural phenomenon that has been more than a century old. It is not an exaggeration if madrasah has become one form of Indonesian cultural identity that by itself undergoes a relatively intensive socialization process. The indication is that the literature records the changes in Islamic thought in the archipelago, in line with the more robust intellectual webs (intellectual networks) among Muslims (A. Qodri Azizy, 2003).

The fundamental problem facing Muslim communities in developing countries is economic backwardness due to low levels of quality education. The issue of teaching is very complex, while on the other hand, the dominance of secularistic Western civilization continues to be rampant. Attempts to catch up with the secularistic west continue to be rampant. Efforts to catch up with the west have indeed been made. It is just the development strategy adopted from the west, and put capitalism as the direction must be emulated has implications for creating a hedonistic, individualist, materialistic society. Developing countries have set the element of "materiality" as a benchmark of success and success in life. The predicate of success or the standard of success is generally based only on the calculation of material, so the standard is still at a shallow and materialist level alone.

In such circumstances, Islamic education faces a severe problem and is vulnerable to a value crisis. The lifestyle of materialism in today's society is undoubtedly a severe challenge for Islamic education, balancing the balancing between the interests of the world and the hereafter (Asyraf, 1996). Until now, the concept of Islamic education is still trying to find its identity; on the one hand, it must maintain the treasures of Islamic science. On the other

hand, must be able to follow the development of modern science and technology. In modern science and technology, Muslims are far behind the western world. They have produced many concepts and theories inspired by Muslim scientists.

In the context of Indonesia, the quality of Islamic education, in this case, pesantren and madrasah, is still far from expectations. Therefore, there need to be breakthroughs to compete in the global world. The problem that arises is how the negative impact of globalists on Islamic education and overcome. Moreover, how to formulate Islamic education in a global environment. The adverse effects of globalization must be faced by religions that educate towards peace, justice, and the well-being of life (Assegaf, 2011).

We all understand that the internal problems of Islamic education itself, both institutionally and scientifically. It is still facing unsolved problems from management, power, funding sources, infrastructure, and curriculum (Abdurrahman Assegaf, 2004). As a result, the quality of Islamic education is deficient, and Islamic education managers no longer have time and can anticipate the challenges of globalization that confront us.

The adverse effects that accompany the emergence of globalization that must be faced by Islamic education, including very tight business competition, religious values have shifted and blurred, moral decadence, promiscuity of adolescents who tend to be free, high living needs that often damage family institutions, drug abuse, drinking, and other social diseases.

Toward a severe problem, Islamic education is not biased to face it with education and learning models as it already exists today. Islamic education must continuously improve and work hard to correct existing weaknesses and take new steps to progress, especially Human Resources (H. A. Malik Fadjar, 1999).

From the development of science, from the various problems that appear above, clearly can not be responded only with the sciences that have been in Islamic educational institutions such as fiqh, kalam, Sufism, aqidah akhlak, Islamic history (T. Raka Joni, 2000). These sciences are not able to answer actual environmental problems such as global warming, the arrival of industry, the presence of toxic waste pollution, deforestation, skyscrapers, air pollution, and social problems that include the number of unemployed, displaced elderly, poverty, law enforcement, human rights and so on. In this aspect, Islamic science needs and needs the support of other sciences such as social sciences, humanities, naturalness interconnection, and mutual support (Arstine, 1976).

The global flow is not an opponent or comrade for Islamic education but rather a dynamic actor. If Islamic education takes an anti-global position, it will be stuck, not moving, and Islamic education will experience intellectual closure. On the other hand, if the global current drags Islamic education, an educational process will be run over without the power of Islamic identity. Therefore, Islamic education should position an attractive global measure that conforms to the values of Islamic teachings to be adopted and developed—whereas those who do not conform to the values of Islamic teachings are stretched out, released, and abandoned. When Islamic education closes itself (being exclusive) will be outdated, it will open itself at risk of losing its identity or personality (Mastuhu, 2003).

For Islamic education, global turbulence (Mahat, 2014) can be interpreted as violence, disorderly and uncontrolled, or upheaval, riot, and chaos. At first, the state of turbulence was used to explain the turbo engine character that moves the propeller of the plane with its rotation so that the plane can fly then used in the social field to explain the condition of the community that is turbulent, riotous, or chaotic, can cause paradoxes or symptoms of counter morality. Namely, the conflict of two moral visions diametrically, for example, teachers emphasize and educate their students in disciplined traffic, but the reality in the field of bus drivers do not pass. Teachers teach their students not to and avoid fighting between students. However, students see on television screen members of the House of Representatives can not control their emotions in the nation's eyes, in schools held pornography raids in television media, the internet displays pornography including advertisements that stimulate lust, and others (Sudarman Danim, 2003).

Because globalization, directly or not, can bring paradoxes to Islamic educational practices, such as the occurrence of counter morality between what is idealized in Islamic education and the realities in different fields. The *tajdid* movement in Islamic education should look at the reality of people's lives first so that the teachings of Islam to be educated can be landing, and following the conditions of the local community in order to be perceived meaning and benefits, but ignoring the environment will undoubtedly lose the meaning of worship itself.

Islamic education in the state of idealism has clashed with the events that occur in various parts of the world, wherein this global era, we can directly see the TV layer of war between countries, riots, anarchist protests, separatist movement rebellions, and others.

Islamic education teaches the awrah of the eve when in adulthood or puberty, but the global flow of non-Islamic creates the opposite of open thighs and open chest areas, as aired on television and the internet, in the form of pornography and pornography, is a trend of modernity.

Please note that mass media, especially TV, has a particular impact on the community among adolescents that sometimes cause dehumanization and demoralization. Three forms must be the central theme of global turbulence for Islamic education in this era of globalization, namely lifestyle, food, entertainment style, and fashion.

If Islamic education does nothing in the face of the development of advanced and modern technology, it can be confident that Muslims will be passive spectators, not players, as consumers, not producers. Efforts to reformulate the theory and practice of Islamic education were immediately carried out. Therefore, Islamic education must be contextual to the global currents, essentially eliminating the boundaries of Islamic education dichotomized towards integralists education.

Things that need to be done in Islamic education include (Taufik, n.d.):

- a. Harmonizing the divine verses with kauniyah verses
- b. Islamization of science. The term "Islamization of science" needs to be affirmed first and seen critically. Webster's New World College Dictionary (715) defines Islamization as bringing within Islam. The broader meaning is to point to the process of Islamizing. What must be Islam is a person or a human being, not science itself or any object, including the state. So, who should associate himself with the principle of tawhid is the owner or seeker of knowledge, not the science itself.
- c. Similarly, one must admit that man is in an atmosphere of the dominance of God's final provision metaphysically, and axiologically is the human being as a seeker of science, not science. Similarly, the caliph is a man himself. Therefore, the term does not "enslaved science" becomes relevant.
- d. Re-adjusting the God-human relationship in the form of a teo-anthropo-centric education with the point of pressure that man is a noble creature of God.
- e. Harmonize between faith and knowledge; the two should not be separated.
- f. Balancing the fulfillment of spiritual needs (spiritual-ukhrowi) with the fulfillment of physical (material-earthly) needs

g. Discussing and re-examining revelation with intellect (thinking, critical and rational)

E. CONCLUSION

The result from the analysis above can be attracted to understanding the Vision of Islamic Education in the Era of Revolution 4.0 needs to be directed to increasing the answer of the problems of contemporary life and sticking to the values of the teachings of the Qur'an and al-Sunnah. One of the efforts in that direction is that Muslims should take positive values from modernity and still give a reasonable appreciation of the classical Islamic intellectual treasures according to their needs. So that the jargon "al-Islam sholihun li kulli zaman wa makan" can be transformed following the empirical reality faced by Muslims, now and in the future.

REFERENCES

- A. Qodri Azizy. (2003). *Melawan Globalisasi: Interpretasi Agama Islam*. Pustaka Pelajar.
- Abdurrahman Assegaf. (2004). *Pendidikan Tanpa Kekerasan: Tipologi Kondisi, Kasus dan Konsep*. Tiara Wacana.
- Abtokhi, A. (2012). Madrasah Sebagai Sekolah Islami Dan Pelaksana Pendidikan Inklusi. *Madrasah*, 1(1). <https://doi.org/10.18860/jt.v1i1.1854>
- Anwar, S., & Salim, A. (2019). Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 233. <https://doi.org/10.24042/atjpi.v9i2.3628>
- Arstine, D. (1976). *Philosophy of Education*. Harper and Row.
- Assegaf, A. R. (2011). *Filsafat Pendidikan Islam Paradigma baru pendidikan Hadhari berbasis Integratif-Interkonektif*. Raja Grafindo Persada.
- Asyraf, A. (1996). *New Horizon Of Islamic Education; , dalam Sori Siregar (terjemah)*. Pustaka Firdaus.
- Chick, R. C., Clifton, G. T., Peace, K. M., Propper, B. W., Hale, D. F., Alseidi, A. A., & Vreeland, T. J. (2020). Using Technology to Maintain the Education of Residents During the COVID-19 Pandemic. *Journal of Surgical Education*, 77(4), 729–732. <https://doi.org/10.1016/j.jsurg.2020.03.018>
- Fadjar, M. (2005). *Holistik Pemikiran Pendidikan*. PT RajaGrafindo Persada.
- Globalization*. (n.d.).
- H. A. Malik Fadjar. (1999). *Platform Reformasi Pendidikan dan Pengembangan Sumber Daya Manusia* (H. A. Malik Fadjar (Ed.)). PT RajaGrafindo Persada.
- Harto, K. (2018). Tantangan Dosen PTKIDi Era Indistri 4.0. *Jurnal Tatsqif*, 16(1).
- Hidayati, L. (2014). Kurikulum 2013 Dan Arah Baru Pendidikan Agama Islam,. *Jurnal Insania*,

19(No. 1, Januari-Juni).

- Khoirul Huda. (2016). Problematika Madrasah Dalam Meningkatkan Mutu Pendidikan Islam. *Dinamika Penelitian*, 16(2).
- Madjid, N. (2008). *Islam Doktrin Peradaban*. Dian Rakyat.
- Mahat, M. I. (2014). *Islam dan Turbulensi*. Arruz Media.
- Mastuhu. (2003). *Memberdayakan Sistem Pendidikan Islam*. Logos Wacana Ilmu.
- Nanang Martono. (2012). *Sosiologi Perubahan Sosial: Perspektif Klasik, Modern, Postmodern, Dan Postkolonial*. PT RajaGrafindo Persada.
- Nasution, I. K. (2006). Dunia Islam di Tangan Globalisasi. *Jurnal Wawasan*, 11(3).
- Nurhanuddin, N., & Wirman, H. P. (2018). Social Theology: Re-Actualizing Cultural Values Into Society Transformation. *Islam Realitas: Journal of Islamic & Social Studies*, 4(1): 57. https://doi.org/10.30983/islam_realitas.v4i1.652
- Rahmawati, F. (2018). Kecenderungan Pergeseran Pendidikan Agama Islam di Indonesia Pada Era Disrupsi,. *Tadris*, 13(2).
- Rokhmawan, T., & Wulandari, B. (2019). The Relevance of Project-Based Lecture in Industrial Revolution 4.0 : Meta – Synthesis Study. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 4(2): 146–167. <https://doi.org/10.25217/ji.v4i2.515>
- Sudarman Danim. (2003). *Agenda Pembaharuan Sistem Pendidikan*. Pustaka Pelajar.
- Sunanto, M. (2003). *Sejarah Islam Klasik*. Prenada Media.
- T. Raka Joni. (2000). *Memicu Perbaikan Melalui Kurikulum Dalam Kerangka Pikir Desentralisasi dalam Sindunata (ed), Membuka Masa Depan Anak-Anak Kita*. Kanisius.
- Taufik. (n.d.). *Islamisasi Ilmu Pengetahuan*. [Http://Www.Taufikelmasyk.Co.Cc/2010/11/Isalmisasi-Ilmu-Pengetahuan.Html](http://Www.Taufikelmasyk.Co.Cc/2010/11/Isalmisasi-Ilmu-Pengetahuan.Html).
- Wolf, M. (2007). *Globalisasi Jalan Menuju Kesejahteraan*. Freedom Institute.
- Zed, M. (2004). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.

