

Islamic Teachers' Educational Idealism Based On Al-Qur'an Surah Luqman

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ABSTRACT

Idealism plays a significant role in the world of education. Education is more than just trying to achieve learning outcomes; it is also about how to obtain results or learning processes in children. Thus, in education, there must be a balance between the process and the learning outcomes. An ideal education is thought to be capable of serving human growth in all aspects, including spiritual, intellectual, imaginative, and scientific growth. The Qur'an is a guide for Muslims that contains guidelines for living in the world. Al-Qur'an is a book that can answer all of the world's problems, including educational problems, which are also explained in it. Surah Luqman verses 12-19 contain many of these educational values. Educational values based on Surah Luqman form the foundation of education and should serve as a guideline for all Muslims. The authors conducted library research in this study, which focused on library books and other literature. Based on the research objectives, it includes basic research, i.e. research to broaden and deepen theoretical knowledge. The study's findings show that the idealism of Islamic education in the Qur'an basically directs humans to know their true identity and function in accordance with it. Educational idealism focuses on five important issues in human life: monotheism education, worship education, ethics or morals education, mental education, and life management education. Thus, it is hoped that humans will be able to develop themselves optimally in order to achieve happiness in their lives both now and in the future.

Keywords: Idealism, Islamic Education, Al-Qur'an, Surah Luqman

A. INTRODUCTION

Education is a deliberate and planned effort that serves the purpose of developing human potential so that it can be used for future survival.

Education is frequently perceived as normative or oriented toward certain values. In other words, education is associated with things that are regarded as valuable. In the Islamic context, education generally refers to the terms at-tarbiyah, at-ta'dib, and at-ta'lim. The term at-tarbiyah is the most commonly used in Islamic education practice of the three (Syalabi, 1945).

According to another interpretation, the word at-Tarbiyah is derived from three words: first, rabba-yarbu, which means to increase, grow, and develop (Q.S. Ar Ruum / 30:39). Second, rabiya-yarba, which means "large." Third, rabba-yarubbu means to improve, control, guide, and maintain.

The word rabb in Q.S. Al-Fatihah 1:2 (alhamdu lil Allahi rabb al-alamin) has a meaning that is related to the term al-Tarbiyah. Because rabb (God) and murabbi (educator) are derived from the same root word. According to this, Allah SWT is the Supreme Educator of the entire universe.

The preceding description philosophically implies that the process of Islamic education is derived from Allah's education as the "educator" of all of His creation, including humans. In a broad sense, the concept of Islamic education contained in the term al-tarbiyah consists of four elements of approach, namely: (1) nurturing and maintaining the nature of students before adulthood; (2) preparing students for adulthood; (3) preparing students for adulthood; and (4) preparing students for adulthood. (baligh). (2) maximize all potential for perfection. (3) guiding all fitrah to perfection. (4) Gradual implementation of education. An ideal education is thought to be capable of serving human growth in all aspects, including spiritual, intellectual, imaginative, and scientific growth.

Idealism is a philosophical school that adheres to ideas or concepts. For centuries, Idealism has played a significant role in the world of education. Idealism asserts that the ultimate or actual reality is spiritual/spiritual or mental. The main idea of idealism is to believe in the existence of God as the highest idea of the universe's occurrence, and that the world is a totality. This idealistic mindset must be instilled in students.

Education is more than just trying to achieve learning outcomes; it is also about how to obtain results or learning processes in children. Thus, in education, the process and learning outcomes must be balanced; education that focuses solely on one of them will not produce a fully developed human being (Syarifuddin, 2022).

Dr. Fadhil al-Djamaly urged Muslims to create education based on faith in Allah, because there is no other true foundation for learning. Furthermore, there is a belief in Islam that emphasizes that learning is an obligation and that those who abandon it commit a sin. This belief is so ingrained in believers that they have a strong and enthusiastic learning ethic and look forward to God's "noble promises" as stated in His verses (Sanjaya, 2008).

Islamic religious education is an effort to guide and care for students so that, after completing education, they can understand what is contained in Islam as a whole, live up to the meaning and aims and objectives, and, in the end, can practice and make the teachings of the Islamic religion they adhere to as their outlook on life (Sholeh, 2016).

Allah created humans to be able to use their minds well, because it is only people with reason who can receive lessons and know what is permissible or not permissible.

With the current state of globalization and technological advancements, today's young generation pays little attention to the positive or negative actions they must take. They believe that everything they do is very good, despite the fact that Islam does not teach such things, and this condition can harm the nation's morale.

What causes this is a lack of Islamic religious education values, which causes them to misunderstand Islamic teachings. As a result, Islamic religious education values must be instilled in them so that they can behave according to Islamic teachings and apply them in society.

The Qur'an is a guide for Muslims that contains guidelines for living in the world. Al-Qur'an is a book that can provide solutions to all of the world's problems, including educational issues. It is also explained there. Surah Luqman verses 12-19 contain many of these educational values. Educational values based on Surah Luqman form the foundation of education and should serve as a guideline for all Muslims.

Surah Luqman is one of the Al-Qur'an surahs that includes educational activities such as fiddin awareness, growing, managing, and forming insights (fikrah), morals and Islamic attitudes, mobilizing and awakening people to do good deeds, preaching struggling) in order to fulfill the caliphate's duties in order to worship Allah (Maarif, 1991).

When we talk about Islamic education, we're talking about Islamic-inspired ideal values. This implies that the goal of Islamic education is nothing other than the realization of Islamic ideals. Meanwhile, the Islamic ideal values human behavior imbued with faith and piety to Allah as an absolute source of power that must be obeyed.

B. LITERATURE REVIEW

Idealism

Idealism is a philosophical school that holds fast to ideas or ideas. Idealism itself has played a very big role in the world of education for several centuries. Idealism, holds that the ultimate reality or actual reality is spiritual/spiritual or mind. The main idea of idealism is to believe in the existence of God as the highest idea of the occurrence of the universe, the world is a totality. This idealism needs to be instilled in education.

Education is not solely trying to achieve learning outcomes, but how to obtain results or learning processes that occur in children. Thus, in education between the process and learning outcomes must run in a balance, education that is only concerned with one of them will not be able to form a fully developed human being.

Islamic Education

Islamic religious education is an effort to guide and care for students so that later after completing education they can understand what is contained in Islam as a whole, live up to the meaning and aims and objectives which in the end can practice and make the teachings of the Islamic religion they adhere to as their outlook on life, can bring salvation to the world and the hereafter.

Al-Qur'an is a guide for Muslims, which contains guidelines in carrying out life in the world. Al-Qur'an is a book that is able to answer all the problems that occur in the world, including educational problems. also explained therein. Among these educational values are found in Surah Luqman verses 12-19. Educational values based on surah Luqman are the basis of education that must be used as a guideline for every Muslim.

Surah Luqman is one of the Al-Qur'an surahs which as a whole (general) includes educational activities such as fiddin awareness, growing, managing and forming insights (fikrah), morals and Islamic attitudes, mobilizing and awakening people to do good deeds, preach struggling) in order to fulfill the duties of the caliphate in order to worship Allah.

C. METHODS

This is library research, or research whose primary focus is on library books and other literature. Based on the research objectives, it includes basic research, i.e. research to broaden and deepen theoretical knowledge (Hadi, 1997).

D. RESULTS AND DISCUSSION

The Ideal Islamic Education Idea According to the Qur'an Surah Luqman

According to a Muslim reform thinker, Sheikh Sayyid Qutb, (This Religion Of Islam), Islamic education is expected to succeed when referring to: (1) a system of life that articulates and actualizes human nature (Human Nature), where Islam was sent down by Allah precisely to restore that basic human nature; and (2) the Islamic life system instills the aspiration to free oneself from all forms of oppression by strong people against weak people, liberating people from oppression.

According to the Qur'an, the ideal educator figure is Luqman al-Hakim. He is someone who has received wisdom as a gift from God. He employs the mau'idhah method in the form of advice in the implementation of Islamic education, so that those who are given advice are moved to perform a good deed. Meanwhile, according to Q.S. Luqman verses 12-19, Islamic education material includes faith (monotheism), worship, amar ma'ruf nahi munkar, and akhlakul karimah. What should be given to students in Islamic education should be given to them with materials like this.

Verses 12-19 of the Koran are included in the letter Luqman al-Qur'an, which discusses Islamic education.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾
وَوَصَّيْنَا الْإِنْسَانَ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
وَإِنْ بَوَالِدِيهِ حَمَلَتْهُ أُمُّهُ وَهَذَا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾
جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ
يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مَقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ أَتَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾
يَا بُنَيَّ أَقِمِ الصَّلَاةَ ۖ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾
وَلَا تُصَعِّرْ ۖ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ ۚ وَأَصِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾
خَذَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾
وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

Meaning:

"And indeed we have given wisdom to Luqman, namely: "Be grateful to Allah. ". (12) And (Remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate partners with Allah, Indeed, associating (Allah) is truly a great injustice". (13) And we command mankind (to do good) to two of their parents; his mother Had conceived him in a

state of increasing weakness, and weaned him in two years. give thanks to me and to two of your parents, to Me is your return. (14) And if both of them force you to associate with Me something of which you have no knowledge, then do not follow them both, and associate well with both of them in this world, and follow them the way of those who return to Me, Then Only to Me is your return, So I will inform you of what you have done. (15) (Luqman said): "O my son, Verily, if there is (an action) weighing the weight of mustard seeds, and is in stone or in the sky or in the earth, surely Allah will bring him (repay him). Verily Allah is Subtle, All-Knowing. (16) O my son, establish prayer and order (humans) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, this is among the things that are obligatory (by Allah).(17) And do not turn your face away from people (because of pride) and do not walk on the earth arrogantly. Verily, Allah does not like those who are arrogant and boastful. (18) And be modest in your walk and soften your voice. In fact, the worst sound is the sound of a donkey (19)"

Scholars proposed several explanations for the meaning of wisdom. One of them is that wisdom means "knowing the most important thing of all, both knowledge and deeds." It is an amaliah science and scientific charity. Knowledge is backed up by charity, and charity is right and backed up by knowledge. According to Al-Biq'a'i, a judge is someone who is skilled at doing something. Wisdom can also be defined as something that, when applied or paid attention to, prevents greater harm or difficulty from occurring. This meaning derives from the Arabic word hakamah, which means "control."

Choosing the best and most appropriate deed is a sign of wisdom. Choosing the best and most appropriate of two bad things is known as wisdom, and the person who does it is known as a judge. (wise). A wise person must be completely certain of his knowledge and actions in order to be confident in speaking or doing something (Banna, 1991).

Implementation of Islamic Education Values

According to the writer, the values of Islamic education contained in Al-Quran Surah Luqman verses 12-19 consist of three educational points: aqidah education, sharia education, and moral education.

1. Aqidah Education

Aqidah education is education that seeks to introduce, instill and deliver to children the values of belief in the pillars of faith and the like. From Luqman's advice to his children, it is included in the category of aqidah education found in verses 12-19 of Luqman's letter

namely; prohibition against associating partners with Allah and believing in a place of return.

a. Prohibition of associating partners with Allah.

Instilling a pure sense of faith from the time a child starts at the Kindergarten and Elementary School levels is very important, because it is instinctive for children at this age to be able to receive faith education (Khatib, 1969).

Luqman Hakim himself also prioritized tauhid education for his children. It is proven that monotheism education has received first place from his will in Luqman's letter, namely in the 12th and 13th verses. After in the 12th verse it is ordered to be grateful to Allah, namely the One who must exist, then according to the 13th verse Luqman says, "O my son, do not associate partners with Allah, in fact associating partners with Allah is truly a great injustice." (Maraghi, 1992).

Shirk is called an unjust act, because the act of shirk means putting something out of place, so it is included in the category of major sins. This act also means equalizing God's position with His creatures. Although in essence faith or disbelief does not affect His greatness as the King of Kings, but for the sake of the happiness of His creatures, He also orders His creatures to believe in Him. This is one of the characteristics of Allah SWT's mercy and grace, as stated in His words:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Meaning:

"If you disbelieve, then Allah does not need your (faith) and He is not pleased with disbelief for His servants; and if you are grateful, He will surely be pleased with your gratitude." (Q.S. Az-Zumar: 7).

When contemplating more deeply, it is better for each individual to learn to be grateful for the various blessings he has received, because with gratitude it is hoped that they can minimize and even avoid shirk. This was clarified by Imam Qurthubi in his commentary entitled Tafsir Qurthubi that the essence of being grateful is obeying all commands and avoiding all His prohibitions. Thus, if humans were able to truly be grateful for favors they would automatically not be trapped by shirk.

This can also be seen in the 13th verse above, the letter 'athaf wawu at the beginning of the verse waidzqala luqmanu... lâ tusyrik billâh's ma'tuf returns to the verse anisykur lillâh. This contains the understanding that in fact the act of shirk will not be carried out by people

who are good at being grateful. Moreover, with the existence of Allah SWT's call to prevent all forms of shirk, then as a rational being, he should not take such actions (Wahbah, 1991).

b. Believing there is a place to return.

Planting the belief that there is a reward in the afterlife (a place to return) is a belief that must be instilled since the child was small. So that every activity carried out by children will be controlled by Islamic norms. Allegedly the supervision of state instruments or other human supervision is not able to prevent deviant behavior. Therefore, the inculcation of faith in the existence of supervision from the All-Seeing One over the child is very much needed, so that the child's path is straight towards what He pleases.

In Tafsirul Qur'an Lil Quran it is explained that the word *ilayyal mashîr* in verse 14 above contains a hint that Allah SWT is the God who knows all human affairs. The relationship between a child and his parents is limited to intermediary *dhahiriyah* in the form of a child in the world, while regarding matters of faith they have no right to mislead their children. Therefore, as a child, you should always do good to both parents, as well as an expression of gratitude to both of them. On the other hand, there are those who interpret the word *ilayyal mashîr* as a form of affirmation of obedience to Him and to both parents. All the good and bad that humans have done both to Allah SWT and to their parents will be rewarded on the Day of Judgment depending on the deeds done.

With the awareness of God's supervision that grows and develops in the child's personality, the strongest controlling element will enter into the child's personality. Thus, a high awareness of His supervision will have a positive impact on the child's psychological soul in living the ocean of life in the future, especially in determining what is right and what is wrong (Nurdin & Abdullah, 1993).

Related to this, Luqman Hakim also made a will to his children about the reward of the hereafter, namely at the end of verse 15. Meaning: "Then only to Me shall you return (says Allah), then I will tell you what you did." (Q.S. Luqman: 15).

2. Sharia Education.

Sharia education is education that seeks to introduce, instill and internalize children to the values of Allah's regulations regarding the procedures for regulating human life behavior, both those that are related vertically to Allah which is called worship, as well as related horizontally to His creatures, which are called *muamalah* relations. In worship,

specific forms of worship have been exemplified by the Prophet Muhammad, such as prayer, fasting and zakat. Therefore, we must follow what the prophet exemplified.

Whereas in muamalah, the form of worship that is general in nature, the implementation is not entirely exemplified directly by the prophet, but he only lays down the basic principles, while its development is left to the ability and reach of the people. Such as economics, business, buying and selling, banking, marriage, inheritance, criminal law, state administration and so on.

a. The command to start praying.

Prayer is a type of ritual that represents a servant's submission to his God. Prayer can also be interpreted as a concrete expression of human gratitude for all of God's blessings. In this case, Luqman Hakim, as the responsible adult, directed his children to pray. This command makes it abundantly clear, editorially, how Luqman educates his children using a very humanist method, namely the gradual model. (tadrij). Beginning with the prohibition of shirk and instilling the belief that there is a place to return as a reward for various human deeds, and ending with the command to pray five times a day. "Order your children to pray when they are seven years old, and beat them for leaving prayer when they are ten years old, and separate boys from girls in their beds," the Prophet Muhammad advised in a hadith. (H.R. Abu Dawud, Al Turmuzi and Al Hakim).

As a result, it is critical that parents and educators begin to teach their children the values of prayer. Both teach the values contained in the prayer readings as well as the movement's values. At the very least, it provides an understanding that prayer is more than just a meaningless ritual, but one that can lead children to become successful individuals in this world and the next (Drajat, 1999).

b. Command amar ma'ruf nahi mungkar

After ordering his children to stand up for prayer, Luqman Hakim in verse 17 continued his advice, so that his children should do good and prevent evil. interprets the sentence wa'mur bilma'rûf in verse 17 as an invitation for Luqman Hakim to himself and other people (his children) to do good, such as good manners, doing noble work, cleansing the soul from evil. Whereas the sentence wanha 'anil mungkar is an invitation to prevent disobedience, ugliness and evil both to himself and to others which can cause God's wrath.

Unlike Azzuhaili, Al-Maraghi interprets the sentence wa'mur bilma'rûf in the 17th verse of Luqman's letter as Luqman Hakim's call for other people (his children) to purify themselves according to their abilities. The intention is that his soul becomes pure and for the sake of achieving profit. Whereas the sentence wanha 'anil munkar is interpreted as a call for humans to prevent acts of disobedience to Allah SWT, and from carrying out His prohibitions which destroy the perpetrators and plunge them into the torments of hell whose fire is blazing, namely hell is hell and the worst place to return is the helliest hell.

In principle, both of them agree that the order of virtue and preventing various ugliness is Luqman Hakim's order to his children in particular and mankind in general. Thus, parents and educators should be willing to follow in the footsteps of Luqman Hakim who never gets tired of calling for good and preventing all forms of evil wherever he is. Of course, according to the ability and capacity of each (Langgulong, 1997).

3. Ahklak Education.

Moral education is education that seeks to introduce, instill and internalize children of a value system that regulates patterns, attitudes and human actions on the contents of the earth. The pattern of attitudes and actions in question includes patterns of relationship with God, fellow human beings (including with himself) and with the natural surroundings. Rather, moral education is an education that seeks to implement one's faith values in the form of behavior. Because moral education is an inseparable part of religious education. So that something is considered good or bad by someone when based on religion.

The value of moral education contained in Luqman's advice in verses 12-19 is to be grateful for the blessings of Allah SWT. For all the favors and gifts of Allah, we must be grateful to Him. That God's favors cover all life, so it is impossible for us to count them, starting from the blessings related to the physical, spiritual, material and non-material with various kinds. As He says in the Al-Quran which reads:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَّحِيمٌ

Meaning:

“If you count the favors of Allah, surely you cannot count them. Surely Allah is Forgiving, more Merciful.” (Q.S. An-Nahl: 18)

The preceding verse emphasizes the importance of being grateful for favors. It was also stated that if humans attempted to count and identify Allah's blessings, they would

undoubtedly fail. Because God's blessings are numerous (uncountable), they continue to exist, despite the fact that the human mind is limited and weak. Humans, as civilized beings, should always be grateful to Him, but how can this good way of giving thanks be accomplished? However, before going any further, it is necessary to clarify the distinction between the words al-syukr (thank you) and al-hamd (praise) so that there are no misunderstandings. The main distinction between the two words is the level of implementation. The word al-hamd is sometimes only said verbally without any action, whereas the word al-syukr usually includes both verbal and deed-based gratitude.

E. CONCLUSION

The idealism of Islamic education in the Qur'an basically directs humans to know their true identity and function accordingly. Educational idealism focuses on five important issues in human life: monotheism education, worship education, ethics or morals education, mental education, and life management education. Thus, it is hoped that humans will be able to develop themselves optimally in order to achieve happiness in their lives both now and in the future.

According to Luqman verses 12-19, the characteristics of education are implemented in several criteria:

1. Luqman's monotheistic education, such as the prohibition of shirk (purification of the soul from arrogance and arrogance).
2. Individual morality, such as gratitude, patience, self-care, doing good to oneself and one's parents, and praying.
3. Implementation of social morality through the practice of Amar ma'ruf Nahi munkar

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