

Implementation Islamic Education Philosophy in Strategies Developing Religious Culture at MA Al-I'dadiyyah

Khoirun Nisa'^{1*}, Thoriq Persada Mukti²

^{1,2}Islamic Education, Universitas KH. A. Wahab Hasbullah²

*Email: neesaalkhoirot@unwaha.ac.id

ABSTRACT

The philosophy of Islamic education is an attempt to change individual behavior in their personal or social life through an educational process that is based on Islamic values. The philosophy of Islamic education seeks to build a paradigm of Islamic education that is able to deliver students completely through cultural habituations or what can be called religious culture. This study aims to determine the kinds of typologies of Islamic education philosophy, the role of Islamic education philosophy on religious culture, and strategies for implementing religious culture in MA Al-I'dadiyyah. This research is a qualitative research that focuses on literature study, with a case study approach and a multicase design. In this study, there are two sources of data, namely primary sources and secondary sources. The primary source is by collecting data obtained through interviews and documentation. The secondary sources are books and articles related to this research. The results showed that the philosophy of Islamic education has five typologies, namely: Salafi textualists, madzhabi traditionalists, modernists, neo-modernists, and social reconstruction. The strategy for developing religious culture at MA Al-I'dadiyyah has three internal methods; The habituation method, which practice dhuha prayer every morning, shaking hands with teachers, and delegating students every week for 'become sermons' and bilal. Exemplary methods. The teacher provides role models for students, just as teachers greet and shake hands with other teachers, and also the teacher provides motivation and education for students when make mistakes. The method of internalizing values. Namely internalizing the religious values of the subjects.

Keywords: *The philosophy of Islamic Education; Religious Culture; Development Strategy*

INTRODUCTION

Education is the giver of the black and white color of one's life. This position has indirectly placed education as an inseparable part of human life and life. Education can be understood and approached from various dimensions and also education is a process in which it will never be completed. Wherever and whenever this educational process is always happenin(Rizal, 2014). As for education, at least it can synergize the three H's, namely head, hand, and hearth. The head (aqliyah) is symbolized by the dimension of thinking, hand (jasadiyyah) is represented by the limbs, and heart (heart) is symbolized by dzikir. If these three domains can be managed properly, then education can be categorized as successful in carrying out its mandate (Roziqin & Nurmawati, 2019).

Broadly speaking, education is divided into two, namely: general education and religious education. Both of these educations have the same goal to shape the character and morals of the individual. In religious education there is a concept of moral formation, namely amar ma'ruf nahi mungkar, namely calling for goodness and preventing evil. By applying this concept, religious education should have reached wisdom. Talking about wisdom cannot be separated from what is called philosophy, because etymologically, philosophy means loving wisdom (Mudhofar, 2019).

Humans experience developmental factors in terms of different challenges, problems, perspectives, times, and natural conditions. Therefore education must also be able to answer various problems and problems that will arise by humans. Thus the educators, implementers, and curriculum frameworks have enormous responsibilities.

The issue of education will never be discussed. This is at least based on several reasons: First, it is the nature of everyone that they want a better education even though they sometimes don't know which education is actually better. Therefore, it is his destiny that education will never be completed. Second, educational theory will always be out of date, because it is based on the needs of society which are always changing at any time and place. Due to these changes, the community will never be satisfied with existing educational theories. Third, changes in the outlook of life also affect one's dissatisfaction with the state of education, so that one day someone is satisfied with the existing education system, because it is in accordance with his view of life. On the other hand, the science of education often uses contributions from the services of other sciences such as philosophical disciplines. If philosophy contributes to education so that it develops rapidly, then the science of education and philosophy will also develop dynamically. (Wardanti, 2009)

Currently, many formal educational institutions have emerged which prioritize religious values and are balanced with compulsory material. This is also one of the reasons for the concern over changing challenges of the times. Psychological targets that need to be educated and developed in a balanced, harmonious, and harmonious manner are students' cognitive abilities that are centered in the brain in the form of intellectual intelligence, as well as emotional or affective abilities that are centered on the chest or can be called emotional and spiritual intelligence. Article 1 of the 2003 National Education System Law states that among the goals of national education is the development of the potential of students to have intelligence, personality, and noble character. The mandate carried out in the National Education System Law intends that education is not only oriented towards the formation of an intelligent Indonesian society, but also has a personality or character so that later generations will be born who will grow and develop with noble character and have a religious nationalist spirit.

Islam is manifested in the patterns of life attitudes and life skills that are Islamic. Through this research effort, it is hoped that the Islamic education system can be integrated with the values of science, religious knowledge, ethics, and be able to produce human beings who are able to master science and technology, have a professional personality, and live within the scope of religious values. . In the perspective of educational philosophy, the thought that education should be able to answer these educational problems must be organized. (Matrapi, 2018) Based on the above problems, the role of philosophy in the field of education is to achieve the educational ideals desired by a society and nation. Because the philosophy of Islamic education is essentially a concept of thinking about education based on Islamic teachings, about the nature of human ability to be nurtured and developed and guided to become a Muslim person which is based on Islamic teachings. (Nisa, 2017)

In general, the purpose of this study is to determine the implementation of Islamic educational philosophy and the manifestation of religious culture in schools. Meanwhile, specifically, the purpose of this research is to provide an overview of the strategy for developing religious culture. For this reason, the author conducted research at MA Al-I'dadiyyah Bahrul Ulum Jombang because the school has a vision of forming students who are faithful, knowledgeable, have good morals, are dynamic, creative, and are ready to serve.

METHOD

This type of research is empirical research, namely research with field data as the main source. Methods of collecting data in the field are interviews, observations related to the strategy of developing religious culture at MA Al-I'dadiyyah Bahrul Ulum Jombang, and library research obtained from books, journals, and reports of previous research results related to the main problems related to contributions. given by the philosophy of Islamic education which is still relevant to be implemented today. The subjects of this study were the principal, deputy head of the curriculum, subject teachers, and students. For data analysis, researchers used an interactive analysis model developed by Miles & Huberman, namely by reducing, presenting data and drawing conclusions. (Nisa, 2017)

RESULT AND DISCUSSION

Result

The religious culture developed at MA Al-I'dadiyyah is an effort to cultivate moral, social and religious values which cannot be separated from the Islamic educational philosophical thinking system and is also in accordance with Law No. 3 of 2003 concerning the national education system. Typologization is carried out to make it easier for readers to classify some thoughts according to the characteristics expressed by several figures. The typology of Islamic education philosophy is divided into

five, namely: Salafi technical typology, madzhabi traditionalist typology, modernist typology, neo-modernist typology, and social reconstruction typology, where the five typologies have different characteristics and educational curricula.

The role of philosophy in the development of religious culture in educational institutions is very close, because the philosophical system of thought includes epistemology, ontology, axiology, and metaphysics. By departing from this system of thought, both have the same ideals but in different forms, philosophy endeavors itself to be able to think about better values and ideals, while education strives to realize these values and ideals in human life, and also the thought of Islamic education is basically built on the foundation of various philosophical, ethical and ideological thoughts originating normatively from the Al-Qur'an and Sunnah Nabawiyah as well as historically from Greek thinkers and Muslim philosophers. The concept of science, the goodness of happiness, humans (teachers and students), and the goals of Islamic education are clearly influenced by philosophical thinking which will then be developed through religious culture in educational institutions.

With the importance of seeing the way of reconstructing philosophical thinking, the development of religious culture in MA Al-I'dadiyyah Bahrul Ulum cannot be separated from the philosophical system of thinking, in which MA Al-I'dadiyyah Bahrul Ulum applies the concept of thinking philosophy from the perspective of Naquib Al-Attas, namely about ta'dib which places more emphasis on morality. In this case, MA Al-I'dadiyyah Bahrul Ulum uses three methods in the strategy of developing religious culture, namely: the habituation method, the exemplary method, and the value internalization method.

Discussion

Implementation according to the large Indonesian dictionary, namely application or implementation. Meanwhile, according to the term is an activity that is planned to achieve the goal of an activity (Nisa, 2020). So it can be concluded that implementation is the implementation or application of an activity that requires skills and motivation to realize the desired goals and when achieving these goals it is necessary to have a plan which is then implemented in a specific mechanism. Etymologically, the word philosophy comes from the Greek word Philo or Philein which means love, and the word Shopos or Shopia which means wisdom, thus philosophy means love of wisdom. Whereas education according to etymology comes from the word learn, with the addition of the word pe at the beginning and an at the end, which means showing a verb. In Arabic, the term education is called tarbiyyah, which means to maintain, teach, educate, and others (Nurani, 2011).

The philosophy of Islamic education is the study of the use and application of methods and systems of Islamic philosophy in solving problems of Islamic education, and provides clear direction and goals for the implementation of Islamic education (Nisa, 2017). There are five typologies of Islamic education philosophy (Wardanti, 2009), namely: The First is Typology of Salafi Textualists. This typology seeks to understand the basic teachings and values contained in the Al-Qur'an and Hadith. However, they do not pay attention to the dynamic situation that occurs in the surrounding community. With reference to thought is to return to the text of the Al-Qur'an and Hadith without using any other approach. In the context of Islamic education philosophy, this salafi textual model presents by understanding or interpreting texts about education with excerpts from the opinions of friends, as well as trying to build the concept of Islamic education through lughawi textual studies or based on Arabic rules in understanding the texts of Al- The Qur'an and the Hadiths of the Prophet SAW which further seek to preserve, maintain these educational values and practices until now. As for the principle of learning salafi textual typology, the orientation is to strive so that students can find and internalize the truths of the salaf period, explain, spread the historical and cultural heritage of salaf through a number of core knowledge that has been accumulated and has been valid throughout the ages (Irsad, 2016). Meanwhile, the development of the Islamic religious education curriculum according to this philosophical textual typology is the development of a curriculum that emphasizes religious doctrines, books, and cognitive subjects as existed during the previous salaf period.

The second is Typology of Madzhabi Traditionalists. This madzhabi traditionalist tries to understand the teachings, the fundamental values contained in the Al-Qur'an and Hadiths through the help of the treasures of classical Islamic thought, but they often don't really consider the socio-historical local people who live in them. The results of the thoughts of previous scholars are considered absolute. His mindset always rests on the results of previous ijtihad in solving all problems. The yellow book is the main reference. In its development, the thought of this madzhabi traditionalist typology seeks to pass on the values, customs and culture of previous education without any reflection on the developments of the times it is facing. While the curriculum used by this traditionalist madzhabi typology emphasizes doctrine

and religious values as contained in the previous yellow books which focus more on basic and essential and cognitive things that exist in the post-salaf period.

The Third is Modernist Typology. This modernist typology further emphasizes progressive and dynamic Islamic education in responding to the needs of its people, so this typology seeks to continuously reconstruct experiences so that it can do something according to the demands of the times. In other words, this typology understands the values of Islamic teachings on what is contained in the Qur'an and hadiths by simply considering the conditions, challenges, and sociohistorical and cultural often faced by contemporary society. The principle of learning according to this modernist typology is more oriented towards providing skills for students to be dynamic in responding to the demands and needs of the times based on truth values in general for what has been told by Allah. In addition, the development of an Islamic religious education curriculum in this modernist typology students are taught more by inviting, also without demands in identifying problems such as environmental damage, degeneration of morals, promiscuity, and others, so that students in educational institutions it can be dynamic and can answer contemporary problems with its empirical power (Irsad, 2016).

The fourth is Neo-Modernist Typology. Neo-modernists in this case always strive to understand the teachings of the Qur'an by including the intellectual treasures of classical Muslims, as well as identifying the various kinds of difficulties and conveniences that are offered in the realities of modern life. Students in this case are also taught to process information about a problem and solve it creatively in the perspective of Islamic teaching values by paying attention to the socio-cultural context of the community. This neo-modernist curriculum wants the function of education to be to develop the potential of students so that they can interact with the demands and needs of the community in their environment, but do not ignore the traditions that have flourished in societies where these traditions are still relevant to be applied, and focus more on the development of science and technology and change social. And the fifth is Typology of Social Reconstruction. Namely a typology that emphasizes the task of education as an effort to develop individual aspects as well as to develop aspects of social responsibility, as well as to be more proactive and anticipatory in dealing with national problems (Al-Ghozali, 2016).

Experts have highlighted the factors that cause why Islamic education is still fragile, one of which is because there is a dichotomous form between what is categorized as religious sciences which occupy fardhu 'ain and secular sciences which are the highest in the position of fardhu kifayah. Besides this, Islamic education activities themselves should be transcendental oriented, but it seems that they are still not reflected in the formulation of the philosophy of Islamic education, and are not even owned. Therefore, the preparation of an Islamic educational philosophy is a strategic task in efforts to reform Islamic education (Tolchah, 2015).

Departing from the various concerns studied by the experts above is an indication that the importance of the construction of the philosophy of Islamic education, because after all philosophy is not an investigation that is separate from education, but rather is the most important part of human life and education. In developing the mandate of education in the development of its concepts, researchers need to use a philosophical system of thought concerning metaphysics, ontology, epistemology, and axiology, because the problems that occur in the field of education are also contained in the field of philosophy. Therefore, the role of philosophy on education is very close. Thus, philosophizing and educating are two forms of activity but still in one endeavor. Where to do philosophy, it endeavors for itself to be able to think about better values and ideals, while educating strives to realize these values and ideals in human life.

The thought of Islamic education is basically built on the foundation of various philosophical, ethical, and ideological thoughts originating normatively from the Al-Qur'an and Sunnah Nabawiyah as well as historically from Greek thinkers and Muslim philosophers. The concept of science, the goodness of happiness, human beings (teachers and students), and the goals of Islamic education are clearly influenced by philosophical thinking. The existence of this influence will facilitate the search for schools or schools of thought that are developed in Islamic education (Abuddin, 2013).

The concept of the philosophy of Islamic education on religious culture (Nisa, 2017), the perspective of philosophers, among others: The first is Naquib A-Attas. The view of the concept of Islamic education in the perspective of Al-Attas is more likely to use the term ta'dib which emphasizes more on moral messages. With the term ta'dib here we can understand that Islamic education is a process of internalizing and cultivating adab in humans, so that the substance that occurs in Islamic education learning activities will tend to instill adab. And if adab is not instilled, then teaching and the learning process cannot be interpreted as education. Meanwhile, the Al-Attas perspective education curriculum is

divided into two, namely: First. Science fardhu 'ain, such as Al-Qur'an, sunnah, fiqh, tauhid, metaphysics, linguistics. Second, science fardhu kifayah, such as natural sciences, humanities, cultural sciences, and Islamic history.

The second is Al-Ghazali. The view of the concept of Islamic education in the perspective of Al-Ghazali is mostly oriented towards affective emphasis, namely the spiritual aspect rather than sensory knowledge. In other words, he emphasized education to achieve happiness in the afterlife. Meanwhile, Al-Ghazali's perspective education curriculum is divided into three: First. Praiseworthy sciences such as the science of monotheism and fiqh. Second. Despicable science is like witchcraft, sorcery. Third. Praiseworthy and despicable science, like philosophy.

Paying attention to the concept of Islamic education, it should be able to be applied in schools, it is also more emphasized on the ability to record religious lessons, skills to practice worship, pray and so on, so that it becomes a benchmark in learning evaluation. That is, a person's success in religious subjects is assessed based on their cognitive and psychomotor abilities, so it is not surprising that moral, social and spiritual problems arise among students. Because religious lessons are not able to provide moral guidance, or provide guidance in choosing values and norms for life (Afifuddin, 2018). Such education can only produce intelligent humans, intellectual beings who are dry 'spiritual and moral values. Students are only concerned with achieving a pass grade for religious subjects, moreover this subject is a compulsory subject that greatly determines class promotion or graduation in the final stage of learning evaluation. The presence of religious subjects obscures the meaning of religion, the true meaning of faith. Graduation in religious subjects itself does not guarantee one's faith, does not guarantee one's morale is good, it can even make someone hypocritical or have double norms.

Seeing this reality, even coupled with the many conflicts, violence, and even cruelty that are carried out in the name of religion, as mentioned above, it should be the purpose of reflection on religious education to be able to transform religious life itself by looking at the divine and social sides. culture. Religious education must be able to instill a better and more polite way of life in students. So that attitudes such as mutual respect, sincerity, affirmation and tolerance of religious and cultural diversity can be achieved in the midst of a plural society. Meanwhile, the main objective of education is that students can actively develop their potential to have religious spiritual strength, self-control, intellectual personality and skills needed by themselves and society. Education does not only provide special skills teaching (specialization), but also provides knowledge, consideration, wisdom and wisdom to students. With this, a religious culture was formed progressively.

Talking about the strategy of developing a religious culture is talking about a long-term program that will continue to develop and need to be familiarized. The strategy for developing a religious culture cannot be separated from several methods. In the strategy of developing religious culture at MA Al-I'dadiyyah Bahrul Ulum has several methods, namely: First. Habitual method. This habituation method is a method which is done every day. By implementing policies for religious activities which are expected to have a positive impact on school residents. For this reason, guidance and appeal are always carried out to students and teachers so that they always get used to religious activities in the school environment to be achieved as they should (Ridwan, 2019).

The implementation of the habituation that MA-Al-I'dadiyyah Bahrul Ulum strives for in developing religious culture in everyday life is students doing morning apples to pray together upon arrival at school where the collective prayer is guided by one of the students according to the schedule set by the madrasah After that, students are required to have a kultim (three-minute lecture) to practice their public speaking, and then they are taught to shake hands with the teacher who guides the morning apple, dhuha prayer. Before students receive the lesson material, students are given 15 minutes to do the dhuha prayer in congregation, read the prayer after the lesson. In this case MA Al-I'dadiyyah read the prayer "robbi fanfa'na and allahumma inni astaudi'uka" in the hope that knowledge is useful and also trains students to ask Allah that it is Allah who gives beneficial knowledge, all learning is useless if knowledge is useless. Dhuhur prayer in congregation, dhuhur prayer is carried out when the teaching and learning activities have finished and before students return home or their respective ribaths. Meanwhile, the development of religious culture that is carried out every Friday is that students are sent to the mosque to be used as bilal and khotib Friday prayers. This activity is an activity outside the hours of teaching and learning activities (holidays), but has been scheduled by a teacher for students who are mentally and materially ready to delegate to the community who need a figure.

Second. Exemplary Methods. Educators are the main figures in modeling behavior and attitudes to students. The task of a teacher is not only to transfer knowledge in the classroom, but to make students

disciplined and ethical towards older people (Ridwan, 2019). Modeling in the development of religious culture is a very convincing method in shaping students' moral, spiritual, emotional, and social forms. In this case, the exemplary strategy adopted by the MA Al-I'dadiyyah teacher is in accordance with the above. The MA Al-I'dadiyyah teacher exemplifies students indirectly by greeting and shaking hands with fellow teachers, especially older teachers, the teacher never scolds students if the student makes mistakes, but provides students with motivation and education so indirectly students are trained to remain patient and be neutral even if they see other people make mistakes.

Third. Value Internalization Method. This method is a method in which it combines religious values with educational values as a whole whose goal is to unite in the personality of students (Ridwan, 2019). The process of internalizing religious values to students is carried out in several ways including through classroom learning activities such as students being taught adab to speak well and politely to teachers. In addition, the teacher also links moral, social, and religious values in a subject in the classroom, thus the process of internalizing values is more easily accepted and captured by students. This was done at MA Al-I'dadiyyah Bahrul Ulum when researchers observed in class, namely class X Bahasa, Ustadz Yahya when it was about to finish and closed teaching and learning activities, he gave students the opportunity to ask on the condition that they had to raise their hands first before asking questions, this will familiarize a student so that he is not careless in speaking, especially to older people. On the other hand, the writer also observes in class, namely class XII Bahasa, Mrs. Nyai Umdatul Choirot as the interpretation teacher is explaining about tafsir. If the verse is understood textually, means "Men are leaders for women, because men have spent part of their assets for a woman." In this case, Mrs. Nyai Umdatul Choirot explained contextually about gender equality, and completely rejected the existence of a patriarchal culture. The above shows that MA Al-I'dadiyyah has linked moral, social, and religious values to a subject in the classroom.

CONCLUSION

From the above discussion it can be concluded that: Typologization is very important to facilitate the classification of the thoughts of several figures according to their respective characteristics. The typology of Islamic education philosophy according to (Muhaimin, 2009) divided into five, that is. 1.) Salafi textualists 2.) Madzhabi traditionalists 3.) Modern 4.) Neo-modern 5.) Social reconstruction.

The role of the philosophy of Islamic education and the development of religious culture is very close, where the philosophy of Islamic education contributes, especially in the form of a reconstruction of thought based on a philosophical system of thought concerning epistemology, ontology, axiology, and metaphysics. Also, Islamic education thinking concerning religious culture is basically built on the basis of various philosophical, ethical, and ideological thoughts that are sourced normatively from the Qur'an and the Sunnah of the Prophet as well as historically from Greek thinkers and Muslim philosophers. From this it is very clear that the philosophy of Islamic education has a role and a contribution to the development of religious culture in educational institutions.

The strategy of developing a religious culture in MA Al-I'dadiyyah Bahrul Ulum is inseparable from the philosophical thought system of Islamic education. In this case, MA Al-I'dadiyyah has three methods in implementing a religious culture development strategy, namely 1.) The habituation method, in which MA Al-I'dadiyyah Bahrul Ulum accustoms to praying dhuha in congregation, shaking hands with teachers, morning apples, reading prayers after lessons, and praying dhuhur in congregation every day. Not limited to that, the strategy for developing a religious culture that is carried out every Friday is to delegate students to Friday sermons and become bilal in the community. 2.) Exemplary method. That is, the teacher provides role models for his students, just as teachers greet and shake hands with other teachers, especially older teachers, and also teachers do not scold students if students make mistakes, but provide motivation and education. 3.) Value internalization method. Namely internalizing the religious values of the subjects, where this researcher observes that MA Al-I'dadiyyah has applied this method in a class which at that time was filled by ustadz Yahya Nuri, and Mrs. Nyai Umdatul Choirot.

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