

EPISTEMOLOGY OF ISLAMIC EDUCATION

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Abstract: *This article entitled Epistemology of Islamic Education aims to explain the purpose and way of obtaining knowledge from a philosophical point of view. The methods used in this paper are qualitative research, type of literature research, library research. The data used are documents, such as books, manuscripts, magazines, and other archive data that can support this writing. The findings and discussions found that the number of reviews from Islamic education figures related to Islamic education is reviewed from a philosophical perspective. But in general Islamic education is related to the concept of thinking that is based on the Qur'an and As-sunnah. These two sources became the main avenues in the whole formation of man, both physical and spiritual. While the purpose of Islamic education to direct people to their nature, as "Insanul Kamil" and Islam provide several paths in gaining knowledge, Through the five senses, experiences, and intuition.*

Keywords: *Epistemology, Education and Islam*

A. Introduction

Islamic education exists, similar to the existence of Islam. Conceptually Islamic Education is an effort to build Islam to its adherents by the wishes of Allah and his Messenger. So that a whole, spiritual and physical man was formed. Thus the elements of humanity that exist in everyone can be realized in various lifelines. Based on the main sources of Islam, namely the Koran and Sunnah, Muslims already have a role model to be made what Islamic education.

Implementation and historical data Islamic Education has experienced a heyday, the occurrence of a combination of reason and evidence, between the express and implied verses, but after the packaging, the period turned into a bleak period. Various problems arise, the dichotomy of science occurs, the ego of science to other sciences also color the process of Islamic education until now. In fact, until now has not been able to rise significantly in restoring the Marwah of Islamic education in the top ranking in the world. The long-time probes facing Islamic education are not only in the factual aspects and realities of today, but the inequality of conceptually comprehensive assembling in building Islamic education buildings. It looks like Islamic education has historical tuna and tuna data, what to do in solving this all.

This paper examines in philosophical aspects, that Islamic education should be able to stimulate Islamic education. To achieve that all must decipher education in the philosophical realm. This must be clarified first. So that the implementation of Islamic education does not experience fear and loss of direction. Philosophical views serve to study Islamic education from upstream to downstream. From ontology to axiology.

B. Literature Review

1. Epistemology

The origin of the word epistemology consists of two words; "Episteme and logos." These two words come from Greece. "Episteme" is defined by "knowledge" whereas "logos" is defined by science, information. Through the merger of the two words, it is translated that epistemology is "about the theory of knowledge or knowledge of knowledge (Encyclopedia, 2010). In the implementation realm, epistemology is used by many philosophers and becomes a reference of Western scientists and the foothold of Western epistemology. The philosopher in question is Cartesian or often known as Rene Descartes who lived around in 1596 to 1650 AD, which brings the "flow of rationalism" Can be referred to again in the book " Hassan Hanafi's criticism of epistemology modern rationality in Epistemology Left" Western epistemology is an epistemology developed by Rene Descartes, which continues to be the foothold of modern epistemology. Rene built epistemology with the skeptics' method, everything is doubted until the study/research and get conclusions based on a rational point of view. Western epistemology to gain knowledge based on rationalists. Because it uses reason (ratio) to get science. Reason becomes the only tool for assessing a belief and truth of knowledge. According to the Western Epistemology of Truth are propositions that truth is no longer used and has been tested with reason.

2. Islamic Education

Education is in terms derived from the Greek "*paedagogie*", whose root word is "*pais*" meaning child, and "*again*" which means guide. So, *paedagogie* mean guidance given to the child. In English, education is translated into "*education*" the word comes from the Greek "*educare*" which means to bring out the stored in the child's soul, to be led to grow and develop. (Zelhedri Zen, 2019) In *Dictionary Of Education*, the meaning of *Education* is a collection of processes that convince a person to develop skills, attitudes, and forms of behavior that are of positive value in society. (Rudi Ahmad Suryadi, 2018). Education can also be interpreted by a controlled social process so that the social ability and development of the individual optimally. (Rudi Ahmad Suryadi, 2018) Generally, a well-controlled environment is a limited environment, the existence of an atmosphere that is deliberately created based on agreements and rules that have been set. Such as school and home environments, and certain forums, while the community environment although as a category of nonformal education, but efforts to condition more difficult, because the coverage is much larger and still heterogeneous. Education belongs to man, no one is exposed to education but man (Rudi Ahmad Suryadi, 2018)

While the word "*education*" comes from the word to be educated, namely maintaining and giving exercises on morality and intelligence of the mind (Fip-UPI Education Science Development Team, 2007). Education is also defined as a process of guiding man from darkness, ignorance, and enlightenment of knowledge. (FIP-UPI Education Development Team, 2007) In a broader sense, both formal and informal education encompasses everything that expands people's knowledge of themselves and about the world in which they live (FIP-UPI Educational Science

Development Team, 2007). People have a variety of containers and circumstances to get an education.

The main orientation of education is to guide in a better direction. According to Prayitno himself said that Law No. 20 of 2003 on the national education system article 1 point 1 has explained the content of anything that exists education. He said that there are several affirmations contained in the chapter, namely:

- a) The implementation of education is organized consciously and planned.
- b) Education is implemented to realize the atmosphere of learning and learning process.
- c) The learning atmosphere and learning process are implemented to develop the potential of learners.
- d) The learning atmosphere and learning process are conducted to develop the potential of learners.

The learning atmosphere and learning process are carried out so that students have:

- a) The power of religious spirituality.
- b) Self-control.
- c) Personality.
- d) Intelligence.
- e) Skills (Prayitno, 2009).

Education is part of the activities of public and national life. For the context of national education educational activities are the embodiment of the ideals of the nation. National education activities need to be organized and managed in such a way that national education as an organization can be a means to realize national ideals. (Akhmad Hidayatullah Al Arifin, 2012). The government as the manager of the country and the nation has a binding responsibility. In this case, one of them is to educate the community. The mandate is contained in the 1945 Constitution in Article 31, paragraph 3 states, "*The government strives and organizes a national education system, which enhances faith and piety and noble morals to educate the life of the nation, which is regulated by law.*" Article 31, paragraph 5 states, "*The government advances science and technology by supporting high religious values and national unity for the advancement of civilization and the welfare of mankind.*" (National Education System Act, 2003).

Based on the mandate of the above Law, that education can not escape from the interests of the state nationally. It is strengthened by the presence of the Sisdiknas Law that regulates and formats educational purposes, namely: "*National education serves to develop the ability and form the character and civilization of a dignified nation to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens*" (National Education System Law, 2003). The points of educational

objectives outlined by the government give an idea, how the objectives include a fairly complex dimension, religion, economy, social and political, there is a dependence between the fields of religion, economics, politics with education. Mochtar Buchari, explains that there is an economic relationship with education. The economic progress of a nation is inseparable from the quality of labor. The success of developed countries can be seen from the number of the labor force with a fairly high level of education. Where as the relationship with politics is, politics has always been able to influence education but it is difficult to the contrary. (Galih R.N Putra, 2006). The challenge for policymakers is to make conformity so that education always follows the development of the times (Galih R.N Putra, 2006). There are several educational definitions according to education figures, among others: Hasan Langgulung means that Education is translated as an attempt to include the knowledge of people who are considered to have it to those who are considered to have it (Galih R.N Putra, 2006). Defenisi made by Hasan langgulung, impressed limited. The education he saw was limited to the transfer of knowledge. The student's relationship with the teacher is limited to the person who teaches with the one being taught. This definition does not describe education as a totality of students as human beings, which in it has a lot of potential developed in daily life.

Ahmad Tafsir said that education is personal development in all aspects, which includes education by oneself, education by the environment, and education by others (teachers). All aspects include the physical, the mind, and the heart (Galih R.N Putra, 2006). The description presented by Ahmad tafsir is intact. He directs education to relate all the elements that exist in man. Humans are not only in their cognitive content but include psychometrics and effectiveness. He directed education to educate spiritually. Ahmad's definition of tafsir, although it does not mention Islamic education, understanding leads to the understanding and meaning of Islamic education.

While M.J. Langeveld gives the understanding that what is meant by education is effort, influence, protection, and assistance given to children aimed at the maturity of children or rather help the child to be quite capable in carrying out his duties (Galih R.N Putra, 2006). He places the position of the child as raw material, through the educational pathways processed to the expected form. the view of researchers, maturity here is not a clear picture, and what kind of dimension? Given that Langeveld comes from Western education, epistemological ontology and axiology are different from "*eastern*" education, the education referred to by him does not direct and educate the soul spiritually.

Of the three figures above the researchers argue that education is not only aimed at physical readiness in dealing with various challenges, but education covers the spiritual aspect. Between physical and spiritual two things that can not be separated in carrying out education. From education, there is training in improving the psychomotor aspects of learners, from the education they are taught the readiness of cognitive in receiving various kinds of information. The scope of education is wider than teaching. Because the concentration of education not only prepares

students to have skills but improves spiritual. But the education discussed in this study is not in the more general educational sense, but concerning Islamic education, in particular.

According to Endang Saefudin Anshari, Islamic Education is the process of guidance in (leadership, guidance, upbringing) by the subject of education to the development of the soul (thoughts, feelings, wills, intuition and so forth and the body of the object is educated with certain material materials at a certain period and with certain methods and with equipment that is in the direction of the creation of a certain person accompanied by an evaluation by Islamic teachings (Endang Saefudin Anshari, 1993). Islamic education explained by Endang explains that it contains elements of *tarbiyah* and *ta'lim*. But his definition seems very detailed, not philosophical. He unraveled the meaning of Islamic education in terms of Islamic education.

While Hasan Langgulung Islamic Education is the process of preparing the younger generation to fill roles, transfer knowledge and Islamic values that are aligned with the function of man to do charity in the world and reap the results in the hereafter (Hasan Langgulung, 1980). In the philosophical perspective, the above definition has described Islamic education on an ontological and purpose (axiology) but does not openly mention the dimensions of Islamic education epistemologically. Although it is logically described that the word "*values*" Of Islam is the teaching of Islam. Meanwhile, Omar Mohammad Thoumy Syabani called Islamic Education the process of changing the behavior of individuals in their personal lives, environment, and society, by teaching as a basic activity and as a profession among the basic professions in society (Omar Muhammad Al-Thoumy Al-Syaibany, 1979). The point of the press is more about the change in attitude, which will influence yourself and your interaction with others. But the domain he uses is in the form of teaching. In contrast to what Fadhil Al-Jamali said, although the substance the same, the editorial is more complete. He said that Islamic Education is an effort to develop, encourage and invite someone to progress based on high values and noble life, to form a more perfect person, whether it is related to deeds, reason, or feelings (Jalaluddin, 2001). The participation of reason, the heart in the formation of human beings by the highest desire of Islamic education.

While Syed Ahmad Naquib Al-Attas means that Islamic Education is: Efforts made by educators to the students for the introduction and recognition of the correct places of all things in the order of creation to guide towards the introduction and recognition of god's right place in his form and existence (Jamaluddin and Abdullah Ali, 1998). Ahmad Naquib Al Attas is a figure who carries the Islamization of science. His view is that science should not be separated from Islamic values. Because the differentiation of western science with Islam lies in the spiritual value contained in the science. He argues that the term education is more suitable by using the word *ta'dib*, compared to the term *tarbiyah*. According to him also that the main function of education is psychiatric development so that it has the attitude that is by what is needed by Islam. By keeping the filling of reason, the introduction of places and order that exist in the universe. Thus comes the recognition of existence as the God of the universe.

The results of Islamic education seminars throughout Indonesia in 1960 Islamic education is guidance on spiritual and physical growth according to Islamic teachings with wisdom, directing, teaching, training, nurturing, and supervising the validity of all Islamic teachings. From this understanding can be interpreted that in the process of Islamic education there is an effort to influence the soul of students through a process that at a level the level will lead to the goal that has been set, namely instilling morality and piety and establishing the truth so that human beings are formed who are personable and virtuous with Islamic teachings (Abdul Mujib, 2008). This definition is more representative of the meaning of Islamic education, in it has contained Islamic education philosophically. By making the teachings of Islam as a *wasilah* (way) to guide the spiritual and physical of man by training, teaching, wisdom, and directing. The terms of education contained in the words *tarbiyah*, *ta'lim*, and *ta'dib* are contained in the definition above.

From the definition above, there is a common similarity that is not lost, namely the efforts for human formation by Islamic rules. That is by optimizing all the potential that God has given them. Islamic education hones cognitive skills, affective, psychomotor, and all the potential that exists, oriented to the formation of a complete personality as aspired by Islam. From the education was born dynamic human beings, moving by the rules affirmed by God Almighty. It is expected from Islamic education the emergence of people who understand the duties and obligations. It is not only an obligation with God but a relationship with another being. It's all part of the noble vision of Islamic education. According to Sikun Pribadi, the purpose of education is a core problem in education (Achmadi, 2010).

C. Method

Research with the title "*Epistemology of Islamic Education*" is a type of qualitative research, which is a study with data obtained in the form of words, images, and behavior. This data is not poured in the form of numbers or numbers but remains in qualitative form (S. Margono, 2007). This study uses library data, as a data source. The library data includes books, documents, manuscripts, articles, and others. The source of the above literature facilitates researchers (Suharsimi Arikunto, 2010).

There are several techniques used in data collection in this study, namely observation and document study. Observation is used as one of the techniques in data collection in a study. *Obervasi* in qualitative research is used to help understand the background and give meaning to the research subject (Babbie, 1986). Through observation, it makes it easier for researchers to find empirical facts of an event. Because the data found in the observation is indisputable information, because based on field facts (Andler, 1987). This activity involves all the potential and strength of the senses such as hearing, vision, taste, touch, and taste based on the facts of empirical events (Hasanah, 2017). To perform data analysis techniques according to Burhan Bungin, that qualitative data analysis is more likely to use inductive logic. Where a is built on things of a special nature to draw a more general conclusion (M. Burhan Bungin, 2014).

D. Result and Discussion

a. Ontology, Epistemology, and Axology (definition and criticism)

1. Ontology:

Abdurrahman Shalih Abdullah said in his book Educational Theory, substantially said that "*The essence of the educational process is about human beings*" With the affirmation above, according to him has two fundamental implications. These implications: "*First, Education requires a philosophical view, which gives birth to a holistic frame of mind about human concepts based on the perspective of the Quran. Second, make man as the starting point in the educational process and as the ultimate goal.*" Ontologically the main object of discussion is human beings. Whom is a human being based on the teachings of Islam, it can be found in the source of teachings from God, that man:

1. Noble beings, not only from events but the potential that.
2. As Caliph of Allah on the face of the earth.
3. As a Responsible Being.
4. Creatures that can be educated and educated.

In this context, man is like a creature that is empowered to develop a civilization and carry out missions on earth by the command of God. Because humans are equipped with a variety of potentials to be developed as a tool that serves to make it easier to carry out their duties. The potential in question is physical with all five senses attached to it and spiritual potential with all the elements that accompany it.

2. Epistemology

The author's view; "One of the core parts of the nature of the science of the year is epistemology. This section discussed how humans got science and resources. Epistemology is intertwined with other parts, namely ontology, and axiology. Epistemology makes it easy for a person to understand science in essence. In the development of Islamic Education, a systematic frame of mind is indispensable and the foundation of epistemology becomes a major part and the study needed to direct Islamic education runs by the source of Islamic teachings".

Al Ghazali, Al Farabi, Al Kindi, Ar Raji, and other philosophers, have the same keywords that human benchmarks lie in their moral qualities. According to Arifin, the correct measurement of whether or not to obtain knowledge lies in his ability to form noble human beings. Human science can improve the quality of his slander. The potential possessed by human beings is activated/directed/educated properly so that the creation of a human being whose culture of reason is tested, dynamic, critical, logical, systematic, and strong belief in God. The value of laughter is an indicator he can provide benefits for others, the environment, and the realization of

happiness in the world and the hereafter by using revelation as a guideline role life in the world. The urgency of epistemology in Islamic education "Islamic education not only recognizes experience (empiricism) and reason (Rationalism) as pillars of gaining knowledge, but there are other pillars whose function is the same namely senses and intuition. All such potentials need the guidance of revelation. If the above framework is understood and the paradigm is believed to be epistemology in Islamic education then the concepts and theories in the philosophy of Islamic education can be reflected in the Islamic education curriculum. Benefits can be measured in real life."

3. Axiology

The author's view: "The axiology of science in Islam is different from the West. For Islam, Science is not free, but it is bound by value. The value referred to here is derived from Islamic teachings. Science not only focuses on knowing and seeking material, objective truths, but science echoes the mission of giving birth to prosperity, happiness for humans. There is an opportunity for man to understand the existence of his existence on the earth through revelation information. The mastery of man in science leads man to the position of the servant of God submissively and obediently." Thus religion can not be separated from science or vice versa. Science needs to guide revelation for the participation of science to be able to realize a noble human being. As is often expressed by Muslim philosophers, knowledge leads man to become virtuous human beings, because in science it contains the value of glorious sourced from the creator. Prophetic value in science can be achieved if the measure of scientific truth is weighed based on revelation. Because knowledge and revelation all come from God it is impossible to contradict. Kalamullah became the main spirit and spirit, Rabbani, in knowing the nature of science and obtaining it. In terms of Islam: " As the main wasila and the way to lead science to understand the reality, the reality of the universe, that the existence of nature is an uplifting existence of God as the creator. Science speaks not only to the sensory-earthly state (material) but also immaterial. Thus directing man to an essential reality, that the mind is "*lasting*" because he is attached to the soul rather than the physical human being. The transcendental value is inherent in science," It is reinforced by Tafsir: "The Koran provides a way out for science. To instill Islamic values into science that is to restore the identity of science as a gift of God and presented into a man not to give birth to suffering and misery but as a blessing for mankind and mercy for Nature."

b) Epistemological Criticism of Western Scientific Concepts

1. Reason and sense as a source of science

All schools of thought, such as: "Rationalism, Relativism, Agnosticism, Skepticism, Humanism, Existentialism, Secularism and all western traditions", hold that the source of knowledge is obtained through reason and five senses, based on experience (experience). Science lays down the senses and the five main senses of gaining knowledge. The realm of reality is the

truth. Truth corresponds to the real object felt by the five senses. Western scientific epistemology denies immateriality. This is contrary to the epistemology of Islamic science, putting revelation as a source of guidance to obtain knowledge of knowledge. So that the truth is not only obtained from reason and five senses but also through intuition and revelation. Western epistemology starts with something of a doubt. This one cannot always be used in Islamic Epistemology. When the study concerns immaterial or material, then the mind and the five senses must be subject to the information (knowledge) provided by revelation, if the source comes from revelation then the skeptical method can not be used. Rational and sense must conform to revelation instead of Revelation that adjusts desire by ratio and reason.

2. *Separation of science*

Historical context, Western science is going through a bleak time. That is when the dominance of the church trumps the mind. Scientific research should be subject to church dogma. Anyone who violates will be punished. As experienced by Galileo Galilei, who based his scientific research that "The Earth revolves around the Sun". This view is different from the church's teaching that "the Sun surrounds the Earth." Many scientists who supported Galilei were eventually punished. Until finally there was a distillation of the dominance of the Church by the scientists assisted by the King. The effort was successful and the Church's power over science collapsed. It followed the rise of the Renaissance around the 14th century. During the renewal period, science freed itself from the teachings and dogma of religion, the separation of problems of the world, and the hereafter, called secularism (Muljamil Qomar, 2005). Secularism is a hallmark of Western science. The occurrence of the dichotomy of science. World affairs go on their own without guidance and adhere to religious dogma. Science is not bound by the rules and values brought about by a particular religion. This dichotomy concept is very incompatible with Islamic scientific identity. Philosophically that knowledge comes from God. Revelation is a source of science so that world affairs and science obtained/cultivated (inquired knowledge) can not be separated from science that is perennial (eternal science) based on revelation. The location of differences in the field of study and research, while the highest objectives are the same.

3. *Opposition to the Spiritual Dimension*

Western scientists oppose the existence of a spiritual dimension in science. This is understandable because ontology, epistemology, and axiology are different from Islam. For the West, religion is an illusion, even just opium-like a religious group. Disenchantment towards religion makes Western science begin with doubt. Including all information obtained by religion. Religious teachings are not in harmony with science. The rules of religion are dogmatic, while science departs with study and research. Western attitudes towards religion, inseparable from the history and religion of the majority. In the West, there are more Christians. In Christian Tradition is the term Taken For Granted. Christians are not allowed to question (examine) the teachings of religion. In contrast to Islam, discussion rooms and the use of reason are given a

portion. The arid value of spirituality in Western sciences impacted the emergence of atheist groups. While in Islam, science adheres to the value system. That is, the value can not be separated from science. The value in question is about the role of god. So the nature of spirituality is very strong in Islamic science. It is not possessed by Western science, whose core civilization lies in:

- a) Absolute belief in rational (reason) as the rule of life.
- b) A dualistic view on truth and reality.
- c) Making tragedy a reality that greatly impacts human existence and natured.
- d) Acceptance of the doctrine of humanism.
- e) Acceptance of the "here, present" aspect and the rise of the "secular world view".

Western science from the beginning and finally philosophically is different from Islam, then axiologically not the same as Islam. Western science is autonomous, independent of science, free, and independent in researching without having to submit to religious values and rules. objectives based on materialistic needs. The Western view of science has nothing to do with being submissive or unrelated to God. For westerners, science is only used to facilitate their lives materially. Everything is measured based on the visible object. Morality is not an inherent part of science. So that the benefits of science are felt on a rationalistic and empiric level. Western scientific opposition to the spiritual dimension in religion proves that Western science emphasizes the physical aspect.

E. Conclusion

Epistemology of Islamic Education differs conceptually from Western Epistemology. Islam gains knowledge not only in the realm of experience and the five senses but also through revelation. Even Islam puts revelation as a source of science. In contrast to the West, which does not make scripture the main medium in obtaining knowledge. This is considered natural, because in the early days of the resurrection of the western world was the separation of church teachings that are dogmatic towards secularism, namely separating religion and the world. While in Islam, the Qur'an and sunnah become a reference of Islamic scientists in exploring science.

Epistemology of Islamic Education directs learners to Allah through the integration of science. For source, knowledge comes from God, so conceptually there should be no dichotomy of science. This is voiced by Islamic scientists. Efforts to gain knowledge in Islamic views are more varied, in addition to the five senses, experiences, and intuition, all of which are guided by the main sources of Islam. Finally, Islamic epistemology leads man to the highest goal of man, namely his true devotion to his God.

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