



Vision, Mission and Goals of Education Hadith Perspective

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Abstract

The vision and mission of Islamic education in the hadith is not only as a slogan or as a decoration and display on the walls of the school but really should be used as a basis to bring the educational institution towards improvement accompanied by the existence of innovations in it. The research method used in this article is a literature study with a descriptive qualitative approach, analytical technique using the Miles & Huberman technique. The result of the research is the very fundamental purpose of Islamic education is to create human beings to be true servants of God. That is to make his whole life serve only for Allah SWT. In addition, the purpose of Islamic education is to create a balanced life between the life of this world and the hereafter. Islamic education also aims to develop human potential in order to become a perfect human being (*insan kamil*).

INTRODUCTION

Islamic Sharia, as has been understood, has two main references, namely the the Quran al-Karim which is the origin of religion, the source of the straight path and the greatest and eternal miracles of the Prophet Muhammad SAW of all time, and the hadith of the Prophet Muhammad SAW which contains contains the procedures and shari'ah of the Prophet, which is a theoretical explanation and applicable practice for the the Quran. This means that the main reference source starts from the first source, namely the the Quran, and then continues with the next source, namely the hadith (Armainingsih, 2016; Danarta, 2021).

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Talking about hadiths, there are many propositions from the the Quran and hadiths which state about the argument-the hadith as a source of law and the obligation to follow and practice it. Apart from being the second source of law after the the Quran, hadith also has three important roles in the the Quran. Pertama, bayan al-ta'kid, that is, strengthening what has been mentioned in the the Quran without adding to it with other details or explanations.

Second, bayan al-tafsir, namely explaining the the Quran either by detailing its global details or explaining takhshish (make special) something general from the the Quran. And third, bayan al-taqrir, that is to point to (establish) a new law that is not mentioned in the Quran, or a law that is not denied or established by the Quran. The ability of hadith to establish a law that is not found in the Quran does not mean that it is completely detached from the Quran, but it is always in contact with the Quran because it is part of its global teachings, because most of the explanations in the Quran are of a general or global form (Pinang, 2017; Halim, 2017)

METHODS

The method used in this research is library research, this research deals directly with the data or text presented, not with field data or through eyewitnesses in the form of events (Pringgar & Sujatmiko, 2020; Lestari, 2022; Rahmah et al., 2023), researchers only deal directly with sources that already exist in the library or ready-to-use data, as well as secondary data used. Library searches can utilize sources in the form of journals, books, dictionaries, documents, magazines and other sources without conducting field research, then analyzing the data using descriptive qualitative analysis through literature study, the results of the analysis are descriptive data in the form of written sentences and behavioral results observed from the results of research conducted by previous researchers using the Miles & Huberman technique (Hadiati & Fidrayani, 2019; Kasmar et al., 2019).

RESULT AND DISCUSSION

Vision of Education in Hadith

An explicit vision of education in the hadith is relatively difficult to find to say nothing, considering that the vision and hadith have different characteristics, the vision usually cannot be written down more clearly explaining the detailed picture of the system it aims for, due to changes in knowledge and situations that are difficult to predict over a long period, while hadith is more about practical operations, in fact hadith is often a spontaneous reaction, sometimes an answer to a friend's question, a warning, a guide and an example of behavior (Mutawakkil, 2021).

However, the educational vision can still be formulated through interpretation and exploration of sources of Islamic teachings, both the Quran and Hadith, and because the nature of the vision is always related to a description of the future that will be realized, then the excavation begins with revealing information about the sources of Islamic teachings. universal, and of course has a connection with an educational ideal that wants to be realized in Islam (Farida, 2015), just like the ideals inherent in the apostolic vision, starting from Prophet Adam AS to Prophet Muhammad SAW, namely building a human life who obey and submit to Allah, according to His words:

"And (Remember) Ibrahim, when he said to his people: "Worship God and fear Him. that is better for you, if you Know" (QS. Al-Ankabut:16).

The words obey and submit to Allah have a very broad meaning, namely carrying out all of Allah's commands in all aspects of life, such as economic, social, political, cultural, scientific and so on, including education which places its vision based on the values of obedience and submission. to Allah, namely the values of faith, piety, honesty, justice, humanity, equality, togetherness, tolerance, mutual help and so on (Nurjamilah, 2017).

Apart from that, another limitation, as explained by Abuddin Nata, is that the true vision of education is also attached to the ideals and long-term goals of Islamic teachings themselves, namely realizing grace for all mankind, in accordance with the words of Allah SWT:

"We did not send you (Muhammad) except to be a mercy to the whole world"(QS. Al-Anbiya': 107).

The word grace shows sincere love and extends to all aspects of human life to be used in various activities, so that it can be done well with God's grace. Imam al-Maraghiy interprets the verse of mercy, namely that Allah SWT did not send the Prophet Muhammad SAW with the Quran, as well as various parables from religious and legal teachings that are the basis of reference to achieve happiness in this world and the afterlife, but to be a mercy and guidance for them in everything affairs of this world and the hereafter". That means, the vision of education that focuses on creating grace for the whole world, actually shows that education has a large, complex, multi-dimensional, and long-term responsibility (Herlina, 2020).

Based on the two statements above, the vision of education in Islam is actually closely related to efforts to create a superior, harmonious, safe, peaceful, physically and mentally prosperous way of life. In the author's opinion, a vision like this is like a key that will open all the doors to goodness, harmony, peace and prosperity, so that the essence of a good life which is a symbol of excellence and resolution for mankind can be easily realized, as said by Rasulullah SAW which mean:

"Indeed, among humans there are those who are the keys to open good and the keys to evil. And among those humans there are also those who are the keys to open evil and the keys to good. So fortunate is the person whom God makes the keys to open goodness through his hands His, and woe to those whom God has made the keys to open evil through his hand" (HR. Ibnu Majah).

Apart from that, the vision of education in Islam, in fact, always provides direction on the path of perfection and achieving the target of happiness in life in this world and the hereafter, so that in itself education in Islam seems to have magnetic energy for mankind, besides that, because this model of education also turns out to be is believed to contain values in empowering and humanizing humans (Tidjani, 2017). These magnetic energies are at least constructed by Islamic teachings which emphasize the principle of making matters easier and avoiding complicating matters, as expressed by the words of the Prophet SAW, which means:

"Make it easy (matters) and don't complicate it. Give good news and don't make people run away (not interested) and work together both of you and don't argue". (HR. Bukhari).

Apart from that, the perfection of the mosaic of Islamic teachings brought by the Prophet Muhammad SAW, has also provided an indication that education in Islam has a high taste and personality, meaning how education can lead humans to become so noble. This is as expressed in the following hadith which means:

"Whoever follows the path to seek knowledge, Allah will make it easier for him to get to heaven. Indeed, the angels lower their wings in pleasure to those who seek knowledge. People who have knowledge will be apologized to by the inhabitants of the heavens and the earth, even the fish at the bottom of the sea. The advantages of attacking alim compared to experts in worship such as the superiority of the moon on a full moon night over all the stars. The scholars are the heirs of the prophets, and the prophets did not inherit dinars and dirhams, they only inherited knowledge. Whoever takes it then he has taken a large share."

Has told us Muhammad bin Al Wazir Ad Dimasyqi has told us Al Walid he said; I met Shabib bin Shaibah and he narrated it to me from Uthman bin Abu Saudah from Abu Ad Darda from the Prophet sallallahu 'alaihi wasallam with its meaning" (H.R. Abu Daud).

The hadith above seems to provide an illustration, that the peak of a harmonious life and true happiness will be found in heaven, and this model life - not only life in the afterlife *per se*, in the world as well - will be able to be reached and felt through the path of knowledge, in addition, the spread of aura rays and charisma of those who possess and seek knowledge also make the angels willing to lower their wings as a form of respect to the owner and seeker of knowledge. In fact, people who are knowledgeable themselves have been pledged by the Messenger of Allah as the heirs of the prophets who have inherited many advantages, not only knowledge but also the height of morals and character (Izzan, 2011).

From the descriptions or interpretations of the hadiths above, if agreed simplistically, the author tries to formulate an educational vision, namely "The realization of superior, authoritative and characterful educational institutions". Superior, philosophically, because education extracted from the sources of Islamic teachings is the best education because it is valid throughout life, sustainable, balanced and leads humans to happiness in this world and the hereafter, dignified, because education that originates from Islamic teachings has an attraction and can influence and shape someone into a person *muttaqin, muslimin, mu'minin, mukhlisin*, inclusive, egalitarian, democratic, humane, dignified and so on; while character, because education that originates from Islamic teachings is essentially extracted from personality sources *Divine The Most Perfect*, which is contained within *asma al-husna*.

Educational Mission in Hadith

Understanding the mission of education is something important to know, because the sending of Rasulullah SAW to this earth is actually a need for humans as learning creatures in order to raise the dignity, rank and dignity of humans themselves. Apart from that, human duties on earth also essentially lie in the duty of worshiping Allah - in a broad sense - in various aspects of life (Rangkuti, 2017).

To be able to carry out the task well, it is necessary to have a kind of "tongue connector" from God to His servants. For this reason, Muhammad the Messenger of God to later obtain a mission or mandate to deliver God's message, including the issue of education as a manifestation of Islamic teachings to mankind. The educational mandate or mission carried by the Prophet SAW includes: i) Cultivating a strong belief. Creed is a term to express "belief" or the firm and strong faith of a believer who has bound himself to the Creator. The meaning of faith in God, in fact, focuses on monotheism, which is in the form of a belief, statement, attitude of emphasizing God, and also setting aside worship other than God (Harahap,

2016). Teaching about this faith is the main mission of the Messenger of Allah when he was sent to the world, as stated in the words of Allah SWT:

"And We did not send a single Messenger before you (Muhammad) but We revealed to him that there is no (right) God but Me, so worship Me" (QS. al-Anbiyaa': 25).

In the early history of the development of Islam, the teaching of the oneness of God (tauhid) was the first main mission of the Prophet Muhammad SAW which had to be conveyed to his people. Tawhid occupies the most special hierarchical structure in the entire Muslim religious system and building. The validity of all their series of religious ceremonies is very dependent on the existence of monotheism. Apart from influencing the validity of religious rituals, monotheism also functions to control the movements, actions and dynamics of humanity. ii) Perfecting morals. Discussing moral issues, what comes to mind is a series of behaviors that tend to be understood as something purely external. However, the scope of meaning contained in the term morals is not that narrow. The meaning of morals in a broad framework can actually be linked to the prophetic teachings of the Prophet who focused his mission on the moral aspect. As mentioned in the hadith:

"Indeed I was sent to perfect morals (noble character)" (H.R. Muslim) In another hadith it is stated that, "There is nothing heavier in the scales of charity than good morals" (HR. Abu Daud).

Morals are the plural form of the word *behavior* and which is never found in the Quran except in its singular form, etymologically it is often interpreted as *tabi'at*, habit, temperament or even religion (Harahap, 2016). Referring to the boundaries of the first etymology, morals are better understood as behavior and deeds, while if understood within the boundaries of the second language definition, morals do not only include behavior, but also involve all religious content, both belief, worship and morals which are understood as a branch of Islam.

Based on the two etymological limitations above, morals are understood in a more general framework, namely, that the scope of morals is not only in a person's behavior in relation to others, but also includes various aspects, starting from morals towards God, to fellow creatures (humans, animals, plants and inanimate objects), as a manifestation of morals *Diniyah*. iii) Creating an academic-scientific atmosphere Long after the Prophet died, the Islamic world found extraordinary momentum for progress (*golden age*). At that time, Muslims not only excelled in religious knowledge, but also in general knowledge, culture and civilization. This situation occurs because there is a very strong and effective scientific tradition and academic atmosphere. This academic atmosphere is at least a valuable legacy of the Prophet Muhammad. How could it not be, that long before that the Prophet had often-through hadiths found and scattered among society - instructed, encouraged and motivated his people to seek knowledge. As narrated by Ibn Mas'ud, the Prophet said:

"Demand knowledge and teach it to others. Claim the knowledge of inheritance and teach it to others. Learn the Quran and teach it to others. I am going to die. Knowledge will decrease and trials will increase, until there is a difference of opinion between two people about an obligation, they cannot find anyone who can solve it" (HR. ad-Darimi, ad-Daruquthni and al-Baihaqi)

Considering the importance of knowledge in the hadith above, once learned, knowledge must be taught to others. The Prophet was worried that if

he died and people didn't care about science, then no one would understand religion anymore, so the people would be confused. Apart from the command to seek knowledge in the hadith above, there is another hadith which more firmly explains the obligation to seek knowledge, namely:

"Seeking knowledge is obligatory for every Muslim" (HR. al-Baihaqi, ath-Thabrani, Abu Ya'la, al-Qudha'i, and Nu'aim al-Ashbahani)

The word 'obligatory' here shows that knowledge is truly important in human life, this is because knowledge is a pillar of life, the basis for the rise of the people, a cultural milestone and a means of achieving progress, both for individuals and society. This means that only with knowledge can humans translate the teachings of their religion into all aspects of life. Because it would also be logical, if God argumentatively promises glory to people who have knowledge (Harmonedi, 2020).

Aims of Education in Hadith

In adage *ushuliyah* it is said that *"al-umuru bi maqashidiha"*, What this means is that every action and activity must be oriented towards a predetermined goal or plan. As a planned activity, education must have clear goals to be achieved. It is difficult to imagine if there was an activity without a clear goal. Such is the importance of this goal that quite a few education experts formulate it seriously. This is understandable, considering that educational objectives have a very important position. Marimba, for example, states that there are four functions of educational objectives. *First*, the functional purpose ends the effort; *second*, functional purpose directs efforts; *third*, goals can serve as a starting point for achieving other goals; And *fourth*, the function of goals is to provide value (traits) to the business (Marimba, 1962).

Next, we return to the main problem, namely how to formulate the goals of education according to the hadith? To answer this question, at least in the author's opinion, there are three formulations that can be put forward in explaining the aims of education according to the hadith, which include: i) Producing perfect humans, the term perfect human or *perfect human being*, appeared in Islamic literature in the 7th century H and was first used by Ibn 'Arabi. Then the term immediately spread through his followers, such as Shadr al-Din al Qunawi (667H), Jalal al-Din Rumi (672) and Mahmud Sabistari (after 710 AH) (Masruroh, 2014).

According to Muhyiddin Ibn 'Arabi, *perfect person* He is a perfect human being in terms of his form and knowledge. Perfection in terms of his form is because he is a perfect manifestation of the image of God, in which the names and attributes of God are reflected in their entirety. The perfection in terms of knowledge is because he has reached the highest level of consciousness, namely realizing the unity of his essence with God, who is called *ma'rifat*. Perfection *perfect person* This is basically because in Him God *tajalli* perfectly through the essence of Muhammad (*al-haqiqah al-Muhammadiyah*).

The essence of Muhammad is a vessel *tajalli* God is perfect. ii) Produce functional human beings *caliph*, Say *caliph* according to Quraish Shihab comes from the root of the word *caliphate* which means behind or leaving something behind, said *caliph* often interpreted as a "substitute" or something that takes the place of something else. He further explained by quoting Al-Raghib Al-Isfahani's opinion that the word "replace" means carrying out something in the name of the person being replaced due to absence at that place, death, inability of the person being replaced, or out of respect for the person replacing him. Hamka in interpreting the verse about *caliph*:

"Remember when your Lord said to the Angels: 'Indeed I want to make a caliph on earth.' they said: 'Why do you want to make (the caliph) on earth someone who will cause damage to it and shed blood, while we are always glorifying you by praising you and sanctifying you?' God said: 'Indeed I know what you do not know'" (QS. al-Baqarah: 30)

He explained that in order not to give rise to misunderstandings, it is better to say *caliph* not translated because there is no equivalent. Term *caliph* This does not mean that humans have the same position as God, but humans as bearers of trust are creatures who are given the potential to reason and with certain commands are expected to be able to study and reveal the secrets of nature and utilize them for the benefit of humanity (Hamka, 2001).

Thus it can be understood that *caliph* is a position mandated by Allah, the Lord of the universe, to humans to manage (*manage*) and lead (*lead*) the universe that God has created to prosper human life. With the potential that has been bestowed by Allah, it is hoped that humans can keep nature in balance so that it can be inherited well by the next generation. iii) Achieving success in this world and the hereafter.

There is no goal that is most sought after by mankind except success. Everyone wants to live a successful life, because success symbolizes happiness. Even if we trace it, almost every action a person takes aims directly or indirectly at achieving happiness and success. Many philosophers and psychological scientists have made long reviews offering the concept of happiness and how to achieve happiness. Aristotle, for example, said that happiness is a peaceful life and that happens when someone can reach their maximum potential (Fabriar, 2020).

Talking about measuring success, generally people only look at world affairs. If his rank increases, if his career improves, if his salary increases his wealth will be abundant, if he is elected as a leader, he will have many followers and so on. That is the benchmark for success according to some people. The description of success, as mentioned above, is that success is measured from a material perspective. It cannot be denied that material things really complement a person's success. However, in reality material is only a small part of success or a complement to success, not the only success, even if the material is managed with religious guidance. If not, you will end up with bankruptcy and not success.

One of the privileges of Islam is that it does not recognize a dichotomy between material things and things *immaterial* (non-material) nor is there any separation between the affairs of this world and the hereafter. Regarding matters of this world and the hereafter, both are prioritized without one being put aside. Islam places principles *balance*—balance-between material success and *immaterial* and between world success and success in the hereafter.

Principle *balance* between this world and the afterlife is reflected in *lafadz* The prayer that a Muslim always says, namely prayer *khoiruddunya wal Akhirah* as mentioned in the Quran. Allah Ta'ala says:

"O our Lord, give us good in this world and good in the hereafter and protect us from the torment of hell" (QS. al-Baqarah: 201) Apart from that, in the hadith of the Prophet SAW, the concept of success is mentioned, namely

"O Allah, make success for me, my religion, because it is a fortress of safety in my affairs. Make my world a success for me, because it is my workplace (my place of life). Make my hereafter successful for me, because it is my place of return, make

my life time add to every good thing, my death is the breaker of every bad thing I do" (HR. Bukhari)

The essence of a successful human being is not a human being who is crowned (chosen) by the majority of humans as a successful person. This is because human judgment is greatly influenced by each person's background, motivation and tendencies. Considering all that, determining a successful human being based solely on human determination is very relative. A successful human being from an Islamic perspective is a human being who obeys Allah by submitting to His commands and avoiding His prohibitions is a truly successful human being. By obeying orders and avoiding Allah's prohibitions, he was elevated to the level of piety, which is the highest degree before Allah SWT. Allah says:

"Indeed, the most honorable among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing" (QS. al-Hujuraat: 13).

CONCLUSION

Based on the brief description above, at least conclusions can be drawn as closing notes, namely: I) The vision, mission and objectives of education, in general, can be said to be a concept of sustainable educational planning and accompanied by actions that are in accordance with what is planned. II) An explicit vision of education in hadith is difficult to find, however, an educational vision can still be formulated through interpretation and exploration of sources of Islamic teachings, both the Quran and hadith. III) The vision of education in the hadith is actually embedded in the apostolic vision, namely building a human life that is obedient and submissive to Allah. Apart from that, the vision of education is actually attached to the long-term ideals and goals of Islamic teachings themselves, namely realizing grace for all mankind, so that in this way, a vision of education can be formulated, and this vision is the realization of superior, authoritative and character. IV) One of the criteria in formulating a vision, namely the fulfillment of the indicator elements for achieving the vision. And the indicators of achieving the educational vision as mentioned above include: indicators of the formation of God-fearing humans, faithful humans, knowledgeable humans, humans with noble character and strong humans. V) The mission of education according to the hadith includes the mission of instilling strong beliefs, perfecting morals, uniting people, creating an academic-scientific atmosphere and realizing an egalitarian attitude. VI) The aims of education according to the hadith include the aim of producing perfect humans, functioning human caliph and humans who can achieve success in this world and the hereafter.

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