



## Al-Zarnujis's thoughts on Islamic Education and Its Relevance

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### Abstract

Dalam menerapkan nilai-nilai spiritual, religious, dan etika bagi peserta didik diperlukan pendidikan Islam agar nilai-nilai tersebut dapat terbentuk. Namun yang terjadi dilapangan belum mencapai apa yang mejadikan tujuan dari pendidikan. Oleh karena itu, diperlukan suatu pembaharuan dalam konsep pendidikan. Dalam penulisan makalah ini, penulis menggunakan metode studi pustaka (library research). Penelitian ini menggunakan pendekatan penelitian kualitatif dengan menggunakan pendekatan deskriptif analisis. Penelitian pendidikan al-Zarnuji yang relevan dengan pendidikan era modern ini menunjukkan hasil bahwa: 1) Tujuan pendidikan, hal ini relevan berkaitan dengan tujuan pendidikan yang mana keduanya menekankan pada akhlak. 2) Pendidik, hal ini relevan dengan adanya kesesuaian tentang kompetensi kepribadian guru, yaitu guru haruslah memiliki kepribadian yang baik, berakhlak mulia, arif, dan berwibawa serta menjadikan contoh tauladan yang baik. 3) peserta didik, hal ini relevan dengan adanya kesesuaian dengan UU Sisdiknas nomor 23 Tahun 2003 Bab V pasal 12 bahwasannya peserta didik memiliki kewajiban menjaga norma-norma pendidikan. 4) kurikulum, hal ini dapat dilihat dari landasan dasar kurikulum pendidikan Islam yang berkaitan dengan dasar agama dan juga dasar psikologis. 5) metode pendidikan, pada era modern ini metode menghafal dan diskusi masih digunakan sesuai dengan kebutuhannya.

**Kata kunci:** Pendidikan, Al-Zarnuji, Era modern

### Abstract

In applying spiritual, religious, and ethical values for students, Islamic education is needed so that these values can be formed. However, what is happening in the field has not yet achieved what is the goal of education. Therefore, a renewal in the concept of education is needed. In writing this paper, the writer uses library research method. This study uses a qualitative research approach using a descriptive analysis approach. Al-Zarnuji's educational research that is relevant to modern education shows the results that: 1) The purpose of education, this is relevant to the purpose of education, both of which emphasize morals. 2) Educators, this is relevant to the suitability of the teacher's personality competence, namely the teacher must have a good personality, have noble character, be wise, and authoritative and set a good example. 3) students, this is relevant to the existence of conformity with the National Education System Law number 23 of 2003 Chapter V article 12 that students have an obligation to maintain educational norms. 4) curriculum, this can be seen from the basic foundation of the Islamic education curriculum which is related to the religious basis and also the psychological basis. 5) educational methods, in this modern era, memorization and discussion methods are still used according to their needs.

**Keywords:** Education, Al-Zarnuji, Modern era.

Introduction

Many important missions are shared in Islamic education. Islamic educators do not limit themselves to imparting knowledge that targets only intellectual skills.(Basyit, 2017) However, Islamic education must lead to the application of spiritual, religious and ethical values which must be the highest priority and direction of education.(Pransiska, 2018) Therefore, spiritual, religious, and majority education must be instilled in children from an early age. A lot happens in the field at this time, namely students experience a lot of undermining in their morality. Many examples can be seen at this time, one of which is where many students are not afraid of teachers in the school environment. They are often rude when reprimanded by teachers when they make mistakes.(Maallah & Masniati, 2018)

Looking at many cases, the task of education is to instill good ethics in students. One way to improve perceptions about education is to improve our education. One of the educational figures of the Middle Ages who not only had world-oriented educational thinking, but also future-oriented, was al-Zarnuji. The work that has become monumental to this day is the book *Ta'lim al-Muta'alim*.(Muhammad Feri Prasnanda, 2024) Santri, especially pesantren, study their work extensively. Even the popularity of this book has been recognized by both Western and Eastern scientists. In addition, in this article the author tries to explain the subject related to al-Zarnuji's biography, his educational thoughts, and the relevance of his educational thoughts in today's modern era.

## Research Methods

The type of research used in this study is *library research*. This study used a qualitative research approach using a descriptive analysis approach. The method used shows that in answering the existing problem formulation, the author collects data from books, scientific journals, and so on that are relevant to the discussion. In this study, data collection is important to collect data to be used as consideration material regarding educator problems in the perspective of the hadith of the Holy Prophetsa in achieving optimal and efficient educational goals in the teaching and learning process.

## Results and Discussion

### A. Brief Profile of Al-Zarnuji

Al-Zarnuji has the full name Burhan al-Islam al-Zarnuji. Another opinion is that a-Zarnuji's full name is Burhan al-Din al-Zarnuji. His last name was taken from the area where he came from, namely Zarnuj which was later attached as his nickname (Suyudi, 2014). The Zarnuji area is an area that is included in Iraqi territory. Today the city belongs to Turkistan (Afghanistan) (As'ad, 2007, p. ii). Among scholars, there are those who know about the exact place and date of his birth. In connection with that his birth is estimated to have been born around 570 AH. Conversely, there are differences regarding his death, namely some say he died in 591 AH, some say he died around 620 AH. Plessner states that al-Zarnuji compiled the book *Ta'limul Al-Muta'alim* around 593 AH. This estimate is based on the fact that he cites many opinions of his teacher who died at the end of the 6th century AH (Iqbal, 2015).

Al-Zarnuji's background is that he studied in Bukhara and Sar Khan. The city is

a city that is the center of scientific and educational activities. The mosques in both cities were used as educational institutions under the care of Burhanuddin al-Marghinani, Shamsuddin Abd. al-Wadjidi, Muhammad ibn Muhammad al-Abd as-Sattar al-Amidi. There were teachers he included as follows: Imam Burhan al-Din Ali bin Abi Bakr al-Farghinani al-Marghinani, Imam Fakr al-Islam Hasan bin Mansyur al-Farghani Khadikan, Imam Zahir al-Din al-Hasan bin Ali al-Marghinani, Imam Fark al-Din al-Khassani and Imam al-Din Muhammad bin Abi Bakr Imam Khwarzade.

From the above it can be concluded that Al-Zarnuji's thought was strongly influenced by the ideology of jurisprudence that developed at that time and the understanding developed by his teachers, namely the jurisprudence of the Hanafiah school. This can be seen from the many Hanafite scholars quoted by Al-Zarnuji, including Abu Hanafiah himself. His ideas on education were influenced by the ideas of his madhhab. Besides being known as an educational expert, he is also known as a master of tasawwuf and it is very likely that he also mastered literature, jurisprudence, kalam etc.

Al-Zarnuji lived in the fourth period of the formation and development of Islamic education, namely 750-1250 AD. He inherited many legacies from his predecessors in various disciplines. At that time, Islamic culture developed rapidly. This is reflected in the emergence of various educational institutions starting from the university level, including Madrasah Nizamiyah, Madrasah an-Nuriyah al-Kubro and Madrasah al-Mutamsiyah (Suwito & Fauzan, 2003, p. 187).

Al-Zarnuji's work is not known exactly how many books he wrote. The most famous book is the book of Ta'lim al-Muta'alim that we can find today. The book is a book that is often studied in various pesantren. The question is whether he wrote only one book or wrote another, there is no information about that. However, there is evidence that al-Zarnuji wrote another book, but it was destroyed as a result of historical tragedy. History says that Genghis Khan and his army conquered and also destroyed Eastern Persia for 5 years (1220-1225 AH/1617-1622 AD). At that time it is possible that al-Zarnuji's other works besides Kitab Ta' were destroyed. lim al-Muta'allim (Iqbal, 2015).

#### **B. Al-Zarnuji's Thoughts on Islamic Education**

There are several concepts of educational thought that have been formulated by al-Zarnuji in his book Ta'lim al-Muta'alim. Al-Zarnuji, formulated the concept of educational thought as follows:

##### **1. Educational Objectives**

Al-Zarnuji explained that the purpose of education is to seek the pleasure of Allah, achieve happiness in the Hereafter, seek to eliminate the ignorance of oneself and others, develop and preserve the teachings of Islam, and be grateful for Allah's favor. (Shilviana, 2020) In this case, al-Zarnuji gave advice to knowledge claimants, so that every seeking knowledge should not be mistaken in determining his learning intentions. Looking at the educational goals that al-Zarnuzi has given above the educational goals he formulated are actually not just about the afterlife (ideals). But it is also about life in the

world, as long as the goal of seeking knowledge remains oriented towards the world as a means of supporting religious goals.

Based on the educational goals formulated by Al-Zarnuzi above, the elimination of ignorance is an individual goal. On the other hand, its social goals are to eliminate the ignorance of others, revive religious values and preserve the teachings of Islam. From this social goal, al-Zarnuji believed that piety and intelligence must not only be pious and intelligent, but be able to change it in people's lives (Siregar, 2018, pp. 142–144).

## 2. Educators

In education, educators are one of the most important elements in it. In this regard, Zarnudzi says in his book on educators that when choosing an educator, one should look for the most pious, the one who is sane' (sinful, immoral, questionable/obscure, one who avoids illegal or legal things) and is older (As'ad, 2007).

## 3. Learners

Students are also another important factor in education. Learners are objects and subjects without which the educational process cannot work. In this regard, al-Zarnuzi discusses matters that affect learners focusing on the character and morals that learners should have. In it, students must possess the qualities of tawadu, ifa, fortitude, endurance, wala and tawakkal. Furthermore, Al-Zarnuj advocated that when learning, learners should love science, respect

their teachers, family, and friends, respect books, value them, study diligently, study consistently and persistently, and be ambitious. It's best to have high ideals.

Learners must also respect science, knowledgeable people and educators. This is important because if it hurts the teacher's mind, perhaps the blessing of knowledge is closed and little benefit is gained from it. In his book, al-Zarnuji says there is a way to respect the educator: Do not walk in front of him, do not replace him, do not talk to him without his permission, do not speak in front of him, do not cause trouble when the teacher is tired, study on time and do not knock on his door. However, he should patiently wait for the teacher when out of the house and respect his children and everyone he comes into contact with, do not offend them, and obey orders that do not contradict Religion.

On the other hand, al-Zarnuzi says in his book that learners should be in a state of purity while learning. Because sacred can make the light of science brighter, because science is light and ablution is light. Also, do not stretch your legs towards the book, and should put the book of exegesis at the top of the book with the intention of glorifying and not put anything on top of the book.

Learners are also required to keep their own records. In short, try to write neatly and clearly so as not

to regret it in the future. Also, do not use red ink. In addition, learners should show respect by closely following the knowledge given to them even after it has been repeated thousands of times. In addition, learners must study earnestly and repeat lessons continuously. Because in those moments there was a blessing from God. Another thing that students must also do is to discuss, because in addition to repeating, discussing can also increase knowledge in practice, it must be done consciously and avoid things that bring negative things (As'ad, 2007).

#### 4. Curriculum

Regarding the syllabus, in his book chapter "the nature of science" al-Zarnuji, describes some knowledge that needs to be taught, including:

- a) Haal science, haal science is a science needed in practicing religion, such as the science of Usuluddin and Jurisprudence. Both sciences cannot be ignored. For the first knowledge directs their lives and thoughts, and the second knowledge guides their physical actions in the performance of their religious duties.
- b) The sciences of wasilah are the science of fulfilling the obligation to pray, so the science of wassilah is like the obligation to learn to read fatihah. This is because Fatihah

is a means of obligation to carry out prayers.

- c) The science of Ahwalul Qulub, defined as the science of spirituality such as tawakal, regret, fear, and joy.
- d) The science of personality. For example, generosity, stinginess, cowardice, courage, arrogance, humility, iffa, stinginess. Fifth, medical sciences, such as health, medicine, and disease sciences (Busyairi, 1997, p. 112).

When creating the syllabus, Al-Zarnuzi said education is best to start with simple lessons. In addition, Al-Zarnuzi argues that the curriculum should meet the needs of students. That is, the curriculum must be adjusted to the abilities of students. So the material is initially learners are given which is easy at first and then progresses to more difficult levels. This shows that the material provided must be in accordance with the maturity level of students (Suyudi, 2014).

Al-Zarnuji's view of the curriculum is more central, prioritizing God and religion as the direction of education. This is important in Islam because anthropocentric education can reduce the treasures of Islamic education itself. For example, in the secular mindset that distinguishes exact sciences from religious sciences so that sciences such as biology, sociology, mathematics, computer science, and other sciences seem far from the role of

God and religion. Ta'lim al-Muta'alim al-Zarnuji did not separate the two fields of knowledge, but instead sorted them according to their proportions and functions. That is, the study of religion as the main science. Exact science is not neglected, but its use is more practical because it is used as a support for religious science.

#### 5. Educational Methods

In terms of teaching methods, Al-Zarnuzi divides them into two categories. The first is the ethical method and the second is the strategic method. Ethical methods include learning intentions, while strategic technical methods include how lessons are chosen, how teachers are selected, how to make friends, and how learning is conducted. With regard to strategy techniques in learning steps, al-Zarnuji suggests the following:

##### a) Repeating and memorization

Learners are encouraged to repeat and memorize lessons. This method can speed up the memory of students (As'ad, 2007).

##### b) Understand and take notes

For a learner, it is recommended to really understand what the teacher teaches directly by perceiving, thinking about it, and repeating it repeating it repeatedly. Learners are also encouraged to take notes after memorizing

lessons and repeat them frequently (As'ad, 2007).

##### c) Scientific discussion

In completing discussion activities, students must do it into 3 forms, including *mudzakaroh*, *munadhoroh*, and *Mutharahah*. *Mudzakaroh* can be interpreted as an exchange of opinions to complement each other's knowledge. *Munadhoroh* is to criticize each other's opinions. While *Mutharahah* is a debate that is tested and searched which is true (As'ad, 2007). The method taught by al-Zarnuji is proof that since the classical period, the treasures of Islamic education have been so inclusive and democratic. This can be seen from the openness in the method. *Mudzakaroh*, *munadhoroh*, and *Mutharahah* Drawing a form of classroom learning that is very interactive and open to criticism and opinions between students. This kind of tradition needs to be revitalized today so that the classroom atmosphere is not passive every teaching and learning process.

#### C. Relevance of Islamic Education

The idea of the concept of education that has been formulated by al-Zarnuji, at this time is still very relevant used in the application of the world of education today. However, there are also those that are not suitable to apply at this time.

In this case, the author shares its relevance divided into two categories, namely general and special, as seen from the components of the concept of education formulated by Al-Zarnuji. In general, this meaning is found in an attempt to revive ethical and moral values in the educational process and make it the main foundation of the educational process. Moral education, which creates a religious atmosphere and introduces good morals into all teaching and learning activities. So as to achieve an ideal balance between the world and the hereafter. Its relevance can be seen mainly from the components of the concept of educational thinking, namely:

1. Educational Objectives

Al-Zarnuji formulated the purpose of education, namely achieving the pleasure and happiness of Allah in the Hereafter, striving to eliminate the ignorance of oneself and others, developing and preserving the teachings of Islam, and thanking for the blessings of Allah. This is relevant to today's modern era education. This can be seen from the objectives of national education that have similarities as stated in the 2003 National Education System Law article II concerning the basis, functions, and objectives of education which reads:

"National Education functions to develop the ability and

shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens"

In the world of education, Article II to achieve the educational goals outlined by al-Zarnuji and also the National Education Law of 2003 can be seen as a government effort through character education programs. In Article II of the National Education System Law of 2003, this article is the basis for the development of human character education, especially the younger generation.

The existence of character education in the school environment aims to help students for the development of ethics, responsibility with the help of models and teaching good character through universal values. These character values must then be realized in students in order to be able to apply them in their lives as well as in their families, schools, communities and countries in order to have a positive impact on their environment. In addition, the purpose of character education is to improve the quality of education implementation and outcomes in schools which aims to lead to the

achievement of character building and noble morals of students in a whole, integrated and balanced manner.

## 2. Learners

Al-Zarnuji formulated education namely that in choosing teachers there must be one teacher who is the most pious, the most intelligent and the oldest. This is relevant if it is related in the modern era at this time. We can see teacher qualification standards, personality competencies, a skill that must be possessed by a teacher, which is related to personality skills that are tough, noble, wise and authoritative, and can be a good example for students (Wiyani & Barnawi, 2012, p. 104).

In addition, the requirements to become a teacher as quoted by Soejono in Ahmad Tafsir are as follows: First, in terms of teaching ability, it is important because it is hoped that with this knowledge he will be better able to implement the educational curriculum for his students. Second, it must be moral, which is important to fulfill the duties of educators other than teaching. How can a teacher set a good example if he himself is not in a good mood? Third, age must mature. The teacher must be responsible for the fulfillment of his duties. This can only be done by people who have grown up.

Children therefore cannot be held accountable (Tafsir, 2012).

## 3. Curriculum

Al-Zarnuji's thoughts about students are relevant if adapted to today's modern era. This is in accordance with the National Education System Law 23 of 2003, Part 3 Chapter V article 12 that "Students are obliged to pay attention to educational standards to ensure the continuity of the educational process and success". These norms when viewed from Al-Zarnuji's thoughts include students must have good morals, love knowledge, respect teachers, family, and among friends, respect the book and take good care of it, be serious in learning, be consistent and tenacious in studying, have high aspirations in learning, discipline in learning, do not pollute the book, do not put books or books in any place, Also the intention and sincerity in seeking knowledge, writing neatly and clearly, not using red ink, students should remain respectful by paying close attention to the knowledge conveyed to them even though they have repeated a thousand times. Students must also be serious in learning and understanding their lessons continuously. The things above are all that must be done by students. This is important so that later students in the educational process can achieve the success of the educational process itself.



#### 4. Educational Methods

Al-Zarnuji provides an educational curriculum, namely that the science to be studied is religious science as the main science, spiritual and moral sciences and general sciences or exact sciences. On the other hand, it is still necessary to adjust to the needs of students in its preparation, so that the material given to students starts from easy first and then increases to more difficult levels.

This is relevant if it is associated with the modern era at this time. This is important when it comes to modern times. This can be seen from the opinion of Al-Syaibani quoted by Muhammad Haitami Salim and Syamsul Kurniawan who said that the basic foundation of the Islamic education curriculum must include:

- a) The basis of religion, this basis is used as the ultimate goal of the curriculum, of course the basis in this case is the Quran, such as As-Sunnah etc.
- b) Psychological foundation, namely curriculum design must also be adjusted to the characteristics of psychological development of students in accordance with the level of maturity and talent and thinking ability of students (Salim & Kuurniawan, 2012, p. 2003)

#### 5. Educational Methods

Based on some of Al-Zarnuji's thoughts regarding educational methods, some are still relevant if adapted to the current modern era. For example, the memorization method, which is using the rote method to understand something by reading or saying it repeatedly until memorized. This technique is also known as memorization technique, which is defined as the technique of storing information and knowledge acquired in the child's brain. The memorization method is the most widely used method of searching for information. The most common model in this technique is to convey as much information from the teacher as possible to the students. For example, "the teacher speaks, the student listens", "the teacher explains then the student takes notes".

Examples of methods that are often used in Fiqh courses, for example in material related to prayer reading, conditions and pillars of prayer on issues that cancel prayer. In addition, this method is used in math classes for memorizing formulas. Because if you can't remember the formula, you can be sure you won't be able to complete the task correctly (Muliawan, 2016, pp. 103–104).

In addition to memorization methods, there are also relevant discussion methods if adapted to the current era. This is because in discussing emphasizes learning

activities through communication interactions between students or with other students in discussing one particular theme and topic to later obtain a conclusion. In its implementation, discussions also require assistance from other methods, such as lecture methods and also questions and answers.

In practice, the discussion method focuses more on students' ability to express ideas verbally, which can help students improve their performance in class by providing opportunities for students to express their opinions and helping students form a better understanding by giving them opportunities to express their ideas and helping students improve their communication skills (Alamsyah & Budimanja, 2017, pp. 37–38).

The discussion method can be used at all levels, both elementary, junior high, and high school. Discussions are usually conducted in groups. The discussion method is an active learning method, which alternatively can be used to avoid student boredom in the teaching and learning process and can be done with the help of inquiry, which is a teaching and learning method whose purpose is to develop skills. solve problems by thinking critically.

## Conclusion

Al-Zarnuji was one of the educational figures who is thought to have

been born in 570H and died in 620H. Al-Zarnuji is also better known as a master of Sufism, literature, jurisprudence, Kalam etc. He lived in the heyday of Islamic civilization between 750-1250 A.D. Until now, there are still works of his that are still used, especially studied in Islamic boarding schools, namely the book Ta'limul al-Muta'alim. In addition to these books, he also has other works. However, these works have disappeared with the Mongol invasions.

The idea of education formulated by Al-Zarnuji includes the purpose of education, namely gaining the pleasure of Allah, achieving happiness in the hereafter, eliminating the ignorance of oneself and others, and maintaining religion. Teachers are expected to be wara', more soleh and older. Students must be ethical, love knowledge and value books, teachers, family and friends, value books and take good care of them, learn, be consistent and persistent and ambitious. In terms of curriculum, it consists of Haal Science, Wasilah Science, Ahwalul-Qulub, Personality Science, and Medicine. In its preparation is adjusted to the student's ability according to methods such as memorization, note-taking and discussion.

In the modern era, the relevance of al-Zarnuji's educational thinking can be seen from several things which include four things. First, the purpose of education, we can see the relevance of the similarity of morals that are used as the ultimate goal of the educational process. Both educators, this relevance has the conformity that an educator must have good moral character, have knowledge, and also be more mature. Third, the relevance has the suitability that

students must also have good character related to themselves, teachers, friends and books. The three curricula, the relevance can be seen from the similarity in the curriculum component containing material on religious sciences, spiritual and moral sciences, and general sciences. Curriculum adjustments must be adjusted to the ability of students. The four methods of education, the relevance of which can be seen from the similarity of educational methods used, namely memorization and discussion. Memorization is used to memorize basic concepts, while discussion is more used for education that requires learners to be active.

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