



Optimization and Synergy of Non-formal Islamic Education in the Three Centers of Islamic Education

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Abstract. Since the very beginning, non-formal Islamic Education was recognized as an important part of the process of transmitting Islamic values to society. However, non-formal Islamic education implemented by educational institutions nowadays has not been able to transform optimally and synergize with the three centers of Islamic education (formal, informal, and non-formal) in realizing the overall educational goals. This research revealed how the format of optimizing non-formal Islamic education and its synergy with the three centers of Islamic education. Moreover, this study used a qualitative descriptive method with a library research approach, in which the research was carried out by reading and conducting a study of some scientific papers related to the problems mentioned. Based on the research result, it was found that in terms of regulation, non-formal education has full support from the Law of the National Education System Number 20 of 2003 Chapter VI Article 26 paragraphs 1 and 3, which stated that the implementation of non-formal education has a function as a substitute, addition, and/or complement to formal education to support lifelong education. Therefore, efforts to optimize and synergize non-formal Islamic education in the three centers of Islamic education were a form of addition and complement to formal and informal education, which of course still cannot be a substitute for the formal one. Besides, non-formal Islamic education is also an opportunity for developing the students' ability about Islamic science, and also as a support system when formal education has weaknesses both in terms of time and cost.

Keywords: Islamic Education, Non-formal Education, Optimization, Synergy, Three Centers of Islamic Education

Introduction

Education is a basic human need to know something, know something, and acquire knowledge. But not only that, education is considered a pilot project and an agent for social change to form a new society (Freire, 2007). Of course, making education a pilot project requires other supporting parts that are interrelated with one another. Various forms of educational institutions must be able to run optimally and synergize efforts in the direction of social change. In the context of Islamic education, the direction of social change is how Islamic knowledge is absorbed perfectly without being limited by time and funding. So it is necessary to formulate synergies between formal, informal, and non-formal educational institutions.

The need for optimization and synergy between forms of Islamic education institutions is due to serious problems: in the context of modernization, the glory of Islamic education is only reflected in history, which is buried as it continues to erode, and the Islamic education system is far behind, and it seems as if it is unable to compete with non-Islamic education, especially if education Islam wants to take back civilization. It is undeniable that the rise of Islamic civilization can only be regained through a qualified educational process in all fields, as since the beginning of its appearance on earth, Islam has given a large portion of its attention to education (Nata, 2011). The demand for changes in the Islamic education system has become an imperative, aiming to align with the current era's advancements. This call for change also intends to integrate Islamic educational practices with other fields of knowledge as a

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manifestation of Islamic education's responsiveness to the changing times (Romlah, 2020). The process of superior education cannot only rely on one pattern of education. The synergistic role of non-formal Islamic education is to strengthen the roles of formal and informal education.

Especially when it is seen that the big challenge of Islamic education today is being able to realize the goals of Islamic education in the form of character or moral development, development of life in the world and the hereafter, mastery of science and technology, and skills to work in social competence. (Atiyah Al-Abrasyi, 1974) Once the goals of Islamic education are so broad, on the one hand, Islamic education must be able to be directed according to the right and best model because it is based on the comprehensive and holistic aspects of the goals to be realized, while on the other hand, it is due to the too broad goals to be achieved, resulting in the formulation of a curriculum, learning methods, and growing ideal competencies that seem difficult to obtain, especially if it intersects with the formal education system, which is arranged nationally, which makes Islamic education only a small part of the sub-subjects, which of course has a time limit.

The need for an idea to optimize Islamic education through forms outside of formal education so that Islamic education does not only touch on teaching aspects for narrow material and limited time This idea can be started by formulating the direction of developing Islamic education through the non-formal education sector, which is simultaneously integrated into the tri-center of Islamic education in the form of formal, informal, and non-formal channels.

Material and Method

The object of this research is the optimization and synergy of non-formal Islamic education in Islamic education centers. Research is focused on forms of optimizing development and efforts to synergize non-formal Islamic education in formal and informal education, strategies, and supporting capacities needed. Therefore, this study uses a descriptive method with a library research approach in the form of research conducted by conducting a study of various literature and papers related to the issues to be studied (Zed, 2007), and then the results of the research are presented narratively.

The steps in this library research are finding data sources, data collection, and data analysis related to the research object. The data collection techniques used were: a) editing, namely examining data related to non-formal Islamic education: history and early development, and in Indonesia, forms of optimizing and synergizing non-formal Islamic education in Islamic education Three Centers. b) organizing by compiling data on the optimization and synergy of non-formal Islamic education in the Three Centers of Islamic education. c) Research results, in the form of analysis obtained from the results of compiling data based on established theories, methods, and rules, so that a conclusion is obtained regarding the optimization and synergy of non-formal Islamic education in the Three Centers of Islamic education. While the data analysis using the descriptive analysis method, namely by examining the data that has been obtained and then describing it so that the subject matter under study can be searched for the relationship between the parts so that a clear and thorough understanding of the subject matter is obtained (Suryabrata, 2006).

Results and Discussion

Results

Synergy at the Tri-center of Islamic Education

Per the mandate of the Law on the National Education System contained in Number 20 of 2003, Chapter VI, Article 13, it is stated that the educational path consists of formal, non-formal, and informal education whose roles are to complement and enrich each other. So these three educational paths are expected to be able to be integrated into one unit whose goal is to complement and enrich each other, not to stand alone in the opposite direction. Mapping is needed as the first step to forming a form of synergy between the three educational institutions. The mapping is described in the table below:

Table 1

Formulation of Focus on Final Goals and Competence of Islamic Education Institutions

No.	EDUCATIONAL INSTITUTIONS	CONCERN
1.	Formal education	Academic Competency, general science
2.	Informal education	Morals, Ethics, Attitude
3.	Non-formal education	non-academic Skills,

The synergy of non-formal Islamic education as a bridge to formal and informal education needs to get an adequate portion. Because non-formal Islamic education can be maximized to cover the gaps in the deficiencies that exist in formal and informal Islamic education, If in formal education the limitation is limited teaching and learning time, while in informal education the limitation is the limited knowledge of parents in teaching their children, non-formal education has a role to expand unlimited time depending on the needs of students and behalf of parents in adding to the portion of knowledge that could have been overlooked in the process of informal education. The optimization pattern can be illustrated through the diagram below:

Table 2

Optimization of Non-Formal Islamic Education Against Formal and Informal Islamic Education

		Kekurangan	Optimalisasi Pendidikan Islam Nonformal
Formal Education	Islamic	Lesson hours are limited, learning materials are limited, the curriculum is bound by national education policy, and the competence of students is high.	Has unlimited time and can be adjusted to the needs of students. Adding and enriching knowledge of the material that students want to understand The curriculum can be flexible so that it can facilitate the achievement of student competencies.
Informal Education	Islamic	Influenced by the quality of parents teaching their children and the limited time for parents to be routinely involved in the process of transferring understanding, they do not have a clear curriculum concept so that the competencies to be achieved can be maximized.	Assisting parents in maximizing learning at home Backing up learning for parents The curriculum is made in such a way that parents are not confused by it.

To see the existence of non-formal Islamic education as one of the important pillars of Islamic education, it is necessary to look at the early forms and formats of non-formal education in the context of history and development, both in the early classics and specifically in Indonesia's history. So, that it can be seen that how non-formal Islamic education plays an important role in realizing the goals of Islamic education itself. This is so that the object of discussion regarding the optimization and synergy of non-formal Islamic education can be formulated.

The Integration Pattern of Non-Formal Islamic Education in the Islamic Education Tri-center

The following is a pattern of integration of non-formal Islamic education with other Islamic education:

Table 3

Patterns of Optimization and Synergy between Formal and Non-Formal Islamic Education

Optimization and Synergy between Formal and Non-Formal Islamic Education Institutions	
Perception	Non-formal Islamic education functions as an addition to the limited time in formal Islamic education.
Communication	Non-formal Islamic education obtains material information and data that is not maximally taught, as well as the lack of competence in formal Islamic education.
Connection	Non-formal Islamic education focuses on material or competencies that have not been maximized in Formal Islamic education so that later during the evaluation in Formal Islamic education, students have prepared themselves thoroughly and mastered material that was not optimally mastered while in Formal Islamic education.

Table 4

Patterns of Optimization and Synergy between Informal and Non-Formal Islamic Education

Optimization and Synergy between Informal and Non-Formal Islamic Education Institutions	
Perception	Non-formal Islamic education functions as a reinforcement of informal education. Helping parents in maximizing the role of parents in Informal Islamic education.
Communication	Non-formal Islamic Education obtains information and material data that is not maximally taught by parents, either due to limited knowledge or time.
Connection	Non-formal Islamic Education formulates competency-based teaching materials that should be taught in Informal/household Islamic education so that later it acts as a backup for parents in teaching knowledge and competencies which should be the focus of Informal Islamic education.

Discussion***Non-formal Islamic Education: History and Early Development in Indonesia***

In the span of history, Islamic education has been going on since the time of the Prophet Muhammad SAW; it is believe that the revelation of the first prophetic revelation was a process of God's education for Muhammad. The labeling of Islam in the educational process is inseparable from the roots of religious teachings; the teaching of Islam through early education is to cultivate the values of monotheism and the actualization of a straight faith, which then develops in the teaching of the principles of Islamic teachings as human guidance in solving various life problems. Because it is an image of religion, Islamic education is inseparable from the embodiment of religious values.

At the beginning of Islamic education (the Prophetic Era of Muhammad SAW), the period of Islamic education was divided into two periods, namely the Mecca period and the Medina period. In these two periods, Islamic education was carried out in a non-formal way, was still confidential, and was carried out in a limited way from house to house (Bolotio, 2021). However, through the implementation of this educational pattern, it was able to bring out the best generation, called friends, who were then able to become bearers of the next Islamic da'wah. Likewise, in the Medina period, Islamic education was still in the form of non-formal education, although in practice the teaching was no longer done secretly or surreptitiously but in an open way (Abdullah, 2006).

Non-formal institutions in the Makkah period were implemented in two different forms, namely: Arqam bin Arqam's house and Kuttab. In the historical context, the term "kuttab" was

known by pre-Islamic Arabs. Kuttab as an educational institution is divided into two parts, namely: first, kuttab, whose curriculum is filled with basic literacy teaching and whose material is more Arabic poetry, which is well-known in society, so that the main focus of its teaching is still focusing on literacy techniques. While the learning process is usually carried out at the teacher's house or in the courtyard of the mosque, Second, after students have mastered reading and writing techniques, teaching will continue by focusing on learning the Koran and the basics of Islam. The teaching of al-Quran texts in this second type of kuttab was carried out and developed when qurra and huffiazh (experts in reading and memorizing the al-Quran) appeared. After stepping on the Al-Qur'an learning material, the role of the teacher is among the Muslims themselves (Nizar, 2005).

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During the time of the Khulafa al-Rasyidin, the teaching model, learning materials, and forms of educational institutions did not experience much change. It's just that during the leadership of Umar bin Khatab, there were developments in the world of education. During the time of Umar bin Khatab, the education center was not only in Medina; as the Islamic area expanded, Umar saw the need to expand the education center in several places, such as Egypt, Syria, and Basyrah (Nizar, 2005). As the Islamic area increases and the number of Muslims begins to increase, there will likely be a large-scale expansion of Muslims from outside Medina who wish to study Islam to these educational centers.

During the Umayyad dynasty, Islamic education underwent renewal, although most of them continued to use the methods, forms, and materials that were commonly used at the time of the Prophet Muhammad as well as during the Khulafa al-Rasyidin era. The pattern of education during the Umayyad dynasty had a more decentralized form and concept, in which the implementation of education was not only centered on the state capital but also carried out autonomously by the regions around the capital city as well as areas that were territorially conquered by Muslims and became part of the caliphate. although still, at that time, education was not systematized as a level that was categorized by the regulation of the age of students (Yunus, 1992).

Apart from maintaining Kuttab education and mosque education, several educational reforms in the Umayyad dynasty included palace education (Sukarno & Supardi, 1983), Badiyah education (Nizar, 2005), literary assembly/saloon (Zuhairini, et.al., 2004), and Bamaristan (Sunanto, 2004). The emergence of various educational model reforms during the Umayyad dynasty shows the stretching of the development of Islamic education, which is not focused on the material of aqidah, morals, and monotheism but has penetrated other broader fields. During the Abbasid dynasty, in addition to maintaining non-formal educational institutions, education was directed towards formal educational institutions whose arrangements and management were centered on the government, including Madrasah Nizhamiyah (Nizar, 2005), Baitul Hikmah, and Darul 'Ilmi (Yunus, 1992). The development of formal education has made Islamic education stronger and experienced its peak of glory. The progress of civilization during the Umayyad dynasty cannot be separated from the role of education, which gave birth to scientists who have become Muslim intellectual figures to this day.

From the history and development of the early to the middle ages, non-formal Islamic education has continued to be adopted both in concept and practice in the spread of Islamic

education in Indonesia. The spread of Islam in Indonesia certainly has an impact on the spirit of studying, exploring, and understanding Islamic scholarship. So that the education process in Indonesia grows and develops in several different ways, depending on the environmental conditions and cultural and social strata in which Islam grows and develops in that area. Interestingly, the early growth of the scientific transmission process occurred through non-formal educational institutions. In Aceh, for example, there are Meunasah, Dayah, and Rangkang educational institutions. In Minangkabau, there is the Surau Educational Institution. In Java, there are Islamic boarding school educational institutions, all of which were originally not formal. A learner is free to choose the educational institution he wants and can move to another educational institution if he is deemed to have sufficiently deepened knowledge in that one non-formal educational institution.

Optimization of Non-Formal Islamic Education

Admittedly, Islamic education that is currently being developed, from elementary school to university, still seems to be verbalized in nature (Nugroho, 2019), which seems to emphasize aspects of indoctrination and the naming of makeshift values rather than focusing on growing critical thinking and developing intellectual progress (Nizar, 2005). This kind of education will eventually show the decline of Islamic education (Adib, 2019). Unlike in the classical era, apart from emphasizing the indoctrination aspect in the esoteric dimension, Islamic education is also directed to cultivate critical values in the exoteric dimension (Hasan, et.al., 2012).

Islamic education in modern times is more based on and centered on formal education, while informal and non-formal education is often neglected (Mubarok, 2022). Islamic education should be adaptable, not just in terms of attitude and religious knowledge (ulum al-din), but also in terms of being able to address contemporary issues (ZA, 2020). Formal education is seen more as an educational path that is recognized for its existence both as an institution and as input and output, as well as the legitimacy of learning outcomes and certificates, compared to non-formal education (Darlis, 2017). In reality, formal Islamic education has not been able to carry out the broad ideals and goals of Islamic education due to a lack of space and time availability because it has to share space with other types of material that are more prioritized in the national education system. It is evident from the minimum number of hours received by Islamic religious education (PAI) and the absence of PAI in the National Examination material, making Islamic religious education only a complementary education. This is where the role of non-formal education covers the gaps in the weaknesses of formal Islamic education. Complete and add to what is not possible through formal education. As contained in Law on the National Education System Number 20 of 2003, Chapter VI, Article 13, it is stated that the educational pathways are formal, non-formal, and informal education, whose implementation is mutually integrated and mutually reinforcing. Article 14 states that formal education is in the form of primary, secondary, and tertiary education. And in Article 15, it is stated, Types of education include general, vocational, academic, professional, vocational, religious, and special education.

More specifically, regarding non-formal pathways, it is stated in Article 26 paragraphs 1 and 3 that the implementation of non-formal education is intended for people who need educational services that then function to replace, add to, and/or complement formal education to support the implementation of lifelong education. Furthermore, non-formal education has scope in the form of competency skills, early childhood education, youth education, women's empowerment, equality, and other education whose purpose is to develop the abilities and potential of students.

There are several things that we can underline in this section. First, part of the type of general education as stated in Article 15 above is religious education. Second, in Article 13, we can draw the concept that each educational path can be integrated and mutually reinforcing. Third, in Article 26, the non-formal pathway functions to replace, add to and complement formal education. If we draw the idea that the direction of developing non-formal religious (Islamic) education is directed as a complementary and enriching educational path it can act as an educational institution that can replace, add to, or at least be able to complement formal education.

Various advantages of non-formal education pathways that have a wider range of characteristics than formal and informal education, such as flexibility, effectiveness, and efficiency in certain special fields; short educational time; convenience and cost-effectiveness; and the achievement of competency goals in a short time (Abdullah, 2004). It should get more attention than formal education. If non-formal education is packaged in a good way, coupled with synergy with formal and informal channels, then quality and superior human beings may emerge, as evidenced by Islamic civilization in the past.

Synergy at the Tricenter of Islamic Education

If formal education has an academic mandate starting at the elementary, middle, and high levels, whose materials, methods, and objectives have been outlined in the country's national education system, then, of course, it has a heavy weight of lessons. So to make it lighter, it must be able to be supported by non-formal education channels as an alternative to additional time and have evaluation channels as well as motivation through informal channels. In the context of Islamic education, the lack of hours, lack of understanding of the material, and lack of social-religious practices in formal education can be complemented by good synergy between non-formal and informal institutions. For example, BTQ material (reading and writing the Qur'an), the practice of holding prayer services, and other social-religious activities taught in formal education only in limited hours are also integrated into Islamic Religious Education lessons. So that the shortage of BTQ study hours is fulfilled, it is necessary to have Kindergarten/TPA/PAMI education in the community as a form of non-formal education. Likewise, the relationship with informal education (family education), which is more dominant in the learning of ethics, morals, and aqeedah in the family, can be strengthened by Taklim Assembly education as part of non-formal education.

The Integration Pattern of Non-Formal Islamic Education in the Islamic Education Tricenter

After mapping out the optimization and synergy of non-formal Islamic education in closing the gaps in deficiencies in formal and non-formal Islamic education, patterns of optimizing and synergizing non-formal Islamic education in learning can be formulated. It should be understood that the pattern of optimization and synergy cannot work if it does not start with an attachment between the three forms of Islamic education institutions. So far, the problem that has arisen is that the three forms of Islamic educational institutions seem to be running on their own, so there is no mutually reinforcing integration of Islamic education itself. The pattern of integration between the three, where non-formal Islamic education acts as a reinforcement, can be illustrated in the diagram below:

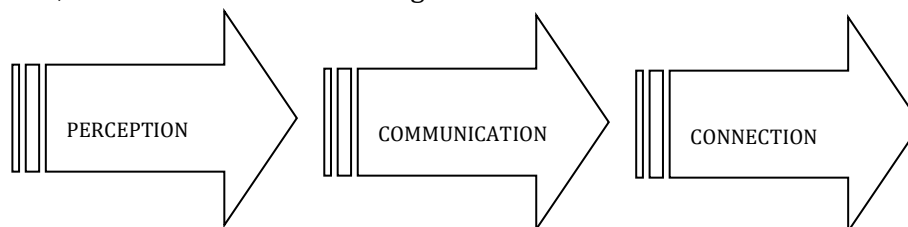


Figure 1. Islamic Education Tricenter Integration Pattern

The three educational environments—family, school, and community—must cooperate in a healthy, harmonious way in order to achieve great education. Because there is a positive association between education and the level of civilization that a society produces, the more educated a society is, the higher the level of civilization created, and vice versa (Samsudin, 2019). The initial stage is the unification of perceptions of the functions of each of these Islamic educational institutions so that there are no overlapping roles between the three. For example, formal education must know its perception as an Islamic educational institution that contains the competencies outlined by the National Education Act, namely the fulfillment of cognitive,

affective, and psychomotor competencies that are regulated from the process to its evaluation. Likewise, in informal education, the perception is that it is an Islamic educational institution that has more of a role in strengthening the faith and morals that parents give to each of their children. So that later, if this perception has been formulated, non-formal Islamic education will position itself as a reinforcement and addition to the two previous Islamic educational institutions. The second stage is communication. With communication, each institution can find out what can be maximized from the existence of other Islamic educational institutions. This communication can take the form of providing an overview of what other institutions can learn from the shortcomings of other Islamic educational institutions. This communication can take the form of providing an overview of what other institutions can learn from their shortcomings. With communication, each institution honestly discloses its weaknesses, so that later, non-formal Islamic education has the potential to maximally patch these weaknesses with the advantages possessed by non-formal Islamic education institutions. The final stage is connectivity, which means there is a clear connection between one institution and another. It does not work alone, but there is a concept of togetherness in realizing the goals of Islamic education. Sharing roles between institutions will be able to strengthen the growth of each competency desired from these institutions, both between non-formal and formal Islamic education as well as between non-formal Islamic education and informal Islamic education.

Conclusion

Optimization and synergy of non-formal Islamic education as part of the Three Centers of Islamic education must be pursued so that later it can become a reinforcement and close the gaps in the form of weaknesses and deficiencies that exist in other Islamic education institutions, namely formal and informal Islamic education. So far, it has impressed me that the Three Centers of Islamic education seems to be running on its own. Thus resulting in not optimal delivery of material and growth of competence, which should be the focus of each of these Islamic education institutions. Optimization and synergy in Islamic education Tricenter can be maximized by the role of non-formal Islamic education because the amount of time is not limited, it can be adapted to the needs of students, it is flexible, it is not burdened with curriculum forms regulated by the government, and the use of simpler methods can enable students to better understand the material of Islamic education. There needs to be a perception that functions to map the boundaries of each institution so that non-formal Islamic education can play its maximum role. Followed by a clear communication process to know the portion of competence to be achieved so that non-formal Islamic education can cover the gaps in both formal and informal Islamic education. Furthermore, determine the pattern of connections that will link the attachment between these institutions so that later the competencies that are the main focus of each Islamic educational institution can be optimally achieved.

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