



CALLENGING TRADITIONAL ISLAMIC EDUCATION SYSTEM AS A STRENGTHENING OF THE INCLUSIVE EDUCATION PARADIGM IN INDONESIA

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Abstract:

Traditional Islamic education in Indonesia is still dominated by madrasa education as formal education institutions and Islamic boarding schools as informal education, there are even non-formal Islamic education institutions such as religious teaching in Langgar and in the community. Meanwhile, the concept of inclusive Islamic education in Indonesia should use an approach that emphasizes openness, respect for diversity, and the provision of equal access to education for all levels of society, without distinguishing between ethnic background, religion, social status, or special needs. This is a challenge in itself in the traditional Islamic education system in Indonesia at this time. The concept of inclusive education is in line with the thinking of KH. Abdurrahman Wahid which focuses on inclusive Islamic education characterized by humanism and pluralism without discrimination against diversity and pluralism. The aim of this research is to explore the challenges of the concept of traditional Islamic education in the context of strengthening the inclusive Islamic education paradigm in Indonesia. This research uses a qualitative method with a phenomenological approach, namely in-depth data collection through interviews, observations, and is linked to studies of several Islamic educational institutions in Indonesia, including madrasas, Islamic boarding schools, and other religious education in society. So the implications of this research have a positive impact on the development of traditional Islamic education, especially in terms of increasing inclusiveness, strengthening moderate education, and raising awareness of the importance of adapting to changes in the Islamic education system in Indonesia. Then, this research also found quite significant challenges, such as disparities in the implementation of wasathiyah in various Islamic boarding school educational institutions, differences in the quality of educational resources, and the influence of extremist ideologies that are still trying to enter the world of education. Therefore, a more inclusive education system policy is needed to ensure that solutions are found to the challenges of the traditional Islamic education system, so that it can develop into education that is moderate, open-minded, and ready to face global challenges with a more peaceful and balanced perspective.

Keywords: *challenging, traditional islamic education, strengthening of the inclusive education paradigm*

INTRODUCTION

The problems faced by the Indonesian people today are becoming more complex day by day compared to previous eras. Almost every area of life experiences

challenges, including religion, education, politics, law, social, cultural, economic and other areas. So that the ulama and leaders in Indonesia have a big responsibility in spreading moderate Islamic teachings in this country (Adi Fadli, 2012).

Islamic Moderation (*wasathiyah*) has recently been confirmed as the mainstream of Islam in Indonesia. Apart from being a solution to various global religious and civilizational problems, this idea of mainstreaming is also the right time for the moderate generation to take more aggressive steps. If radical, extremist and puritan groups speak loudly accompanied by violent actions, then moderate Muslims must speak louder accompanied by peaceful actions.

Say Wasath originally meant everything that was good according to its object. A wise man said: "The best of all things is that which is in the middle." In other words, the good is in a position between two extremes. "Courage" is the middle ground between recklessness and timidity; "Generosity" is a mean between extravagance and stinginess; "Purity" is the middle ground between iniquity caused by passionate desire and impotence (Al-Salabi, 2021).

In terms of education, Islamic religious education in this case is a fundamental element which is also not free from problems. Such as the degradation of religious values which gives rise to attitudes of extremism in religion which is very worrying, especially violence among followers of the Islamic religion.

In fact, Islam is a religion that brings blessings to all of nature, not a religion that encourages violence. Islam is known as a mediating religion. Moderation in Islam means not siding with the extreme left or extreme right. The basis for this moderate attitude is explained in the Al-Qur'an surah Al-Baqarah verse 143:

And likewise We made you A nation middle To be Martyrs on the people

It means: Similarly, We have made you (Muslims) a middle people so that you can be a witness to (deeds) of people. (Al-Baqarah: 143).

Similarly, it is expressed in the hadith of the Prophet SAW which states that "The best thing is the most central". (HR. Al-Baihaqi).

Islam as the majority religion in Indonesia has an important role in maintaining harmony between religious communities. As is known in the Qur'an it is written that Islam is a religion days the women of lil 'ālamīn so that this religion should be able to provide calm and tranquility anywhere, including in Indonesia.

The Islamic religion itself teaches respect or honor and respect for people of all beliefs and religions, Islamic education must naturally be inclusive. During the Prophet's reign in Medina, Muslims demonstrated religious practices that maintained an open and respectful attitude towards followers of various religions. This is regulated by the Medina Charter, which is a constitutional document. The emergence of various schools of jurisprudence that were born after the prophetic period is also evidence that shows the inclusiveness of Muslims in dealing with differences in understanding Islam (Purnomo & Solikhah, 2021).

One of the results of the figures' thoughts is the emergence of the term inclusive Islam, which can generally be interpreted as open Islam, meaning that it recognizes the truth value of other teachings for the benefit of the people. Islamic inclusiveness is synonymous with an attitude of openness, tolerance and a spirit of cooperation both among followers of the Islamic faith and with followers of other religions. One of the big figures who initiated this was KH. Abdurrahman Wahid or known as Gus Dur. He was nicknamed the Father of Pluralism, because he was close to any community, regardless of religion, race or ethnicity (Mulyadi, 2019).

Previous research has only examined inclusive Islamic studies, its urgency, participation in religious moderation, and the values of religious moderation. What differentiates this research from other research is that it focuses on the traditional Islamic education system as a strengthening of the inclusive education paradigm in Indonesia based on the thoughts of Islamic scholars.

Thus, the focus of the discussion in this research is to explore the challenges of the concept of traditional Islamic education in the context of strengthening the inclusive Islamic education paradigm in Indonesia

RESEARCH METHODS

This research method is qualitative in that the research is carried out with an approach that understands and looks at phenomena by finding data in depth through interviews, observations, or literature studies and cannot be separated from phenomena that are developing in Indonesia (Moleong, 2014). The selection of informants is based on the consideration that the researcher believes that the informant knows best the problem being investigated at that time. This is because the informant has a big connection with the problem to be investigated, namely regarding the Islamic education paradigm in Indonesia which is in line with the concept of inclusive Islamic education.

RESULTS AND DISCUSSION

From the research obtained, several aspects were obtained which can be categorized, including: Inclusive Education System in Indonesia in the Wasathiyah Concept, contextualization of the development of Islamic education styles in Indonesia, the Concept of Inclusive Islamic Education in the View of KH. Abdurrahman Wahid, as shown in the following findings:

Inclusive Education System in Indonesia in the Wasathiyah Concept

Wasathiyah Islamic education is an educational concept that is based on moderate and balanced Islamic principles, this concept has strong relevance to Islamic education. With the concept of education, an inclusive, harmonious and progressive educational environment is created.

1. Tolerance and diversity

Wasathiyah Islam encourages tolerance and respects diversity in education. This means understanding and respecting individual differences, cultures and views in an educational environment. Islamwasathiyah education teaches students to respect and work together with people from different backgrounds.

With tolerance and respect for differences in beliefs, even in Indonesia, which has a variety of religions and beliefs, it applies concepts in Islamic education that are able to inform students to understand beliefs between other religions. As well as fostering mutual respect and cooperation between religious communities.

In the context of correlation and harmony between religious communities, they are two forms that are separated from each other, in the quality relationship between the two. Harmony has an impact on tolerance and vice versa produces harmony.

In relations between human beings, if the triad of harmony between religious communities, internal religious communities and communities with the government is developed and applied to life and daily life, tolerance will emerge between religious communities.

Religion is a fundamental element of life and human life, therefore the freedom to have a religion or no religion and to change religions must be respected and guaranteed. W.J.S Poerwadarminto stated that tolerance is an attitude or attitude of tolerance in the form of respecting and allowing a position, opinion, belief or other views that are different from one's own position.

And in general, tolerance for diversity regarding tolerance between Indonesian religious communities is that tolerance only applies to sociological and not theological issues. Therefore, it is possible for Muslims to collaborate with followers of other religions in worldly affairs, but this is also prohibited in relation to religion. That religion is the most correct, but they also admit that Islam is the only religion that does not reject the possibility of followers of other religions.

2. Justice and gender equality

The wasathiyah concept emphasizes justice and equality in all aspects of life including wasathiyah education, wasathiyah Islamic education emphasizes the importance of providing fair and equal opportunities for all individuals to obtain education regardless of background.

3. Multicultural education

Multicultural education needs to be developed so that Indonesian people better

understand the importance of maintaining harmony between fellow human beings, in understanding something it must be completely so that what is the greatness of knowledge in multiculturalism can be broadened beyond just being limited to appreciating differences, more than that, understanding the importance of maintaining harmony, Providing ethics in the opinions of other groups, upholding humanitarian principles and so on is expected to be able to bring glory to this multi-faceted country (Mashadi, 2009:52).

Indonesia as a country with diverse ethnicities, cultures and languages requires education that understands and respects diversity. Islam wasatiyah and Islamic education preach recognition and acceptance of this religion, thereby helping to build an inclusive and humorous society (Amin, 2018).

4. Balance between tradition and modernity

In the wasatiyah concept, finding a balance between traditional Islamic values and the demands of the modern era, in the context of Islamic education in Indonesia, this means integrating moderate Islamic values with learning that is relevant to current developments, so that students are not only skilled in religious aspects. . But it is also able to adapt to advances in technology and science. Wastiyah education also introduces a critical understanding of Islamic teachings, so that students can understand contextually and apply these values in everyday life (Jainuri, 2014)

5. Character personality development

The development of wasatiyah Islam aims to form a generation that has strong character, integration and responsibility in Indonesia. This is important in forming students who have attitudes of mutual respect, empathy and justice in their integration with fellow Muslims. In character education which is instilled through wasatiyah Islam to deal with moral ethics in society.

Contextualization of the development of Islamic education in Indonesia

The diversity that is the wealth of the Indonesian nation at least leaves its own challenges for the world of education, including Islamic education. Islamic education is tested in developing individuals, on the one hand, who have a strong commitment to the religion they adhere to, on the other hand, the growth of positive attitudes and tolerance towards responses to the diversity of groups within the Muslim community.

The problem that is often encountered is that the learning strategies that have been implemented so far are still doctrinaire, mono-disciplinary and exclusive. Most of the time, the material presented only comes from one perspective that the teacher believes to be true. However, apart from this understanding, there are many other interpretations that are deliberately hidden because they are not the same as his beliefs. Limiting yourself to the learning process by using the lecture method alone will limit the space for dialogue to find common ground among the many differences that exist. The dialectic between the results of multi-perspective interpretations becomes imprisoned.

Therefore, with a glance at the description of Islamic education above, there needs to be an innovative style of implementing Islamic education that is more dialogical and has a multi-perspective approach. Moreover, Islam has an inclusive and open character, so should Islamic education. So it is appropriate that the internalization of inclusive spirit and values must reside in the implementation of Islamic education.

Formally, the aim of Islamic education includes two aspects, namely developing faith and creating Indonesian people who are religiously devout and have noble morals (Nazarudin, 2007). So that . The goals of Islamic education must be formulated more broadly. It doesn't just stop at the individual aspect of piety, but more broadly includes the social aspect of piety.

Therefore, the reorientation of Islamic education with an inclusive outlook by combining aspects of individual piety and social piety as an effort to develop communal harmony and efforts to improve the quality of education needs to be considered. The education in question is education that gives birth to good morals with indicators of

honesty, tolerance and love for each other.

As the definition of inclusive Islam according to Alwi Shihab reflects an attitude of openness, Islam is selectively able to accept anything from outside, especially those that concern the benefit of the people. In accordance with this, Islamic Religious Education materials should be developed based on awareness of inclusive values in Islamic religious teachings. Islamic religious education materials must avoid the concept of mono-disciplinary or mono-perspective development.

Muslims understand very well that the existence of various interpretations of the Qur'an illustrates that there are also various experiences, perspectives, paradigms and various factors behind it. The popularity of several schools of thought in the field of Islamic law is also concrete evidence that Islamic teachings from a human perspective are not monopolistic. So the implications for the development of Islamic Religious Education material in society must refer to the historical reality of Islamic civilization which is accommodating and polite to differences.

Islamic Religious Education material should also discuss matters related to social and humanitarian issues. This discussion of social and humanitarian issues is related to the first principle which shows that Islamic Religious Education must be developed through a normative and historical approach. Thus, the material taught in Islamic Religious Education has functional value that can be used as a guide in the context of today's life.

The Concept of Inclusive Islamic Education in the View of KH. Abdurrahman Wahid

In the context of Indonesian insight, Islam is only one of the many views of life that exist within it. The plurality of religions, traditions, cultures and views of life is something that is already well established in the Indonesian fabric. Therefore, every religion, including Islam, should be functionalized in a balanced and reciprocal position. No one dominates and is dominated. In this context, Abdurrahman Wahid chose to implement Islam as a social ethic in state life. Islam does not function as an operative hypothesis, but as an inspirational source for people's lives. This emphasis on Islam as a social ethic will not only make Islam free from the formal ideological imperatives that arise if Islam is used as a state ideology while also protecting the pluralistic reality of the nation itself (Sri Suharti 2016).

Islam and Indonesianness must go hand in hand. The synergy of Islam and Indonesianism has created an Islamic character that is moderate, tolerant and not excessive. Nationalist-religious identity is basically a self-crystallization of historical ideas, moderate, open and dialogical Indonesian Islamic traditions. This ideological position with a strong theological perspective is in line with the intelligent and noble ideas of Indonesia's founding fathers who formulated Pancasila as the basis of the state. The choice supported by the Ahlussunah wal Jamaah ulama is very relevant to the reality of the pluralistic and multicultural Indonesian nation. Abdurrahman Wahid believes that in terms of religious struggle, increasing religion does not mean reducing other people's religions (Abdurrahman Wahid 1983).

In fact, moderate, inclusive and tolerant Islam does not exclude religion, but actually glorifies it. The result of everything is the realization of a just and prosperous, democratic and socially multicultural Indonesia. Islam is the ethical foundation for national and state life. It is this belief in Indonesian Islam that is moderate, tolerant and anti-discriminatory that allows Indonesian Muslims to contribute optimally in various processes of state administration and national life in general. With peaceful Islam and rahmatan lil alamin, it can be a protector and binder of various religions and beliefs. And this is where we can see how noble the teachings of Islam are.

KH. Abdurrahman Wahid or Gusdur himself divided inclusive Islam into two groups, where the first group argued that Islam should not present itself in an exclusive form, Islam should not display its Islamic color but integrate it into the activities of the nation as a whole. Meanwhile, the view of the second group wants the realization of Islamic teachings in national and state life through state institutions. Abdurrahman

Wahid's thoughts are in the first category which opposes exclusive Islam and tries to invite Muslims to develop an eclectic attitude, namely a high positive absorption capacity towards the outside world which provides benefits to Muslims. Abdurrahman Wahid tries to contextualize his traditional Islamic thoughts in life. This gave birth to the indigenization of Islam, which is an understanding of the texts related to national and state issues. Indigenization is an effort to reconcile culture and religion (Soheh Mukarom, 2017).

In the world of education, Gus Dur combined traditional and modern Western values which was called neomodernism, namely a progressive movement in Islamic thought that not only emerged from Islamic modernism, but was also very interested in traditional knowledge. He, who is known as a protector of minorities and the oppressed, also introduced an attitude of openness and tolerance towards existing diversity. Gus Dur is more popular as the "Father of Indonesian Pluralism" because he is close to all communities, regardless of religion, race or ethnicity. For him, everything is the same, namely the Indonesian people who are united under *Bhinneka Tunggal Ika* (Mulyadi, 2019).

To accept and establish the nature of pluralism in society and create conditions of tolerance and harmony in relations consisting of diverse communities requires an open, inclusive and liberal attitude. In this case, Gus Dur prioritizes an open (inclusive) attitude in understanding diverse communities. It was with this attitude that Gus Dur was accepted by all groups, both Muslims and non-Muslims, from the people of his own country and people from abroad.

Gus Dur stated that "the nature of inclusiveness or openness which is manifested in culture and scientific insight will bring Muslims in an Islamic civilization to a very high level". He really appreciates differences. Therefore, Gus Dur earned the nickname "Father of Pluralism". Gus Dur always viewed all humans as God's creation of the same level, whether in terms of appearance, race, wealth, ethnicity or nationality, he still respected it as an absolute difference. As God loves every one of His servants, He also wants all humans to have a spirit of compassion for all living creatures, especially for humans who are rich in differences. Gus Dur is more involved in practicing the meaning of difference in everyday life rather than just talking a lot. He did this in the hope that the community would immediately follow suit. Regarding his argument, he states that humans have basically been created with many differences, which is why Allah intended for humans to know each other and coexist with each other in living life (Abdurrahman Wahid 2007).

Gus Dur's theory of inclusive Islamic education places a strong emphasis on tolerance for diversity in all its forms. This idea comes from Gus Dur's reasons, which are inclusive in promoting humanism and pluralistic thinking. Islam itself has taught that a person should not discriminate against people based on race, ethnicity, religion or intellectual ability, and it is hoped that Islamic education will be able to foster an attitude of love for one another regardless of background and plural thinking. Because allowing a high level of diversity in Islamic education and allowing for development is the best way to avoid differences of this kind, as well as letting the developments of time and place determine (Abdurrahman Wahid 2006).

Gusdur wants a certain openness to the life of a pluralistic Islamic society. Abdurrahman Wahid's inclusive Islamic thinking according to (P. Dwi Wahyu Aji 2021) is very important and has great thought contribution value in understanding Islamic education in relation to problems of civilization and humanity. Abdurrahman Wahid's idea of inclusive Islam will be able to provide solutions to the problems faced by Indonesian people today, especially the problem of violence caused by differences in understanding of religious teachings and differences in religion itself, poverty, ignorance and backwardness.

CONCLUSION

Inclusive education in accordance with *wasathiyah* Islamic values can be

created through a deep understanding of three things as the embodiment of Islamic teachings. First, Islam teaches monotheism which is liberation from all forms other than Allah SWT, the principle of monotheism teaches the principles of justice and equality in the social order system; Second, Islamic teachings are relevant to the wheels of changing times, flexible and flexible, adapting to space and time, easily adapting to culture and society's way of life; Third Islam teaches the principles of *tasamuh*, *fastabiqul khairot* (competing in goodness, being tolerant and appreciating the truth, and being open to differences).

The benefits of understanding *wasathiyah* Islamic education are, 1) Making Muslims able to combine spiritual and physical, material and spiritual in all attitudes and activities, so that with a *wasathiyah* attitude Muslims can dialogue and be open with all parties (religion, culture and civilization); 2) The middle position makes Muslims role models for all parties; 3) The position of Muslims and individuals as a *wasathan* community requires their followers to uphold justice whenever and wherever and against anyone; 4) Islamic teachings and guidance are also in a middle position, making all Islamic teachings characterized by moderation, both teachings about God, the world and life, namely in the creed, *Shari'a* and morals taught. Islamic teachings are identical to and support a rational way of thinking, therefore Islam is not in conflict with modernity because being modern is a necessity, otherwise Muslims will continue to be left behind by other people.

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