



OBJECT OF ISLAMIC EDUCATION THEORY BASED ON COMMUNITY DEVELOPMENT

Abdul Hayyi¹, Zamroni², Yosi Huzna Nidia Ningrum³

^{1,2,3} Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

Email: Abdulhayyi889@Gmail.Com¹, iceisa.iainsmd18@gmail.com²

Abstract:

This study aims to examine the object of Islamic educational theory based on a community approach by tracing the historical and conceptual roots of critical education, as well as its relevance in contemporary social, political, and cultural contexts. Islamic education from a critical perspective is understood not only as a process of knowledge transfer, but also as a means of liberation and human empowerment from various forms of structural, ideological, and cultural oppression. This study uses a descriptive qualitative approach with a literature study method, which examines relevant national journals indexed by Sinta 2 and international articles (2020–2025). The analysis was carried out using the interactive model of Miles and Huberman, including data reduction, data presentation, and drawing conclusions. The results of the study indicate that critical education in Islam has a strong theological basis, rooted in the values of *amar ma'ruf nahi munkar* and the principle of *tahrir al-insan* (human liberation). Islamic education is understood as a process of spiritual and social emancipation that fosters reflective awareness, builds moderation, and strengthens the cultural identity of the community. Furthermore, Islamic education serves as a political product, a means of cultural resistance, and a preserver of just and civilized local values. Thus, the theory of community-based Islamic education integrates spirituality, rationality, and social awareness to shape individuals who are faithful, knowledgeable, and civilized.

Keywords: *Islamic Education, Critical Educational Theory, Society, Social Transformation, Culture.*

INTRODUCTION

The development of Islamic educational theory cannot be separated from the ever-changing social, political, and cultural dynamics of society. Education in Islam is not merely a process of transferring knowledge, but also an instrument of social transformation that fosters critical awareness of the realities of human life. In this context, critical education is a relevant approach because it positions education as a means of human liberation and empowerment. This approach seeks to free humanity from structures of oppression, whether political, economic, or cultural, and to foster moral and spiritual awareness oriented toward social justice.

As explained by (Hidayat 2023), critical education from an Islamic perspective stems from the spirit of enjoining good and forbidding evil, which emphasizes the crucial role of education in combating injustice and social oppression.¹ Education serves not only to develop intellectual intelligence but

also as a tool for internalizing the values of justice (al-'adl), freedom (hurriyyah), and social responsibility (mas'uliyah ijtimaiyyah). This demonstrates that Islamic education has a strong ethical dimension in developing students' social and spiritual awareness.

In a historical context, (Azra 2021) asserts that Islamic education has been a social project rooted in the transformation of Muslim society itself from its inception.² Educational institutions such as kuttab (Islamic boarding schools), madrasahs, and pesantren (Islamic boarding schools) served not only as venues for the transmission of religious knowledge but also as spaces for the social and political articulation of Muslims. Islamic education, therefore, has always been closely linked to the power, ideology, and social structures surrounding it. For example, Islamic educational institutions in Indonesia played a crucial role in shaping national consciousness and resistance to colonialism, as evidenced by the history of Islamic boarding schools in Java and Sumatra.

Furthermore, (Chanifah 2021), through her research at two Islamic universities in Indonesia, emphasized the importance of designing Islamic education based on spirituality and community to face the challenges of modernity and globalization.³ She argues that Islamic education cannot simply focus on cognitive aspects but must integrate spiritual and social dimensions to foster a balanced character between faith, knowledge, and good deeds. In this view, spirituality serves as the primary foundation for developing critical awareness rooted in Islamic values, while the community approach emphasizes the importance of social participation in the educational process.

Thus, community-based Islamic education aims not only to produce knowledgeable individuals but also to build a social order that is humanistic, just, and based on divine values. This educational model places the community at the center of the learning process, not merely as an object of educational policy, but as an active subject in creating social change. Islamic education based on critical awareness and community spirituality can be an effective means of achieving social justice, solidarity, and moral sustainability amidst contemporary global challenges.

RESEARCH METHODS

This research uses a descriptive qualitative approach to deeply understand the phenomenon of critical Islamic education through conceptual and textual analysis. This approach was chosen because it provides a comprehensive explanation of the relationship between Islamic educational theory, society, and social practices developing in the contemporary environment. The primary objective of this approach is not to test hypotheses, but rather to interpret the meaning and context of various relevant academic literature.

The method used is library research. Data was collected from various credible scientific sources, including national journals indexed by Sinta 2 and international articles published between 2020 and 2025. The literature analyzed includes writings on Islamic education, critical theory, educational philosophy, and community approaches to Islamic curriculum development. Source selection was conducted purposively, taking into account the relevance of the theme, the reputation of the journal, and the recency of the publication.

The research steps include: (1) identification and classification of data sources (2) in-depth reading of scientific documents (3) interpretation of key

concepts based on social and historical contexts (4) thematic analysis to identify conceptual patterns related to community-based Islamic education theory. The data analysis technique uses the Miles and Huberman interactive model, which consists of three main components: data reduction, data presentation, and conclusion drawing/verification. This model allows researchers to interpret data simultaneously and reflectively, so that the research results can provide a comprehensive picture of the object of study.

Research validity is maintained through source triangulation, namely by comparing various findings from different journals and contrasting the thoughts of experts to obtain strong and objective conclusions. Thus, this research is not only conceptual but also critically analytical in uncovering the relevance of Islamic education theory to social change in modern society.

RESULTS AND DISCUSSION

Tracing the Origins of Critical Education

The conceptual roots of critical education historically stem from Paulo Freire's thinking in his monumental work, *Pedagogy of the Oppressed* (1970), which asserted that education must be a means of liberation from structures of social oppression. Freire's ideas were later adapted and recontextualized by Muslim thinkers as an effort to achieve *tahrīr al-insān*, the liberation of humans from all forms of oppression that hinder their human potential. {Formatting Citation}. Rahman explains that Islamic education truly has a mission of spiritual and social liberation, as every learning process is directed at elevating human dignity as free beings before Allah SWT, not as objects of domination by social or political systems.

In an epistemological context, the discourse of critical education has developed into an integral part of modern Islamic educational philosophy. Mirza (2024) introduced the concept of Islamic Scientific Critical Consciousness, a framework of critical consciousness that integrates revealed values with scientific thought.²

This approach seeks to emphasize that scientific rationality and Islamic spirituality need not be in conflict; they can synergize to form a holistic critical consciousness. Mirza believes that this integration is important so that the Islamic education paradigm does not become trapped in dogmatism, but is able to play a transformative role that fosters critical thinking and faith-based ethical reasoning.

Meanwhile, in Indonesia, Yusuf (2024) interprets liberation education as a process of strengthening social piety (*taqwā ijtīmā'iyah*) and increasing the community's awareness of structural inequality and injustice.³

According to him, Islamic education is not sufficient to instill moral values individually, but must be directed towards the formation of a caring, participatory, and socially empowered society. He emphasizes the importance of community-based education, which utilizes social reality as a learning laboratory for a practice that combines reflection on faith with social action.

Thus, it can be understood that the roots of critical education in Islam are not merely the adoption of Western theory, but rather the result of an epistemological dialogue between Qur'anic values and universal humanistic awareness. Critical Islamic education arose from the community's need to develop self-awareness, reject dehumanization, and uphold social justice. The concept of *tahrīr al-insān* serves as a meeting point between the spiritual goals and the social mission of Islamic education, so that the orientation of learning is

no longer merely the transfer of knowledge, but rather a process of comprehensive human emancipation.

The Nature of Critical Education in Islam

The essence of critical education in Islam is rooted in the view that the educational process aims not only to cultivate intellectual intelligence but also to humanize humans according to their natural creation. Critical Islamic education seeks to develop a reflective awareness of social, spiritual, and moral realities so that students can understand structures of injustice and play an active role in correcting them.

According to Kurniawan (2020), critical Islamic education can be understood as a process of *tahdhib al-fikr*—namely, the formation of a reflective and just way of thinking that guides people to think ethically and transformatively.¹ He emphasizes that every learning activity in Islam must contain the dimensions of *tazkiyah al-nafs* (self-purification) and *islah al-mujtama'* (social improvement). Thus, education becomes not only a cognitive space, but also a space for the formation of just awareness and character.

Furthermore, Rahmat (2022) proved through his research in the *International Journal of Instruction* that the implementation of inclusive Islamic Religious Education (PAI) materials has a significant effect on increasing religious tolerance and reducing the tendency towards radicalism among students.² This finding confirms the relevance of a critical approach in Islamic education, where the learning process is directed towards developing social empathy, respecting differences, and strengthening universal human values (*al-qiyām al-insāniyyah*).

By combining the dimensions of rationality, spirituality, and social awareness, critical Islamic education creates an integrative paradigm. Rationality encourages students to think logically and scientifically; spirituality instills transcendent awareness and divine values; while social awareness drives concrete action to create justice. These three aspects form a unified praxis of liberation, where knowledge does not remain limited to theory but is embodied in social action oriented toward change and the well-being of the people.

Within this framework, critical Islamic education is a true reflection of the Quranic teachings that position humans as caliphs on earth. This role entails an epistemological responsibility to seek the truth, a moral responsibility to uphold justice, and a social responsibility to build shared prosperity. Therefore, critical Islamic education not only fosters intellectual intelligence but also fosters awareness of the social and spiritual responsibilities inherent in human existence.

Education as a Political Product

Throughout the history of modern society, education has always played a strategic role in shaping the ideology and direction of state policy. Education, both explicitly and implicitly, serves as a political instrument for building collective consciousness, instilling national values, and maintaining the legitimacy of power. In this context, education is never neutral, as it always exists within an ideological space and is part of a power structure that plays a role in the reproduction of certain social and political values.

Fauzi (2022) emphasizes that education, including Islamic education, constantly interacts with political power and state ideology.¹ He points out that educational curricula and policies are often used as hegemonic tools to shape citizen identities that align with the political interests of those in power. However, on the other hand, Islamic education also has the potential to serve as

a vehicle for social criticism and political transformation, as it embodies the values of justice, equality, and freedom rooted in Islamic teachings.

Similarly, Zainuddin (2023) argues that Islamic education can function as a moral corrective against unjust practices of power.² He believes that Islamic educational institutions have an ethical responsibility to maintain a balance between state authority and the humanitarian values taught by religion. Islamic education, oriented toward ethical and spiritual values, should serve as a moral force reminding the government to consistently uphold social justice (al-‘adl al-ijtimā‘ī) and the public good (maṣlaḥah ‘āmmah).

In a global context, Rahmat (2022) asserts that a critical approach to Islamic teaching can strengthen religious moderation in response to the politicization of religion and the rise of identity extremism.³ Through inclusive and reflective education, Muslims can develop a new awareness of the importance of diversity, tolerance, and dialogue between civilizations. Rahmat emphasizes that critical Islamic education is not only an instrument of theological learning but also a means of cultural diplomacy that plays a role in preventing social conflict and strengthening national cohesion.

Thus, it can be concluded that education is a dialectical field between power and morality. On the one hand, it is a political product shaped by state policies and ideology; on the other, Islamic education has the potential to be a force for moral transformation demanding justice, freedom, and social equality. The tension between these two functions makes Islamic education an arena for value struggles, where students are not only taught to obey the system but also encouraged to think critically about oppressive social structures.

Education as Cultural Resistance

Islamic education serves not only as a means of transmitting knowledge, but also as a form of resistance against cultural hegemony that threatens the values and identity of the community. In the context of globalization, materialistic and secular cultural currents tend to dominate the public sphere, leading to the erosion of spiritual and local values. Islamic education exists as an alternative force that reaffirms the importance of morality, spirituality, and local wisdom in building human civilization.

According to Sari (2020), Islamic education can be understood as a form of cultural resistance against the hegemonic and capitalist dominance of modern civilization.¹ Through the educational process, Islamic values are constructed not merely as dogma, but as an ideological force capable of resisting cultural penetration that undermines the social order. She demonstrates how Islamic educational institutions in Indonesia play a crucial role in maintaining national character and Islamic identity amidst the currents of cultural globalization.

This view is reinforced by Hasanah (2022), whose research shows that Islamic boarding schools (pesantren) serve as cultural bulwarks for Muslims amidst the onslaught of consumerist ideology and the commercialization of education.² Islamic boarding schools are not merely religious institutions, but centers of social transformation that foster local values such as simplicity, sincerity, and social solidarity. Through a cultural pedagogy approach, Islamic education can rearticulate the identity of Muslim communities in a contextual way rooted in social reality.

Meanwhile, from an international perspective, a study titled "Community-Based Islamic Education: Democratizing Learning through Local Wisdom" (2021) shows that community-based Islamic education is a strategic

instrument in strengthening cultural autonomy and expanding social participation.³ This model emphasizes the principle of learning from the community, where the community becomes the center and source of knowledge, not merely an object of learning. This approach enables students to critically understand their own cultural realities and build a collective consciousness to maintain Islamic values amidst rapid social change.

Thus, Islamic education as a form of cultural resistance plays a crucial role in building identity awareness and value resilience. It serves as a form of cultural counter-hegemony against the currents of globalization, which tend to neglect spiritual and moral dimensions. Through a contextual and community-based curriculum, Islamic education can become a space for cultural liberation that encourages students to think critically, act ethically, and be firmly rooted in authentic Islamic traditions.

Education as a Preservator of Culture

In addition to serving as a force of resistance, Islamic education also serves as a means of cultural preservation and the transmission of noble values that are the identity of Muslim communities. From an Islamic perspective, cultural preservation (*hifz al-thaqāfah*) is part of the mandate of education, as culture is a manifestation of moral, spiritual, and social values passed down from generation to generation.

Mahfud (2021) emphasizes that Islamic education plays a role in preserving the continuity of local values (local wisdom) that align with universal Islamic principles.¹ He demonstrates how the Nusantara Islamic tradition positions education as an integrative instrument between modern scholarship and local cultural heritage, such as the traditions of mutual cooperation, deliberation, and sincerity in social service. Islamic education, which values local wisdom, serves to maintain social cohesion and build a national character that is both religious and inclusive.

This view is reinforced by Arifin (2023), who found that community-based Islamic educational activities not only transmit religious knowledge but also play a role in revitalizing local culture.² Through community-based learning activities, such as environmental religious studies, community madrasas, and socio-religious training, Islamic education serves as a medium for maintaining traditional values in accordance with Islamic ethics. This demonstrates that cultural preservation through education is not a static effort to preserve the past, but rather a dynamic process to maintain the relevance of cultural values in a modern context.

In a global context, a study titled "Sustainable Islamic Education for Cultural Preservation and Social Development" (2023) explains that sustainability-oriented Islamic education plays a significant role in maintaining harmony between tradition and modernity.³ Education plays a role not only as a vehicle for learning spiritual values, but also as a social mechanism for preserving cultural heritage and strengthening sustainable development. This sustainable educational approach positions culture as a source of values and moral identity for humanity.

Thus, cultural preservation through Islamic education is part of an ongoing spiritual and social process. Islamic education not only preserves ancient traditions but also transforms cultural values to ensure they remain vibrant, contextual, and adaptive to the challenges of the times. Through the integration of religious values, local culture, and critical awareness, Islamic education serves as a guardian of identity and a pillar of human civilization.

Critical Schools of Education in Islam

The development of critical education discourse in Islam demonstrates the existence of diverse schools of thought that seek to integrate Islamic values with emancipatory and humanistic principles. Although all these schools are inspired by the spirit of human liberation from oppression, each has a distinct epistemological focus and practical orientation.

According to Latif (2022), there are at least three main orientations in Islamic critical education: (1) transformative-emancipatory, which emphasizes the importance of liberating individuals and society from structures of social injustice; (2) humanistic-theological, which focuses on the holistic development of human potential based on the value of monotheism; and (3) reconstructive-sociological, which emphasizes the need for social transformation through community empowerment.¹ This model explains that Islamic education not only teaches knowledge but also functions as a social praxis that fosters awareness for moral and social change.

Furthermore, Ridwan (2024) developed the concept of humanistic-theological Islamic education, which positions humans as spiritual and rational beings with the innate potential to think, believe, and act ethically.² He emphasized that this educational orientation is crucial so that Islamic education does not become trapped in a dogmatic approach, but becomes a space for reflection that connects revelation with social reality. Humanistic-theological education also emphasizes the importance of freedom of thought (*hurriyyat al-fikr*) within the framework of authentic faith values.

Meanwhile, Mirza (2024), through the framework of Islamic Scientific Critical Consciousness, broadens the horizon of Islamic critical thinking by integrating the epistemological approach of science and faith consciousness.³ This concept rejects the dichotomy between religious and modern sciences, asserting that both can enrich each other in shaping critical awareness. Islamic education, in Mirza's view, must be oriented towards the liberation of reason (*tahrir al-'aql*) and spiritual enlightenment (*tanwir al-qalb*), so that humans can interpret the world scientifically without losing their transcendent roots.

From these three approaches, it can be concluded that critical educational streams in Islam are based on one fundamental value: monotheism, the highest principle of consciousness that guides all educational activities toward spiritual and social freedom. Critical Islamic education not only teaches critical thinking skills but also directs human consciousness to interpret life as a form of devotion to God and a struggle to uphold justice on earth.

Principles of Critical Education

Critical education in Islam is grounded in the belief that knowledge cannot be neutral, but must instead side with justice and humanity. The main principle of this approach is to make education a space for dialogue and reflection to foster critical awareness of oppressive social structures. Through education, humans are guided to understand the realities of life in depth and make changes based on moral values derived from Islamic teachings.

Nugraha (2023) outlines five basic principles of critical education that can be implemented in the context of Islamic education, namely:

1. Awareness of power relations, where students understand the social and political structures that influence their lives.
2. Transformative dialogue, which prioritizes a two-way learning process between teachers and students as thinking partners.
3. Critical reflection, namely the contemplative process of social experiences

that leads to the formation of meaning.

4. Social action, which leads to real change in people's lives.

5. Siding with the oppressed, as a manifestation of the implementation of the values of enjoining good and forbidding evil.¹

These five principles illustrate that critical Islamic education is not merely a pedagogical theory, but a social practice that combines faith, knowledge, and action.

In the context of Islamic practice, Hamid (2024) emphasizes that critical Islamic education demands synergy between faith and social action.² He argues that Islamic learning that fosters critical awareness must involve spiritual transformation that impacts social change. Education oriented toward social justice cannot be separated from Islamic theological values such as tawhid, mercy, and justice. Through the synergy between theology and social practice, education becomes a means to create a civilized society.

Epistemologically, Mirza (2024) asserts that the principle of critical awareness in Islamic education can be implemented through a dialogical approach that connects revelation and social reality.³ This model invites students to engage in active and reflective dialogue with the world, internalizing spiritual values while developing scientific awareness. Dialogical education not only fosters intellectual understanding but also forms a critical consciousness that serves as the foundation for an open, just, and progressive Islamic civilization.

Thus, the principles of critical education in Islam emphasize the importance of education that is liberating, humanistic, and oriented toward social welfare. Education is not merely an academic process, but also an intellectual jihad to uphold universal values of justice and humanity. When faith, knowledge, and good deeds are integrated in educational practice, a perfect human being is formed who is aware of his responsibility to God, fellow human beings, and the universe.

CONCLUSION

This study demonstrates that community-based Islamic education has a strong foundation in the Islamic tradition of critical thinking and social practice. Islamic education serves not only as a means of transmitting knowledge but also as an instrument of social, moral, and spiritual transformation aimed at liberating humanity from various forms of oppression, whether structural, cultural, or ideological.

Its historical roots, which stem from the idea of critical education, demonstrate that Islam views education as a process of liberation (*tahrīr al-insān*). This view emphasizes that the primary goal of education is not merely to produce intellectually intelligent individuals but also to cultivate morally and socially conscious individuals. Critical education in Islam serves as a vehicle for fostering reflective awareness (*tahdhib al-fikr*), strengthening spirituality, and developing social responsibility that favors the welfare of the community.

In a socio-political context, Islamic education plays a dual role: as a product of state policy and as a moral force capable of correcting the direction of power. As a political product, education often reflects dominant ideology, but through a critical and transformative Islamic paradigm, education can become a tool of cultural resistance that preserves the identity and noble values of the community. Islamic education also functions as a cultural preserver,

maintaining the continuity of traditions and local wisdom without losing its universal orientation toward the values of justice, humanity, and mercy.

The diverse streams of critical Islamic education, whether transformative, emancipatory, theological, humanistic, or sociologically reconstructive, demonstrate the epistemological richness of Islamic education, which is not static but always open to renewal. The basic principles of critical Islamic education, such as awareness of power, dialogue, reflection, social action, and siding with the oppressed, make education not merely a means of intellectualization but also a means of social jihad.

Thus, the theory of community-based Islamic education is an effort to unite the dimensions of spirituality, rationality, and social awareness within a single, equitable learning system. Such Islamic education not only produces faithful and knowledgeable individuals but also fosters a civilized society—one that thinks critically, has a social conscience, and is grounded in divine values.

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