



## THE CONCEPT OF COMMUNITY-BASED ISLAMIC EDUCATION

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### Abstract:

Community-based Islamic education is an educational model that positions the community as an active participant in the learning process. This concept emphasizes that education is not solely the responsibility of the government but also a social and moral obligation of the community. This education is grounded in Islamic philosophical values, local wisdom, and national regulations such as Law Number 20 of 2003 and Government Regulation Number 55 of 2007. Sociologically, community-based education strengthens mutual cooperation and the relevance of education to social needs. Religiously, this education encourages the development of a knowledgeable and beneficial generation. Thus, community-based Islamic education plays a crucial role in strengthening Islamic identity, increasing community participation, and realizing equitable and civilized education.

**Keywords:** *Islamic Education, Society, Local Wisdom*

### INTRODUCTION

Education is a key pillar of civilization. From an Islamic perspective, education is not only concerned with the transmission of knowledge (ta'lim) but also with the formation of noble morals (tarbiyah) and the development of life skills (ta'dib) (Ma'zumi et al., 2019). The importance of education for life is reflected in the verse, which means "...

*"O you who believe, when it is said to you, "Make room in the assemblies," make room, surely Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will surely elevate those who believe among you and those who have been given knowledge to a certain degree. Allah is Most Accurate in what you do." (QS. Al-Mujjadi:11)*

This verse demonstrates Allah's command to Muslims to respect each other and give each other space in social and scholarly activities. Furthermore, Allah emphasizes that human dignity is elevated based on faith and knowledge. Knowledgeable individuals hold a higher status because their knowledge benefits society and their environment.

Conceptually, community-based education is a model of education provided by the community, by the community, and for the community. Active

community participation is essential at all stages, from planning, implementation, and evaluation. The goal is to ensure that education truly meets local needs in line with changing social, cultural, and religious values. In the Islamic context, this aligns with the principles of brotherhood (*ukhuwah*), participation in consultation (*musyawarah*), and benefit (*maslahat*) (Suharto, 2005).

The concept of community-based Islamic education is legally guaranteed in Law Number 20 of 2003 concerning the National Education System (*Sisdiknas*). Article 54 paragraph (1) states: "Community participation in education includes the involvement of individuals, groups, families, professional organizations, the business world, and non-governmental organizations in organizing education and monitoring its quality." (Law of the Republic of Indonesia Number 20 of 2003) This shows that the state provides opportunities for the community to initiate and manage education, including community-based Islamic education (Tompunu et al., 2023).

Furthermore, Government Regulation No. 17 of 2010 concerning the Management and Implementation of Education affirms the community's right to establish educational institutions based on local values, culture, and needs (Government Regulation No. 17 of 2010). Therefore, from a legal perspective, the implementation of community-based Islamic education has a solid foundation and is recognized at the national level.

Philosophically, Islamic education is based on a community-based approach, namely education that combines the principles of religious humanism, such as divine and humanitarian values. The goal is not only to produce individuals with noble morals, but also to produce individuals with noble character, capable of living in society, and caring for the social environment (Ramadhan et al., 2024). This view is consistent with the views of classical Islamic educational philosophers, such as Al-Ghazali, who emphasized the importance of moral education (Sarwoto, 2013) and Ibn Khaldun, who viewed education as a response to social needs (Mulasi et al., 2023). From a sociological and empirical perspective, various studies have shown that education directly connected to society is more sustainable. For example, the existence of Islamic boarding schools (*pesantren*), *madrasahs* (Islamic study groups), Islamic study groups (*Majelis Taklim*), and Islamic religious education centers (*TPQ*) are social sciences of Islamic education in Indonesia. These institutions survive due to community support, including financial, staff, and moral support. In today's digital era, society is developing online education models to address the challenges posed by globalization (Mulasi et al., 2023).

Implementing community-based Islamic education requires an interaction between religious values, local culture, and contemporary needs. In practice, some common steps include exploring local potential, both in personnel and culture, developing educational programs that meet community needs, and establishing partnerships between religious leaders, educators, government, and civil society. Evaluation based on community input to ensure sustainability is essential (Herlindawati, 2024).

Therefore, public Islamic education is not only a means of education but also a means of social empowerment. This education fosters collective awareness, strengthens Islamic identity, and prepares a competitive generation. This concept aligns with the vision of a democratic and equitable national education based on religious and cultural values.

## RESEARCH METHODS

This research is a qualitative study with a library approach. This type of research was chosen to explore, analyze, and understand the concept and relevance of Islamic Religious Education based on various academic literature, both classical and contemporary. The literature survey collected data such as the Qur'an, hadith, books on Islamic education, research papers on Islamic education, academic journals, dissertations, previous research results, and legal documents related to the national education system. These sources provide a foundation for an in-depth understanding of the philosophical, religious, legal, and sociological foundations of education in Muslim societies.

Data collection was conducted through documentation, specifically through searching, searching, and synthesizing relevant literature. Online journal databases, university repositories, digital libraries, and print collections were used for the literature search. After the literature was collected, it was critically analyzed to identify key ideas, their meaning, and their relevance to the research objectives. This study, based on library research methods, is expected to contribute theoretically to a deeper understanding of Islamic education in society and provide a scientific basis for future field research.

## RESULTS AND DISCUSSION

### Definition of Community-Based Islamic Education

Community-Based Islamic Education (CBE) is an Islamic approach that positions the community as the primary implementer of education, not merely a recipient. In this context, the community is actively involved in planning, implementation, and evaluation, striving to meet community needs. This model emphasizes the principle of "from the community, by the community, for the community," with the belief that education cannot be separated from the social, cultural, and local values present in the community (Masduki et al., 2021).

Terminologically, community-based Islamic education is a learning process based on Islamic values and achieved through the active participation of the community, both recipients and recipients. This means that the community is not only the director, manager, and organizer of research activities, but also the community itself (Munir, 2025).

Community-based Islamic education places local Islamic, social, and cultural values at the heart of developing an education system that is contextual, interactive, and responsive to community needs. This concept implies that education is the responsibility of the entire community, not just government and official institutions, to shape and develop community life based on Islamic teachings (Anwar et al., 2002).

### Community-based Islamic education, according to experts, includes:

Zakiah Daradjat, in Hamidah Olfah's book, states that Islamic education is a conscious and planned effort to guide students to develop personalities in accordance with Islamic teachings. When linked to society, this education functions as a holistic development for the community, not only in schools but also in the social environment (Olfah, 2023).

Hasbullah, in his book "The Basics of Educational Science," cited by Kurniawan et al., explains that community-based education is an educational process designed, managed, and developed by the community according to its local needs and potential (Kurniawan et al., 2022).

Tilaar states that community-based education is an educational system that grows from, by, and for the community, utilizing local wisdom and

strengthening social participation in educating the next generation (Toni et al., 2024).

In his work *Usul at-Tarbiyah al-Islamiyyah*, Abdurrahman An-Nahlawi asserts that Islamic education is the holistic development of human beings (*tarbiyah syamilah*), encompassing spiritual, moral, intellectual, and social aspects, all of which are inseparable from community life (Rohili et al., 2023).

From the various definitions above, it can be concluded that community-based Islamic education is an educational process based on Islamic values (the Qur'an and the Sunnah), oriented towards the needs and potential of the community, and a manifestation of the collective spirit of Muslims to make education a means of empowerment, unity, and the advancement of civilization.

### **The Urgency of Community-Based Islamic Education**

Islamic education in the community plays a key role in Indonesia's social, religious, and national context. The urgency of community-based Islamic education includes:

Islamic education strengthens Muslim and Indonesian identity. Involving local communities and protecting local wisdom within the Unitary State of the Republic of Indonesia (NKRI) enables more effective propagation of faith, religion, and moral values (Aulawia Hidayati, Siti Nurhamidah Auliani, Tion Iswanto, 2025). Thus, Islamic education in the community serves as a moral foundation for patriotism, not simply the dissemination of religious knowledge.

Islamic education in the community plays a key role in developing social activism and a sense of responsibility. Direct community involvement in the provision of education fosters a sense of ownership of educational institutions, whether Islamic boarding schools (*pesantren*), Islamic schools (*madrasah diniyah*), or religious study groups (mosques). This encourages sustainable education through community support and collaboration.

Public education is crucial for addressing the challenges of globalization. In the context of modernization and digitalization, society is vulnerable to changes in values and culture that weaken religious identity (Putri, 2024). Through public education, students acquire not only religious knowledge but also social, economic, and technological skills that enable them to compete without losing their Muslim identity in the era of globalization.

Community-based Islamic education integrates religious values, customs, culture, and social needs. This model ensures that the educational process is not separate from community life but rather becomes part of the solution to real social problems (Johan et al., 2024). Thus, the knowledge taught has immediate utility and does not stop at the theoretical level.

Encouraging Equity and Equal Access to Education (Irfan, Ruslan, 2025). In many regions, access to formal education remains limited. Islamic boarding schools (*Pesantren*), TPA (Islamic boarding schools), and *majelis taklim* (Islamic study groups) are important alternatives for communities to continue obtaining religious education and basic skills. Therefore, community-based Islamic education plays a role as a means of equitable education and improving the quality of human resources in remote areas.

Community-based education plays a crucial role in ensuring community independence. A shared understanding that education is a shared responsibility encourages communities to utilize local resources, including human, financial, and cultural resources. The result is a generation that possesses not only intellectual potential but also moral and social strength. Based on this review, it

can be concluded that the importance of Islamic education in society lies in maintaining a balance between religious teachings, social needs, and the demands of the times. Islamic education is not only an alternative to formal education but also a solid foundation for developing a young generation of Muslims who are religious, virtuous, and ready to face Indonesia's global challenges.

### **Philosophical Basis**

Philosophically, community-based Islamic education is based on the view that education is a process of humanizing humans (*insaniyah*) based on divine values. Islamic educational philosophy positions humans as beings with physical and spiritual potential that must be developed in a balanced manner to achieve happiness in this world and the hereafter (Ramadhan et al., 2024). According to Al-Ghazali in *Ma'muroh*, education aims to form *al-insan al-kamil* (the perfect human) through purification of the soul, instilling knowledge, and developing morals (Ma'muroh et al., 2024). Meanwhile, Ibn Khaldun in *Mujahidah* asserts that education is the primary instrument for fostering civilization (Mujahidah, 2023).

Therefore, Islamic education implemented in a community context must be grounded in Islamic values while addressing local social and cultural needs. Some of the philosophical foundations of community-based Islamic education are:

**Philosophical Values of Divinity and Humanity.** The basic philosophy of community-based Islamic education stems from the Islamic worldview, with monotheism as the primary foundation. Monotheism emphasizes that all educational activities, including community education, must be oriented toward Allah SWT and aim to develop knowledgeable and righteous individuals (Hermawati, 2015). This means that education cannot be separated from divine and humanitarian values. Humans are seen as caliphs on earth, responsible for managing social life according to the guidance of revelation. Community-based education serves as a means of realizing this mandate through empowering the community and preserving moral values in social life.

**Social and Cultural Philosophy in Islamic Education.** Islamic educational philosophy also emphasizes that humans live in society and cannot develop without social interaction (Rama et al., 2023). Therefore, community-based Islamic education has a socio-philosophical dimension, namely building harmonious relationships between individuals, society, and God. Within this framework, education is not only the responsibility of formal institutions but also the social responsibility of Muslims. This aligns with Paulo Freire's view in *Pedagogy of the Oppressed*, that education must free humans from structural oppression through critical awareness (*conscientization*). In Islam, this critical awareness is manifested through the concept of *amar ma'ruf nahi munkar*, namely the collective responsibility of society to improve social conditions through education.

**Integration of Islamic Values and Local Wisdom.** Philosophically, community-based Islamic education also recognizes the existence of local wisdom as part of the wisdom that can be integrated with Islamic values. This principle aligns with the adage "where the earth is stepped, there the sky is upheld," reflecting the importance of respecting local culture as long as it does not conflict with Islamic teachings (Sholeh, 2023). In practice, community-based Islamic educational institutions (such as Islamic boarding schools, *madrastas*, and

religious study groups) often develop local values such as mutual cooperation, deliberation, and tolerance as forms of actualizing Islamic teachings in community life. Thus, the philosophical foundation of community-based Islamic education contains both transcendental and contextual dimensions.

The philosophical foundation of community-based Islamic education emphasizes that education must be rooted in divine values (tawhid), humanitarian in nature, and socially oriented. It not only develops the intellect but also shapes the soul and character of the community to align with Islamic values and local culture. The integration of Islamic values and local wisdom makes community-based Islamic education a transformative, contextual, and civilized educational model.

### **Sociological Foundation**

Sociologically, community-based Islamic education is based on the understanding that education is a social product and need that grows out of human interaction with their environment. Education does not stand alone, but is rooted in the culture, values, and traditions of the society in which it lives. In this context, Islamic education not only transfers religious knowledge but also instills social, cultural, and moral values appropriate to local community life (Musfioh, 2014). Community-based Islamic education makes the social environment a living learning laboratory, where students learn from real-life experiences in the community. The sociological foundations of community-based Islamic education include:

#### **Islamic Education as a Response to Social Dynamics**

Sociologically, the existence of community-based Islamic education is a response to the varying needs of communities in different regions. The local proverb "different fields, different grasshoppers, different ponds, different fish" reflects the reality that each community has unique characteristics, traditions, and needs, requiring a tailored educational approach (Ahmad Sirojuddin, 2025).

For example, Islamic education in rural Islamic boarding schools might emphasize the values of mutual cooperation, agriculture, and simple morals; while in urban areas it might emphasize digital literacy, entrepreneurship, and media-based da'wah. Thus, the sociological foundation teaches that Islamic education must be contextual, adaptive, and participatory to social realities.

#### **Islamic Education as Social and Cultural Empowerment**

The sociological foundation also emphasizes that Islamic education must function as an agent of social change. Through community-based institutions such as Islamic boarding schools (pesantren), Islamic madrasah diniyah (Islamic boarding schools), religious study groups (Majelis Taklim), and learning centers (Rumah Belajar), communities are empowered to independently improve their quality of life, without abandoning Islamic values (Siti Rahmayanti et al., 2025). Community involvement in the educational process reflects the spirit of mutual cooperation, togetherness, and social responsibility, which are core to Indonesian culture. These values serve as a bridge between Islamic teachings and local wisdom, where Islamic teachings are not only understood theologically but also implemented in the social and cultural life of the local community.

#### **Integration of Islamic Values and Local Wisdom**

Local wisdom, such as tolerance, deliberation, mutual cooperation, and courtesy, is actually very much in line with Islamic educational values such as brotherhood (ukhuwah), ta'awun (conciliation), adab (adab), and akhlakul karimah (good character). Community-based Islamic education utilizes local

wisdom as a medium for internalizing Islamic values, making learning feel alive and relevant (Sholeh, 2023).

For example, in the Bugis community, the values of siri' na pacce (self-respect and solidarity) are recognized; in Java, tepa selira (tolerance), and in Kalimantan, belum bahadat (living with dignity) are recognized. These local values align with the Islamic principles of izzah (honor), ukhuwah (brotherhood), and ihsan (good deeds).

### **Relevance to Modern Social Reality**

In the era of globalization, society faces the challenges of modernization and digitalization, which often lead to social disintegration and the erosion of moral values (Fatawi, 2015). Therefore, the sociological foundation of community-based Islamic education is crucial so that education can maintain social and cultural identity, while preparing society to face changing times with strong Islamic values.

Community-based Islamic education is an educational system that lives within the pulse of society. It not only instills religious teachings but also fosters social awareness, strengthens local culture, and maintains social cohesion. The proverb "different fields, different grasshoppers" reminds us that every society has unique characteristics and needs, so Islamic education must adapt to the socio-cultural conditions of the community to remain relevant and effective. Digital technology can have many positive and negative influences on education. This can also affect Islamic values in education. Furthermore, cultural globalization also poses significant challenges. Therefore, maintaining Islamic values in Islamic education in this era of globalization requires a strategic reorientation, especially in addressing these challenges.

### **Religious Foundation**

The religious foundation of community-based Islamic education is based on the belief that education is a direct command and mandate from Allah SWT. Education in the Islamic view not only aims to educate the mind, but also purifies the soul and fosters faith and noble morals (Puspitasari & Binti Maunah, 2024). Therefore, all educational activities, including community-based education (Islamic boarding schools, madrasas, Islamic boarding schools, learning houses), must be based on Divine values. Education is not just a social activity, but also a collective worship of Muslims in upholding scientific and moral civilization

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
يُنُّ اللَّهُ لَكُمْ آيَاتِهِ، ه مِنْهَا كَذَلِكَ يُبَسِّمُ مِنَ النَّارِ فَانْقَضَتْ سَاقَاتُكُمُ السَّيِّئَاتِ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرٍ  
لَعَلَّكُمْ تَهْتَدُونَ

Translation:

"Hold fast, all of you to the rope (religion) of Allah, do not become separated, and remember Allah's favor upon you when you were enemies, then Allah united your hearts so that by His grace you became brothers. (Also remember at that time) you were on the edge of the abyss of hell, then Allah saved you from there. Thus Allah explained His verses to you so that you may be guided." QS. Ali Imran: 103.

This verse has strong relevance to the concept of community-based Islamic education, because it contains fundamental values that form its foundation, namely:

This verse emphasizes the importance of unity in building an education system. Community-based Islamic education invites all elements—families, educational institutions, religious leaders, and the community—to unite in a common vision: to educate and educate the community based on Islamic values.

The command to "hold on to the rope of Allah" demonstrates that religion must be the primary foundation of education. Community-based Islamic education is not solely oriented toward worldly knowledge but also instills the values of monotheism, morality, and brotherhood as the foundation of societal morality.

This verse conveys a message of social empowerment through togetherness. When communities unite around a vision for education, they will be able to collectively overcome various problems—such as limited resources, unequal access, and moral crises. This is the essence of community-based education: togetherness for the common good.

Surah Ali 'Imran, verse 103, conveys the universal message that education must be a means of uniting the community and strengthening social bonds. Community-based Islamic education is born from the spirit of this verse—making religion a binding bond, building brotherhood, and empowering the community to emerge from ignorance and division and move toward a society of knowledge, faith, and civilization (Madi & Barmawi, 2022).

Apart from the verse above, community-based Islamic education is also contained in the hadith, Rasulullah Saw., said:

Artinya:

خَ رِي النَّاسِ أَنْرَ. فَعُهُمِرَ لِلنَّاسِ

"The best human being is the one who is most beneficial to other human beings." HR. Imam Ahmad in Musnad Ahmad (no. 23408)

In the context of community-based Islamic education, this hadith emphasizes that the value of humanity in Islam lies in social contribution. Community-based Islamic education aligns with this hadith's message, as it focuses not only on individual achievement but also on the usefulness of knowledge for the wider community. Education is a means to produce individuals who are knowledgeable, charitable, and beneficial to others.

### **Juridical Foundation**

The following are several regulations that serve as the legal basis for community involvement in education, including community-based Islamic education: (a) Law Number 20 of 2003 concerning the National Education System, (b) Article 54: states that community participation in education includes individuals, groups, families, professional organizations, employers, and community organizations in the implementation and quality control of educational services, (c) Article 55: states that communities have the right to organize community-based education in formal and non-formal education according to the specifics of their religion, social environment, and culture for the benefit of the community (Law of the Republic of Indonesia Number 20 of 2003, 2003).

This law stipulates that community-based education providers can develop curriculum, evaluation, management, and funding in accordance with national education standards. Government Regulation No. 39 of 1992 concerning Community Participation in National Education (BAPPENAS RI, 2020).



Explains the function and purpose of community participation, including the establishment of educational units by the community, assistance with personnel, funds, and other facilities. It also clarifies the forms of community participation in education at various channels (formal/non-formal) and levels.

Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education (Government Regulation of the Republic of Indonesia Number 55 of 2007). Regulates the provision of government or regional assistance for religious education, including that provided by the community. For example: assistance with teaching staff, facilities, funds, and infrastructure.

The 1945 Constitution (UUD 1945), Article 31, guarantees that every citizen has the right to education. The government is obliged to organize a national education system that includes fostering faith and piety, as well as noble character (BAPPENAS RI, 1945).

The legal basis above legitimizes the community's right to, and even expectation of, active participation in education, including Islamic education. Laws, government regulations, and the constitution provide space for community-based education in terms of implementation, funding, curriculum, evaluation, and social participation. These regulations also support equality between state-run and community-run education, including Islamic religious education.

### **Forms of Implementation of Islamic Education in Society**

Islamic education in the community is provided through various forms of religious institutions and activities that reflect the needs and potential of the community. Some of these institutions include:

Islamic Boarding Schools (Pondok Pesantren), the oldest Islamic educational institution that plays a significant role in producing cadres of ulama, educators, and community leaders. Pesantren serve as centers of religious learning as well as social and economic drivers of the community (Paturahman, 2012).

Madrasah Diniyah, which functions as a non-formal institution that provides additional religious education outside of formal schools. Madrasah diniyah helps strengthen the Islamic understanding of the younger generation (Mo'tasim et al., 2023).

Al-Qur'an Education Parks (TPA/TPQ), where children learn to read, write, and understand the Quran. These institutions play a crucial role in instilling moral and spiritual values from an early age (Hadinata, 2021).

Majelis Taklim, an open and flexible community religious education forum. Typically attended by adults, especially mothers, to increase religious knowledge and strengthen Islamic brotherhood (Aini, 2014).

Dakwah Institutions and Dakwah Communities, including study groups, mosque youth organizations, and socio-religious communities that provide informal education to foster social and spiritual awareness in the community (Ummah, 2020).

### **CONCLUSION**

Community-based Islamic education is an educational concept grounded in Islamic values and the social wisdom of the community. This education emphasizes that the process of educating the people is not solely the responsibility of formal institutions or the government, but also the collective responsibility of society as part of an interconnected social and spiritual system.

Philosophically, community-based Islamic education is grounded in the Islamic worldview, which positions humans as rational and moral beings with an obligation to seek knowledge and apply it for the common good. Sociologically, community-based Islamic education emphasizes the reciprocal relationship between educational institutions and the social environment.

Local cultural values (local wisdom) are a crucial element in learning, ensuring that education is inseparable from the social context of society. Legally, community-based Islamic education has a strong legal basis through various national regulations, such as Law Number 20 of 2003 concerning the National Education System and Government Regulation Number 55 of 2007 concerning Religious and Spiritual Education. Religiously, community-based Islamic education is based on the principle that knowledge must bring social benefits. Every individual plays a role in spreading the values of goodness and prosperity to others. Thus, community-based Islamic education plays a crucial role in strengthening Islamic and Indonesian identity, fostering social participation, expanding access to education, and integrating religious values, culture, and community needs. This education is not merely a means of transferring knowledge, but also an instrument of empowerment and social transformation toward a religious, empowered, and civilized society.

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