

## Orientation of Islamic Religious Education in the Era of Globalization and Social Change

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### Abstract

The competence to be had by a teacher encompasses the professional competence, pedagogical competence, sosial competence, personality competence. To get a good quality education it should be improved the main point from the quality education that is a teacher. The teacher's quality must be increase first, one of by improving the pedagogic teachers competence. If it will be increasing the graduation competence so the teacher quality in the teaching learning process should be increase firstly in the pedagogical and professional competences teacher. The purpose of this study 1) for test and analyze the influence pedagogical competence policies in improving a quality education. 2) for test and analyze the influence professional competence policies in improving a quality education. 3) for test and analyze the influence pedagogical and professional competences policies in improving a quality education. The kind of this research is quantitative using coresional apporches that know the influence among of research variabel. The reserch variabel that is pedagogical competence (X1), professional competence (X2) and quality of education (Y). The research is hold at UPT SMAN 03 Ogan Ilir. The Sample is using Slovin it gets 143 samples that consist of students, teachers, and supervisor. The data analysis techniques consits of normality test data and hypothesis test. The prosess of reserarch data use SPSS. The result of reserch that 1) Pedagogical competence is influence is 61,6 to quality of education it is known by R square and rhitung is 15.02 > rtabel1.97. with the Y-regression equation : 44.64 +0.57 that means if the pedagogical competence gets increasing every 0,56% So it will influence to a quality of education that is 44.64%. 2) Professional competence is influence to quality of education that is 52,2 it is known by R square and rhitung is 13.17 > rtabel 1.97. with the Y-regression equation: 35.56 +0.72. it means if professional competence gets increasing 0,72% So it will influence to a quality of education that is 52.2% and 3) Pedagogical and professional competences together influence to quality of education that is 65.1 it is known by R square and rhitung 3.76 > rtabel1.97. with the Y-regression equation: 36.10 +0.38 +0.30. It means if pedagogical and professional competence as together get increasing 0.68% So it will influence to a quality of education ,that is 65.1%.

**Keywords:** Competence, Teacher, Professional

### 1. Introduction

The issue of globalization is something that cannot be separated from the current development. Although there is no single understanding in explaining what globalization is , at least in terminology the word globalization can be interpreted as a global process. The word globalization comes from the word globe which means the world and global means worldwide (M.

Ridlwan Nasir, M. Adib Abdushomad, 2005). From this view , it can be understood simply that globalization is an era without boundaries marked by changes in the social structure of society. These changes can be seen from the high interrelationships between society and the elements that occur as a result of transculturation through the rapid development of technology and communication. The flow of globalization is also interpreted as a global movement that affects the formation of systems and values of life that inevitably must be faced.

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According to Ulrich Beck, there are three emphases as keywords in understanding globalization, namely: 1) Deterritorialization which means that geographical boundaries are removed or no longer play a role and are no longer decisive in trade between countries, 2) Transnationalism is establish geographical boundaries such as blocks, 3) Multilocal and translocal, where globalization provides opportunities for humans in various parts of the world to open their life horizons as wide as the world, without losing their locality. (Joko Purnomo, Irza Khurun'in, Raissa Ardianti, 2017) . Beck's explanation can be understood that globalization is a phenomenon where there are no longer boundaries of space and time between humans in this world.

Departing from the explanation above, of course globalization is an inevitable necessity for those who expect an improvement. The presence of globalization demands a fundamental change for every individual in viewing the flow of globalization as a necessity, not as a threat. In responding to the challenges of globalization, it is necessary to have reliable and highly competitive human resources. To make it happen, this is where Islamic education must present itself as part of the challenges of globalization. Islamic education is challenged to be able to educate and produce graduates who are highly competitive (qualified) and not on the contrary barren in the face of the onslaught of various advances in the dynamics of globalization.

Seeing this reality, there is a need for a study that discusses the Management Orientation of Islamic Education in the Era of Globalization. It is hoped that this study will be able to answer questions related to the management of Islamic education regarding: 1) How should the orientation of Islamic education be in the Global Era 2) What is the pattern that must be applied in the management of Islamic education in the face of the Globalization Era.

National education in the national education system is the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens a democratic and responsible country. (Law on the 2003 National Education System). From the above formulation, it shows that religion occupies a very important and inseparable position in building a complete Indonesian human being.

To produce graduates who are highly competitive (qualified) in Islamic education need to be supported by a good management pattern. Management in Islamic education needs to show performance so that Islamic education is not underestimated by most people. This management support must also be supported by human

resources involved in Islamic education management. Islamic education management has the meaning of a process of managing Islamic educational institutions in an Islamic way by dealing with learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently.

The problem of Islamic education in Indonesia which has not yet found a common ground in its resolution is still

dichotomy of education, 2) curriculum, 3) objectives, 4) resources, and management of Islamic education (Azyumardi Azra, 2013). Even though efforts have been made to improve and make improvements, these efforts have not been carried out in a basic way, so that it seems like they are only modest. Efforts to reform and improve Islamic education are often piecemeal or not comprehensive and comprehensive and most Islamic education systems and institutions have not been managed professionally.

In such a situation, Islamic education must play a cultural role and function, namely an effort to preserve, develop, and pass on the ideals of the society it supports. In this ideal function, an Islamic educational institution is also tasked with controlling and directing the development of society. So that the orientation of Islamic education, which is often still ukhrawi life, should be changed to worldly-ukhrawi simultaneously. This orientation requires a clear formulation of educational goals, therefore the learning program must be projected into the future rather than the present or the past. Even though the past and present are still used as a treasure trove of empirical wealth that is very valuable as a stepping stone to the future. To answer the challenges of the globalization era, Islamic education needs to make significant changes, especially with regard to its Vision and Orientation and is required to apply new approaches and orientations that are relevant to the demands of the times. The concept of the orientation of Islamic education as explained in the hadith of the Prophet :

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ (رواه البخارى و مسلم)

Meaning: Whoever wants good in the world then with knowledge, whoever wants happiness in the hereafter then with knowledge, whoever wants both then with knowledge. (HR.Bukhari-Muslim). (HasbiyallahSulhan, Moh. 2015).

In addition to happiness in the world that is obtained through knowledge, the goals of education will be achieved if all of them go through a learning process as the following words of the Prophet Muhammad:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ... (رواه البخارى)

Meaning: From Ibn Abbas ra. He said the Messenger of Allah said, "Whoever Allah wills to be good, then he will be understood in matters of religion. And indeed knowledge is obtained through learning "(HR. Bukhari) (HabiyyallahSulhan, Moh. 2015).

Hadits مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ can be understood that the person will be given goodness by Allah. Goodness socially, mentally, spiritually, becomes God's key for one's goodness. In other words, if you want to get any good in this world and the hereafter, don't stay away from religion. In this sense, religion is the key to one's goodness. In order not to be far from religion, a person is required to study so that the goals of Islamic education can be realized.

In the context of Islamic education, there are two syllables of education and Islam. The term education in the Islamic context generally refers to the terms al-tarbiyah, al-ta'lim and al-ta'dib. (Abdul Halim, 2002) The explanations of the three terms are as follows: Ta'lim, Tarbiyah, Ta'dib, and Education is a conscious guidance by educators to the educated on the physical and spiritual development of the educated towards a better personality, which in essence leads to the formation of an ideal human being. (Abudinnata, 2013). Ideal man is a perfect man akhlaqnya. What is visible and in line with the apostolic mission of the Prophet Muhammad is to perfect character noble. In Khoeroni according to Achmadi, Islamic education is an effort specifically aimed at developing religious nature, so that humans can develop, live and practice Islamic teachings (Khaeroni, 2009). Islamic education is expected to provide motivation for learning, researching and developing the science and technology that is practiced with a personality based on faith and piety. So, with Islamic education will produce a unity of science and technology and imtaq.

Understanding the era of globalization can be explained from the two words that build it, namely the words "era" and "globalization". Era means era or period of time, while globalization means a globalizing process or worldwide. (M. Ridwan Nasir & M. Adib Abdushomad, 2005). Thus the era of globalization means an era in which a global process occurs. This global process that has occurred since the 1980s has occurred in various fields or aspects of human life, for example in the political, social, economic, religious fields, and especially globalization in the field of technology. The global process mentioned above can be concretely explained as follows.

The development of human culture today has reached an extraordinary level, in which humans are moving towards the realization of a human society

that includes the whole world; one global society. With the all-sophisticated transportation and communication technology that he has succeeded in creating, humans have succeeded in overcoming the distances that previously separated one human from another, one ethnic group from another, one nation from another, one culture and another religion. The development of transportation and communication technology causes distances between cities, between islands, between countries, and between continents as if they no longer exist. In this day and age, humans can easily communicate with each other in all corners of the world by utilizing the satellites above the Indian Ocean Region, Pacific Ocean Region, and Atlantic Ocean Region. In other words, with the development of transportation and communication technology, the world seems to be getting narrower, space and time are becoming more and more relative, and national boundaries seem so easy to penetrate.

The era of globalization can have both positive and negative impacts. Positive impacts that occur include:

- a. With only one medium, millions of people can watch this prestigious match on television screens.
- b. The era of globalization has had an impact on the creation of a society that includes all of humanity.
- c. The era of globalization can allow for major changes in the pattern of human life, for example in the way humans work: humans will be more active in utilizing, planting, and deepening their individual capacities, humans increasingly want to display human values and cultural identity. (Budi Winarno, 2011) .

The negative impacts of the globalization era include the following:

- a. The pervasiveness of culture from developed countries (as suppliers of information) to developing countries. This cultural permeation is not impossible to have an impact on the cultural dependence of developing countries on developed countries.
- b. The globalization of information itself can lead to rape and cultural imperialism of developed countries over developing countries (in this case countries that are slower in modernization development).
- c. Although globalization cannot be directly identified with westernization and globalization, it may actually lead to an individualistic and non-religious society.

The presence of globalization demands a fundamental change for every individual in viewing the flow of globalization as a necessity, not as a threat. In responding to the challenges of globalization, it is necessary to have reliable and highly competitive human resources. To make it happen, this is where Islamic education must present itself as part of the challenges of globalization. Islamic education is challenged to be able to educate and produce graduates who are highly competitive (qualified) and not on the contrary barren in the face of the onslaught of various advances in the dynamics of globalization.

## **2. Method**

The research approach uses a qualitative approach, meaning that research is carried out by explaining, describing, and outlining the main issues to be discussed in this study and then deductive conclusions are drawn (Saipul Annur, 2012). Qualitative procedures according to Creswell indicate a different approach to scientific inquiry than quantitative research methods. Qualitative research uses different philosophical assumptions, investigative strategies and methods of data collection, analysis and interpretation. Although the process is similar, qualitative procedures rely on text and image data, have unique steps in data analysis and draw on diverse investigative strategies (Saipul Annur, 2013).

The qualitative approach is expected to produce an in-depth description of the speech, writing and observable behavior of an individual (Creswell, John W, 2009). Through this qualitative approach, the researcher hopes to raise a picture of the quality, social reality and perceptions of the research target without being polluted by formal measurements. Social situation (Social Setting) is a situation or place where the subject is domiciled which affects activities, circumstances, data related to the behavior subject's or the situation and environmental conditions of the place related to the research problem. (Iskandar, 2008). Meanwhile, according to Sugiyono, the social situation is the place where the social situation will be studied (Sugiyono, 2009). The social setting in the research is culture, habits, which are carried out by Muhammadiyah residents in practicing religious teachings.

Types of Data According to Mc. Leod, as quoted by Husein Umar, defines data from the point of view of information systems science as facts and figures that are relatively meaningless to the user but data that has been processed into information then the data has meaning for the user. (Husein Umar, 2008). And this data is divided into two. First, primary data, which is data directly collected by researchers (officers) from the first

source. Or primary data is data obtained from individuals such as the results of interviews or the results of filling out questionnaires that are usually done by researchers that can be done by researchers. Primary data in general through several ways, namely interviews, documentation, observation. Both secondary data are supporting data from primary data which have been further processed and presented either by primary data collectors or by other parties, for example in the form of tables or diagrams. Data is collected by reading the results of research or the work of other people or documentation regarding the history of the research site or documentation regarding the situation and research subjects studied by researchers in the form of documents (Sumadi Suryabrata, 2015). The results of the documentation regarding the situation of the subject research studied by the researcher in the form of documents and e-documents at the Muhammadiyah Regional Leadership Office. Meanwhile, the data sources were obtained from Muhammadiyah Regional Leaders and cadres Muhammadiyah.

The data collection technique in this study used observation by going directly to the field systematically on the object studied by the researcher. (M. Iqbal Hasan, 2015). This method is used directly on the object of research, matters relating to In this participant observation, the researcher observes the daily activities of the object of research, the physical characteristics of the social situation and how they feel when they are part of the situation. As long as the researcher is in the field, the type of observation is not fixed. The results of observations in this study are recorded in field notes, because field notes are a very important tool in qualitative research. In qualitative research, researchers rely on observations and interviews in collecting data in the field. When in the field make notes, after arriving at the new workspace compose field notes (what was done). Both interviews aim to obtain certain forms of information from all respondents, but the wording and order are adjusted to the characteristics of the respondents (Deddy Mulyana, 2011). Third Documentation is a way of collecting data through relics written such as archives, books and other. This documentation method is commonly used to collect data on the population and geographic location of the research area. (Ana Sjiono, 2015). Meanwhile, data processing and data analysis used the Miles and Huberman technique. Data analysis techniques can be carried out with the following steps (Afrizal, 2015). with the following steps: First Data reduction. Second, data presentation. Third, Drawing Conclusions.

### **3. Result and Discussion**

Islam is a universal religion that teaches mankind about various aspects of life, both worldly and hereafter. One of the teachings of Islam is to oblige its people to carry out education, because with education humans can obtain a good and purposeful life provision. The current global challenges facing Islamic education require Islamic institutions to reorient Islamic education management. The orientation must be carried out on each line. Seeing the reality, starting from the regulation of the law which is the umbrella legal for the implementation of Islamic education in Indonesia to the management of Islamic education resources. Therefore, there are at least two orientations that must be met by Islamic education management as follows: First: Reconstruction of Islamic education goals. Second, the Reconstruction of Islamic Educational Institutions Program.

Islamic educational institutions, especially madrasahs and pesantren, grew from the bottom, from the ideas of local religious leaders. Starting from the recitation, it is appropriate to establish a prayer room/ mosque, madrasah diniyah, and then establish a boarding school or madrasa. Most of them grow and develop from small and in very limited conditions. Furthermore, there are those whose bodies are growing rapidly or experiencing continuous quality improvement, some are stagnant (running in place) and some are dead. For those who continue to grow until they are able to establish general educational institutions and universities, supported by other profitable businesses such as agriculture, trade, printing, service industries and so on. Since the decade of the 90s, people's awareness to improve the quality of Islamic educational institutions has begun to rise everywhere and some of them have been able to become superior schools or effective schools. (Azumadi Azra, 2013). The problem is in what management model is appropriate for Islamic education which has certain characteristics. First, Management with Entrepreneurship nuances. As stated earlier, most Islamic education grows and develops from the bottom and from small. Rhenald Kasali in Paulus Winarto asserts that an entrepreneur is someone who likes change, makes various findings that distinguish himself from others, creates added value, provides benefits for himself and others, his work is built sustainably (not a momentary explosion) and institutionalized so that later it can be work effectively in the hands of others (Paulus Winarto, 2003). A manager who is also an entrepreneur has the following characteristics: has the courage to take risks, likes challenges, has high endurance, has a far-sighted vision and always tries to give the best. Second, Management Based Society Management that can maintain good

relations with the surrounding community. EMIS data from the Ministry of Religion shows that 90% of madrasah are private and 100% of Islamic boarding schools are private (Paulus Winarno, 2003). This means that Islamic educational institutions are community-owned institutions, or it can be said "from, by and for the community". The right management of Islamic education is management that can bring Islamic education closer to the community, is accepted, owned and proud of by the community and can utilize the potential of the community. Third, Management Based MosqueMosque-based Islamic education management is management that is imbued with spiritual values and spirit, the spirit of congregation, the sincere spirit of lillahi ta'ala (sincere for Allah) and the spirit of giving who only hopes for the pleasure of Allah. The integrated learning process with the mosque provides a strong religious nuance in inculcating religious values and direct practice of religious experience. Starting from the habit of prayer dhuhr prayer, zuhur prayer in congregation and prayer in Asl Congregation for those who are full day school.

Islamic education has a very important position in national education. In fact, Islamic education focuses more on forming students to actively develop their potential to have religious spiritual strength and piety to God Almighty.

Although religious education has an important role in shaping students to actively develop their potential to have religious spiritual strength, piety to God Almighty, and noble behavior/morals, in reality Islamic religious education institutions in Indonesia have not run well, even , religious education is still considered the number 2 education by some people, this can be seen from the low interest of the community to send their sons / daughters to religious educational institutions, such as Madrasahs and Islamic boarding schools.

Religious education institutions are the second priority after schools. One of the reasons is that the quality of religious education institutions is lower than that of general schools. So Islamic Educational Institutions that have a strong foundation of religion and are guaranteed by state laws must make improvements and improve the quality standards of education in order to become a public service institution that is in great demand by the Indonesian people, who are predominantly Muslim. For this reason, Islamic religious education institutions must be able to develop educational activity programs that support students to participate in their worldly life.

One of the negative impacts of the dichotomy of the education system, especially in Indonesia, is the emergence of ambivalence in the orientation of Islamic education (Amrullah Syaifuddin, 2010). Here we can

observe, in pesantren education, there are still perceived deficiencies in the educational program. For example, education in the field of muamalah which includes mastery of various disciplines and skills. There is an assumption that it seems as if all of this is not a field of Islamic cultivation, but a special work of secular education. When educational orientation experiences a dichotomy, it will have an impact on the curriculum or material delivered. In a material there will be a separation between religious knowledge and non-religious knowledge. So that one of the two will be excluded and there will be priority.

The education system which is still ambivalent reflects a dichotomous view that separates the religious sciences from the general sciences. This view is clearly contrary to the teachings of Islam itself. Islam has anteaching integralistic which teaches that the affairs of the world are inseparable from the affairs of the hereafter, but are one unit. Therefore, the general sciences must be understood as an integral part of the religious sciences (M. Zainuddin, 2008). Islam does not forbid us to study general sciences. For the needs of our life in this world, then we also have to study, know, and then apply it in daily life, with the aim of helping us in living in this world which will lead to life in the hereafter. As for the programs that can be developed, such as 1) entrepreneurship program 2) program independence economics for students 3) the choice of exact education program for aliyah students. 4) Islamic universities such as IAIN/IAIS STAIN/STAIS can transform their institutions into Islamic universities. In this way, Islamic higher education institutions can simulate general education programs in Islamic education in an integrated and interconnected manner. By reconstructing the program of institutions educational Islamic, at least it can minimize the problem of the dichotomy of education that has been over until now

Islam has never considered the dichotomy of science and religion. Science and religion are an integral totality that cannot be separated from one another. Indeed, it is Allah who created reason for humans to study and analyze what is in nature as lessons and guidance for humans in carrying out their lives in the world (Taufik, 2010). The description above illustrates to us that in science religion and general science are an unit inseparable from one another in carrying out activities of daily life.

Both of these sciences must be possessed integrally, so that human functions as abid and caliph can be carried out optimally. To create an integrated education system that is able to fully accommodate all the potential of students, so as to produce complete human beings (insan

kamil), it is necessary to have harmonious integration in all components of education.

To face global challenges, the needed model is management, an entrepreneurship-based education. Where this model makes an entrepreneur requires strong integrity, has a high work ethic and the ability to face challenges, obstacles and even threats. An entrepreneur is a person who dares to make decisions "out of the comfort zone and into the zone of uncertainty (full of risk)". Ordinary (conventional) managers are actually the ones who most need security and the status quo, and are otherwise afraid of change. This is natural because he is at the top of the pyramid in the organizational structure with all the facilities, positions and honors attached to it. An entrepreneur is basically an innovator because he does something new, is considered new or different from his previous condition. What they do brings change for the better and adds value to themselves and others. In an effort to create added value, an entrepreneur prioritizes brand strength, namely a strong image or brand for what he does. With a good brand, it will clearly provide high value. Brand image for an educational institution is the most valuable asset capable of creating value for stakeholders by increasing satisfaction and appreciating quality and ultimately giving birth to trust. A manager who is also an entrepreneur can not only build a mere brand, but also take advantage of the power of the brand to multiply the acceleration of a change.

Secondly, Management Based Society, concept of school based management (Management Based School) and community-based education (Society Based Education) in the context of regional autonomy, was born because it is based on the awareness that the public has a role and responsibility to educational institutions in daerahnya beside the school and government. For Islamic educational institutions that are indeed "from, by and for the community", then returning Islamic education to the community is a necessity if Islamic education wants to take and utilize its strengths. In other words, society is the main force of Islamic education.

Removing Islamic education from its grass root (society) will actually weaken Islamic education itself. Islamic boarding schools that are able to maintain good relations with their social base are proven to be able to continue to grow, and vice versa will experience a downturn when abandoned by the community.

Third, Management Based Mosque, mosque-based Islamic education management is management that is imbued with spiritual values and spirit, the spirit of the congregation, the spirit of sincere lillahi ta'ala (sincere for Allah) and the spirit of giving who only hopes for the pleasure of Allah. The integrated learning process

with the mosque provides a strong religious nuance in inculcating religious values and direct practice of religious experience. Starting from the habit of prayer dhuhr prayer, zuhur prayer in congregation and prayer in Asr congregation for those who are full day school. Lately, there are many quality Islamic educational institutions based on mosques. Management Based Mosque does not only mean the location of the school is near the mosque, but the virtues of the mosque can be transferred in managing Islamic educational institutions. In addition, it is necessary to develop a synergistic relationship between mosques, educational institutions and congregations.

#### 4. Conclusion

The Globalization Era of Islamic Education is required to produce quality graduates. For this reason, the Globalization Era must be used as a challenge for Islamic education management to improve itself, both in terms of redefining the goals of Islamic education, reconstructing programs of Islamic educational institutions to strengthen Islamic education resources. Facing the era of globalization, the goal of Islamic education is to restore the goals of Islamic education in accordance with Islamic teachings. The reorientation of Islamic education goals in the era of globalization must be understood and realized by all resources Islamic education human resources, so that in formulating the goals of Islamic education there is no confusion in determining programs further Islamic education. Many educational humans do not understand the basic goals of Islamic education. So that Islamic education programs that are arranged are only oriented to the life of the hereafter .

The Islamic education management model that can survive in the era of globalization is a model that starts from, by and for the community. With this model grass root , Islamic education management is constructed based on the needs of the community. The Islamic education management model offered in Islamic education management in facing the era of globalization are: 1)-based management entrepreneurship 2) society-based management 3) mosque-based management.

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